

SEPTEMBER . . . FIFTEEN CENTS

Our **TIMES**

SINCE 1891

A BIBLICAL INTERPRETATION OF NEWS



The Sin God Cannot Forgive

(SEE PAGE 8)

The Kind of Neighbor to Have

By Mary Hunter Moore

DID YOU hear about the baby next door?" asked my friend as we rode to town on the bus.

"No, what about it?"

"Well, it had pneumonia; it was so sick they took it to the hospital and put it under an oxygen tent. That was several days ago. The parents stayed as late as they could at the hospital and came home expecting that it would die before morning. After they got home, the father came over to ask me if I could do anything to help his mother, who was quite beside herself with grief. She was less controlled than her daughter-in-law, the baby's mother. I was very tired, for I had been up with the baby all the night before and had been able to get but little rest during the day; but I told him I would come and see what I could do.

"I went over and found the grandmother pacing the floor, quite unnerved. But presently I got her to sit beside me

on the couch and be a little calmer. I told her everything I could think of about the love of God and being trustful, and it seemed to help her. Then I asked if she would like to have me pray for the baby, and she eagerly assented. We knelt beside the couch, and I prayed as earnestly as I could. Then I went home, for I was very sleepy.



"Early next morning the baby's father was knocking at my door, his face shining with joy. He had been to the hospital, and

the baby that was dying the night before was standing up in his crib playing.

"The grandmother said to me later in the day: 'You're the kind of neighbor to have.'"

"Yes, you are," I thought as I smiled at the gentle, kindly face of my friend. Then aloud I said, "And God is the kind of loving heavenly Father to have, too."

"Be ye kind one to another, tenderhearted." Ephesians 4: 32.



Prayer of a Hospital Hostess

Lord, let me lift the saddened ones
Within these walls today,
And let me say a soothing word
To take their grief away.

Here, in these rooms that house the ill,
Are those who lie with grief;
Theirs is the bed of sadness, Lord,
The weight of unbelief.

And now, like Thee, I wait at these doors,
Knowing the sorrow within;
And with Thee, I knock, but I must wait
Until I am bid to come in.

So, give me the word, that simple word,
Oh, speak, dear Father, through me,
In tones of love, and joy, and peace,
And quiet sympathy!

—Gwynnyth Gibson

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Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.—*Phillips Brooks.*



Only the True Christian Can Cheerfully Face the Future

"YOUR FLESH SHOULD CREEP"

IN A VERY lucidly written article under the title "Your Flesh Should Creep," co-authors Joseph and Stewart Alsop in *The Saturday Evening Post*, July 13, 1946, set forth the challenge of the atomic age into which we find ourselves hurled.

Describing the discovery of secret atomic energy as being "revolutionary in a sense that the world has not known since the discovery of fire," we are reminded of the potential destructive power that might be unleashed upon our own United States of America. Envisioning rockets of immense range and speed guided to their objectives by new electronic devices, improved submarines moving undetected into position, hurling atomic projectiles from short range, and saboteurs, equipped with atomic bombs of new designs, blowing up cities, the authors paint a picture of carnage and devastation that truly *should* make a person's flesh creep. Especially so when we are reminded that these are

By Robert H. Pierson

not "mere possibilities, but future certainties."

Imagine three atomic bombs "flattening Washington, and ten transforming the vast megalopolis of New York into a heap of rubble [and] . . . a single attack which will kill or maim up to half the citizens of the United States. . . ." Our flesh *does* creep!

This picture, based upon "the serious, informed, and expert thinking of very hard-headed, highly-trained men," gives new meaning to words of Bible prophecy written centuries ago describing "the last days" of this world's history.

Joel describes it as a time of "blood, and fire, and pillars of smoke." Joel 2: 30.

Jeremiah was shown "thy land desolate; and thy cities . . . laid waste, without an inhabitant." Jeremiah 4: 7. Great cities battered, burning, and bleeding! Even the ruins that withstand the atomic blast are in themselves

a death trap of radio activity which make it unsafe for refugees to return to their broken homes—vast ghost cities "without an inhabitant."

"Thy land desolate"—crops destroyed, cattle slaughtered, the very land rendered sterile by the elements of atomic destruction.

The prophet of gloom further makes your flesh creep in verse 20 of this same chapter as he describes "destruction upon destruction." He declares "the whole land is spoiled: *suddenly* are my tents spoiled." "Sudden destruction" now takes on a new meaning when one considers what disaster the annihilating force of atomic energy coupled with the element of surprise may produce. The psalmist describes it as "desolation, as in a moment." Psalm 73:19.

John the revelator in vision was shown that "the cities of the nations fell." Revelation 16:19. The Spirit of God must have given the exiled apostle on

(Continued on page 7)

IN A WELL-KNOWN and widely accepted lexicon of the English language the first two definitions given to the word "day" are the following: (1) "the time of light, or interval between one night and the next; the time between sunrise and sunset, or from dawn to darkness;" and (2) "the period of the earth's revolution on its axis."—*Webster's New International Dictionary*, second edition, p. 672, art. "Day." G. and C. Merriam Co., Springfield, Mass., 1944.

In the first passage of Holy Scripture where the term "day" is used we find that it has the two meanings given to the word "day." The passage is the following:

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Genesis 1:1-5.

When the earth was created, it appeared in a chaotic and empty state. It was a mass of unorganized matter, and was not furnished with plants and animals. The globe was enveloped in darkness, and its surface was covered with water. This darkness resulted from the absence of light. But when the terrestrial ball was set in motion, the Lord caused light to shine upon it. Whence that light came is not stated, except that the Creator "commanded the light to shine out of darkness." 2 Corinthians 4: 6. It did not come from the sun, for the sacred record states that the earth did not receive light from the solar orb until the fourth day. (Genesis 1:14-19.)

"God divided the light from the darkness." Verse 4. The Hebrew text literally reads: "God caused to divide be-

tween the light and between the darkness." When the light shone upon one side of the earth, then the terrestrial ball, being opaque, intercepted the luminous

exactly to the first dictionary definition that we have given. Here it signifies the interval between sunrise and sunset, or from dawn to dusk. Although the earth

Second in a series, "When Does the Day Begin and End?"



The Days of Creation

By Robert Leo Odom

rays, so that the opposite side of the globe was in darkness because of the lack of illumination there. The dividing line between light and darkness was, and still is, a twilight zone running more or less up and down, or north and south, like a band around the world. While the sun appears to set and nightfall takes place along that dividing line on the one side of the earth, on the opposite side of the globe the sun appears to rise, and daybreak occurs along that dividing line over there. For a given place on earth to have nightfall and daybreak, that place must be turned by the rotation of the globe to the sunset and sunrise points respectively of the line dividing between light and darkness.

"God called the light Day, and the darkness He called Night." Verse 5. This is the first use of the word "day" in the Bible. Its meaning here corresponds

had not yet received light from the sun, it did receive illumination from another source, and this produced for the rotating planet the phenomena of "the evening and the morning"—nightfall and daybreak—corresponding to sunset and sunrise respectively.

"The evening and the morning were the first day." Verse 5. The Hebrew text is more significant, for it literally reads: "There was evening, and there was morning: day one." Here the word "day" has the second meaning we have given from the dictionary, denoting the period of the earth's rotation on its axis. The verb is really used *twice*, denoting a *twofold* effect. On that very first day of Creation week the phenomena of *both* evening and morning, corresponding to sunset and sunrise, were produced. A

complete rotation of the planet on its axis is required for *both* nightfall and daybreak—evening and morning—to occur at any given place in the world.

According to the Sacred Scriptures, our planet is spherical in form. (Isaiah 40: 22; Proverbs 8: 27.) They also say that God “hangeth the earth upon nothing.” Job 26: 7. “It is turned as clay to the seal.” Job 38: 14. It rotates. There is no intimation whatever in Holy Writ that the rotation of the earth on its axis, so as to produce the day of 24 hours, started at some period subsequent to Creation week. Our conclusion is that stated by another writer in these words: “When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of 24 hours, which He has marked off by the rising and setting of the sun.”—E. G. White, *Testimonies to Ministers*, p. 136.

On each successive day of creation week “there was evening, and there was morning,” which shows that the days were all alike, each having its nightfall and its daybreak. The double use of the verb is found in the Hebrew text in each enumeration of the first six days. (Genesis 1: 5, 8, 13, 19, 23, 31.)

In His enumeration of the days of creation week the Lord reckons “the evening” as preceding “the morning” in the order of the march of the day.

While the sun *appears* to rise in the east and travel westward across the sky to the place of its setting, it is really the earth that is rotating in the opposite direction, from west to east. When the planet began to rotate in the light that the Lord caused to shine upon it in the beginning, it turned toward the east. The earth’s rotary movement caused evening to fall for the meridian on one side of the globe, while at exactly the same time it caused morning to break for the meridian on the opposite side.

The logical place for the day to begin and to end naturally would be at the one or the other of these two points—either where nightfall occurs or where daybreak takes place. The Creator chose to have the commencement and the ending of the day reckoned from the point where evening—nightfall—occurs. The statement that “the evening and the morning were the first day” shows this, for He elected to have the evening precede the morning in the order of the march of the day.

When did the first day of Creation week begin? At a given place on earth that day began when evening (corresponding to sunset) first fell at that place. The day did not begin simultaneously at all places on earth then;

neither does it do so now. At a given place on earth evening cannot fall until, as a result of the rotation of the globe, that place is turned to the sunset point of the line dividing between light and darkness.

At what place on earth did evening first occur? The Holy Scriptures do not tell us on what particular meridian it first occurred. But let us, however, designate as Meridian X the unknown meridian at which nightfall first occurred on earth and thus marked the beginning of the first day of Creation week. Furthermore, let us take into account the fact that evening—or sunset—does not now, and did not then, occur simultaneously at all meridians of the globe. When night was falling at Meridian X, day was breaking at the meridian on the extreme opposite side of the earth. Hence, any given meridian, except Meridian X, had to be turned by the globe’s rotation to the dividing line between light and darkness in order for the first *complete* day to begin at that meridian. It did experience an incomplete day before its first evening marked the

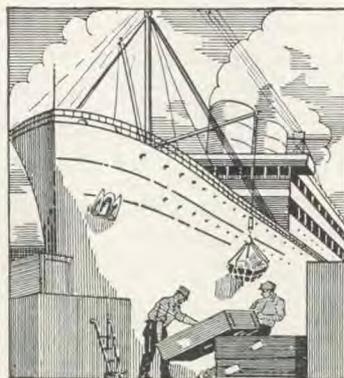
beginning of its first *full* day. The length of the partial day depended on the distance that meridian happened to be from the line of division between light and darkness.

Was the incomplete day counted as the first day for the regions along that meridian of earth? The partial day was not counted in the time reckoning. The Lord started the time count for the world with the beginning of the first *whole* day that came to any given meridian. Proof of this is seen in the fact that the very first day of Creation week is described thus: “The evening and the morning were the first day.” Genesis 1: 5. As already pointed out, the Hebrew text literally reads: “There was evening, and there was morning: day one.” This shows that the time count in the Lord’s reckoning began with the first *complete* day—a day consisting of an evening and a morning.

When man first appeared on earth, on the sixth day of the week, this day ended and the seventh day began for him at the ensuing sunset—evening—at the
(Continued on page 17)

Religion and Business Will Mix

By C. L. Paddock



TWO BUSINESSMEN were chatting in the lobby of a hotel in old Hong Kong. One was a youngish-looking, keen-eyed, ruddy-countenanced young man; the other a portly, middle-aged English gentleman.

“So you have come over here to the Orient to trade?” the older man inquired of the young sea captain. “Step into the bar and we will have a drink while you tell me more about your plans.”

“Sorry, sir,” the young captain replied, with courteous emphasis. “I never frequent bars, and I use no alcoholic beverages.”

The portly man raised his eyebrows, and a cynical smile crept over his round florid face as he remarked, “You mean you are entering the Oriental trade without whisky and rum?”

“Yes, sir, I mean just that.”

“Do you think you will be able to do business over here without taking your friends and business acquaintances into the saloon for a friendly drink? If that

is your plan, God help you!”

“God will help me,” the young man answered, without hesitation.

And God did help that young man, for in after years Robert Dollar had a fleet of vessels of his own, and they traversed

the seven seas with their cargoes. Captain Robert Dollar was the president of the Dollar Line, with offices in his own building overlooking San Francisco Bay, where from his window he could see his vessels loading, unloading, coming, going with their precious cargoes. He was a clean man who found time every day to read his Bible. He did not stoop to questionable practices to get business. He sacrificed no principle to make friends or to turn trade his way. He was faithful to his friends, true to principle, and loyal to his God. And God wonderfully blessed him and his business. So many feel today that we cannot mix religion and business. If we cannot do so, there is something wrong either with our business or with our religion.

Kate Fox "EXPLAINS"



One of the mediums at Lily Dale, New York, Spiritualist summer assembly grounds, conveys spirit messages to individuals in the crowd gathered at the meeting place.

AT A RECENT séance in America it is alleged, according to a report in the *Psychic News*, that Kate Fox, one of the founders of modern spiritualism, recently "came through" with a "startling revelation" about her earthly activities in connection with the development of the new cult.

It will be remembered that during the night of March 31, 1848, Margaret and Kate Fox, then children of twelve and nine respectively, claimed to have heard mysterious rappings in their bedroom, and Kate, conceiving the idea that some mysterious intelligence was at work, answered the knocks and became convinced that she had established communication with the spirit world.

Soon after, the two children claimed to have received a message from the spirits which read:

"Dear Friends:

"You must proclaim these truths to the world. This is the dawning of a new era; and you must not try to conceal it any longer. When you do your duty, God will protect you and good spirits will watch over you."

On the strength of this message the Fox sisters for forty years devoted themselves to the propagation of Spiritualism, but during the latter part of this period the "spirits" seem to have let them down

Her Spirit Purported to Have Appeared

By W. L. Emerson

badly, for they contracted habits of intemperance and became physical and mental wrecks.

On October 21, 1888, the two sisters were persuaded to make a confession at an anti-spiritualist meeting in which they declared that their claims for spiritualism were fraudulent and blasphemous.

A year later, however, Margaret, in a written statement, signed in the presence of witnesses, retracted this confession. A few years afterward both sisters were dead.

Since their decease, controversy has raged as to the real facts about the Fox sisters and their testimony. Now the spiritualists have added an extra piece of "evidence" to their case in the form of this new "revelation" in which the "spirit" of Kate Fox is purported to have said in "direct voice":

"I would like to state right now in front of these spirit witnesses and in front of those of you that are here in physical body that there never was a confession. That which was written was put in front of me to sign. I never dictated

it at all and did not know a thing about it until confronted with the sheet of paper.

"However, I believe that, in my weakness, I signed it.

"Long ago, I prayed the forgiveness of my fellow mediums and once more I would like to pray their forgiveness. . . . I do not want that blot to remain on my name."

To those who understand the Bible teaching on the state of death these confessions, retractions, and explanations, whether during the life of the Fox sisters, or from the "spirit" world, matter neither one way nor the other.

The church authorities who extracted the confession from the two sisters at a time when they were physically and mentally irresponsible were foolish, though no doubt sincere, because the document they got was valueless as testimony and only gave the spiritualists occasion to accuse them of undue pressure and even bribery.

The Scriptures clearly reveal the activities of wicked spirits and there is no reason to suppose that the Fox sisters

were lying when they claimed contact with some of these intelligences. Where they were led astray was in accepting the testimony of the spirits that they were the spirits of the dead and that communication with the dead had been established.

Their deception was indeed evidence of the prophetic declaration that in the latter days some would give "heed to seducing spirits, and doctrines of devils." I Timothy 4:1.

This latest "message" from the spirit world in no way shakes that explanation of the happenings at Hydesville and since. If the spirits then deceived the two sisters into believing that they were talking to the dead, it is in no way extraordinary that a spirit should put over a message in the name of Kate Fox to confirm the deceit to a group of spiritualists today in a darkened room in America.

We need give no heed either to the "confession" or the "explanation." The word of God provides the final word, "The dead know not anything" (Ecclesiastes 9: 5), and any message purporting to come from beyond the tomb is clearly the work of minions of the "father of lies" seeking man's deception and downfall.

"Your Flesh Should Creep"

(Continued from page 3)

Patmos a glimpse of the tragedy to befall our generation.

Paul, describing the days just before the return of Jesus to this world says, "In the last days *perilous times* shall come." The word *perilous* is defined as "hazardous, dangerous." This word as recorded in 2 Timothy 3:1 appears but once in the Bible. It comes from a Greek root meaning "to be in danger of being let down over a great precipice." In other words in these last days this old world of ours stands as it were upon the brink of great disaster—the precipice of atomic destruction.

Over an Associated Press date line originating in Wichita, Kansas, Feb. 19, 1947, George H. Earle, former governor of Pennsylvania, is reported to have made a prediction "that not more than ten per cent of present Americans will be alive in five years. . . . Earle's prophecy came as the result of several years' service as a personal 'undercover' agent for President Roosevelt in Istanbul in the war and from conversations with American and Russian scientists relative to the atomic bomb."

The child of God has the blessed privilege of looking beyond the destruction of the last days, and by faith he may behold the gleams of the golden morn-

The Day Blessed from Edentime

My great Creator, Thee I'd praise;	Genesis 1: 27
Thy name I'd honor all my days;	Revelation 14: 1
I love Thy holy day of rest	Genesis 2: 2; Exodus 20: 8
Which Thou from Edentime hast blessed—	Genesis 2: 3
The day forever set apart	Genesis 2: 3; Exodus 31: 13-17
To bind us to Thy Father heart.	Revelation 22: 14

The world goes on in its own ways,	Proverbs 14: 11, 12
Turns all its love toward holidays—	Revelation 13: 8
Toward festivals not taught by Thee:	Revelation 13: 12
Their man-fixed rounds is all they see	Revelation 13: 16, 17
To break monotonies of life,	Revelation 13: 14
Make place for worship in their strife.	Revelation 13: 15

They have no rest by day or night,	Revelation 14: 11
Who worship not in gospel light;	Revelation 14: 6; Matthew 1: 21
But leave the faith of Jesus out	Revelation 14: 12
And God's commandments ever flout:	Luke 23: 54-56
They take the name of Christ in vain,	Matthew 15: 9
And worship just as men ordain.	Daniel 7: 8

My blest Redeemer, Thee I'd praise—	1 Peter 1: 16-21
My true God honor all my days;	Jeremiah 10: 10-12; Col. 1: 12-17
I love Thy holy day of rest	Revelation 14: 6, 7
Which Thou from Edentime hast blessed—	Exodus 16: 27-29
The day forever set apart	Isaiah 66: 22, 23
To bind us to Thy Father heart.	Ezekiel 20: 12, 20

LULU MAY ANDERSEN

ing. The student of God's word knows that before full and final deliverance from this world of sin comes, these days of war and carnage must and will come. Not because God wills it so, but because the human heart "is deceitful above all things, and desperately wicked." Jeremiah 17: 9. Paul says "evil men . . . shall wax worse and worse." 2 Timothy 3:13. Satan, realizing his time is short, wreaks all his pent-up fury upon this hapless world in one final great effort to hurl unprepared millions into eternity without a hope. (Revelation 12:12.)

The unleashing of atomic destruction upon the world is but another harbinger of Christ's soon coming.

"When these things begin to come to pass," Jesus says, "then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28. The momentous events transpiring about us should find us "looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

The experts quoted in *The Saturday*

Evening Post article summed up all of their conclusions in the single statement: "The only sure defense of this country is now the *political* defense." This, they declare, "means a working, effective internationalization of control of atomic energy." It means "collective security." It means the establishment of an "effective world organization, capable of settling any problem of world affairs by peaceful means." It means this. It means that.

How soon men, even experts, forget! Political defense is not new. In varied form it has been used futilely for generations. It was used after World War I but it failed. Men are willing to try every conceivable defense to protect themselves and to save civilization except the one that will meet the need—spiritual defense. Only when Jesus, as the Prince of Peace, comes into the hearts of selfish men and reigns in love will wars cease.

We need not fear. Faith will sustain those who trust in the Lord and love to do His will.

ONE OF the saddest experiences that can ever come to a pastor, an evangelist, or a Bible teacher is to see individuals for whom he has labored and prayed turn away from the truth and harden their hearts to the pleading of the Holy Spirit.

How grievous it is to know that there is a line beyond which, when men go, they are eternally lost! How hard it must be for God, Christ, and the angels to see men pass this line!

What is this unpardonable sin that foredooms all who commit it to eternal damnation? Is it something that is done suddenly, inadvertently? Is it some horrible deed that forever closes the door to the mercy and forgiveness of God? No, it cannot be. God says: "Though your sins be as scarlet, they shall be as white as snow." Isaiah 1:18. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Jesus tells us what this unpardonable sin is: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matthew 12:31. It is the sin against the Holy Ghost that cannot be forgiven. But how is this sin committed, you ask?

Perhaps a story of an experience that occurred during a series of evangelistic meetings will help to clarify the matter. A certain man was attending these meetings and was vitally interested. He fell under deep conviction after he had attended several times. One night a few weeks after the meetings began, he was so deeply convicted of the truth of the "everlasting gospel" that he was moved to the point of tears and came forward when the call was made. At the conclusion of the service he urged the minister to visit him at his home the next day. When the visit took place the man told of his tremendous conviction. He stated that he had not been sleeping well because he was so disturbed over his sinful condition. He confessed that he had been a drinking man and had

Our Lord will knock at the heart's door just as long as there is any hope of a response.

The Sin G O D Cannot Forgive

By Stanley C. Harris

What Is the Unpardonable Sin?



had little regard for Christianity. But now he saw his need of the Saviour. He recognized the importance of obeying God's will. The minister and the repentant man prayed together and when they arose the countenance of the man radiated joy and peace. However, a few nights later the man was absent from the meeting. His absence continued, and so the minister went to his home to investigate. He received a cold greeting. The man was no longer interested in the Bible truths that he had been hearing. His wife had intervened and urged him not to make the sacrifices that he was about to make for Christ. She, as an agent for Satan, had persuaded him that he did not need to be so concerned over such things. He was persuaded that he could go on in his old ways and would probably get by somehow. The minister pleaded with him but to no avail. This formerly-convicted one came back to the meetings a few more times and seemed to be troubled, but all that could be done to revive his earlier interest failed.

Several months after the series of meetings had closed, the minister had occasion to pass by the home of the man in question, and he stopped to visit him. As they were conversing about the evangelistic meeting and how it had stirred the community, the man finally said: "You know, preacher, I was deeply convicted in those meetings. Why, I could not even sleep at night. I walked the floor in a troubled state of mind and heart for several nights, and even came to the point of tears. But, you know, now I'm not the least bit concerned about those things you preached on from the Bible. Why, I drink and eat as I please, go where I please, and as far as the Sabbath day is concerned, I work every week on the Sabbath and it doesn't bother me one bit."

The Christian worker tried to point out to this man that he was in great danger of committing the unpardonable sin, but he seemed to be hardened against any effort made for his soul salvation.

One minister relates the following sad experience: "When I first became pastor of the church, we had meetings every night for six months, and scores joined our church. One young

lady attended all the services but the last three. She listened, and was often taken into the church parlor by the ladies and pleaded with, but she resisted the appeals. We were within three nights of closing services, and I stood right under the reading desk. We were halfway through the prayer meeting when I heard some one walking rapidly down the church and saw that young lady making her way to the lobby door. A voice spoke so distinctly to me, 'Go and speak to her once more.' I walked very softly, opened the door very gently, and saw the young lady standing on the top step. I hesitated, not knowing what to say. She was looking up at the moon shining brightly, and I heard her say in subdued tones, 'O God, for six months Thy Spirit has been striving with me, but it is of no use; I can never give up the balls, and I never, never will give up the card parties!' She stood there as if there was a conflict going on in her soul, and, kneeling down, she prayed the most awful prayer I ever heard. It seemed to chill the blood in my veins. Her prayer was this: 'Holy Spirit, from this hour do let me alone; let me have my own way.' She got up, went down those steps, and never attended another meeting. In five weeks she died." G. B. Thompson, *The Ministry of the Spirit*, pp. 163, 164.

The Holy Spirit was sent to this world to lead people into the truth. Jesus plainly said, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. The truth is found in the Bible, and according to 2 Peter 1:21 it was the Holy Spirit who dictated the Bible. The Holy Spirit is endeavoring to lead men to a correct understanding of the Scriptures, which contain the truth of God. When men refuse this leading, or are willing to be led only as far as it suits their convenience and no further, they are grieving the Spirit. How often the evangelist finds individuals who are thrilled by the truths of God's Word until they come to something that does not fit in with their own preconceived ideas, or something that calls for a real test or sacrifice. When this point is reached, and the individual refuses the light of truth even though he is convicted that it is true, he is quenching the Spirit. God says, "Quench not the Spirit." 1 Thessalonians 5:19. Again He says, "Grieve not the Holy Spirit of God." Ephesians 4:30. Quenching the Spirit means putting out the fire of conviction in the heart. When the fire is finally put out, there remains nothing but the ashes of sin.

The condition for receiving the Holy Spirit, according to the words of Christ, is as follows: "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." John 14:15-17. We must love God and keep His commandments in order to receive the Spirit. The Bible says that the Spirit will convict of sin: "And when He is come, He will reprove the world of sin." John 16:8. According to 1 John 3:4, "sin is the transgression of the law." It is very evident from this that the Holy Spirit will reprove men for transgressing the law of God, and those who accept the reproof and guidance and turn from their disobedience shall live, but those who harden their hearts and turn away from the truth shall be condemned.

Many are convicted that they should keep holy the Sabbath day of the fourth commandment, but they do not obey this conviction, and thereby they grieve the Spirit. If they continue in this disobedience persistently, the time will come when they will have quenched the Spirit of God and the conviction will leave them. This is the way the unpardonable sin is committed. From this time onward they will not think that it is a sin to break the commandment, and consequently will not ask God to forgive. This is the reason why God cannot forgive the sin—because forgiveness is not asked. It is just like the man in the story which was told at the beginning of this article. After he had quenched the Spirit, he felt that he was not sinning by transgressing God's commandments. He thought that he was all right and that he could go on as he always had, and that it didn't really make any difference.

Some people are convicted that they are transgressing other commandments such as stealing, lying, adultery, and covetousness. If they persist in drowning out this still small voice, the time will come when they will no longer consider that they are sinning when they do these things. They have driven the Holy Spirit away. They have no desire to confess the sin. Therefore God cannot forgive. It is not because He does not want to, but because the person who reaches this state of mind will not ask Him. He does not think that he needs to. It is not sin to him any more. No longer are the prickings of the conscience felt. There is no longer any sorrow for the sin. The Bible describes the condition as "having their conscience seared with a hot iron." 1 Timothy 4:2.

It is not therefore the sudden com-

(Continued on page 18)

TERSE TOPICS

POLIO EPIDEMIC—According to *Science News Letter*, May 17, 1947, infantile paralysis experts have predicted another big polio year. They told members of the American College of Physicians that there will probably be a lot of polio in the United States and elsewhere for a number of years to come.

"ARMED FORTRESS"—"On his return from a three-weeks' air tour of Alaska, Mark A. Dawber, secretary of the Home Missions Council, declared that the western shore of that peninsula, at one point less than 100 miles from Russian territory, has been transformed into an "armed fortress."—*The Christian Century*, June 11, 1947.

EXCUSES FOR NOT GOING TO CHURCH—"I never go to the movies nowadays because my parents made me go too often when I was a boy. Also, no one at the movies ever spoke to me, and every time I go someone asks me for money. The manager never calls on me, and people who attend are not all they should be." This is as sensible as such excuses for not going to church.—*The Civic Bulletin*, May 23, 1947.

TEEN-AGERS' ATTITUDE TO MINISTERS—A meeting of teen-agers in Las Vegas, Nevada, was held to discuss the clergy's failure to come forward and support them in a campaign to stop the sale of liquor to minors in the community. "The trouble with the clergy," said one teen-ager, "is that most of them are getting financial support from the liquor and gambling interests." Another comment was, "The ministers are so busy preaching Christianity they don't have enough time to practice it." One seventeen-year-old said he had gone to Sunday school for ten years to learn Christianity and to the Boy Scouts for ten months "to learn how to use it."—*Religious News Service*, February 25, 1947.

God's Great Memorial of Creation

First in a series on the Sabbath

IN EVERY land throughout the world the majority of Christians believe that Sabbathkeeping is an essential part of true worship. For many generations the most of these have observed the first day of the week as a day of rest. A comparatively few worship on the seventh day, yet their numbers are increasing. This presents a real challenge to Christian people, and it is well to inquire, What is the answer?

In all the records of the past, there is but one authentic, reasonable story of the origin of this world: "In the beginning God created the heaven and the earth." Genesis 1:1. The divine narrative gives a daily record of the work accomplished throughout creation week; and the invariable use of the phrase, "the evening and the morning were the first day," "the evening and the morning were the second day," etc., indicates that those were just ordinary days of twenty-four hours each.

Modernism has attempted to substitute evolution for creation. But consider: if the first three chapters of Genesis are discarded, the entire Bible as a divine revelation is nullified. For if man was not created, but was evolved throughout long ages from lower forms of life, the story of the "fall" is but a myth. And if our first parents did not "fall," there would be no need of a Saviour, an atonement, or a plan of redemption. Then the entire Book from Genesis to Revelation could be regarded as but an interesting classic.

Such skepticism is tragic! All who make an impartial investigation obtain overwhelming evidence that the Bible is the inspired message of the living God. With the Apostle Paul "we understand that the worlds were framed by the word of God." Hebrews 11:3. "For He spake, and it was done; He commanded, and it stood fast." Psalm 33:9.

The footsteps of the Creator during the first week of time, are clearly indicated:

First day: light created.

Second day: firmament, or atmosphere, formed.

Third day: land and water separated; vegetation produced.

Fourth day: sun, moon, and stars appeared.

Fifth day: fish and birds brought into being.

Sixth day: animals and man created. Eden bloomed upon earth. Sin had not yet entered to mar the fair estate. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7. "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." Genesis 1:31.

At the completion of the great creative task, our heavenly Parent erected an appropriate memorial; and the record reveals that the Sabbath was instituted

ing pronounced. Accordingly it should ever be regarded as God's *blessed* rest day. He designed that it should become a blessing to the entire human family. And how wonderful if all would accept the great truth spoken by the prophet, "He hath blessed, and I cannot reverse it"! Numbers 23:20.

3. God "sanctified" the Sabbath, the expression meaning to "separate," "set apart," or "appoint" for a holy or sacred use. It is God's presence that sanctifies a temple or church. In the experience of both Moses and Joshua, it was the divine presence that consecrated the very ground on which they stood. (Exodus 3:2-6; Joshua 5:13-15.) As the Creator sanctified the seventh day, He placed within it His own sacred presence, separating it from all ordinary days and for all succeeding ages establishing it as the

The World's

By Roy F. Cottrell

by three specific acts, as follows:

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3.

1. He "rested," not because of physical weariness; for "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary" (Isaiah 40:28); yet the divine record states that He "rested and was refreshed." Exodus 31:17. This clearly reveals that spiritual refreshment was the supreme purpose. God was laying the foundations of an institution that throughout all succeeding ages would commemorate His power as Creator of the heavens and the earth. At the close of each week, He ordained for man a Sabbath of rest, and in this way "made His wonderful works to be remembered." Psalm 111:4.

2. "God blessed the seventh day." Why? "Because that in it He had rested." Upon no other day was the divine bless-

great memorial of the divine Architect.

By these three acts of resting, blessing, and sanctifying, the Sabbath was established. Concerning its origin, the distinguished Jewish historian, Josephus, bears witness:

"Moses says that in just six days the world and all that is therein was made; and that the seventh day was a rest and a release from the labor of such operations; whence it is that we celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes rest in the Hebrew tongue."—*Antiquities of the Jews*, B. 1, chap. 1, sec. 1.

Philo Judæus, another eminent Jewish writer of the first century after Christ, adds his emphatic testimony to the character of the Sabbath:

"After the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it, and calling it holy. For that day is the

God's memorial day is a time for worship, rest, and the contemplation of the beautiful handiwork of the Creator.

festival, not of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birthday of the world."—*Works of Philo*, vol. 1, sec. 30.

Said Christ, "The Sabbath was made for man" (Mark 2: 27), and was given in no sense *against* him, but *for* his highest good. It was designed as a day of joy and delight when men would lay aside business cares and daily toil to think upon life's spiritual values, to view the divine handiwork of the heavens, to admire the beauty of hill and vale, of field and forest; and to remember that He who paints the gorgeous sunset, who gives the flowers their exquisite tints, who imparts to the rose its rich perfume, is also the loving Father who gives us life, and breath, and a myriad of other blessings to enjoy.

The weekly cycle and the Sabbath, both of which originated in the events of creation, have together marched down the centuries to the present time in regular and unbroken succession. The year, the month, and the day, are periods of time fixed by the revolution of the earth and the moon; while "the week," in the language of the *Encyclopædia Britannica*, is "a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all Eastern countries."—Eleventh Edition, art., "Calendar."

Apart from the narrative of creation, the world has found no reason for the origin of the week, or the existence of the weekly Sabbath. In a marvelous way the hand of God has preserved both of

these from the possibility of change or loss. It is inconceivable that an entire race of people should be confused in their weekly reckoning. How altogether impossible that scores of nations should lose their schedule of the march of time!

The pick and spade have furnished remarkable testimony to the observance of the original seventh-day Sabbath among the peoples of ancient Accad and Chaldea; and concerning another land of antiquity Mr. George Smith, the well-known archeologist, says:

"I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken."—*Assyrian Discoveries*, p. 12.

In the library of King Asshur-bani-pal of Assyria, clay tablets present an account of creation, on one of which are the significant words:

"On the seventh day He appointed a holy day,
And to cease from all business He commanded."

Likewise in an old Chinese record, the "Book of Diagrams," there is evidence that the ancient kings of Sinim and their people observed the seventh day as a Sabbath. See "Our Rest Day," by Hamilton, pp. 43-45.

In a "Chart of the Week," prepared by the late Dr. William M. Jones of London, it is shown that the week was known from the most ancient times, and that at least one hundred eight languages of earth designate the seventh day of the week as the Sabbath, or rest day. A few of these are as follows:

Hebrew	Shabbath	Sabbath
Greek	Sabbaton	Sabbath
Latin	Sabbatum	Sabbath
Arabic	Assabt	The Sabbath
Persian	Shambin	Sabbath
Russian	Subbota	Sabbath
Hindustani	Shamba	Sabbath
French	Samedi	Sabbath day
Italian	Sabbato	Sabbath
Spanish	Sabado	Sabbath

In this remarkable way the Sabbath of Jehovah was indelibly stamped upon the calendar of the ancient world, and incorporated into the very speech and language of the peoples of earth. What a testimony is here given to the universal knowledge of the week and the true Sabbath!

And in this marvelous providence what an evidence of the hand of God providing a way for the Sabbath to speak to all mankind of the love, righteousness, and power of our Creator!

irthday





The Advisory Commission on Universal Military Training presents its report to President Truman (see editorial on opposite page—World Situation Is Tense).

old people. They very often cannot find jobs even if they are able to work, and are not always cared for by their own so-called loved ones. In the busy and hasty progression of our present generation the aged are pushed aside as unimportant.

Perhaps they are not able to work and must be cared for. It is believed by some thoughtless relatives that they would be better off in an institution. But how they need loving care! How much they crave affection!

Young America ought to resolve to be more attentive to the aged. Don't forget that we must all grow old. We should go out of our way if need be to speak a loving word to that old lady or old gentleman, and how it thrills them when some little attention is shown them. We

Artist's view of the fleet of the future showing a guided missile ship, a fast raider, a carrier which launches pilotless aircraft, the "attack killer" destroyer, and a submarine.



"Buried Alive!"

AN ENLIGHTENING but sad description of conditions in homes for the aged is given in *Woman's Home Companion*, June, 1947, under the title, "Buried Alive!" This article presents a shocking report of nation-wide neglect, brutality, and ignorance in the care of our aged. It strikingly states that "we do not kill off our aged and infirm. We bury them alive in institutions."

In a description of one institution visited by the writer of this article the following is recorded: "The first room was not unlike the dormitories in the main building. There were the same grimy unadorned walls, the same curtainless windows with cracked, torn shades and the same chipped enamel beds with lumpy straw mattresses on which old men in ragged stained clothing lay sprawled. Then my guides unlocked a door and turned a corner.

"The stench of that corridor is still in my nostrils. Along each side were narrow cages of cross-barred metal, each just big enough to hold a cot, a chair, a stained toilet or open commode and an old man quiet as the furniture.

"In one cage a fragile ninety-two-year-old, breathing heavily in sleep, lay di-

agonally across the cot. For bedding there was only a mattress, a rubber sheet and a dirty brown blanket. And I was startled to see a large vigorous-looking man sitting on the foot of the cot.

"I asked what he was doing there. It was Tony's cell too, the superintendent said. 'With that single cot?' I asked. Yes, the superintendent answered. Of course that wasn't right, but he had no other place to put Tony. He and the old man got along fine and they both wet and soiled themselves so that didn't bother either of them."

This is just a small glimpse of the reported conditions of filth, neglect, and far-below-average accommodations in food, clothing, and shelter for our old people. It is a heart-rending picture.

If there is an unwanted class in America, and probably in the world, it is the



are doubly repaid just to see the light of joy in their eyes.

We ought to heartily support plans to improve the lot of those who have been "buried alive." The best thing we can do, however, is to provide places in our own homes for our aged relatives. God promises long life to those who will honor their fathers and mothers, and warns against neglecting them in old age. "Hearken unto thy father that be-gat thee, and despise not thy mother when she is old." Proverbs 23: 22.



Admiral Opposes Missions

AFTER visiting the hundreds of inhabited islands in the Pacific, Rear Admiral Carleton H. Wright advises: "Let them (the natives) alone in their happiness!"—*The Saturday Evening Post*, May 3, 1947. The Admiral further says, "Let's not civilize these happy people." The most striking statement of all is given as a warning: "The islanders will be a temptation to the brisk missionaries of modernism, the sentimentalists, and the busybody do-gooders. The impulse, of course, will be to uplift them, and may God help them—and forgive us—if the effort is made."

Perhaps the Admiral forgets that it was not long ago that we were fighting a crucial war with Japan, and that these natives, many of whom were Christianized by the so-called "busybody do-gooders," were our friends and were instrumental in saving thousands of the lives of our sons. Yes, even President Roosevelt and General MacArthur recognized the good work of the missionaries in preparing the way for our boys.

Scores of our airmen, who were shot down over the Solomon Islands were rescued, nursed, and fed by natives who had once been cannibals but had been converted by the "brisk missionaries" alluded to in Admiral Wright's article. One soldier wrote to his mother and said: "Dear Mom: Because of missions I was feasted and not feasted upon when I fell from the sky into this village." A United States Senator reports from an advanced air base in the South Seas, where the boys who bailed out had to worry about becoming "long pig" at the hand of warlike headhunters, "One tribe here, thanks to decades of Christian missions, are a tremendous help."—*Review and Herald*, April 25, 1946.

A chaplain who had followed his troops in many Southern Pacific campaigns, because of missions could write of the Christian natives, "They have

The World Situation Is Tense

THE UMT (Universal Military Training) report rendered to President Truman by nine of the nation's outstanding citizens revealed a need for speed in preparing for another major conflict. The word "urgent" is written into the document time and again. There is "not less than four years, not more than ten" to get ready, says the commission. It advises universal military training of all boys in one of its most outstanding recommendations. However, this is not all. Stock-piling of millions of dollars' worth of goods is suggested. The mobilization of industry for war is also considered a vital need. An increase in scientific research and development is a "must." Decentralization of the government and industry is part of the master plan, with a large part of each going underground. Other recommendations are: a co-ordinated intelligence service, unification of the Army and Navy, and a powerful air force kept ready to strike fast.

About two billion dollars a year will be required to maintain the military training program, and many billions more will be needed to supply up-to-date weapons. Atomic research and development, now costing \$350,000,000 a year, will very likely be increased. Army and Navy research is due to get \$500,000,000 a year. Emphasis in military research will be on guided missiles, supersonic flight, antiaircraft, and antisubmarine devices.

The *United States News*, June 13, 1947, says that, "The U. S. is the world's one really rich nation. This country is the envy of a poverty-stricken world and the recognized object of any future military attack. It is to cost effort and money, there-

fore, to protect the U. S. position." To protect this position, the UMT commission is urging the training of nearly all U. S. youths for combat. It urges that some 1300 businesses be asked to create reserves, and to organize units in their businesses that will be ready for call at any time. It suggests that the Army-Navy munitions board work with industrialists in developing a master plan for any emergency.

All of this causes us to feel a tenseness over the world situation. The report that this country will deliver an ultimatum to Russia that they must cease their expansion policy brings serious considerations. The Hungary coup, the Balkan Communist bloc being formed by Tito, Moscow's courting of the Arabs, uneasiness in Norway and Finland, the threatening civil war in Italy with the possibility of Communist ascendancy to power, the United States endeavor to hold the line in the Near East through aid to Greece and Turkey, and the United States plan to arm the Western Hemisphere, all draw a heavy cloud of apprehension and tension over the world.

Yes, there is urgency all right, but the greatest urgency is in the realm of spiritual things. The big question for each individual to answer is, "Am I ready to meet my Maker?" It is certain that what we do, we must do quickly. Christ left us with a closing revelation that should spur us on in our service and preparation for the great day of God Almighty. He said: "Surely I come quickly. Amen. Even so, come, Lord Jesus." Revelation 22: 20. The latter statement in this text should be the response of every sincere Christian.

rescued countless fliers forced down on the sea; they have fed, sheltered, and befriended scores of survivors off sunken vessels."—*Ibid*.

Here is another experience that proves that missions pay, and that Admiral Wright's attitude is wrong: In one of the battles (of the Buna campaign) . . . a battalion of Australian troops had been surrounded in the jungle by enemy forces, and there seemed to be no possible way of escape. After they had spent

two days in this desperate situation, a little Papuan lad who was a member of our native church (the Seventh-day Adventist Church) appeared in the midst of this "lost battalion" and presented himself to the commander.

The lad told this officer that if he would call his men together and have them put out their cigarettes and remove their hats, he would pray to the God of heaven for their deliverance. In his ex-

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ALL NATURE teaches us that we reap what we sow. The farmer who sows his field with oats may regret it, and wish he had sown wheat, but his repentance will make no change in his crop. He will reap oats. The young man who sows wild oats may repent of his folly, but he will reap wild oats. Repentance will not change the crop.

Several years ago I purchased a new automobile. On the windshield was the notice: "Do not drive this car faster than 25 miles an hour during the first 500 miles." The life of the car and its future usefulness, it was explained, depended upon strict observance of this precaution. Many a car, no doubt, has reached the scrap heap long before it should have, because of reckless driving during the first 500 miles.

The human body may very fitly be compared to an automobile. Its usefulness and length of life depend very much upon the care taken of it during the first twenty years of life. Many a man's usefulness has ended at the age of forty or fifty and his life has been shortened from reckless driving of the human machine early in life. Dr. Osler, in his valedictory address given at Johns Hopkins University some years ago, deplored the fact that so few men were of much service at sixty. He said:

"It is a very serious matter in our young universities to have all the professors growing old at the same time. In some places, only an epidemic, a time limit, or an age limit can save the situation. I have two fixed ideas, which have a direct bearing on this important problem. The first is *the comparative uselessness of the men above forty years of age*. This may seem shocking, and yet, read aright, the world's history bears out the statement. The effective, moving, vitalizing work of the world is done between the ages of twenty-five and forty.

"My second fixed idea is *the uselessness of men above sixty years of age, and the incalculable benefit it would be in commercial, political, and professional life if, as a matter of course, men stopped work at this age*. . . . It is not to be denied that *occasionally* there is a sexagenarian whose mind, as Cicero remarks, stands out of reach of the body's decay."

There can be no reason or semblance of an excuse why there should not be many sexagenarians, and even octogenarians or centenarians, whose minds, stored with a fund of knowledge gained by years of experience, should make them leaders in religious, political, commercial, or professional life.

Whatsoever a man soweth in youth



Sowing and Reaping



Early Care Means Longer Wear

By D. H. KRESS, M. D.

he is sure to reap later in life. Usefulness in old age is no mere happen so.

One of the largest and most up-to-date business concerns in America, employing thousands of men, retires every employee, regardless of the position he may hold, at the age of sixty-five on a pension, provided he has been in their employ for twenty years or more. This is a rather sad comment on modern civilization.

After the age of forty it is difficult for men to obtain a government position. They are considered of very little value after that age whereas men really should be at their best at sixty-five. Here and there we do find such individuals. In studying the life history of these, we find that the probability is they took care of the human machine during the first twenty or twenty-five years of life.

Dr. Stephen Smith, one of the founders of the American Public Health Association, at the age of ninety-nine stood before a body of eight or nine hundred professional men and delivered an unusual address. Being asked the secret of a long and useful life, he replied: "Take care of your stomach the first fifty years of your life and the next fifty the stomach will take care of you." This is what he himself did. He meant that careful living during the first fifty years of a man's existence usually determines his usefulness later in life, and also the length of time he may live.

Is there a reason why so many human machines are disabled at the age of fifty or sixty years? Is it a mere happen so? It is usually due to reckless driving during the first twenty years of life. Many who were considered to be in the

prime of life drop off at the age of forty, fifty, or sixty years because of heart failure. There is a reason for this.

At a meeting of the American Public Health Association held at Buffalo, New York, a few years ago, John Sundwell, Professor of Hygiene and Public Health at the University of Michigan, referring to the importance of impressing upon students the need of intelligent concern not only for their physical efficiency today but also thirty or forty years hence, said: "I am reminded of Forest Dryden's statistics, which are something like this: Take one hundred young men in America at the age of twenty-five, sound in body, and feeling no need for health teaching and supervision. Let us project their lives forty years hence and see what will be the state of affairs at the age of sixty-five. Only sixty-four will be living; one third of them will have died. Of the sixty-four living, one will be rich, four will be well-to-do, five will be working and thereby supporting themselves. So much for ten of the sixty-four. The other fifty-four will be dependent wholly or in part on relatives, friends, or on society in general." Such is the appalling waste of American manhood. Reckless driving during the first twenty years of life is chiefly responsible for this.

General Pershing, observing this during the World War when recruits for the army were called for, said: "The physical condition of a high percentage of young Americans was a disgrace to any nation."

Daniel, the Hebrew captive, at the age of ninety was still engaged in active life, holding the very responsible position of prime minister of the Medo-Persian Empire. So accurately and well was his work done that no criticism could be offered by the politicians, who evidently sought his position. They had to admit among themselves, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Daniel 6: 5. His fitness in old age was no mere happen so. At the age of eighteen or twenty, when commanded to eat at the king's table in Babylon, he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Daniel 1: 8. In this respect he did as he had been doing aforesaid. Up to the age of twenty Daniel had led an exemplary life, and when removed from home influences and put to the test he purposed that he would do as he had previously done. Right habits once formed are easily retained. Youth who live right to the age of twenty will in all probability con-

tinue to do so. Seldom will they be led astray later in life.

The man who heeds the admonition, "Do not drive this car faster than twenty-five miles an hour during the first five hundred miles," is apt to remain a careful driver ever after. The one who fails to do this during the first five hundred miles will in all probability continue to be a reckless driver, and consequently

his machine will wear out prematurely.

Dr. Sundwell, in the address already referred to, said of many unfits that are turned out by our colleges: "Both the graduate and society are cheated, in a sense, if the college underwrites impaired human motors which will break down soon after their entrance into the traffic of life."

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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. Parratt, M. D. Address your queries to him in care of this magazine.

Is it all right to take soda for a sour stomach?—F.D.

Seldom if ever should one take baking soda for a sour stomach. The reason for this is that the walls of the stomach are lined with cells, some of which secrete the digestive hydrochloric acid. As the soda comes in contact with these acid cells, it tends to enter into chemical combination with the acid of the cell, which leads to a strong chemical reaction which often disintegrates the cell itself. It thus has a corroding effect upon this important lining, and if the dose is frequently repeated, it might in time destroy these cells upon which normal digestion depends. There are newer and better anti-acids which might be taken in an emergency; they contain some form of aluminium hydrate which would not injure the stomach cells while relieving the symptoms of sour stomach.

Persons who are continually suffering from sour stomach should ascertain the cause and remove it, changing the eating program in either quantity, quality, or time of eating, so that the stomach can recover its normal digestive powers. Taking soda may postpone the day of reckoning; but it will come none the less surely, and all the more severely when it finally strikes. Treating symptoms is never very satisfactory in the long run.

Is there any remedy short of an operation for a painful case of hemorrhoids?—E.K.

Most cases of internal hemorrhoids which do not protrude much if at all can be treated with relief of symptoms by what is known as the injection method. In this method the tissues surrounding the hemorrhoids are injected with some sclerosing [hardening] fluid which gradually shrinks the tissues and causes the hemorrhoids to disappear. When the hemorrhoids protrude badly, their removal becomes more of a problem; and if there are thrombosed veins which appear filled with blood clots these may be opened under a local anesthetic and the clots shelled out. If the condition is extremely painful, be suspicious of a fissure, which can usually be healed up by the same injection method. For the fissure three or four injections should be sufficient. For bad cases of hemorrhoids it may require eight or more treatments at intervals of one week to give permanent relief. If after a period of time there should

be a slight recurrence of symptoms, an extra injection or two should clear them up fairly well. The injection treatment appeals to many persons as it can be used by ambulatory patients, permitting them to remain at work, is less expensive than surgery, and in the long run probably less painful. However there are certain types of very severe cases where surgery might be the method of choice.

What is the best thing to do for a child that is extremely nervous and jumps at almost every sound that is made?—B.N.R.

This child was probably born with a nervous system somewhat less stable than average, which is no unusual thing in this age of tense nerves. Such a child should not be subjected to unnecessary shocks and should not attend school before the age of eight years or more, being taught at home by the mother. Thus the child will not be behind others of the same age.

Three things should be avoided like the small pox; namely, child radio programs, moving picture shows, and funny papers. While making a call on a patient recently I turned on my radio and dropped in on a children's hour program. Someone was being garroted to death by a wire around his throat, and I could hear his last struggles for breath. While my nerves are quite good, and I do not mind doing major surgery, I fear that too many of such programs might eventually either keep me awake or give me bad dreams. Moving pictures show everything but normal, wholesome life; and funny papers appear to be written by morons with a flair for the vicious, fantastic, and criminal.

Put this child to bed early, get it out of doors in a flower garden, and teach it nature at its best in garden and field with animal and vegetable life. Such a program will allow the child to develop normally in body, mind, and soul.

Last but not least, train the child to mind, and let it learn as early as possible that in this world no one can always have his own way. Lack of parental control is given by pediatricians as the second cause of mal-nutrition, the first being bad tonsils and adenoids. Liberty under law is best learned in infancy; and if learned late in life, it is liable to wreck the best of nervous systems. Non-stimulating foods and drinks, prepared simply with good variety, complete the recipe for child nerve-building.



The Greatest Event in History

By Allen Walker

THE BIBLE speaks of "those things which are coming on the earth" just before the return of our Lord. Luke 21: 26. This proves that certain things "are coming on the earth" and we ought to know what they are. These things are so portentous that "men's hearts [are] failing them for fear" as they contemplate that the results can mean nothing less than the shipwreck of the world and the total collapse of civilization.

What are some of the "things which are coming on the earth" which portend the absolute certainty of the second coming of Christ and the end of the age? Naming some of them, Jesus said there shall be "upon the earth distress of nations, with perplexity." Luke 21: 25. There cannot be found two words which more accurately describe world conditions today than the words "distress" and "perplexity." If a man falls into deep water and cannot swim, he is in distress. He pitifully appeals for help before he drowns. Over all this world, as never before, millions are in distress, facing starvation, nakedness, and suffering, because of paralyzed economic conditions and famine. To alleviate this distress, our government is making desperate efforts to feed, clothe, and shelter

these millions of suffering ones. Surely this is the "distress of nations" of which Jesus was speaking. Never before has nearly all the world been in the same condition at the same time.

To the "distress of nations" Jesus added, "with perplexity." Perplexity means vainly trying to find a way out. The rulers and statesmen of every nation under heaven are gravely perplexed about how to find a way out for the distressed in the land.

The greatest of all events is soon to occur, and Christians must be waiting and watching.



People everywhere are wondering what the future holds in store.

Not only are the statesmen of earth in perplexity over economic conditions, but "their hearts are failing them for fear" as they see the on-coming Armageddon—a last world war which will involve "the kings of the earth and of the whole world." Revelation 16:14. Where is that nation on earth today which is not arming to the nth degree for its part in the final drama of Armageddon? Think of the many international peace councils and disarmament congresses which have been held during the past few years to prevent, if possible, what men see "coming on the earth." With scarcely an exception the delegates who gathered to these conferences from over all the world were soon deadlocked and the meetings ended in confusion. Returning to their respective governments their report was, "The situation is hopeless. The only thing we can do is to do as all the other nations are doing—prepare for the worst." That this situation exists today, no informed person will deny.

But what do these "things which are coming on the earth" mean? Jesus' answer to this question is, "And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 27. The prophet John says, "And there came a great voice out of the temple of heaven, from the throne, saying, It is done, . . . and every island fled away, and the mountains were not found." Revelation 16:17, 20. It is then that "the kings of the earth, and the

great men, and the rich men, and the chief captains, and the mighty men, 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 the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

How tragic that notwithstanding the plainness and the certainty that these "things which are coming on the earth" mean the second coming of Christ and the end of the world, there will be those—and many millions of them—who will not accept these inspired explanations. They will still trust in, and hope for, some human, political remedy to relieve the world-wide "distress of nations with perplexity" and bring order out of chaos. They, with a show of a feeling of security, scoff at "the end of the world" idea and reject the only source of dependable information—the "sure word of prophecy." 2 Peter 1:19. Of this class these "end of the world" prophecies declare: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4. The next verse says they use this argument because "they willingly are ignorant" of the prophecies which assure us for a certainty that the end of all things is at hand. Verse 5. The black clouds of trouble are thickening over every horizon on the globe. We are on the verge of "a time of trouble, such as never was." Daniel 12:1. Instead of listening to "scoffers" who "willingly are ignorant" of the meaning of these times, we should listen to the voice of the "more sure word of prophecy," which declares: "The coming of the Lord draweth nigh." James 5: 8.

The Days of Creation

(Continued from page 5)

place where he then was, at his Paradise home in the land of Eden. (Genesis 1: 24-31; 2: 7, 8.)

After the example of the days of Creation week, each of which consisted of "the evening and the morning," and which began at nightfall and ended at the following nightfall, the people of God anciently reckoned the days from sunset to sunset. When instructing His people concerning the celebration of their holy days, the Lord said: "From

even unto even, shall ye rest your sabbath." Leviticus 23: 32, margin.

The evening came at sundown. For example, the Passover lamb was to be killed at the "even, at the going down of the sun." Deuteronomy 16: 6. When a Hebrew should become ceremonially unclean, he was required to carry out the following instruction: "It shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again." Deuteronomy 23:11. It is written concerning Joshua: "The king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcass down." Joshua 8: 29. (See also Joshua 10: 26, 27; Deuteronomy 21: 23.) These passages show that evening came at sunset.

Telling how he stopped the merchants from entering the city to sell their wares on the Sabbath, Nehemiah says: "When the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after

the Sabbath." Nehemiah 13:19. This reveals that the Sabbath began at nightfall—or sundown—when darkness begins.

It was the practice in Christ's time to count the day from sunset to sunset. He and His disciples attended a synagogue service in Capernaum on a Sabbath day, after which they went to the home of Peter. Then "at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils." Mark 1: 29-32. Luke states that these afflicted ones came "when the sun was setting." Luke 4: 40. Thus the Sabbath was reckoned as ending at sundown.

Josephus, Hebrew priest and historian who was a contemporary of the apostle John, informs us that "it was the custom for one of the priests to stand and to give notice, by sound of trumpet, in the afternoon of the approach, and on the following evening of the close, of every seventh day, announcing to the people the respective hours for ceasing work and for resuming their labors."—*The Jewish War*, Bk. 4, chap. 9, sect. 12, G. P. Putnam's Sons, New York City, 1928.



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Admiral Opposes Missions

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tremity the officer was impressed to do as the boy suggested. With the soldiers gathered about him this little native believer knelt down and prayed earnestly to God in his native tongue to save these men from destruction. Then acting out his faith, the lad told the men to follow him that night, and they would escape. In accord with this promise he led the entire battalion through the enemy's lines to safety. What a testimony to the power of God and to His abounding grace was thus borne by this simple native boy."—*Review and Herald*, June 28, 1945.

How can we condemn the work of missions when we have evidence of such marvelous results? Christ has commissioned Christians to "go . . . into all the world, and preach the gospel to every creature." Mark 16: 15.

The Sin God Cannot Forgive

(Continued from page 9)

mission of a hideous crime that may be classed as the unpardonable sin. Rather it is the hardening of the heart against the voice of the Spirit and the continued indulgence of any sin large or small that results in grieving the Spirit away. Even a Christian can commit the unpardonable sin if he holds on to hidden sins when the Holy Spirit is trying to woo him away from such things. God has spoken the warning: "My Spirit shall not always strive with man." Genesis 6: 3. Though God would gladly continue to call to the wayward one He realizes that it is useless. "Ephraim is joined to idols: let him alone." Hosea 4:17. "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:11, 12. Such individuals will argue in behalf of error. They will declare that things sinful are not sin. They will cling to their personal opinions and creeds above the plain, "Thus saith the Lord."

Many times the question is raised, and with deep concern, Have I committed the unpardonable sin? The very fact that the individual is concerned about his soul salvation is evidence that the Spirit has not left him and he has not committed the sin. It is well to repeat that this sin is not committed in a moment. The Spirit strives with men for a long time. The matter is well stated by one writer as follows: "No soul is ever finally deserted of God, given up to his

Wanted: A Friend

By WELDON TAYLOR HAMMOND

Wanted: a friend. Not one who will praise or flatter me. Not one to grant me liberal access to his purse strings should financial reverses beset me. Not necessarily one who will visit me formally in probable seasons of illness or bedeck my final resting place with roses, should I pass the great divide.

But one who will trudge the common road of life with me; who will criticize me constructively, bear patiently with my all too obvious faults, and lay the uplifting hand of confidence upon my shoulder when my best efforts seem to have failed.

After all, I want to live nobly, and my friend must be one whose personal influence will inspire and encourage me to press eagerly toward this—the highest of all attainments!

own ways, so long as there is any hope of his salvation. 'Man turns from God, not God from him.' Our heavenly Father follows us with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests with the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power. Thus he passes on from one stage of resistance to another, until at last the light will fail to impress, and he will cease to respond in any measure to the Spirit of God. Then even 'the light that is in thee' has become darkness. The very truth we do know has become so perverted as to increase the blindness of the soul."—E. G. White, *Thoughts from the Mount of Blessing*, pp. 137-138.

There is a signboard on the bank of the Niagara River, where the rapids become extremely treacherous preparatory to their final plunge, which bears the most solemn warning, "Past Redemption Point." When one passes this point there is no turning back and no possible means of rescue. What a tragedy when one passes the point of redemption! How sad it is when men continue to sin wilfully after God's Spirit has reproved them! "For if we sin wilfully after that

we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Hebrews 10: 26, 27.

Remember that Christ came not to call the righteous but sinners to repentance. No matter how deep in sin we may have gone, if we have a desire to be forgiven, God will forgive if we confess in the name of Jesus. Remember the prodigal son. The only sin that God cannot forgive is the unconfessed sin. The Lord will save those who come unto Him. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7: 25. You must determine that you will come to Christ for cleansing. The Master promises, "him that cometh to Me I will in no wise cast out." John 6: 37. Further delay is dangerous.

Sowing and Reaping

(Continued from page 15)

It is evident that the majority of students from our colleges enter upon life with human motors that have already been injured, many times beyond repair as a result of reckless driving.

Several years ago I was invited to be the guest of honor at a banquet given to the businessmen of a certain city. Knowing I would be called upon to give an address, I naturally formed a mental picture of the audience I would have before me. I expected that there would be a number of men well along in years—gray-headed men. Imagine my surprise to see the table surrounded by men between twenty-five and forty years of age. I expressed my surprise at the absence of older men, and told them it reminded me of a young man who came to this country from England to study business methods. In going from one large business concern to another he, too, was surprised to note the absence of old men. Finally, he ventured to ask: "Where are your old men?" He was pointed to the hillside cemetery. The old men, he was informed, were either dead and buried or else they were prematurely disabled and had to retire. I said to them, if in fifteen years hence I should again visit the city and be invited to address its business and professional men, I wonder where the old men would be.

Nearly every case of premature old age and disability is traceable either to a defective heredity or to careless living and reckless driving of the human motor during the first twenty years of life. What we sow in youth we reap in old age, if not before. From this there is no escape, but "because sentence against an evil work is not executed speedily [during the first twenty or twenty-five years of life], therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11. There is nothing surer than the statement: "Whatsoever a man soweth, that shall he also reap" (Galatians 6: 7), and that even repentance and a reformation of life will not change the crop. Many a man in old age has made this discovery to his sorrow. When we reap the results of our past sowing, we may say, as did the thief on the cross, that we suffer "justly; for we receive the due reward of our deeds." Luke 23: 41. We may be thankful that God forgives and pardons our transgressions and remembers them no more against us. When we have been pardoned, it is our privilege to begin to sow good seed, and by doing this we have the assurance that "in due season we shall reap, if we faint not." Galatians 6: 9.

A damaged automobile can be repaired and made to do fairly good service for some time. In the human body nature kindly makes repairs when reforms are made. Many a damaged human ma-

chine may thus still be of some service, hence the admonition, "Let us not be weary in well doing: for in due season ye shall reap, if ye faint not."

Going in Circles

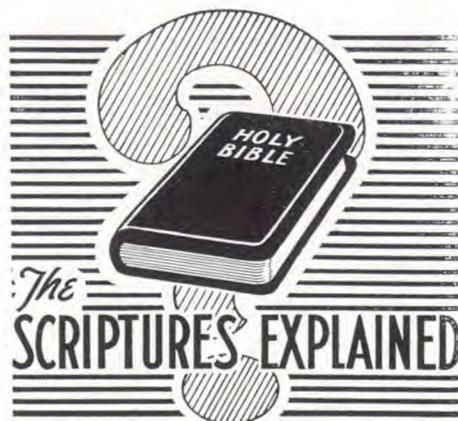
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break out of the enclosure that his youthful folly had led him into. Then he could start anew to do the things that had now taken on new meanings.

How many people there are in the world who keep no day as sacred, and thus live their lives in the narrow enclosure of Epicurean responses. Tied by the short but strong ropes of human desire, they tug only lightly at the restraining radius in the circle of their own choice. Millions of others read in the Scripture: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

Unnumbered millions have looked at the calendar many times—there it is, Sunday, the first day of the week—Saturday, the seventh day of the week. Custom, practice, precedent, policy, and sincerity fasten on most people the observance of Sunday, the first day of the week, as the Sabbath, rather than Saturday, the seventh day of the week, according to the fourth commandment.

Our forefathers broke away from the theological error that had been common for centuries. Rugged ecclesiastical pioneers like Luther, Zwingle, Huss, and Jerome gave us precious examples by their courageous careers. Our own Pilgrim fathers who landed on the rock-ribbed New England coast had the unadulterated courage to bathe their lives in peril, establish their homes in constant danger, and wring from the sterile soil their meager food, that they might not be held by the binding cords of circumstance from following implicitly their carefully maintained conceptions of truth. As the lineal intellectual and spiritual descendants of the hardy souls who came in the Mayflower to New England, we can ill afford to be chained to the past or fettered to the present. In the brief interim between the first and last atom bomb, prudence demands that



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

Is the story of the rich man and Lazarus a literal experience or a parable?—F.B.

It is a parable. If it is taken as a literal experience it will contradict other portions of the Bible. Because it begins with the words, "there was a certain rich man," (Luke 16: 20) does not imply that it is an actual happening because several of Christ's parables started out much the same way, viz: "A certain man had two sons" (Luke 15: 11); "A certain man made a great supper" (Luke 14: 16). It was impossible for anybody to be in hell when Christ spoke this parable for He had already stated that the "tares [wicked] are gathered and burned in the fire; . . . in the end of this world." Matthew 13: 40. Peter also reveals that the wicked will not be punished until the judgment day. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2: 9.

Parables are allegories that are not to be used as a basis for doctrine. In the parable of the rich man and Lazarus we have an illustration of Christ's method of teaching the Pharisees a truth that would have incited their rage if He had spoken literally. He was trying to point out to them that they were proud and self-sufficient, and while thinking themselves saved, were in a lost condition, while the Gentiles (beggars, dogs) whom the Pharisees believed were doomed for hell would very likely find the way to the kingdom. Christ had to use a parable to tell them this.

If one accepts this parable as literal he runs into serious difficulty. In addition to contradicting Christ's and Peter's statements concerning the wicked receiving their punishment in the end of the world, the advocates of a literal interpretation would have a hard time explaining how all the saved can be placed in Abraham's bosom. It would have to be a tremendously large bosom. Also a literal interpretation would doom those who go to heaven to the horrors of listening to the screams and moans of agony of those in hell. I wonder how happy a mother could be in heaven if she must listen to a son or daughter in hell crying out in terrible pain without end.

Those who maintain that the Lazarus in this story is one and the same as the one Christ raised from the dead find themselves in trouble when the truth is known, for this Lazarus had not died at the time that Christ gave the parable, and furthermore he was not a beggar, but a man of comfortable means.

we break every circle of circumstance that would prevent us from walking the straight and narrow way.



I AM JUST going in circles," is a common expression which tells the truth about millions of modern people. We seem to be so easily caught in the treadmill of purposeless activity—around and around we go—not always in a day or a week, but seemingly sooner or later we get back to where we started from. This tendency to travel in circles has also been observed in the lower forms of life. A scientist thus describes it: "Processionary caterpillars feed upon pine needles. They move through the trees in a long procession, one leading and the others following—each with his eyes half-closed and his head snugly fitted against the body of the one in front of him.

"Jean-Henri Fabre, the great French naturalist, after patiently experimenting with a group of these caterpillars, finally enticed them to the rim of a large flowerpot where he succeeded in getting the first one connected up with the last one, thus forming a complete circle which started moving around in a procession which had neither beginning nor end.

"The naturalist expected that after a while they would catch on to the joke—get tired of their useless march and start off in some new direction. But not so.

"Through sheer force of habit, the living, creeping circle kept moving around the rim of the pot—around and around, keeping the same relentless pace for seven days and seven nights—and would doubtless have continued longer had it not been for sheer exhaustion and ultimate starvation.

"Incidentally, an ample supply of food was close at hand, and plainly visible, but it was outside the range of the circle, so they continued along the beaten path.

"They were following instinct—habit—custom—tradition—precedent—past experience—'standard practice'—or whatever you may choose to call it, but they were following it blindly.

"They mistook activity for accomplishment. They meant well—but they got no place."

How prone we are to go through the same stultifying



routine from day to day when God would have us break through the encirclement and do valiant things for Him. God said to ancient Israel, "Ye have compassed this mountain long enough." The children of Israel were to move toward their goal—actually into more danger—with possibilities for increased hardship and suffering. The cause and purpose that brought them out of Egypt also laid upon them the responsibility of breaking out of the routine and security of that situation. They were to forsake the awe and protection of the sheltering mountain and hasten toward their future home.

At a crucial time in Israel's history the army was camped before its Philistine enemy—Goliath of Gath, whose chest thumping was a daily humiliation and whose raucous rantings cast a pall over those who had gathered in the name of the church to do battle. A young shepherd boy of that day, who had been studying God's word and His works and learning the lessons of faithful service, came casually face to face with the situation. He wished to be an instrument that would break the chain of circumstance

that brought a daily disgrace upon the church of the time. This army of Israel standing before Goliath had for weeks been going daily through its "regular routine" duties. Those steeped in the atmosphere of that army gave no encouragement to one who would break out of the encirclement which bound those who knew what they wanted but lacked the courage and fortitude to meet the challenge of the hour.

Our difficulties may lie in the field of personal relationships, as did those of the prodigal son. Not long after leaving home, he found himself in the midst of a situation which was destined to grow progressively worse. He was there because he had accepted easy and pleasant solutions to his life problems. He was encompassed completely; he was in a bad situation. But his need was not that he wring his hands and weep, but that he muster enough courage to (Continued on page 19)

GOING IN CIRCLES

By R. L. HUBBS

