

AUGUST . . . FIFTEEN CENTS

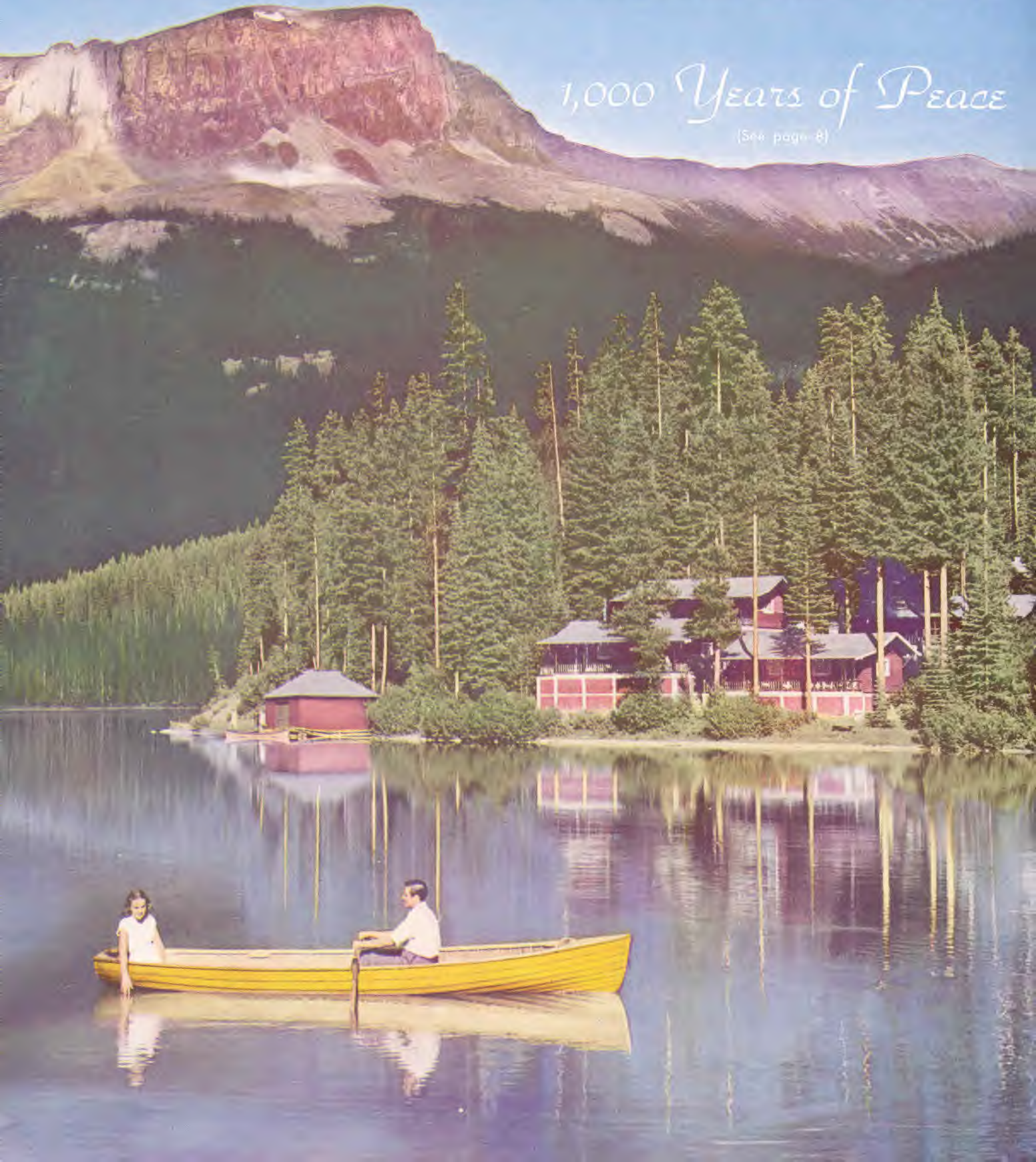
Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS

1,000 Years of Peace

(See page 8)



"Judge Not"

We Cannot Know the Mind of God

By HEBER H. VOTAW



THE DAY was bright, the country was fair. A bountiful harvest of wheat and oats had been reaped and the prospects for a large corn crop were excellent.

The soil of a wide area was so fertile that the farmers used to point with pride to their fields, adding this remark: "There is no better land that lies out of doors."

It was the threshing season, and since it was the custom to "exchange work," many farmers worked first on this farm and then on that as the threshing machinery moved from place to place.

Among the workers was a lad of fifteen. City reared, he was tall and thin. The burly farmers and their robust boys were a marvel to him. He felt strange and was particularly conscious of the fact that the tasks they apparently did easily were hard for him. He knew he was awkward in the use of tools, but because he admired the skill and strength of the men, he was determined to learn.

The forenoon was long. Breakfast had been at 6 A. M. Now it was past 11 o'clock. The dinner bell rang. All the men and boys came trooping to the house. Three or four washpans were set out, and with a good deal of splashing faces and hands were clean. A common comb was used to slick up the heavy hair of the few or to coax the thin locks to cover up the bald spots of the many.

Farmers' wives exchanged work too in busy times, and when threshing was on, each one welcomed the chance to make the "dish" for which she bore a local reputation. Who can ever forget the dinners the farmers' wives prepared! And who can ever forget the way the hungry hands made the food disappear!

As appetites lost their edge, conversation began. Someone told of a misfortune that had befallen a man who lived not far away. His barn had burned, destroying hay and implements with the building. There were remarks about it being "too bad," and some evidence of sympathy was shown.

But soon reference was made to the fact that the one being discussed had been very careless about religious matters. He was not a church attendant; he sometimes spoke slightly of Christianity; he had been known to work in his fields on Sunday. The talk, once started, spread. But a new voice was heard. A man who had sat silent for some time quietly said: "I do not believe we should sit in judgment. If God were to execute punishment upon every one who violates His commandments, upon every one who harbors some doubts, I think there might be a good many barns burn. I do not think our friend was worse than many of us."

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Be not forgetful of prayer. Every time you pray, if your prayer is sincere, there will be new feeling and new meaning in it, which will give you fresh courage, and you will understand that prayer is an education.—Fyodor Dostoyevsky.



WHEN DOES THE DAY BEGIN AND END?

Sundown to Sundown or Midnight to Midnight?

THE HEBREWS were not the only people who anciently reckoned the days from sundown to sundown. The Teutonic peoples of central Europe did this too. Tacitus, the Roman historian who wrote between A. D. 98 and 117, said of them:

"They count not by days as we (the Romans) do, but by nights: . . . the night, that is, seems to take precedence of the day."—*De Germania*, Chap. 11. G. P. Putnam's Sons, New York City, 1925.

Julius Caesar, who led a military expedition against the Gauls in 57 and 56 B. C., wrote concerning them:

"They determine all periods of time by the number, not of days, but of nights, and in their observance of birth-days and the beginnings of months and years day follows night."—*The Gallic War*, Bk. 6, chap. 18. Harvard University Press, Cambridge, Mass., 1937.

Vestiges of this old European custom still remain with us in our references to "New Year's Eve," "Christmas Eve," and "Halloween" (Hallowed Evening), which indicate that in the times of our ancestors the preceding night was reckoned as the forepart of the festal day.

Whence came, then, the custom of reckoning the days from midnight to midnight? We received it from the Romans. As early as the first century before Christ a 24-hour day that extended from midnight to midnight was in use among that people, according to Marcus Varro, one of Rome's greatest scholars,

who lived from 116 to 27 B. C. Aulus Gellius (born about A. D. 130) quotes Varro as follows:

"Marcus Varro, in that book of his *Human Antiquities* which he wrote *On Days*, says: 'Persons who are born during the 24 hours between one midnight and the next midnight are considered to have been born on one and the same day.'"—*Attic Nights*, Bk. 3, chap. 2. G. P. Putnam's Sons, New York City, 1927-1928.

In further reference to Varro, the same writer says: "However, Varro also wrote in that same book that the Athenians reckoned differently, and that they regard all the intervening time from one sunset to the next as one single day. That the Babylonians counted still differently; for they called by the name of

from midnight to the next midnight."—*Idem*.

Pliny the Elder, the Roman naturalist who perished as a result of the eruption of Mount Vesuvius in A. D. 79, concurs in the statement by Varro and Gellius. His testimony reads:

"The actual period of a day has been differently kept by different people: the Babylonians count the period between two sunrises, the Athenians that between two sunsets, the Umbrians from midday to midday, the common people everywhere from dawn to dark, the Roman priests and the authorities who fixed the official day, and also the Egyptians and Hipparchus, the period from midnight to midnight."—*Natural History*, Bk. 2, chap. 79. Harvard University Press, Cambridge, Mass., 1938-1942.

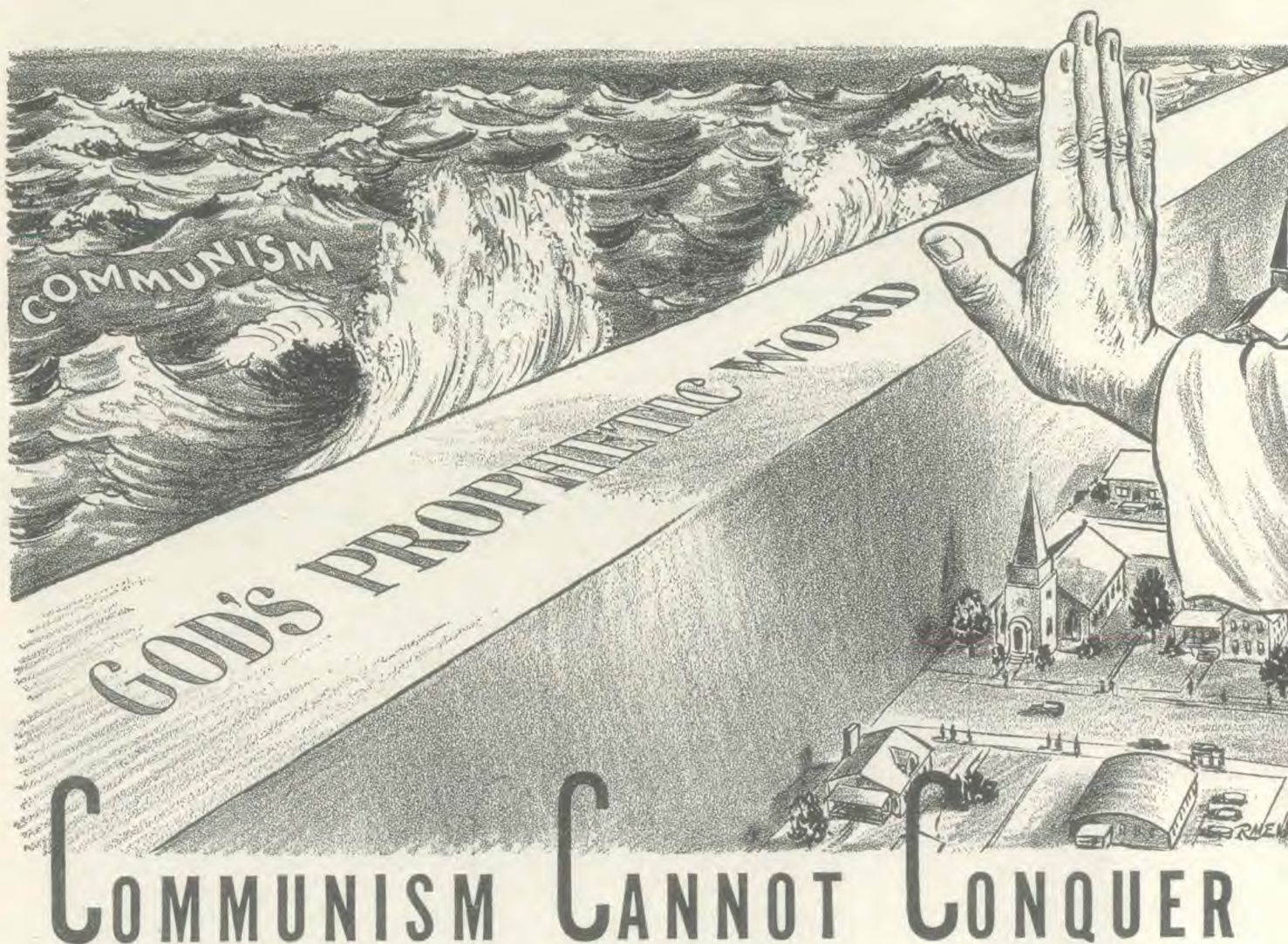
Note that both Varro and Pliny testify that the Athenians anciently reckoned the day from sunset to sunset. Hipparchus, the Greek astronomer mentioned as reckoning the day from midnight to midnight, lived at Alexandria, Egypt, from 146 to 126 B. C.

Note, too, that the practice of counting the day from midnight to midnight among his people was, according to Pliny, introduced among them by "the Roman priests and the authorities who fixed the official day." By the term "official" is meant the *civil* day fixed by law.

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By Robert Leo Odom

one day the whole space of time between sunrise and the beginning of the next sunrise; but that in the land of Umbria many said that from midday to the following midday was one and the same day. . . . But it is shown by abundant evidence that the Roman people, as Varro said, reckoned each day



COMMUNISM CANNOT CONQUER

God's Word Foredooms All World Dictatorships

THE HEARTS of men are troubled because, when war was done, they expected peace, and behold, there is no peace. The most severe winter probably ever felt around the world in the northern hemisphere has passed, leaving behind it wretchedness of men, and towns, and nations; yet, though the spring sunshine and rains have come, and the flowers, those smiles of God, spring up in their perennial promise, and the sower goes forth to sow, and the reaper looks forward to the harvest, there is a nameless fear in men.

In Indianapolis, as reported in *Time* of March 24, a correspondent stood next to a stranger in a tavern. The correspondent wrote: "We talked about the weather, and he said: 'Yes, spring is here, all right, but there's something wrong.' I asked him what, and he said, 'I don't know: just something.'"

"Men's hearts failing them for fear," said the Master of life long ago—and He

spoke of our times—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26. They know not what: "Just something!" They hear of new and unspeakably fearsome weapons; they behold the intransigence of statesmen who seemingly hide their sinister designs under the cloak of objection and veto; they see that wars are in the making. And they know enough of the dark passions of men to suspect the worst. It is an ugly picture for the world.

Yet that same Lord who prophesied that men's hearts would fail them for fear, provided a happy alternative: "Let not your heart be troubled," He said to His disciples. And He gave the reasons why they should not be troubled. First, "Ye believe in God."

Second, "Believe also in Me." Third, "I go to prepare a place for you," and "I will come again, and receive you unto Myself." John 14: 1-3. Men, friends, peoples, there is no cause for

fear, if you will believe in God, believe in Jesus Christ, and believe in His imminent coming to save the world from its woes.

The greatest current fear of men in the Western world is the fear of that looming, leering, lashing reptile, communism. And if men were left to themselves, it would be a thing to fear. For communism is not only a destroyer of the liberty and independence and dignity of man; it is a denier and blasphemer of God. You find no Communist who is a believer in the God of the Christian, neither of the Jew, nor even of the Mohammedan. The Communist has gone back in his theolatri to the beginning of the pagan gods—the apotheosis of a man, who becomes then the demi-god, and in time a very human-type divinity. All the darkness and degradation and tyranny and cruelty of heathen religions and heathen states are wrapped up in embryo in communism.

But though men may well blanch before the apparition, and well may set

By Arthur W. Spalding

their faces against its influence and its devices, and most of all need call upon their God for succor, let none fear that communism will rule the world. Communism cannot conquer. There are two things against it: first, it cannot conquer because of its inherent weakness; and second, it cannot conquer because God's word is set against it.

It may well be that communism is given as a scourge of men who profess to be God-believers but who have repudiated God in their lives. What are called Christian nations are not one-tenth Christian. The blasphemy, the corruption, the venality, the profligacy of great masses of the people, high and low, cry out to heaven for cleansing, even in this America and in all nations. For says God: "I will punish the world for their evil, and the wicked for their iniquity." Isaiah 13: 11. If men are allowed to drift along in their evil course and to drop deeper in iniquity, they will sink the world; but if the scourge of calamity and of war come upon them, they may be partly purged of their evil.

God has sent the scourge of savage and idolatrous nations upon the Christian world before. In the days of decadent Rome, the barbarian hordes of the North swept its civilization away; but Christianity held through, and the conquering peoples became impregnated with it. In the days of Mohammed, God sent the Mussulman hosts upon Europe against a recreant Christendom; yet the flood receded. In the days of the French Revolution and the Napoleonic Empire, He let loose the frenzy of an infidel ideology and a crushing ambition upon Europe; but after it had done its worst, it subsided. There is a purpose in the plan of God which is not affected by the incidental storms of history, however great they may seem to the peoples suffering them.

Communism is another barbarian invasion, another crusade, another atheistic assault. It will go its course, as those others went, but it will be stayed at the word of God, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Job 38: 11. The false gods and the no gods of former scourges could not master the world, nor can this their successor.

For there is no lasting vitality in a movement that has no higher urge than a thirst for conquest and no higher gods than deified men. The furor of fanatics may sweep over flimsy barriers, but it cannot master the bulwarks of God. The armed legions of a conqueror may overflow borders and overwhelm a portion of mankind; but government based

upon oppression and terror cannot endure. It meets the inalienable spirit that God set in man, to be free, to have the dignity of self-determination, to build life for posterity, to worship God as conscience dictates. Tyrants write their own death warrant. Souls cramped within the shell of autocracy, subject to human masters, ridden by fear, kept from growing up into the sunshine, will direct the pressure of their growth into furtive underground channels, and sometime will heave the uneasy master from his throne. And outside his power there remains a residue of peoples and nations strong in liberty, who are forever his

foes. Autocracy must die sooner or later.

Moreover, God, the Master of destiny, has foreordained the course of nations, and He has declared it. "Blessed be the name of God forever and ever; for wisdom and might are His. And He changeth the times and the seasons; He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him." Daniel 2: 20-22.

The king of Babylon had a dream
(Continued on page 18)

STORM WARNING!

By Charles L. Paddock



AGENTLEMAN who lived on Long Island, had for years wanted to buy a good, reliable barometer. The price asked for these delicate instruments seemed more than he could afford. But one day in 1938 he satisfied his life long ambition by buying a barometer, made by a reputable firm. It was shipped to his home.

It arrived and was carefully unpacked. Imagine his disappointment, when the instrument was hung up, to find that it registered "hurricane." He shook it vigorously to dislodge the needle, but it still stayed in the storm area on the dial. He was not only disappointed but angry. The machine was no good. He wrote a strong letter of complaint to the firm from whom he had bought the barometer, and mailed it the next morning on his way to work at his office in New York City.

At the close of the day he returned to his Long Island home, and found not only the barometer missing but his house too. The barometer had been right. A hurricane had swept away his home and all he possessed.

We are just as skeptical about the barometer of God's word of prophecy today. The prophetic needle points to "storms," but we are little different from the people of Christ's time. The Saviour said to them, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matthew 16: 3.

Jesus told us in John 14: 1-3 that He would come back to this earth and take us to the mansions He has prepared for us. He gave us a number of signs to tell when that time was drawing near. Let us look at this prophetic barometer just a few minutes. Here are some signs He gave which tell us for a surety that His coming is near.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and

fro, and knowledge shall be increased." Daniel 12: 4.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3: 1-5.

"And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5: 1-4.

God through His prophets has told us of the unusual conditions which would be found in our world just before His coming. He tells of labor troubles, a marked increase of knowledge, a running to and fro in the earth. He said there would be wars, famines, pestilences, and earthquakes. Men would have a form of godliness, but have little real Christianity.

God's barometer has predicted storms, and the storms are upon us. They are sure signs of His soon return. We must not make the mistake our friend made in doubting the accuracy of his barometer. God's word never fails. We are in the "storm" period which He predicted would precede His second coming.

1,000 Years of Peace



SATAN IN CHAINS, THE REDEEMED IN PARADISE

WE ARE living today in most momentous times. President Truman recently called this a "fateful hour." It is a day of unrest, rapid changes, and moral delinquency. What will be the outcome? Will man ever reach the state of Utopia? There are many people who believe that Christianity is destined to increase more and more until everyone in the world will be converted, and then—according to their theory—the millennial reign of peace and happiness will begin, when the saints will reign with Christ on earth for one thousand years. I wish with all my heart that this were true. But, sad to say, this theory is contrary to the Scriptures of truth.

Said Jesus: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24: 37-39. Paul lists, in 2 Timothy 3: 1-5 nineteen different sins

By Fenton Edwin Froom

in the church today. The apostle clearly calls much of the religion today a "form of godliness." One more text will help



us to see more clearly the impossibility of this world betterment theory. It is found in 2 Timothy 3: 13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." This statement from the prophetic word is quite contradictory to the hopes and aspirations of men who build their philosophies upon plans of their own making.

But although the Bible prophecies of these conditions so prevalent today, we are also assured by our Lord of peace, perfect peace. The Bible tells us there will be one thousand years of peace on this old earth. But you say, when will it take place?

Let us consider the events at the beginning of the millennium. In the not-too-far distant future Jesus is coming again. His return to this earth will bring an end to sin, suffering, and sorrow. At His coming He will raise the righteous dead from their graves. "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." 1 Thessalonians 4: 16.

What a moment of triumph this will

be! The bands of death broken forever! Christ is Victor. His precious trophies which He died to save will come forth in newness of life. Said John in the Revelation: "Blessed and holy is he that hath part in the first resurrection. . . . They shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20: 6.

Jesus Himself said of this event: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

Something else takes place in connection with the appearance of our Saviour. "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: 17. The righteous living shall be translated to be with Christ forever. Is it not worth accepting Jesus and following Him all the way? Does He not offer us vastly more in just an instant of time with Him, than we can wish for in a lifetime of sin in this old ruined and broken world?

We read still another stirring account of the moment of exaltation when Jesus comes for those that have lived and died in His name. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15: 51-53. This is the climax of the sojourn of true pilgrims on this earth during the past six millenniums.

There remains one more act in the great drama which takes place at Christ's second coming, at the end of the reign of sin on this earth and the beginning of the thousand years of peace. Those who have spurned the love of Jesus, who have continued their willful course in sin, and have rejected all the avenues of mercy that have been opened to them,—they, too, shall receive their reward. Paul declares that the wicked shall be destroyed "with the brightness of His coming." 2 Thessalonians 2: 8.

However, John's description is much more graphic: "And the kings of the earth, . . . and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and



The Christian Life

A Recipe

MEASURE the following ingredients in the bowl of eternity—all your talents, life, health, strength, and means; the heaven of a fully yielded heart; the oil of gladness; the milk of human kindness.

ADD the life of Christ, completely submerging all ingredients; stir in thoroughly with a consecrated will the graces of the Spirit; thicken with the flour of an undivided purpose; enrich with the vitamins of good works; strain out all selfishness, criticism, and indifference; purify in the cleansing blood of Christ; season distinctively with the love of the brethren.

POUR out and evenly distribute with a fine sense of balance on the plane of human experience, guarding against extreme positions of fanaticism on the one hand, and a treacherous attitude of self-righteous all-sufficiency on the other.

BAKE in the furnace of trial with a spirit ready to learn all of life's lessons.

CUT with the Sword of the Spirit into squares of daily living and influence.

AWAIT with eager intensity the soon coming of "Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

— DONALD F. HAYNES

from the wrath of the Lamb." Revelation 6: 15, 16. The piercing gaze of the Son of God will reach to the innermost depths of the souls of men in sin. In their great need of a Saviour they realize too late that they have lost heaven because of their evil deeds.

How sad are those words, *too late!* But it is not too late to accept Him today. Have you made your peace with the Man of Galilee who spilt His precious life's blood on the cross to save you from your sins? He says, "Come." Won't you come right now and let Him rule your life and dwell within you? He will forgive your sins, wash you, and make you a new man in Christ Jesus. We dare not wait. Time is short. "It is later than you think."

The prophet Jeremiah wrote of His coming and the destruction of the wicked: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25: 33.

These four events, (1) the second coming of Christ, (2) the resurrection of

the righteous dead, (3) the translation of the righteous living, (4) and the destruction of the wicked living, mark the beginning of the millennium, or the one thousand years of peace.

Now let us consider the events within the millennium. During this thousand years all of the righteous dead raised and righteous living translated will be in heaven. "They lived and reigned with Christ a thousand years." Revelation 20: 4, 5. Again John writes: "I saw thrones, and they sat upon them, and judgment was given unto them." Revelation 20: 4. The work of the righteous saints will be a work of judgment. "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" 1 Corinthians 6: 2, 3. The cases of the wicked dead, slain at the second coming, and the unrighteous dead still in their graves, will be studied, and their sentences adjudged according to the standards of

(Continued on page 18)



YOUR CASE IS PENDING!

A Summons to Everybody to Appear Before God's Judgment Bar

TREMENDOUS responsibilities rest on each child of God as he weighs the significance of Daniel 8: 14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Using the Bible rule for days, as found in Ezekiel 4: 6, this great prophecy spans more than two millenniums. From the beginning point established by Gabriel in Daniel 9: 25, this prophecy reaches from 457 B. C. to A. D. 1844.

This prophecy could not refer to the earthly sanctuary; for when the hour to which it pointed arrived, the earthly temple had long been but a heap of ruins. The priestly ministration had ceased to function. The glory that was once Israel's was only a memory. But Paul carries the Christian's attention to a greater ministration: "Now of the things which we have spoken this is the sum: We have such an high priest,

By W. H. Grotheer

who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8: 1-2.

The relationship between the earthly and the heavenly sanctuary is plainly given in several places. The earthly existed as "a figure for the time then present." Hebrews 9: 9. It was made after the "patterns of things in heaven." Hebrews 9: 23. It was represented as "the figures of the true." Hebrews 9: 24. Thus to understand the work for man by Christ Jesus in the heavenly sanctuary, one must find the pattern in the earthly figure.

Throughout the Jewish year, as one committed sin, he brought to the door

of the tabernacle his offering. By faith his sin was forgiven and the record was transferred to the sanctuary. (See Leviticus 4.) Once each year on the day of atonement, known to the Jews as Yom Kippur, day of judgment, the sanctuary itself was cleansed of the record of sin. Note the description given of the services of that day found in Leviticus 16, with special attention to verses 30, 33: "For on that day shall the priest make atonement for you to cleanse you, that ye may be clean from all your sins before the Lord. . . . And he shall make an atonement for the holy sanctuary." One can see that in the atonement a cleansing was to take place. The sanctuary was cleansed on this yearly day of judgment in the Jewish ceremonial services. But these rites of the Jews were but figures, and patterns of the heavenly ministration of Jesus.

Inasmuch as the seventy-week section

of the great master prophecy of Daniel 8: 14 foretells vividly the sacrificial work of Christ for man, it but follows that to trace that prophecy to its end would lead men to behold the priestly work for man in the tabernacle of heavenly origin. The very nature of the event to come at the close of the 2300 prophetic days—"then shall the sanctuary be cleansed"—harmonizes with all the Scriptural notations on this subject. Even as the Hebrew day of atonement, in which the earthly sanctuary was cleansed, was to the Israelites a day of judgment, so this great master prophecy brings to the attention of all men the Great Day of Judgment before a Judge whose decision is final and eternal.

On the earthly day of atonement the priest went into the Most Holy Place of the sanctuary for the *only* time in all the year, and there over the mercy seat of the ark of the covenant ministered the blood of the Lord's goat. (Leviticus 16: 15.) Year by year it showed the Israelites that sin is the transgression of the law, and that in the judgment they must face its precepts. This figure of the earthly but represents what in reality all men must face, and are facing, since 1844. In the heavenly temple is also an ark of the testament. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant." Revelation 11: 19. The record of each man's life must bear comparison with this great eternal standard. James tells us, "So speak ye, and so do, as they that shall be judged by the law

face with God's Ten Commandments, and the judgment. It makes binding upon men every one of the ten precepts including the fourth, which commands the observance of the seventh-day Sabbath. Could it be that such inevitable conclusions have forced the futurist to tear away from the 2300 day prophecy the seventy weeks, and invent for himself a prophetic parenthesis with the seventieth week still future for the use of a mystical Jewish antichrist?

The glories of the ministration of Jesus in the heavenly sanctuary make the binding responsibilities and obligations of the law of God a privilege and a delight. We are told in Hebrews 6: 20 that the priestly work of Jesus is in the capacity of a forerunner "for us." He is there telling the Father, "Your other children are coming home!" Oh, the joy of the redeemed will be to live and dwell in the presence of God. Let us therefore with heavenly boldness "enter into the holiest by the blood of Jesus, by a new and living way, which He has consecrated for us." Hebrews 10: 19-20.

Leaving the glories of the ministration of Jesus in the heavenly sanctuary, we find that the master prophecy also points to a responsibility that rests upon God's children here below. The cleansing of the sanctuary was the Jewish way of expressing the day of judgment.

In Revelation 14: 6-16 we find a parallel prophecy, which begins with the proclamation that the hour of God's judgment is come, and closes with the second coming of Christ in the clouds of heaven. The master prophecy determines for mankind when the final and last message from God will be given to man. This message contains a call to worship the Creator, to renounce the sins of Babylon, and to resist the mark of the beast. It outlines for God's people the message they are to bear to the world. It enables all sincere searchers for truth to find God's last church, by telling them in advance what message will characterize that church's preaching.

Could it be that religious leaders, knowing the events clustering around the great prophetic date of 1844 and the implications of the parallel prophecy in Revelation, have willingly transferred into Protestant teaching the futuristic interpretation, which originated in the Catholic Counter Reformation and which closes the eyes of men to the work of their heavenly Mediator.

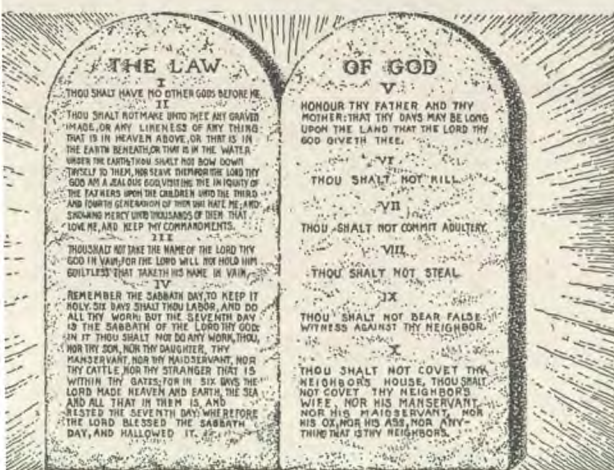
TERSE TOPICS

CHURCH HOLDS WHISKY RAFFLE—St. Bartholomew's Church of White Sulphur Springs, Montana, recently sold tickets at 50 cents each which entitled "the bearer to one undivided share in one case (12 qts.) of bottled-in-bond whisky" to be given away in a raffle. This annual raffle is expected to bring a profit of around \$3,000 to the Church. (See *The Christian Century*, January 29, 1947.)

SUPER ATOMIC BOMBS—Edward Teller, a leading atomic scientist, has recently revealed that future atomic bombs may be 1,000 times more powerful than those used on Japan. Such bombs would devastate 400 square miles at a single blow, according to Teller. He further revealed that an enemy, releasing them off the Pacific coast, could endanger the entire United States by their radioactivity without delivering a single bomb into American territory.

NEWSPAPERS AND RADIO STATIONS PLEASE COPY—Congratulations are due F. A. Miller, editor of the South Bend (Ind.) *Tribune* and head of radio station WSBT. Recently he announced that all advertising of alcoholic beverages had been eliminated from the paper's columns and the station's programs.

WHEN IS A SAINT NOT A SAINT?—"Catholics and non-Catholics alike were left wondering last week when a pope stops being a pope. More confusing still was the problem of when a saint is no longer a saint. For on January 18, Pope Pius XII received the first copy of a completely revised list of pontiffs who have occupied the Chair of Peter. Six popes have been dropped, three new ones added—and four have been removed from sainthood."—*Newsweek*, February 3, 1947.



According to James 2: 12, the Ten Commandments will be the standard of the judgment.

of liberty." James 2: 12. (So that no one need doubt which law was referred to, James quotes two of the Ten Commandments in the preceding verse.) Thus by following through the implications of the master prophecy of the 2300 prophetic days, one is brought face to

THE TIDE of crime as it swirled across our nation in 1946 reached frightening heights. By the end of the year, an estimated 1,685,203 serious crimes had been committed—a new high for the past decade. Distinct increases were noted in such serious offenses as murder, manslaughter by negligence, rape, robbery, aggravated assault, burglary and larceny. We had reason to worry in 1945 when crime increased 12.3 per cent over 1944. What answer does America have for the crime rise in 1946, which was 7.6 per cent above the level for 1945?

During the average day last year, there were 36 felonious homicides, 981 burglaries, 172 robberies, 2,580 larcenies, 33 rapes, 650 auto thefts, and 185 aggravated assaults committed. We in law enforcement do not consider this to be a healthy national picture. We are justifiably concerned over the fact that there is a major crime committed in our country about every 18 seconds.

It is incumbent upon all of us to give serious consideration to the problem of crime and its prevention. Certainly, law enforcement cannot do the job alone. Our task of furnishing protection to law-abiding citizens and our efforts to prevent crime will be hopeless if there is a lack of co-operation on the part of our citizens.

Too often in the past criminals have taken advantage of public indifference. Spurred on by the lack of a proper national defense, criminal elements found strength in numbers as armed gangs terrorized cities and towns. This happened a little over ten years ago. A united law enforcement, propelled particularly by the fact that new powers were granted by Congress to the FBI, sounded the death knell of gangsterism and brought to the American scene a sense of security and peace. There were lessons to be learned from the tragic experience of gang rule—lessons which should have caused our citizens to prepare for future onslaughts of crime. I am certain, however, that the war against gangdom a decade or so ago was a national worry of the moment—soon to be forgotten as we turned our thoughts to other things.

The moment has arrived when we should again strengthen our national dykes against the angry tide of crime. Within the past few years we have seen an overwhelming number of youngsters caught in its swirling turbulence and dashed upon the rocks of disaster. Boys and girls seventeen years of age and under, too young to fight for our country, were more often than not allowed to

The Running Tide



Young William Heirens, who committed one of the most brutal crimes of the century, is shown as he was led to criminal court where he was sentenced to life imprisonment.

drift for themselves during a critical period of their lives.

Although victory was ours on the battlefield, we are continuing to lose ground daily in the war against crime at home. Those of us who are close to the crime picture see definite indications of a revival of gangdom. Robberies, hijackings, murders, and scores of other criminal incidents are being perpetrated by criminals banded together for a common purpose—to defeat all that is decent and law-abiding in American life at the expense of our citizens.

Gang activities reminiscent of the days of Dillinger, Karpis, "Baby Face" Nelson, and others can be found in the case history of a twenty-two-year-old Kentucky gang leader whose arrest by



f Crime

of an Increasing
Criminality

By John Edgar Hoover, Director

Federal Bureau of Investigation
United States Department of Justice

FBI Agents on September 13, 1946, climaxed a manhunt covering half a dozen states. Leader of a gang of stick-up men who were well equipped with ammunition, machine guns, and other weapons, this individual, who liked to think of himself as a "second Dillinger," executed a series of daring holdups. When the young gang leader was captured in a small rooming house, a loaded revolver was found under his mattress. He also had in his possession two Thompson

in a driveway across the street. A forty-two-year-old policeman who was off duty was parked near the driveway with his wife and two children. The bandit car backed into his automobile in an attempt to get away, and the bumper locked momentarily. Quickly realizing what was happening, the police officer grabbed one of the bandits stooping on the running board of the getaway car. Five shots were fired and the unarmed policeman fell mortally wounded before the eyes of his family. He was dead in an hour.

The crime drama in America today reveals that we still have a definite juvenile problem. Last year thirty-one per cent of the persons arrested for robbery, burglary, larceny, auto theft, embezzlement, fraud, forgery, counterfeiting, receiving stolen property, and arson were less than twenty-one years of age. Unhappily, many youngsters are graduating from youthful misbehavior into hardened criminality.

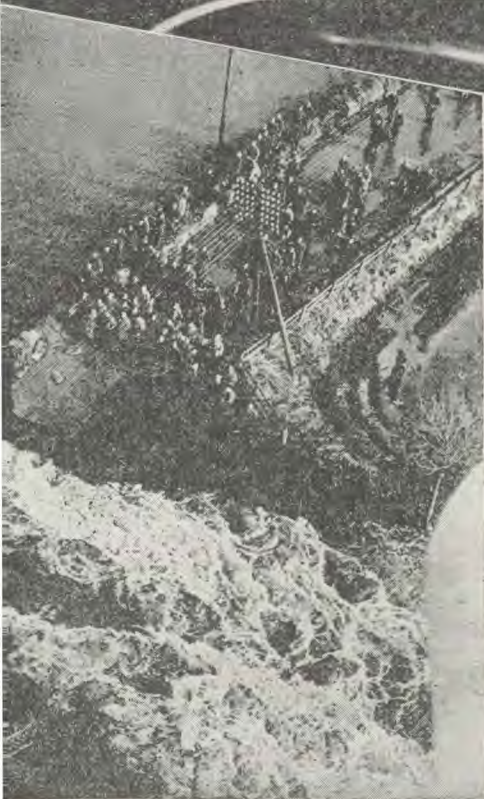
In one case, for example, two police officers were dispatched to a cabin located on the outskirts of a town to pick up several boys who were wanted for questioning. The officers soon discovered they were confronted with a defiant group of youngsters rivaling the most hardened gangsters in maliciousness. As the officers approached the cabin, they noted that the four boys inside were armed with sub-machine guns. While the officers waited for reinforcements, the boys retreated to a swamp along a nearby river. Later as the officers proceeded to the spot where the boys had fled, they were greeted by gun fire. During the ensuing gun battle, one of the youngsters, a boy of fourteen, was killed. The other boys, after swimming the river, surrendered to the police.

It is increasingly evident that any offensive against crime must begin in the home. Life becomes more complex daily, and in many instances, youngsters have an exaggerated notion of independence.

For many the home holds no attraction. It is merely a place to sleep and both parents and children seek enjoyment and companionship outside the family circle. Many parents, too often fully occupied by outside pursuits, throw over their responsibility of rearing children. Too often domestic life is shattered by divorce, immorality, indifference, drunkenness, lack of religious training, and scores of other influences. A lack of proper discipline, as well as an absence of love and guidance, allows the pliable minds of youngsters to become calloused,
(Continued on page 17)



Peter Starken, a member of a ruthless holdup gang, is shown in a police car after his apprehension.



sub-machine guns, four revolvers, a high-powered rifle, and seven tear-gas guns, all fully loaded, besides a plentiful supply of ammunition.

In Philadelphia masked bandits with drawn guns entered a market and cried, "This is a holdup." The manager in fright shouted, "Holdup," and at the same time threw a can of vegetables at the bandits. They fired at him in retaliation but missed. The store patrons cringed upon the floor while the gangsters, after scooping up available cash, rushed to their stolen getaway car, where a third member of the gang was waiting

The floods of nature are not as serious in their consequences as the tremendous flood of crime that has broken loose.



Drinking Diplomats

NUMEROUS pictures of the recent peace conferences have shown the various diplomats posing with cocktail glasses in their hands. Reports on these conferences reveal that there are many toasts offered with vodka and other strong intoxicating drinks. This is becoming an outstanding feature of the meetings of the world's leading peace framers. This information is not very assuring to those who desire real peace.

A national magazine recently declared that there is a third party in Washington which is termed the cocktail party. It is said to be the most powerful party in the nation's capital. *The Christian Century*, April 16, 1947, reports that "in 1944 the consumption of hard liquor in Washington was 16 quarts per capita, whereas in wide-open towns like Reno and Las Vegas the consumption was 13 quarts, and the general average throughout the United States was five quarts." This in a city that is supposed to be an example of the highest principles of dignity and character in the whole world!

A report in *The National Voice*, April 10, 1947, says that a Captain H. F. D.

Davis, brilliant wartime supervisor of ship construction at Fore River was passed by six times without receiving promotion or decoration, "although he broke two world records in shipbuilding and many of his . . . subordinate officers at Bethlehem Steel where he was supervisor of shipbuilding were either decorated or promoted or both for the work they did under his command." Davis recently retired after 43 years' service without recognition for his outstanding service. The captain's wife, Mrs. Hazel Grant Davis, has written a statement to *The National Voice* stating that her husband did not get a promotion because she did not drink cocktails, smoke cigarettes, and play bridge with the other officers' wives. One senior admiral's wife said to Mrs. Davis: "Why don't you get out of the Navy? No one wants you in the Navy—you aren't fit to be a Navy wife! You don't drink a cocktail, don't smoke a cigarette, and can't even play a game of bridge!"

It was interesting to note a statement in the *Daily Mail*, January 8, 1947, (London), which said that General Montgomery was a total abstainer in Moscow. The following is disclosed on this: "It was a luncheon that lasted till

after teatime and dozens of toasts were drunk. Teetotaler Lord* Montgomery drank them all in water." Bravo, Lord Montgomery!

The diplomacy and statesmanship of modern times is a far cry from the caliber of that of the early period of our government when the leaders spent much time in earnest prayers over the problems that confronted them in molding the destiny of the nation. It is no wonder that the providence of God was manifestly revealed in the growth and development of America in those days.

If there is to be any peace at all, and if we desire the divine leadership of a God who "removeth kings, and setteth up kings" (Daniel 2: 21), it is imperative that there be more time spent on the knees and less cocktail sipping.

The counsel of God's word at this crisis hour is well worth taking: "For the time past of our life may suffice us . . . when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: . . . But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Peter 4: 3, 7.



Is It Worth It?

THERE are two articles in *The New York Times*, May 11, 1947, that are of special interest. One is entitled, "All Europe Suffering from a Diet Deficiency," and the other, "Higher Prices of Food Stem from World Need." The first of these gives an insight into the desperate situation in Europe today. Crop failures and floods have wrecked the hopes for a bountiful harvest this summer. The recent tragic war has drained the resources and finances of many nations leaving them bankrupt and despondent. There are acute shortages of food in Austria, Germany, Italy, and Rumania.

The second article reveals the fact that large exports to hungry Europe are reflected in the high prices of food in this country. Here is a forecast made in the article: "The grim reports of the food situation in Europe were a reminder this week of America's plenty. They bore a suggestion, too, that United States foodstuffs would probably be costly for a long time to come."

There has been a lot of complaining about high prices in recent months. It is true that the poor man has been par-

A Pasadena Bar is the setting for this group of crusading WCTU members who have been making forays in an attempt to keep people from drinking in local liquor establishments.





These are a part of the 2,000 naval planes to be carefully preserved in storage for future eventualities.

ticularly hard hit by the increased cost of living. However, the farmers are profiting by the huge demand for their products. But really, now, aren't we well off in America when we consider the matter from all angles? At least it seems that the pain in the pocketbook is eased somewhat by the recognition of the fact that the shortages (if we can truly call them that in the light of conditions elsewhere) are due in large part to the heavy exports to hungry Europe.

There has been much groaning over the heavy taxes we pay. Our Government is planning to send many millions of dollars to countries that have been prostrated by the war to help them rebuild their economies and get back to the nearest possible state of normality. Perhaps taxes will not be reduced very much as a result of this expenditure, but should we not remember to do unto others as we would have them do unto us?

May we Americans continue our traditional spirit of Christian brotherhood even toward those who may have been our enemies. We cannot let human beings starve or freeze to death. We must step in even if it does require sacrifice on our part. It's worth it.

"WORDS OF WISDOM"

Be yourself if you ever hope to be somebody.

A grudge is too heavy a load for any man to carry.—Henry L. Doherty.

OUR TIMES, AUGUST, 1947

ARE THE CHURCHES MEASURING UP?

By E. F. Hackman

IN *The Christian Century*, March 26, 1947, there appears an article written by Paul Hutchinson entitled "Churches in the Post-war World." The writer, who has only recently returned from a world tour of all the fever spots in Europe and Asia, is the Managing Editor of *The Christian Century*. His weekly articles have been very interesting reading as well as a revelation of the trends in the religious world.

In the article mentioned above, Mr. Hutchinson tells of an interesting and enlightening experience that took place in Honolulu not long ago: "When it was learned that the *Marine Lynx*, with more than three hundred missionaries aboard, would be in port for a day on its voyage to the Orient, the local council of churches arranged to give the missionaries a memorable day's entertainment. Elaborate plans were made whereby the local Methodists would act as hosts to the Methodist missionaries; the Congregationalists would look after the Congregationalists and Presbyterians; the Baptists would entertain the Baptists; the Episcopalians would take care of the Episcopalians; and the Lutherans would look after the Lutherans "and all others." But when the boat docked it was found that there was only a sprinkling of Methodists, Presbyterians, Congregationalists, Baptists, and Lutherans. . . . The overwhelming majority of the missionaries were Seventh-day Adventists, China Inland missionaries, Pentecostals, Christian Missionary Alliance people, and the like. A hasty and drastic last-minute revision of plans became necessary.

The writer of the article follows with the statement: "I repeat, therefore, that the first thing to remember in evaluating the impact of the churches on this post-war world is the existence and activity of churches often left out of account."

Farther on in the same article Mr. Hutchinson stated: "I do not find within the churches even yet a gal-

vanic perception of the nature and imminence of the crisis. I know that a lot of preachers have preached a lot of sermons on the atomic bomb. . . . Where, however, are the churches which give the impression of living with awareness that they have no more than a few years, perhaps only a few months, left in which to press on to a doomed society their offer of salvation? Jehovah's Witnesses, with all their fantastic manhandling of Scripture and history, come a lot closer to giving the outside world this sense of the urgency of their message than do most of the 'regular' churches! . . . I'd like to see churches and church organizations spend less time celebrating the fact that they have been going for a hundred or two hundred or five hundred years, and more on the prospect that they have only ten or twenty or fifty to go."

Mr. Hutchinson concludes his article by saying: "Men and brethren, the nations are rushing toward destruction, and the time is short! And I return from this journey compelled to say that the churches do not yet give the impression, at least to the observer, that they are in dead earnest about their use of the time that remains."

These impressive statements are a challenge to the churches. No church organization can afford to rest on its laurels. There is a world to warn of the impending judgments of God. The message of salvation must be proclaimed with a greater urgency. Men must be compelled to take cognizance of their desperate need of Christ.

A few churches do recognize, to some degree at least, that time is short and what is done must be done quickly. What a pity that more do not sense this fact! These serious times demand a greater zeal on the part of all Christians. "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9: 4.

An Ounce of **PREVENTION**

THAT prevention is of more value than cure is a very old idea, but one that is very difficult to put into constant, daily practice. It is easier to put off things that do not seem important at the moment, even though we may know that they may be a cause of accident in a moment of neglect or carelessness. We have discussed a number of household emergencies, and each one of us could probably recall some unusual accident in addition to the more common ones. Now for the closing survey of this vital subject we will consider its most important phase, the prevention of accidents.

Most accidents are not necessary. They are practically always due to carelessness, thoughtlessness, hurry, taking a chance, putting off small repairs, failing to provide simple safety measures, etc. Our first task therefore is to consider our own thinking. If we realize that accidents are almost entirely unnecessary yet do not do what we can to prevent them, they will continue; but if we should all exercise a reasonable care in prevention, their number would be tremendously reduced.

Our first task, therefore, is to train ourselves, and the next one to start training the children from the time of their earliest independent activities, that certain routine duties go with play and that they are responsible for duties as are their parents. To this end it should be a routine that all toys be put in the prescribed places when not in use, so that roller skates will not be left on stairs, small wagons on the sidewalks, dolls on the floor, etc., to stumble over. Many serious falls result from lack of such training. Children can be taught these things very young, and it soon becomes a good habit.

As so many of the serious accidents happen to children before they are old enough to know danger, much of the care in the prevention of home accidents is in avoiding injury to little people. We have mentioned the serious results from swallowing alkalis, acids, and other poisons, and stressed the fact that such materials should always be kept where children cannot get to them. Likewise they should be carefully labeled, as also all medicines should be.

Burns from all sources are easily prevented by ordinary care. Matches out of

Most Accidents Are Not Necessary

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

Broken steps and other carelessly-disregarded danger traps should be corrected to protect against serious accidents.



the reach of children, guarded fireplaces, deliberation in handling hot liquids, and similar precautions will greatly reduce the dangers.

Falls on stairways are among the most common home emergencies. As mentioned, these are frequently due to toys or other articles left on stairs, often with the intention of removing them in a few minutes, but forgetting them. Another reason is poor lighting of stairways. Particularly dangerous are basement stairs with steps close to a door that opens over them, and this danger is exaggerated by darkness. Lack of handrails on stairs also causes many falls, and these rails are most likely to be absent from stairs into the basement. Good lighting, handrails, and care in keeping stairs free from loose objects of all kinds, will largely remedy this condition.

Outside steps also cause accidents, especially at night. It is well to have a white line at the outer edge of outside stairs so that one may determine readily, even in poor light, where the edge of the stair is. This simple device prevents many falls.

Slippery sidewalks and walks in bad repair are also the cause of many serious falls. In cold countries in freezing weather, ice on sidewalks is often a menace, but they may be made safe by sprinkling ashes or sand over them until the ice can be removed.

It is really astonishing how many serious accidents occur through falls on slipping rugs. The old way of tacking carpets to the floors has practically disappeared, and the very attractive method of using rugs to cover, or partly cover, hardwood floors, is now quite general. Such floors are usually highly polished and offer little resistance to rugs sliding. Hence if one has this type of furnishing, all rugs should be over non-slip pads. If everyone was deliberate and never hurried, slipping rugs would be much less of a menace; but when the telephone or door bell rings, the usual procedure is to rush to answer it, and this often involves turning a sharp corner at high speed, with the result that a rug skids sideways, and often the person gets a bad fall. Such falls are very common. Rugs must be anchored in some way, if falls are to be avoided.

Bathtubs are notoriously dangerous because we have made them so smooth in order to clean them readily that they have become the most uncertain footing imaginable. Nothing could be slipperier than a bathtub with a cake of wet soap under foot. This combination is the cause of many serious falls, for falling across the top of a bathtub is likely to

injure the back seriously even if no bones are broken. There are now many anti-slip mats for use in bathtubs that greatly reduce this danger. Deliberate movements, realizing how slippery such places are, greatly aid in safety. Hurry is particularly dangerous when one is in a bathtub.

Again the still-too-common damage from electric lights within reach of a bathtub is emphasized, as short circuits may so easily occur by turning on a light when the hand and body are wet. Be sure that no light can be turned on except through a switch and have the switch so located that it cannot possibly be reached while in the tub.

Electricity is one of our most valuable servants, but it can be a source of much danger both for injuries and fires if not properly installed and maintained. Hence the best materials, skillfully in-

stalled, and due care in their maintenance are essential. The electric current always is under "pressure" to escape from its usual channels and take a short cut for its starting place. The channels (insulated wires) must be kept as tight as water pipes or current will leak out. Little leaks might not do much damage, but a break in the insulation of a wire that allows the escape of the current is always dangerous, for a very heavy charge can escape through a very small place to establish a short circuit. All lamp cords and exposed wiring should be watched carefully to prevent such accidents and fires.

A frequent source of fires, both in homes and in woods, is from careless disposal of lighted cigarette and cigar butts. Many throw them away when they finish smoking without regard as to
(Continued on page 19)



I have been told that white sugar is unwholesome on account of being filtered through charcoal made from burnt bones. Also that blackstrap molasses is the only sugar fit for human use.—E.L.M.

White sugar is not an unclean food as there is nothing about the process of refining that is unsanitary or that leaves any harmful waste. Rather, it is so highly refined that it is practically chemically pure. That is, there are essentially no chemicals or vitamins left in it, and it still has to be digested, or changed to fruit sugar or glucose, before the body can use it or absorb it. Other foods not processed furnish along with the calories a high mineral and vitamin content. For this reason there is danger if much sugar is used that the body will suffer from vitamin and mineral starvation. Also coming mostly from horse and cow food, namely beets and cane, it is not so well adapted to human use as the sweets found in fruits and honey, all of which are dextrose or levulose with very few exceptions. Sugar when used to excess is much more likely to cause diabetes and other injurious conditions of the organs than when either sweet fruits or honey are used in the same amounts. In the year 1813 the consumption of sugar in the United States was only 13 pounds per capita a year, whereas before the World War caused sugar rationing, Professor E. V. McCollum of Johns Hopkins told me that the annual per capita consumption of sugar had reached the high figure of 116 pounds a year. It is an interesting observation that diabetes has steadily increased with the increase of the use of the unnatural cane sugar. Molasses and brown sugar are somewhat better than refined sugar, but not equal to the honey or sweet

fruits, for there are still large amounts of sucrose in brown sugar and molasses even though there is some invert sugar present also.

Is it safe to use creamery butter? Coming from so many farms, is it likely to contain germs of tuberculosis or undulant fever or even typhoid?—L.M.S.

All milk products, unless pasteurized or sterilized, may contain any of the above germs. Much, if not most, of the butter sold is from pasteurized cream, and this is generally so stated on the label. This should render it safe so far as the three diseases are concerned. As to the relative danger of the three, undulant fever is the most common. It is said to affect somewhere between 15 and 20% of all American cattle, and it is liable to be present in any and all milk, unless the cows are certified; and even then there is some danger of infection between tests for certification. One herd in Denver inspected by the federal government was found to contain 30% of reactors. These were killed and used for meat, and in the same herd at the second test three months later a further 30% were found to be reactors. The public faces a tremendous task in attempting to eat all these diseased cattle before the country will be rid of this disease. As to tuberculosis the chief pathologist of the United States told me that it was thought that the country at large had left only 1/2 of 1% of tubercular cattle, the rest having been slaughtered and mostly used for food. However in some localities clean-up campaigns are still on, and large numbers of cattle remain to be slaughtered before the country is rid of this disease. Typhoid is dangerous only as carriers handle the milk, and this should not be a very big factor of danger.

"Judge Not"

(Continued from page 2)

The boy noticed that several men looked as small boys often do when they are caught with their hands in the cookie jar. The rebuke had been gently given, though the eyes of the speaker shone brightly. There was no pretense of particular goodness; no holier-than-thou attitude; nothing that would indicate that he felt that he knew the mind of the Almighty better than others. He seemed to the boy to understand that religion—real Christianity—does not rely upon fear to impel men to right doing. He seemed to know that God sends His "rain on the just and on the unjust" (Matthew 5: 45); that Christ rebuked self-righteous folk by saying, "He that is without sin among you, let him first cast a stone" (John 8: 7); that overconfidence is dangerous, "Let him that thinketh he standeth take heed lest he fall," (1 Corinthians 10: 12); that since "every one of us shall give account of himself to God" (Romans 14: 12), we should not "judge one another any more" (Romans 14: 13), for "with what judgment ye judge, ye shall be judged" (Matthew 7: 2).

A long time has passed. The boy's hair now is thin and gray, but he remembers the scene well. It has helped him.

When Does the Day Begin and End?

(Continued from page 3)

Plutarch, a Greek writer who lived between A. D. 46 and 120, explained that on account of the variation of the hour of sunrise and sunset from day to day throughout the year, the Romans adopted midnight as a more fixed and convenient time for beginning the day. In a treatise of questions and answers on Roman customs, he says:

"Question 84. Why do they reckon the beginning of the day from midnight? . . . Since, therefore, the beginning of day and night is difficult to determine at the time of the risings and settings of the sun because of the irrationalities which I have mentioned, there is left the zenith or the nadir of the sun to reckon as the beginning. The second is better; for from noon the sun's course is away from us to its setting, but from midnight on its course is towards us to its rising."—*The Roman Questions*, Quest. 84. In *Plutarch's Moralia*, Vol. 4, p. 129. Harvard University Press, Cambridge, Mass., 1936.

Paulus, the Roman jurist who lived in

the last part of the second and in the first part of the third century after Christ, set down the following principle of Roman law:

"In accordance with Roman custom, the day begins at midnight, and ends in the middle of the following night."—*On Sabinus*, Bk. 13. Quoted in the *Digests* (Pandects) of Justinian, Bk. 2, title 12, chap. 8. See *Corpus Juris Civilis Justinianei*, (edited by D. Gothofred). J. Vignon, Geneva, Switz., 1620.

A Catholic Statement

Not long ago an article entitled "Vespers," by Desmond A. Schmal, S. J., appeared in *The Catholic Mind*, a Jesuit monthly, of December, 1946. It was a reprint from another Roman Catholic periodical, *The Ark*, published in Stamford, Connecticut, in May, 1946. The writer remarks:

"Today vespers forms part of the daily office chanted by monks and canons and recited privately by priests throughout the world, but originally it was celebrated as the first public function of Sundays and feast days, because according to an ancient Jewish and Roman custom, which the early church adopted, the civil day began at sunset."—Page 737.

Did the ancient Romans originally reckon their days from sunset to sunset? It is probable that they did.

Marcus Varro, whom we have already quoted, was a very learned authority on Roman antiquities. He says that the Latin word "*supremum*" is derived from *superrimum*, superlative of *superum* 'higher': therefore the Twelve Tables say: 'Let the last (*suprema*) time of day be at sunset.'—*On the Latin Language*, Bk. 7, chap. 51. Harvard University Press, Cambridge, Mass., 1938.

The Twelve Tables referred to by Varro were the earliest code of Roman law (civil, criminal, and religious), and were compiled by the decemvirs about 451 to 449 B. C. The original bronze tablets upon which those laws were written are said to have been destroyed by the Gauls when they sacked Rome in 390 B. C. Copies of them, reproduced by memory, stood in the Forum in Rome in the second century of the Christian Era.

It is quite possible that original reckoning of the day from sunset to sunset gave rise in Roman law to the practice of speaking of the civil day as beginning at the sixth hour of the night, that is, at midnight. For example, Ulpian, a noted Roman jurist who wrote between A. D. 211 and 222, says:

"It has been decided that anyone who is born on the Kalends of January can manumit his slave after the sixth hour of

the night (*post sextam noctis*) preceding the Kalends, as having, at that time, completed his twentieth year."—*On Sabinus*, Bk. 6. Quoted in the *Digests* of Justinian, Bk. 40, title 1, chap. 1.

In the Roman civil calendar the Kalends of January correspond to New Year's Day in ours. The sixth hour of the night preceding the Kalends of January was what is midnight at the close of December 31 to us now.

Ulpian also said: "Therefore, anyone who begins to have possessions at the sixth hour of the day of the Kalends of January will complete the usucaption on the sixth hour of the night (*hora sexta noctis*) preceding the Kalends of January."—*Idem*, Bk. 27. Quoted in the *Digests* of Justinian, Bk. 41, title 3, chap. 7.

Likewise: "Let us consider at what age males or females can make a will. The better opinion is that males must have attained the age of 14 and females that of 12, to fulfill the legal requirements. In order to make a will, is it sufficient for a party to have reached the age of 14, or must he have passed that age? Suppose a person born on the Kalends of January makes his will upon his fourteenth birthday, will such a will be valid? I hold that it will be valid, and I go even farther, and say that if he made his will upon the day preceding the Kalends of January, after the sixth hour of the night (*post sextam horam noctis*), his will will be valid, for, according to Marcianus, he is then considered to have completed his fourteenth birthday."—*Idem*, Bk. 6. *Digests* of Justinian, Bk. 28, title 1, chap. 5.

The Sixth Hour

The fact that midnight is thus referred to as being "the sixth hour" shows that the count of the hours of the night began at sunset. In the Acts 23: 23 we find a reference to this Roman custom by Luke, who says that it was "at the third hour of the night" that Claudius Lysius sent Paul under guard from Jerusalem to Caesarea. He doubtless means the third hour after sundown.

The following comment on Luke's statement agrees with the opinions of several noted commentators: "At nine in the evening, the body of soldiers, with Paul in their midst, marched out of the fortress, and through the dark and silent streets of the city, and at a rapid pace pursued their journey toward Caesarea."—E. G. White, *Sketches from the Life of Paul*, p. 227.

That the Romans did then keep track of the hours of the night in their records of official business is revealed by Suetonius (about A. D. 100) in his biography-

cal sketch of the life of Augustus Cæsar (63 B. C. - A. D. 14), in whose reign the Saviour was born. (Luke 2: 1-7.) The writer says of him:

"He always attached to all letters the exact hour, not only of the day, but even of the night, to indicate precisely when they were written."—*The Lives of the Twelve Cæsars*, "Octavius Augustus," p. 85. Random House, New York City.

In A. D. 321 the Roman emperor Constantine issued the first civil Sunday law, which reads:

"Let all judges and townspeople and all occupations of trade rest on the venerable day of the Sun; nevertheless, let those who are situated in the rural districts freely and with full liberty attend to the cultivation of the fields, because it frequently happens that no other day may be so fitting for the planting of grain and setting out of vineyards, lest at the time the commodities conceded by the provision of Heaven be lost. Given on the Nones (the seventh day) of March, Crispus and Constantine being consuls, each of them for the second time."—*Code of Justinian*, Bk. 3, title 12, law 3. In *Corpus Juris Civilis*.

This edict does not state the hour of the day when Sunday observance should begin and end. Therefore, in the absence of special legislation fixing some other time to begin and end the keeping of the Sunday as an official weekly holiday, it doubtless was assumed that the day should commence and close in accordance with Roman custom and civil law, that is, from midnight to midnight.

Thus the practice of keeping Sunday from midnight to midnight today is not a custom handed down to us from the Lord's people of Bible times, but it is a legacy bequeathed to us from heathen Rome. It came to us chiefly through the channel of Roman civil law, from which it passed into English and American law.

The Running Tide of Crime

(Continued from page 11)

bitter, and warped. Soon there is a multiplication of delinquencies—soon there are children who are lost as potentially good citizens. There can be no substitute for training during the early formative years which will help to prevent a child from the development of an evil and unsocial nature.

Any successful offensive against crime must first begin in the home. Both father and mother should participate actively in the careful training of their children. A child must be trained to lead a life of integrity and honesty. Parents should recognize individual differ-

ences in children and adapt training methods to fit the nature of each child. If the homes of America would encourage decent behavior and self-restraint, if adult action would inspire children to honor their fathers and mothers, and if parents would teach their youngsters the necessity of obeying the laws of God and man, crime would cease to be a major concern in this nation.

Beyond the confines of the home and in the arena of daily life others have definite responsibilities to help prevent crime. Citizens have the duty of co-

DO IT NOW

By

WELDON TAYLOR HAMMOND

Would you give the world a smile?

Give it now.

Yes, indeed, a smile's worth while—

Give it now.

One sweet smile may forge a chain

Of hope in some poor soul again

As bright as sunshine after rain—

Give it now!

Would you speak a kindly word?

Speak it now.

Speak it while it may be heard—

Speak it now.

Flowers on the casket laid

Never yet have once repaid

For a kind word left unsaid—

Speak it now!

Would you do a loving deed?

Do it now.

Never was there greater need—

Do it now.

Tomorrow never comes, you know;

Multitudes have found it so;

Good intentions proved too slow—

Do it now!

operating in projects undertaken to improve the community. In this regard they should exercise their voting franchise to put reputable persons into office. The venal politician is ready to sell justice to satisfy his own selfish ends. He is a blot on society and should be prevented from holding an office of trust and honor. Communities choked with vice and other evils must be cleansed as they are the spawning grounds for crime. Too often communities allow youngsters to be exposed to influences which form the basis for antisocial behavior.

The first line of defense against the criminal is the local police force. Effective crime prevention on the part of the police has been hampered in many instances by the community. Too many law enforcement agencies are undermanned. Community shortsightedness in failing to provide for adequate salaries, sufficient advantages for police personnel, as well as adequate equipment and training, is often the reason for the lack of an effective police department.

Too often the safety of the community is jeopardized by the abuse of parole and probation. It is generally recognized that parole and probation are constructive and desirable systems in the administration of justice. Such systems, however, constitute a menace and a hindrance when they are improperly executed. Daily news accounts reveal hideous crimes committed by individuals who were set free to prey upon the public again.

Other forces of the community should be ready to assist in the prevention of crime. Our schools are in a strategic position to instill in pupils a recognition of civil and social responsibility, a knowledge of, and a respect for, law and the agencies which enforce the law.

The problem of crime prevention is also the concern of the church. It would be a happy event if the parents and children of America regularly attended church services. Inspirational religious environment is a necessary factor in the child's formative years. Our churches should maintain an active part in the religious training of young people. In addition to providing spiritual guidance, many churches are providing social and community activities for boys and girls.

Crime prevention cannot become an actuality unless the majority of persons in each community are interested and willing to do what they can to remedy existing crime conditions. All civic groups and those organizations created to help youth should continue their educational and recreational programs. To direct the leisure time of youth into constructive channels will assist immeasurably in shaping future citizens. Making programs attractive to boys and girls and offering them a chance to participate in activities together help to enrich the recreational life of children.

The problem of crime should be the concern of every American. The best way to fight it is to cut off its source of supply—youth. The job of guiding youngsters along the rocky road of adolescent life into the broad highway of adult life is a gigantic task. It is a job which must be done by all of us.

1,000 Years of Peace

(Continued from page 7)

God's great law of liberty—the Ten Commandments. (James 2: 10-12.)

As the saints sit in judgment they will see how God sought to save every person that ever lived. They will be His witnesses to the fact that man was given every opportunity of salvation, but that he himself spurned God's love and rejected heaven's mercy. The redeemed will know for certain that God was just and fair to all men. They will declare, "True and righteous are Thy judgments." Revelation 16: 7. No longer will they question God's wisdom and justice. Only then will the saved of all time understand fully God's great plan of salvation. The words of John, "God shall wipe away all tears from their eyes" (Revelation 21: 4), will become clear in that glad hour.

While this work of judgment continues in heaven, this world will be empty and void. "I beheld, and, lo, there was no man," declares Jeremiah 4: 25. (Read verses 23-27 for the fuller account). Isaiah describes it this way: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down." Isaiah 24: 1. "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isaiah 6: 11. But, you ask, what has happened to Satan? Turning back to Revelation 20, the most complete millennium, or thousand-year chapter, we read verses one to three: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

The expression "bottomless pit" means simply this old earth in its chaotic condition caused by earthquake and fire which take place at Christ's return. Satan is "bound" because his work of deceiving men has ceased. There is no one to tempt. During this period of time he waits and plans for his last opportunity to attempt to overthrow God and His kingdom. Truly this is one thousand years of *strange* peace upon this old earth.

Events at Close of Millennium

"And when the thousand years are expired, Satan shall be loosed out of his

prison." Revelation 20: 7. This takes place when the saints return with Christ. "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven." Revelation 21: 2. At this time the dead come forth in the second resurrection. "The rest of the dead lived not again until the thousand years were finished." Revelation 20: 5. This is the second resurrection Christ foretold, the "resurrection of damnation." John 5: 29.

Satan now seeks to marshal all the hosts of evil. He gathers together the great generals of history and the wicked multitudes of sixty centuries. For the last time he deceives his followers, telling them that they can easily take the city. The whole human race stands face to face in this most solemn moment of all time, the righteous inside the Holy City, the wicked outside. Satan leads his hosts who number "as the sand of the sea." The climactic command is given by the grand marshal of all iniquity—"and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire. . . . This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20: 9, 10, 14, 15.

Satan's Last Attempt

Satan's last attempt to fight against God—trying to conquer the eternal Deity and the redeemed—is thwarted. It proves to the unfallen inhabitants of the worlds in God's unfathomable universe, that his evil course since the inception of sin was wholly wrong. His accusations, accusing God of being unjust and unfair, prove the very opposite. God's honor, justice, mercy, and everlasting love shine the brighter in comparison to the dastardly deeds of this inventor of all that is evil.

Four dramatic events most definitely mark the end of the millennium: (1) the descent of the holy city, New Jerusalem, (2) the resurrection of the wicked dead, (3) the loosing of Satan to prepare for the last battle, (4) and the final destruction, the second death, of all sinners.

The Eternal Home of the Redeemed

The long reign of sin is over, and every vestige of its curse is completely destroyed for time and eternity. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21: 1. A new and beautiful picture of Edenic beauty

returns to this old earth. Sin and sinners are no more. God declares, "Behold, I make all things new." Revelation 21: 5.

Then shall be fulfilled the saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 3, 4.

Those who have their names written in the Lamb's book of life, who have been obedient and have kept His commandments, those who have forsaken all and followed Christ and have overcome all temptation will be the inhabitants of His eternal home.

Recently it was my sad duty to lay to rest a little one just three years old. Some at the final service were filled with great sorrow because they had no hope. But as I talked to the mother afterward, she told me that she was just living for the day when Jesus would come and give her back her baby boy.

Thank God for that mother's faith. Have you, dear friend, some loved one who has gone to rest in their Lord? They are ready but are you? The hour is late. Let us allow nothing to keep us from fully preparing to meet our Redeemer in readiness and peace. His joyful coming will usher in the beginning of an endless day. May He say to you and me in that victorious hour, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25: 34.

Communism Cannot Conquer

(Continued from page 5)

which he could not remember, yet it troubled him exceedingly. All his soothsayers and astrologers and magicians could not tell the dream to him, much less its meaning. Then came in Daniel, the servant of the Most High God, who declared: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verse 28. And he proceeded to tell both the dream and its interpretation.

The dream: A great image, with head of gold, arms and breast of silver, belly and thighs of brass, legs of iron, feet part of iron and part of clay. A stone, cut out of the mountain without hands, smote the image upon its feet, and broke the whole image to pieces.

The interpretation: The head of gold, Babylon; the breast of silver, a succeeding kingdom, Medo-Persia; the belly of brass, a third universal kingdom, Greece; the legs of iron, a fourth, stronger than all, which was Rome. But when that mighty empire should pass, there would succeed nations small and weak as the toes made part of iron and part of potter's clay. Verses 36-42.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

No Universal Empire

There shall be again no universal empire of men while time shall last. Charlemagne tried to make such an empire; Napoleon tried it; weak Wilhelm tried it; the insane Hitler tried it. And every one failed. He who tries it again will fail. None can stand against the fiat of the Almighty. And thank God, there is a limit set. The tragic drama of Time has run: the curtain is about to fall.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

The time is near. Man has reached his hands into the sanctuary of God's creation. He has discovered how to dissolve the elements, and in the fission has invited annihilation. And this is the fear that, over all the fears of men, hovers with threatened doom: that the atom bomb will escape into the hands of men insane, who with it will destroy the world.

But no such fate awaits our world. Man did not come out of the void, nor will he depart into nothingness. "In the beginning God created the heaven and the earth." And He said, "Let us make man in our image, after our likeness." "So God created man in His own image," and "breathed into his nostrils the breath of life, and man became a living soul." Genesis 1: 1, 26, 27; 2: 7.

Then, after man fell from grace and defaced the image of God, that divine Father set forth to rescue him. He gave His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. Jesus Christ, the Saviour of mankind, returned to the bosom of His Father, but with the promise, "I will come again."

"Behold, He cometh with clouds; and every eye shall see Him." Revelation 1: 7. It is He who holds the elements in His power. And when man in his iniquity and his crime seeks to lay hold of

the thunderbolts of heaven, it is time for Christ to manifest Himself. He will destroy the world, with all its works of evil and all the men of evil in it. But He will restore it in beauty and purity.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10.

Into that holocaust of fire, from the presence of God, will go every false religion, every power of oppression, every evil work of man. And communism, that evilbodied soul of atheism, shall not escape. With "the beast" and "the false prophet" and "the kings of the earth, and their armies" that are "gathered together to make war against Him," it shall be "cast alive into a lake of fire burning with brimstone." Revelation 19: 19, 20.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3: 13, 14.

Here is refuge, here is safety, here are peace and joy. A people who seek God, who by the indwelling grace of Christ obey His laws, who order their lives in accordance with all truth—physical, mental, and spiritual—are able in that ordeal to sing with confidence:

"God is our refuge and strength,

A very present help in trouble.

Therefore will not we fear, though the earth be removed,

And though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled,

Though the mountains shake with the swelling thereof. . . .

The Lord of hosts is with us;

The God of Jacob is our refuge."

—Psalm 46: 1-3, 11.

An Ounce of Prevention

(Continued from page 15)

where they land or whether the fire is out. Others smoke in bed and go to sleep with the "smoke" still burning, and the bedding is ignited, often resulting in serious burns and fires. It is always inadvisable to smoke in bed, as the fire hazard is great. All smoking material should be definitely "out" before it is disposed of.

Habitual care in the use of gas stoves

is essential to be sure that not only the flame is out but the gas is tightly turned off. Carelessness in this regard allows leakage of gas and often the formation of an explosive mixture, and serious accidents result. Partial smothering and poisoning may result if the room is tight and people are sleeping. Open fireplaces should always be completely screened.

Starting an auto engine in a closed garage in cold weather to warm it up is a dangerous practice, as gas from the engine, carbon monoxide, is very poisonous. When a car is in the garage, the door should always be opened before the engine is started. A small amount of carbon monoxide may get into the car from leaky connections or a broken muffler and cause sickness, notably headaches.

To avoid nail wounds on bare feet or through thin shoes, nails should be removed from boards before they are laid away. This saves scratches and torn skin.

Broken glass should be carefully collected and disposed of safely. As glass never decomposes it always remains sharp and dangerous.

Some emergencies will always occur in the home, but we can tremendously reduce their number and seriousness by giving attention to the details mentioned and others that readily occur to all of us. But these things require constant thought and attention, and nothing should be left to chance that can be avoided by any means we know.



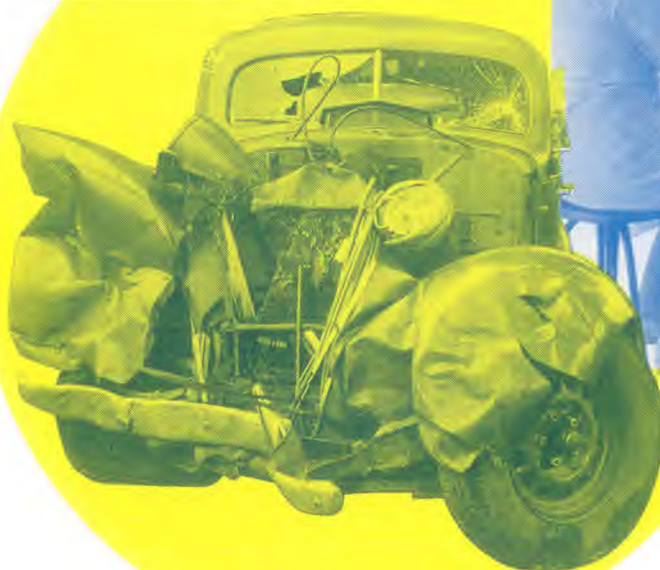
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PROFIT or LOSS?



**Sometimes Loss Is Profit
and Sometimes Profit Is Loss**

By Inez Gene Carr

"YES, I KNOW," she told her neighbor. "I should consult a doctor, but I have a great many things to do before I will have time to see about my health. I'll raise another flock of chickens, and with what he gets from the cows we will be able to finish paying for the place." And they did—just before she was taken to the hospital in an ambulance. The doctor looked very grave as he asked, "Why didn't you come sooner?" A few weeks later, with sagging shoulders and heavy feet the husband entered an empty house, looked at what were only memories then, and put "For Sale" on the front door.

The profit had become loss.

It was the final test. Much depended on James's grade this time. If he sat up very straight and leaned forward ever so little he could see over Shorty's shoulder, and Shorty always had the right answers. It looked like a profit, but—"Sit up straight, Shorty," James whispered. They had both just come from the Physical Education classroom and a lesson on posture, so the boy in the front seat automatically slid into correct sitting position, and the tempted boy had made a profit and fortified the defenses of his soul. The grade was not as high as it would otherwise have been, but integrity

cannot be hidden; and soon James was sitting in pleasant places.

The loss was all profit.

"How fast will your car go, Jack?" asked Bill, as he jostled a silver dollar around in his hand. "Put her up to ninety and this dollar is yours." The needle crept up to eighty-seven, eighty-eight—yes it made ninety. A little boy found the silver dollar in the grass after the ambulance had gone to the undertaking parlors and the wreckage of two cars had been cleared away.

The profit was all loss.

How are we to know when profit will become loss or when loss will become profit? The greatest Businessman of all time has written it down and made it accessible to all. "In all thy ways acknowledge Him, and He shall direct thy paths." Proverbs 3: 6. This takes the worry of profit and loss from our minds. "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isaiah 48: 17. His leadings are always for our profit. "For what is a man advantaged, if he gain the whole world, and lose himself?" Luke 9: 25. Profit or loss—which will we choose?