

DECEMBER FIFTEEN CENTS

Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



*"Good Tidings
of Great Joy"*

(See Page 3)





NIGHT

The night has come with her silence,
And a blanket of snow stills the earth.
The stars shine above in their glory
As they did years ago at Christ's birth.

There's quiet in house and in valley,
As slumber and rest bless us all;
And above in His infinite goodness
God watches, and waits for our call.

Sometimes the rush and day's troubles
Leave a load that is hard to cast off;
But at night give God all your burdens,
And angels will bear them aloft.

A peace which passeth all knowledge
Is borne on night's silent wings.
You turn to your pillow in comfort,
Thanking God for His care o'er all things.

Elsie L. Evans

Good Tidings of Great Joy

The Story of
Jesus' Birth and Life

By Arthur Warren

NO WONDER the shepherds on Bethlehem's dark hills were rejoicing! They had been watching their flocks, and had probably been discussing the possibility of the coming of their longed-for Messiah, for strange stories had come to their hearing. It was said that the wife of Zacharias the priest had given birth to a son in her old age—a miraculous thing! (Luke 1: 7.) And it was declared that this son was to be the fore-runner of the Messiah!

Could that be possible? What a joy! Oh-h-ah! What's that? Oh-h!

A dazzling light—a glorious supernatural brilliance—illuminated the whole countryside, almost blinding the shepherds and filling their hearts with terror. Oh, God! keep—

"Fear not!" a strong, musical voice called. "Fear not!"

It was the angel of God!

"Fear not," he said. "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ, the Lord."

"And this shall be a sign unto you," he continued, with eager love shining from his eyes, "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke 2:10-12.

Then he was no longer alone. A radiant host of other angels was with him above the hillside. The love of God for man broke forth in a glorious peal of music from the angelic choir. No longer could they be restrained. Heaven's gates had opened wide, and there came down a song of thanksgiving such as Earth had never heard since the morning stars sang together at the birthday of the world.

When the shepherds found Christ in a manger at Bethlehem, they were filled with righteous joy and fell down at His feet to worship Him.



"Glory to God in the highest!" The music of joyful hearts rolled downward as they saw in the manger God's great gift to man—saw Him who should bring peace on earth and good will toward men, saw the Child who was the proof of Heaven's great good will to us, Emmanuel, God with us.

No wonder the shepherds hastened with joy to the manger where the Child lay. How their hearts filled with hope and joy as they looked upon Him. And when they left the manger the shepherds spread the news of the infant Redeemer abroad.

A little later Jerusalem was stirred by the arrival of strange personages from the distant East, who came searching for the Child, led by a miraculous star. Directed to Bethlehem, they worshiped the Child, gave Him royal gifts and returned to their own country. King

Herod in his beautiful palace in Jerusalem wondered, uneasily at first, what would be the outcome of these strange manifestations. Then his uneasiness turned to fear, hate, and murderous rage. But suddenly the Baby disappeared. And not all the king's soldiers in their fierce hunt through Bethlehem could find a trace of His whereabouts.

Thirty years later, just at the time foretold by the prophetic Scriptures, He reappeared among the people. He found the religious leaders unloving, unmerciful, formal, given to censure. They were proud and self-righteous. He found the people discouraged, narrow, revengeful, slow to believe, unwilling to forsake their sins.

Through the leaders of the people, Satan had portrayed God in false colors, and few knew Him as a loving Father,

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MUST A CHRISTIAN DIE

in Order to be Saved?

By
Nevins Morrelle Harlan

A Symbolic Burial Service



The death and the resurrection of Christ are symbolized in the rite of baptism by immersion. The Christian must die to sin and be "buried with Him in baptism." Colossians 2:12.



WHEN a human being realizes his lost condition and comes to Christ in repentance and confession, and his Saviour forgives his sins, he is then given title to eternal life. He is "passed from death unto life." 1 John 3:14. As there is death before this new life, there must be a burial service. It is this burial service which we desire to discuss for a little bit.

What is this burial service? We turn to Colossians 2:12 for the answer. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Baptism is known as a burial service.

Whom do we bury? Again we turn to Paul's letter to the Colossians. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the

earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the *old man with his deeds.*" Colossians 3: 3-9.

It is that old man of sin that we bury in the watery grave of baptism—that old life of sin which the converted man puts off. He has renounced the old man with his deeds.

Why do we bury the old man of sin? It is because he broke God's law, and the wages of sin is death. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4. "For the wages of sin is death; but the gift of God is

eternal life through Jesus Christ our Lord." Romans 6: 23.

Baptism is a memorial of the death, burial, and resurrection of Jesus Christ. As Christ Jesus was crucified and died on the cross for us, so must we die to sin. Just as Christ after His death was buried tenderly in Joseph's new tomb, so must we be buried in the watery grave of baptism. And then as Jesus rose a victor over the grave, so must we rise from the watery grave to newness of life in Christ Jesus.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that

our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Romans 6: 3-7.

Baptized into His death; what does it mean? Why was Jesus baptized? He had no old man to bury for Himself? Ah, as He said, "It becometh us to fulfill all righteousness." Matthew 3:15. "But He was wounded for *our* transgressions, He was bruised for *our* iniquities: the chastisement of *our* peace was upon Him; and with His stripes we are healed. . . . For He was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. . . . Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." Isaiah 53: 5, 8, 9, 12.

Christ Needed No Baptism

As the sinless Son of man, He needed no baptism, but as the divine-human Saviour, His baptism was representative for the believer who accepts Him as his Saviour. Just as dead to sin as Christ was, so ought we to be. We will not willfully and openly commit sin any more.

I put the question squarely before you. Search your own heart for the answer. Have you gotten the victory over pride, selfishness, temper, your tongue, your appetite, love of the world, lust of the flesh? Bad habits are hard to overcome, but we can do all things through Christ who strengthens us if we have faith and will persevere.

One of my classmates who was graduated with me from college had this thrilling experience. He had been born in Africa, of Dutch-English parentage, as I remember. One day while riding his motorcycle over the sands of the desert, he saw a twenty-foot python. He noticed also that it was the kind that usually inhabits the rocky country and that it seemed to be having trouble on the sand. And so this strong young man—and he really was very huskily built and had the daring to go with his large physical frame—stopped his motorcycle and thought to capture this python singlehanded. He was sure that because it was not used to the sandy country that it could be captured by him without difficulty.

It was not long, however, before he found that the python was able to wrap himself around him and just about had him helpless. He yelled for help while at the same time he used all the strength of his body and strong arms to extricate himself. But slowly and surely the huge snake was gaining control and was beginning to squeeze the life out of him. Three natives who had heard his yells came in the nick of time and unwound the snake from his body.

These evil habits of ours may not seem so strong at first, but they soon gain control over us and we find ourselves helpless to overcome them. But, thanks to God, it is possible to gain the victory over every habit or besetting sin. Jesus Christ has promised us the victory. We can have the victory if we will seek it through Him. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15: 57.



Give
AND
BE HAPPY!

A FRIEND of mine, who seems to have had more than his share of troubles, is an unusually happy man. Several times illness has laid him low, there have been troubles in his home, financial reverses came to plague him, one trial followed another.

His face never seemed to register the struggles going on inside his breast. He was always kind and courageous and cheerful. He was constantly doing for others.

He conducts a furniture business in a thriving little country town. In this area are many farmers and a good many of them are finding it hard to supply their families with all of life's necessities.

This friend secured the name of every boy and girl in his district, and at Christmas time sends a suitable gift to every one of them,—clothing, fruit, candy, a toy, a book, or something to bring joy to the heart of the youngsters. Business is usually good at this time of year, but he is more interested in his giving than in the sales being made in his store.

There are many happy people in that area on Christmas morning, made joyful by the gifts of Martin Scott, but no one in the district is ever any happier than he. He has learned the truth of the Master's

statement that "it is more blessed to give than to receive."

We are nearing a holiday season, a time of peace, and joy, and good will. The happiest people this Christmas time will not be those who receive the most gifts, but those who have given most. We may get and get and get and be most unhappy. But we cannot give and give and give without getting a lot of real joy ourselves.

Of course we will remember our own dear ones. There are millions outside our family circles who need our help this Christmas time,—yes, millions beyond the seas whom we have never seen. Many are actually starving. Countless thousands are in need of clothing. Many have no homes, and are separated from their families, not knowing if their dear ones are still alive.

In every community there are those in actual need. There are lonesome, neglected souls in homes for the poor and the aged. There are plenty of friendless, discouraged souls to whom even a card would bring some joy and sunshine.

There will be many happy people this holiday time, but the happiest of them all will be those who have thought of others, those who have given most.

By C. L. PADDOCK



That Missing Bible Text

SUNDAY IN NEW
TESTAMENT TIMES

*Fourth in a
Series on
the Sabbath*



By Roy F. Cottrell

SUNDAY is observed as the popular rest day of the Christian world, and many sincere people believe it to be the authorized Sabbath of the New Testament. With others there is much wistful thinking and hoping that divine approval and sanction may somehow be found for a change of observance from the seventh day to the first.

The word "Sunday" is not found within the covers of the Bible; however, in the New Testament the expression "first day of the week" occurs eight times. It is not called a rest day, a day of worship, or a holy day, but it is mentioned as the day which immediately follows the Sabbath. Neither Christ nor the apostles recognized it as having any sacred character or religious significance.

Matthew, who is said to have written the first book of the New Testament between A. D. 61 and A. D. 70, narrated the death and burial of his Lord, then said: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matthew 28:1.

Mark, the contemporary gospel writer,

employed similar language: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. . . . Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16:1, 2, 9.

The gospel of Luke, penned a few years later by the "beloved physician," tells the same story with certain additional features: "And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23: 56; 24:1.

Near the close of the first century of our era, and approximately sixty-six years after the crucifixion of Christ,

John the beloved recorded his version of the same event: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. . . . The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. . . . Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 19: 31; 20:1, 19.

If subsequent to the resurrection Christ or the apostles had instituted or recognized a new day of rest or weekly Sabbath, some of these inspired writers would have certainly recorded such a change. But the above references to the "first day of the week," six in number, include all the gospel authors wrote con-

cerning the day that is now called Sunday. There is no evidence that it even had a *name*, only a *number*; while the preceding day was honored with the revered title, "Sabbath."

Very early on the first day of the week, when the women came to the sepulcher to anoint their crucified Lord, they found an empty tomb. The narrative shows that Sunday to have been a day of labor and travel (Luke 24:1-33), and also a time of fear and anxiety. During the evening of the same day when Jesus presented Himself to His disciples, He found them convened, not for a religious service, but with closed doors "for fear of the Jews." (John 20:19.) He met them again "after eight days" (John 20:26); from Sunday night, this would place the second meeting not earlier than Monday evening of the following week.

The next recorded contact of Christ with His disciples was on their return from a fishing excursion which certainly occurred on one of the regular working days. (John 21:1-14.) The time of the gathering on a mountain in Galilee is not given (Matthew 28:16, 17); while according to the New Testament narrative, Christ's farewell to His disciples, forty days after the resurrection, would evidently place the ascension on the fifth day of the week. (Acts 1:1-11.) This event terminated our Lord's earthly life; and the most careful study of the entire gospel story reveals that neither by word nor act did the Master ever sanction or suggest a change of the Sabbath from the seventh day of the week to the first.

The next New Testament reference to the first day is found in the record of Paul's last meeting at Troas. (Acts 20:7-11.) Two facts contributed to make this a noteworthy occasion. It was an all-night farewell gathering, and here also Paul wrought a notable miracle in restoring life to the young man who fell from a window.

According to Biblical precept and usage, the setting sun marks the beginning and ending of the day. (Leviticus 23:32; Mark 1:21, 32.) Since this was an evening service convened upon the dark portion of the first day of the week, the meeting was held upon what is now termed Saturday night. Say Conybeare and Howson, standard authorities:

"It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ enjoined on all His followers."—*The Life and Epistles of St. Paul*, page 206.

During the remainder of that Sunday, Paul's companions were sailing the ship around the promontory from Troas to Assos, a distance of some fifty miles; while the apostle himself walked overland across the isthmus to join the boat at the latter named seaport,—a Sunday of arduous labor and travel.

The eighth and last reference to the first day in the New Testament occurs in a request addressed to the church at Corinth:

"Now concerning the collection for



Candles

"T'WAS but a tiny candle light
Shining through dusty windowpane,
Yet 'mid the darkness of the night
It led a wanderer home again.

Though I a tiny candle be,
If I but shine with fervent love,
Some wanderer, beholding me,
May find the path to home above.

By
Weldon Taylor Hammond

the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

This instruction from the apostle Paul suggests no public meetings, nor does it give any intimation of Sunday sacredness. Quite the reverse. To determine the amount one has been prospered frequently requires the keeping and balancing of accounts. The expression "let every one of you lay by him in store," is rendered by Moffatt, "let each of you

put aside a sum from his weekly gains." This language does not indicate a transfer of money to the church treasurer, but a separate personal fund to be laid aside by the individual at home. Nor is there indication that this was given as a financial arrangement for all believers; but was an emergency plan in a few local churches, and for a limited time only.

Aside from the above-mentioned texts, the New Testament is silent concerning the first day of the week. But study these citations carefully; scrutinize all available evidence; and for the genuine Bible fundamentalist there is but one unavoidable conclusion: *Throughout apostolic times the entire church of Christian believers observed the seventh-day Sabbath, and knew nothing of Sunday observance, but rested upon the seventh day, and regularly devoted the first day of the week to secular toil.*

Some have assumed that the New Testament speaks of the first day of the week as "the Lord's day," but this assumption is wholly unfounded. The expression occurs but once, and the text states:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Revelation 1:10.

We inquire, Does Jesus designate any particular day as His own, over which He is Lord? Yes, the reply is explicit: "And He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

Concerning the Sabbath here mentioned, no one is left in doubt, for there stands one of the plainest declarations of the Bible: "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10. As revealed in the Scriptures, Christ was associated with His Father as Creator and Lawgiver. He rested upon the seventh day, and established it as the Sabbath for all mankind. He spoke the law from Sinai's height; and it was His supreme right to proclaim Himself as Lord of the Sabbath. These undeniable facts admit of but one possible conclusion: "The Lord's day" is the seventh day of the week. Consider also the glory and majesty attending the broadcast of that law from the flaming mountain top. A vast retinue of holy angels was present. (Deuteronomy 33:2, 3.) Millions of men and women stood at attention. Lightnings flashed; the earth trembled; and amid this signal display of infinite power, the divine Lawgiver announced the precepts that embrace the whole duty of man.

If that law were to be changed, would
(Continued on page 19)



The witch of Endor, as an accomplice of the devil, brought up an apparition that deceived Saul, who thought that it was the spirit of Samuel.

Spiritism

and CHRISTIANITY

Do They Harmonize?

NEVER before has the world been more ghost ridden than now. The tragedies of World War II have revived an interest in spiritism. Thousands everywhere are turning wistfully to the occult. Legions of professing Christians—church members in the leading churches of the day—are constantly engaged in consulting spirits through the clairvoyant or medium in search of knowledge regarding the dead and the living. The fashion of the spirits has changed, keeping step with the times. They walk no longer in windy corridors, clanking spectral chains, but in a practical modern way they haunt the societies for psychical research. In a scientific air they parade their phenomena as evidence to justify belief in a possible communication with the dead.

Not a few wonder if this great scientific and religious expansion of spiritism will lead to the day when sorcery and necromancy will dominate the religious world. The ardent advocates and followers of the cult contend that spiritism will unite Christianity, and that Pentecost itself was but a tallow dip compared with the electric light of modern spiritism. Sir Arthur Conan Doyle, the

will be broken in pieces." In his book, *The New Revelation*, Conan Doyle refers to the influence that spiritism is to have upon Christianity. He speaks about "the points upon which Christianity must be modified by this new revelation" and boldly asserts that "Christianity must change or must perish."¹

Are we expected to substitute in place of the divine revelation of the word of God a modified Christianity based on information supposedly coming from the spirits of the dead? We are admonished in the Word to "try the spirits whether they are of God." 1 John 4:1. And we are further warned that "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1.

By J. A. Buckwalter

great apostle and early writer of spiritistic teachings asserts that spiritism is really the essential teaching of Christianity itself. It is said that "the churches that hurl themselves against the facts

Moreover, the apostle Paul in 2 Thessalonians 2: 9 tells us that Satan himself will work in the last days "with all power and signs and lying wonders." In view of these facts, it is abundantly clear that one must carefully analyze the claims of spiritism and its teachings. There is one sure way of putting it to the test, for it is written: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20.

An examination of the teachings of the leading exponents of spiritism reveals that its teachings are incompatible with Bible doctrine. Conan Doyle, however, insists that "Christianity must change or perish." Thus he places a new revelation from the spirit world above the authority of the word of God. The Christian believer is urged to give earnest consideration to the following contradictions between the teachings of spiritism and the teachings of the Bible.

Spiritism treats the Biblical account of the fall of man and the origin of evil as but a figment of "Christian mythical philosophy." Conan Doyle declares in his *New Revelation*, page 55, "Never was there any evidence of a fall." This is a plain contradiction of the statement of Scripture that men fell into sin as a result of disobedience to the commandments of God. In his book, *Modern Psychological Phenomena*, Dr. H. Carrington says, "For we know that man was not originally 'perfect'; there was no 'fall' in the Biblical sense of the word." He then proceeds to discuss the origin of the world's trouble by assuming that it was merely the accidental failure of some senseless plant or animal to conform to the natural laws of its environment.²

In effect, spiritism says to man, "You have never fallen. It was not the devil who led the world into disobedience to God. You need not be too perturbed, for man is constantly struggling upwards." Obviously, if you accept this doctrine of spiritism you must cross out all portions of Scripture which refer to the fall of man and the origin of evil. Moses' account is but a myth. If his writings are not dependable in the matter of the story of the origin of sin, they cannot be accepted on other points of doctrine. Paul asserts, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. But according to Conan Doyle Paul is wrong. How pertinent the words of Scripture, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8.

Spiritism defines evil to be "merely

divergence from the normal." It denies the doctrine of sin in the Biblical sense of that word. A. J. Davis asserts, "Sin, indeed, in the common acceptation of that term does not really exist."³ Another spiritist's work, *The Healing of the Nations*, page 169, contains the assertion, "Unto God there is no error; all is comparatively good." In the same work, on page 402, Dr. Hare further contends "that anything should, even for an instant, be contrary to His will is inconsistent with His foresight and omnipotency. It would be a miracle that anything counter to His will should exist." Thus spiritism attempts to destroy in the minds of men the distinction between good and evil.

Man, according to this cult, is responsible to himself alone. Even as one spiritist writer has said, "Man is his own savior, his own redeemer, he is his own judge in his own scales weighed." No doubt there are many spiritists who lead upright lives, but those lives are lived in spite of the principles of spiritism and not as a result of putting them into practice.

Suppose the world should act according to the teaching that sin does not really exist. What would be the result? We are reminded of the words of the prophet of old, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Isaiah 5: 20.

But on the other hand God not only has told us that sin is the transgression of the law, but He has declared, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." 2 John 9. Here is a condemnation, root and branch, of the teaching of spiritism regarding sin. If they deny the fall of man and the reality of sin, they condone transgression and do not abide in the doctrine of Christ.

A glory gilds the sacred page, majestic as the sun. It is the light of the old rugged cross, one arm of which reaches back to the Garden of Eden and the other reaches down to the end of time. Heaven and earth have met in the Man of Calvary, and the blood of Jesus has made atonement for the soul. Christianity proclaims this thrilling story of redemption as its most mighty truth. But spiritism attacks the very heart of the Christian faith when it teaches that the sufferings and death of Christ were in no sense an atonement for the sins of man. Thus it hesitates not to accuse the Master Himself of falsehood when He said, "This is My blood of the New Testament, which is shed for many for the re-

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TERSE TOPICS

"SPIRITUAL AIDE"—"The Governor of Georgia has named a praying colonel to his staff. He is Dean Raimundo de Ovies, who will be Governor M. E. Thompson's 'spiritual aide' with the rank of Colonel. . . . Thompson said Colonel de Ovies would be asked to 'ride with me over Georgia when convenient and remember me in his prayers.'"—R. N. S., July 23, 1947.

STRATEGISTS GUESS—"By 1948, strategists guess, Russia will have the power to send one-way missions of 1,000 planes against the U. S. By 1949, they think, Russia will probably have guided missiles, armed with a one-ton warhead, with a range of 3,000 miles. By 1952 disease-tipped bacterial weapons may be practical. Any time after 1952, by their estimates, Russia is very likely to have the Bomb."—*Time*, June 23, 1947.

FEMALE BAR FLIES—"The *Chicago Tribune* carried the following item recently: 'The number of unescorted feminine drinkers at cocktail bars continues to increase greatly in all sections of the country. The indications are that the total of female bar flies has tripled in the past four years.'"—*The Civic Bulletin*, May 16, 1947.

ROUGH TREATMENT—For cases of war neurosis the Japanese doctors considered the shock treatment to be the most effective. The following description of the method used makes us think that the cure is worse than the ailment: "Deprived of insulin after 1941, they used instead electric shock, administered by a primitive instrument which had no provision for control of electric current. The patient was gagged and tied down, while the heavy wooden headpiece holding two electrodes was clamped to his head. Then current up to 100 volts was turned on for from two to three seconds. Frequently the convulsions that followed caused a dislocated jaw or fractured limb."—*Newsweek*, December 16, 1946.



(Left) Baled clothes for Europe are viewed by Strahle, D. Overseas Relief (rear), W. A. Associate Missionary tary of the Conference, Seventh-day Adventist (pointing), and associate worker.

Seventh-day Adventist Relief Commission Is Shipping Tons of Food and Clothing

By STANLEY C. HARRIS

IT WAS my recent privilege to visit the Seventh-day Adventist Relief Commission in New York City and see the work that is being done in behalf of the people of Europe who have sustained such great loss in World War II.

To see the huge quantities of wearing apparel and blankets piled high in the large headquarters of this relief organization was a heart-warming experience. Especially is this so when it is known that these things have been donated by Americans of every state in the union. A force of Christian workers, most of whom are giving their time and labor, are kept busy sorting, folding, and baling the various things for shipment overseas.

On the day that I visited this place, a shipment was made to Italy totaling 10,116 pounds of clothing. Shipments to some countries may run as high as 40,000 pounds. It was also interesting to witness the preparations being made to send 400 new suits of men's clothes to one country. A large section of the warehouse was occupied by great stacks of boxes containing 1,252 pairs of new shoes for shipment to the needy of Europe. I was told that shoes are in

great demand by the people of the war-devastated areas. Large quantities of powdered milk are being sent into those places where there is severe suffering from malnutrition. Boxes of food, containing a miscellaneous variety of important essentials, are being shipped in great number.

It was very appealing to witness the actual putting of Christian principles into practice. There was also a marked enthusiasm evident among the men and women who are responsible for preparing and sending these things to the needy ones on the other side of the ocean.

Mrs. Jacqueline Dusing, who is the warehouse manager, permitted me to look through her large file of letters that have been received from people who have been helped by the Relief Commission. It is enough to cause one to fill up with emotion just to read the heart-touching words of those in dire circumstances who are overwhelmed with gratefulness for the efforts put forth in their behalf. One letter from a distributor in Europe follows: "We have just

finished distributing . . . nearly five tons of clothing to the people. You know that our region has particularly suffered during the last months of the war. Whole villages have been wiped out of existence, and our larger cities have been greatly damaged. Many . . . people have lost all their belongings, houses, furnishings, and clothing. I wish . . . you could have seen the people from Alsace on the day they came for their lot of the things you have sent. You could have seen tears of joy on the faces of many mothers. All [the people] expressed their gratitude for this very timely help."

Another letter revealed a pitiful situation where there was only one poor battered pair of shoes for the whole family. Only one member of this family could go out at a time. In the cold of winter this shoeless situation is a very serious one.

The Commission is doing everything in its power to help supply the tremendous need for shoes.

A letter from Czechoslovakia described the catastrophic results of the war in certain parts of the country. Thousands of homes were destroyed and many are living in squalor in the rocks, under the ruins of their homes, in dried-up canals, under broken-down bridges, in tunnels,

and caves. The people are poor, ill-clad, and hungry. The following is quoted from this letter: "It is . . . impossible for you to imagine the joy that is caused when a family receives a parcel from you, especially where there are little children. There are things in the parcels which the little ones see for the first time in their lives—chocolate, peanuts, cocoa, pineapple jam, raisins, etc.

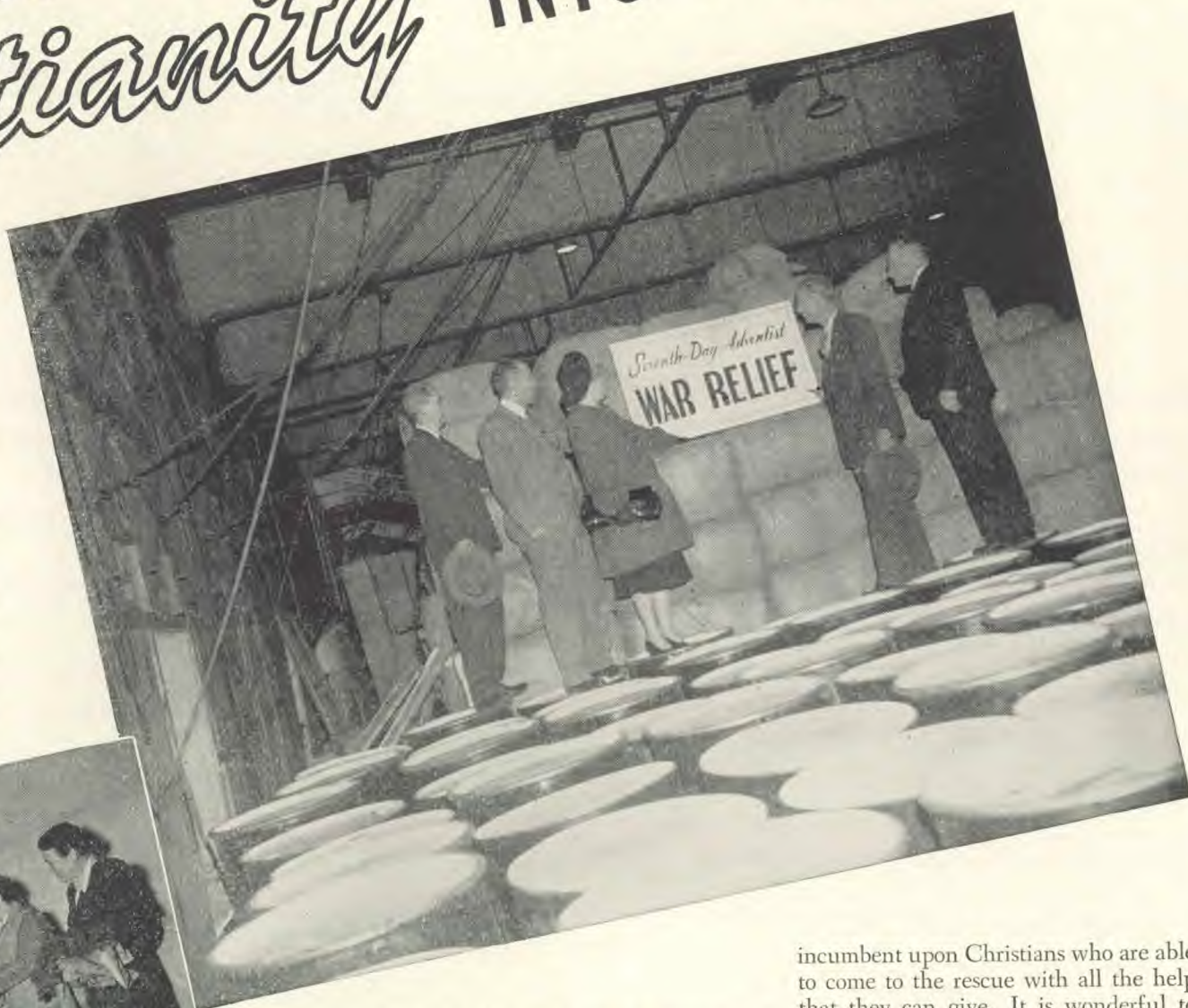
that comes from those who have lost their farms and houses, whose cattle and implements were taken away with all movable things. It is impossible for us to realize how destitute these poor people really are.

There are many thousands of situations like this in Europe today. It is

ING *Christianity* INTO PRACTICE

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Also the older ones are not acquainted with many things like dry milk, dried egg yolks, etc. They see them for the first time. The children ask, 'What it is?' 'Where and how does it grow?' and, 'Who sends this, and why?' We respond to the question 'Why?' with the text, 'For the love of Christ constraineth us. [2 Corinthians 5:14.] Our brothers and sisters from America, they love you!' This is the type of letter

incumbent upon Christians who are able to come to the rescue with all the help that they can give. It is wonderful to see how much is already being done. Many are sending clothing, some are sending money. For those who would like to have a part in this practical Christian program, the Commission in New York City is prepared to co-operate in getting the articles and means to the unfortunate ones. The address is: Seventh-day Adventist Relief Commission, 280 Lafayette Street, New York City 12, N. Y.



The Failures of Protestantism

STANLEY HIGH, a roving editor of the *Reader's Digest*, recently told an interdenominational audience at Northfield, Massachusetts, that the Protestant churches are failing their members. According to Mr. High, "the first reason for this failure is that the church—the modern, modernist Protestant church—rates me altogether too highly. . . . I'm simply not as good as modern Protestantism assumes me to be." See *Time*, August 18, 1947.

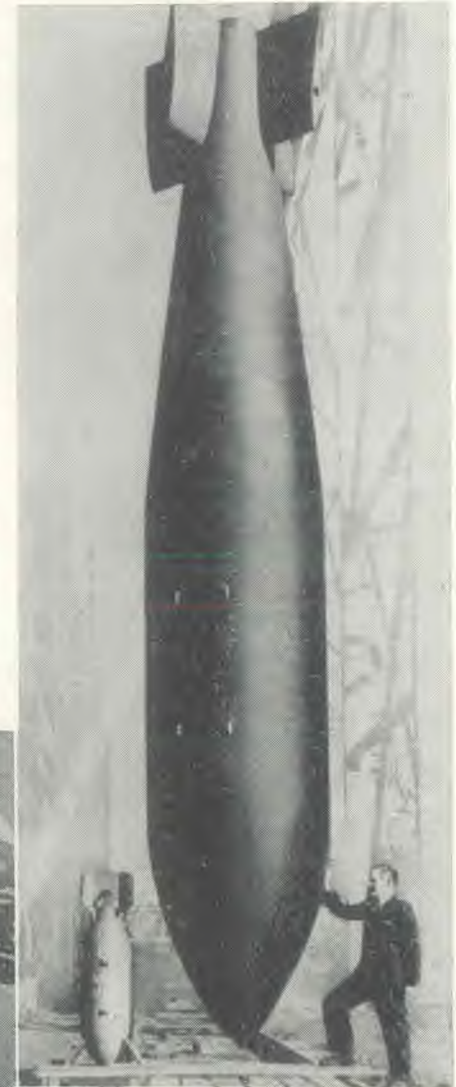
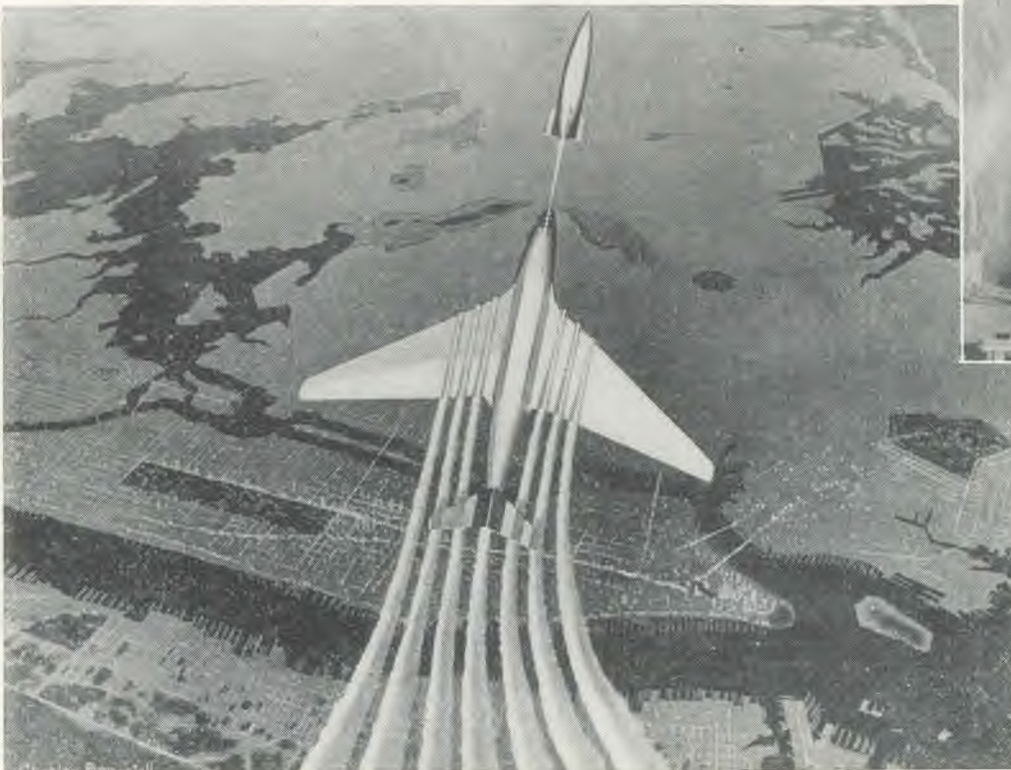
The popular teaching of these times, that man is inherently good, was given quite a jolt by Stanley High in his straightforward attack against the weaknesses of modernistic theology. He stated, "The church has failed me because it has given me too much freedom and too little discipline. . . . It has assumed that all I needed was the right hand of fellowship, when . . . what I am in greater need of is a kick." Mr. High bluntly stated that he thought that the Protestant churches ought to tell men that they are evil by nature, that there is a live devil, and that they are the objects of his deceptions. In his own words we find the substance of his contention that sounds forth a great truth

for all Protestantism to recognize: "The whole of the Bible and the whole of the ministry of Jesus, as I understand it, were designed not to persuade man how good he is on his own, but how evil he is on his own. And how good, by the process of redemption . . . he can become."

The remarks of this noted writer were summed up in the declaration, "I, personally, need the church as I never needed it before. I happen to know that my fellow laymen need it as never before and are ready, at the slightest suggestion, to acknowledge that need. But the church we need will have more of Dante and Dostoevsky in its message and less of Alfred Lord Tennyson and Edgar Guest; more of the Last Judgment. . . . It will not only have a living God, but a live devil. Its heaven will have a hell for its alternative. Its objective—so far as I'm concerned—will not be my cultivation, but my rebirth. I might fail that kind of church. But that kind of church could not fail me."

Mr. High has struck on a note of great importance. How true it is that many churches have become great social centers where the emphasis is placed on culture rather than conversion. It is becoming the popular thing to be united with such churches. The members of

some of these social institutions are hardly distinguishable from non-members. Most Christians and non-Christians look and act alike and cannot be classified when they are together. They dress alike, they talk alike, they eat and drink the same things, and they both
(Continued on page 16)



(Above) This monstrously big bomb is placed alongside a man and an average-sized World War II bomb to offer a marked contrast in sizes. The air forces are testing the potency of this new superbomb.

(Left) Most experts are predicting that a pilotless guided missile will strike the moon within the next ten years. We see here an artist's conception of the rocket missile speeding away at 500 miles an hour from a carrier plane at 50,000 feet elevation.



This mechanical wizard, which is at work at the General Electric plant at Schenectady, can work out mathematical problems in two weeks that would require seventeen man-years to accomplish.



Mechanical Wizards

"NEW MATHEMATICAL laboratories in which giant 'electronic brains' will find speedy answers to complex problems . . . have been established by the National Bureau of Standards."—*The New York Times*, August 25, 1947. (See picture on this page.)

Dr. Edward U. Conden, director of the bureau, has revealed that the new machines, valued at \$300,000 each, "would be capable of solving in ten minutes a problem which a skilled mathematician, working day and night by ordinary means, would require three years to complete."

Many such mechanical devices are in the process of development and promise to eliminate much of the arduous labor of the present day. There is one great danger involved in over-mechanization, that is the problem of job elimination. In an article appearing in *The Saturday Evening Post*, August 30, 1947, entitled "Look What They're Doing to Your Job," it states that "factory work is changing. New plants, without walls or ceilings and automatically operated by weird Buck Rogers gadgets, are shunning cities." While the writer of this article maintains that jobs will be plentiful in these mechanized plants, he makes the contradictory statement that "although it may be a little lonesome in the new-type factory, the automatic machinery saves the muscles of human beings. Technicians, rather than laborers, are practically all that's needed here."

It is marvelous to see the devices that men are building today. They are ingenious. Science is performing outstanding feats. It is typical of our day, however, for the word of God prophesied a great advance in knowledge in the time of the end.

HAVE YOU FOUND A CAVE YET?

THE UNITED STATES Army is seeking for caves and mines for the establishment of underground munitions and aircraft plants. (See *The New York Times*, August 4, 1947.) In working out its plans for the mobilization of industry for war, the Army states that it is "facing the situation realistically in its preparation to maintain our future security."—*Ibid.*

We wonder if it wouldn't be well for all of us to seek caves in preparation for future eventualities? It is quite generally conceded by the military that war is inevitable. It is estimated that the fighting war will come in from one to fifteen years. In General Eisenhower's report to Congress recently he revealed that, "while the department [army] does not consider war during the next twelve months as a 'probability,' . . . it does not 'exclude such a probability.'"—*The New York Times*, June 29, 1947.

Top military men are saying that war with Russia would result in an exhaustive struggle, that they could not be conquered and neither could we, that Europe, already in a critical state, would be left in a complete shambles, that Russia and the United States would be badly smashed, that the casualties and costs would be terrific; in other words, the world would be devastated.

We are truly in a dilemma. Foreign policy makers are encountering one snag after another. There is serious trouble in Greece. The pot is boiling in the Near East, particularly in Palestine. Both the Truman and Marshall plans are developing into problem children. Nobody is satisfied with anything. Passions seem uncontrolled. Riots and terroristic activities are cropping out all over the globe. The leading nations are stock piling, making plans, delving into science, and producing horror weapons for Armageddon.

A meeting of the world's leading microbiology scientists was held in Copenhagen, Denmark, recently, and they unanimously adopted a resolution "condemning in strongest possible terms all forms of bacteriological warfare."—*The New York Times*, July 27, 1947. However, be-

fore they were through with their conference they universally agreed that they would not refuse to work for the development of bacteriological warfare weapons for their individual countries. What a strange paradox!

We wonder if the fulfillment of a very striking Bible prophecy is not at hand. The prophet Jeremiah penned a prophecy of the end of the world that sounds very much like the things we hear today concerning the possibilities of total destruction. It is as follows: "Destruction upon destruction is cried; for the whole land is spoiled. . . . I beheld the earth, and, lo, it was without form, and void [chaos]; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man [desolation], and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness [places of former beauty destroyed], and all the cities thereof were broken down at the presence of the Lord [second coming of Christ], and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jeremiah 4: 20, 23-27.

There are a number of people who are wondering what they will do if and when such destruction strikes in all its fury. They are raising the question, "What shall we do when atomic bombs are dropped on our cities?" The advice of some might be to find a cave to live in. However, there are not enough of these to house the millions of people of earth over a period of time. I would say that before the fury of war is released we had better seek shelter under the protecting wings of our God, who is able to keep us. The promises of God are of great benefit to the true followers of Christ in this hour of time: "He shall cover thee with His feathers, and under His wings shalt thou trust: . . . Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; . . . nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91: 4-7.



A NATIONAL MENACE

as possible enemies and at once attacks or snaps at them, often inflicting dangerous wounds. The seriousness of such wounds depends largely upon the part bitten and its location relative to the brain. The nearer it is to the head, the more serious it is. The disease develops

THE INCREASING SPREAD OF RABIES

By George A. Skinner, M. D.

RABIES, or hydrophobia, is sometimes thought to have largely disappeared as it is not as often called to public attention as formerly. However, recent reports indicate that the reverse is true and that the infection of various animals—not only dogs, but cats, foxes, wolves, coyotes, horses, and rodents—is increasing to such an extent that professional writers have called it “a national scandal and disgrace.”

Rabies may at any time become an immediate danger to any part of our population, and it is important that we not only recognize the fact that it frequently exists, but that we learn how to avoid it and what to do if bitten by a mad animal. Almost any animal may at times be dangerous from rabies, but dogs are by far the greatest source of this infection. So long as dogs remain household pets, we can never escape the possibility of being bitten, even by the most kindly animal; for when they are infected, they literally become “mad” and will attack their best friend.

Rabies has been known for centuries in older lands, but it has been recently better controlled; for dogs are better managed and very few strays exist. Usually if a dog is not useful, food scarcity makes it necessary to destroy him.

Rabies is caused by a virus, now well known, which is relatively slow in action but when once developed is always fatal. It acts primarily on the nervous system and causes a spasm of the muscles of swallowing and breathing. Hence when a dog becomes sick, it quickly loses the power of eating or drinking. As the need of water is always greater

than that of food, he tries to drink. But he cannot swallow, on account of the spasm of the throat. So his frantic efforts to get the much-needed water made early observers decide he was afraid of water, hence the name hydrophobia.

In the early period of the madness that develops, apparently the dog or other animal regards all moving things

quite slowly after the bite of the rabid animal because it advances toward the brain by growing along the nerves. If it is close to the brain, as upon the face or neck, the result is much more rapid than if the wound were on the leg. If the part is unprotected by clothing, it is much more serious than if the bite is through cloth, which removes part of the poison.

Not all animals that bite are rabid, even though they may act that way.

It is a wise thing to protect yourself and others by having your dog inoculated against rabies.



But the bite of a rabid animal is always serious. Hence it is always desirable to capture the animal that has bitten and send it immediately to a veterinarian to determine the condition. If treatment (Pasteur treatment or its modifications) is necessary, it may then be given. If the animal was not rabid, this will not be necessary. The treatment is expensive, rather prolonged, and troublesome and is to be avoided if possible; but if necessary, it is the only known safeguard.

If the animal must be killed, the head should be removed as quickly as possible, packed in ice, and sent to the nearest laboratory. Usually there is a Public Health laboratory in every state, and immediate attention will make it possible to determine if the animal was rabid or not. In case of any doubt, the treatment should always be given; for if the disease develops there is no chance for a recovery.

All cases of animal bites should be taken to a hospital or doctor's office immediately. Local treatment is of value to prevent ordinary infections, which are always possible and often serious, whether the animal was rabid or not.

If the family pet shows any change in disposition at any time of the year—not to be limited to "dog days"—it should be removed to a safe place, preferably to a veterinarian's. If rabid, the dog will soon die of the infection. A playful and kindly pet may become silent and sullen, which is often an early symptom of this dreaded disease. This may come on so suddenly that it is not noticed, and the first thing recognized is that the dog has bitten a child, long a friend and playmate.

All unowned dogs and cats should be destroyed; for they often are bitten by wild animals. Dogs are the most frequent source of human infection. All dogs should be protected from rabies by annual vaccination which will almost certainly protect them. This has been almost conclusively demonstrated for some ten years now, and is one of the greatest safeguards for children as well as dogs that is at present available. So far there appears to be a distinct limit to this protection, but undoubtedly a better remedy will be developed. However, this really wonderful advance against one of the most serious diseases that afflicts man should be used for all dogs especially those that are in intimate contact with people.

The virus of rabies is found in the saliva of dogs and other rabid animals, and it is for this reason that the bite may be so serious. If at the time the saliva is abundant and covers all the

teeth, as it often does, causing the symptom called foaming at the mouth, much of it is conveyed by the teeth deep into the wound where it has ample opportunity to grow.

If at the time of the bite no professional assistance is available, thorough irrigation—washing by running a solution freely over the wound—with a strong solution of green or soft soap, if possible, is preferable to strong acids and is fully as effective. Very hot water should be used in preparing this solution, so that no other infection may be introduced into the wound. It should be

cooled to a safe temperature before using. The surgeon usually cleans the wound and cuts away damaged parts.

It should be constantly remembered that all pets are subject to serious diseases, and when infected by rabies they may become wild and vicious. If pets are desirable, the best protection should be given them against this dreaded disease; for, as mentioned, once the disease develops there is no known remedy, and death results despite the best treatment.

Everyone should help in the banishment of this disease, which is preventable and should not be allowed to exist.



I have been told that it is impossible by X-ray examination to determine the nature of an injury if the person X-rayed is unconscious. Is this true?—M.J.

No, this is not true, for a body unconscious or even dead can be as readily X-rayed as when conscious and alive.

What is meant by changing the intestinal flora?—B.G.

By "intestinal flora" is meant the bacterial content of the intestinal canal. Bacteria are microscopic, one-celled organisms which multiply at rates controlled by the favorable or unfavorable conditions in which they are found. Some bacteria are very harmful, and our life may depend on the creating of conditions in which they will not multiply. Others are useful, and should be given conditions in which they will live.

An example of the effect of these two kinds of bacteria may be found in certain processes that go on in milk. Unboiled milk will sour. The souring is caused by the growth of certain useful bacteria, which produce lactic acid, which is a protection against harmful bacteria. Thus soured milk, or buttermilk, is a valuable health food. But milk that has been boiled sufficiently to kill these useful bacteria will rot, or putrefy, instead of souring, because, although all bacteria, good and bad, may have been killed, the decay-causing bacteria have left spores that multiply and cause rotting.

In the intestine it is natural for the bacteria that cause lactic acid, or the souring of milk, to occur. This is a protection to the body. Also the decay-causing bacteria may occur from improper eating. These harmful bacteria cause looseness of the bowels, which is an effort of nature to get rid of the poisonous material before it can create serious illness. Mother's milk contains seven per cent of the wonderful milk sugar that feeds the friendly bacteria, which is about double that of cow's milk, and for this reason a breast-fed baby seldom suffers from summer complaint, or diarrhea.

A healthy condition of the intestinal tract

will depend, to a certain degree, on whether the friendly or unfriendly bacteria predominate. If the latter condition exists, we say that we will change the intestinal flora, meaning we will change the eating habits to those that will encourage the growth of the good bacteria and prevent the growth of the decay-causing bacteria. The unfriendly germs can be starved out by not giving them decay-producing foods to feed upon. Of all food products, meat decays most readily; whereas milk containing milk sugar tends to feed the bacteria that prevent decay, buttermilk being even yet more potent in this particular. It has been demonstrated that a piece of beefsteak suspended in a jar of buttermilk can be preserved for years, so long as the buttermilk is frequently changed, for the lactic acid in the milk prevents decay. An estimated seven per cent of all meat eaten decays in the intestinal tract before it can be digested or eliminated.

To stop a diarrhea either by using boiled milk or medicine is both irrational and dangerous. A better way is to starve out the unfriendly germs and feed the friendly ones by changing the food, and thereby changing the intestinal flora, or bacterial growth. To do this, take two teaspoonfuls of metamucil, the juice of one half lemon, and two tablespoons of Beta-Lactose, or milk sugar, in a large glass of water. Take an enema of half buttermilk and half water. Use starches, buttermilk, and grapefruit or tomato juice in the diet, and the diarrhea will usually disappear in a few hours. At the same time avoid all meats and meat soups, eggs, custards, ice cream, and orange juice and pulp. In chronic cases it may be necessary to adhere rather closely to this diet for several weeks or months, or the running of the bowels will resume.

Can an adult who has never had measles contract it from a child?—F.H.

Yes, this is easily possible. While adults are less susceptible to measles than a child, yet they may contract the disease. Also it must be remembered that one may have measles more than once, although this does not happen frequently.

Spiritism and Christianity

(Continued from page 9)

mission of sins." Matthew 26: 28. The late Sir Arthur Conan Doyle in his book, *The New Revelation*, writes as follows: "Never was there any evidence of a fall. But if there was no fall, then what became of the atonement, of the redemption, of original sin, of a large part of Christian mystical philosophy? . . . Again too much seemed to be made of Christ's death. It was no uncommon thing to die for an idea. . . . In my opinion far too much stress is laid upon Christ's death and far too little on His life."⁴

Shortcomings of Spiritism

Herein lies the fatal shortcoming of spiritism. It is without a message for the penitent. It knows nothing of a divine Redeemer. It denies the great central truth of the gospel, that Christ poured out His soul unto death to make an atonement. Jesus Himself once asked the question, "But whom say ye that I am?" Matthew 16:15. And turning again to Doyle we read the answer of spiritism. "There are many higher spirits with our departed. . . . High above all is the greatest spirit of whom they have cognizance. . . . This is the Christ Spirit. His special care is the earth. He came down upon it at a time of great earthly depravity—a time at which the world was just about as wicked as it is now—in order to give the people a lesson of an ideal life. Then He returned to His own high station, having left an example which is still occasionally followed. That is the story of Christ as spirits have described it. *There is nothing here of atonement or redemption.* But there is a perfectly feasible and reasonable scheme which I for one could readily believe."⁵

Here then, is the spirit's story of Christ. He was a great spirit representing God because He was nearer God than any of the other spirits. He came to earth merely to give the people an idea of the ideal life, that is all. No atonement! No redemption! How different the answer of the spirits from that of Peter who exclaimed, "Thou art the Christ, the Son of the living God." And we are told that it was the God of heaven who revealed that answer unto Peter. (Matthew 16:15-17.) Then it is self-evident that God has not revealed the answer to the spirits, for God does not contradict Himself.

The spirits have much to say about Christ as a medium, but they have noth-

ing to say about Him as our mediator. They speak of Him as a great spirit among the departed, but not as God manifested in the flesh. In their creed man is not a sinner saved by grace. How can the Christian surrender the glorious hope of the gospel of Jesus Christ for the barren hopelessness of spiritism's philosophies?

The Christian world must face the inevitable conclusion that the teachings of spiritism regarding the atonement of Christ constitute a denial of Christianity. It is a travesty for Conan Doyle to add, "If such a view of Christ were generally accepted, . . . then I think we should have a creed which might unite the churches, which might be reconciled to science, and which might defy all attacks and which might carry the Christian faith on for an indefinite period."⁶

How absurd! With teachings wholly subversive to Christianity and the Bible, how can spiritism carry on the Christian faith? What mockery to God to take from His word the very essence of truth and then profess to be establishing Christianity in such a way that it might defy all attacks. There would be nothing of Christianity left to attack. It was the apostle Paul who wrote, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Galatians 1: 8.

Was God Mistaken?

In view of the above teachings of spiritism, we have some conception of the way in which in the mind of Conan Doyle and other spiritualists Christianity is to be modified. Are we for a moment to assume that discarnate human personalities which have passed from this life into the spheres of the spirit world have there found that God was mistaken or the Bible writers lied, and have consequently proceeded to bring a new revelation to man? Even if there were such human entities surviving death progressing through the spheres—not yet perfect and still struggling with a sinister life as the spirits say they do—would they be in a position, imperfect as they are, to give us a perfect revelation of truth? Is there not a danger that their future progress through higher spheres should prove their past assertions of supposed truth to have been in reality falsehood? If they are not yet perfect, who is to determine if they are teaching the truth or lying? Furthermore, if communication is possible, how do we know but that some wicked entity is deliberately lying? No sensible man could

safely trust such uncertain and imperfect guidance as that.

But when the Bible with one mighty stroke, decisive and irrevocable, sweeps away the entire foundation of spiritism by proving that there are no discarnate human personalities progressing through the spheres, but that the dead are unconscious in their graves and have no power to communicate with the living, it reveals that the spirits of spiritism are pretenders masquerading under the garb of falsehood and deception. The choice is obvious. It must be Christianity or spiritism, it cannot be both. No matter to what extent the teachings of spiritism are modified to win the acceptance of Christian peoples, spiritism still remains a denial of the Christian faith and the word of God.

One of the darkest pictures of earth is the tragedy of confused Christendom turning so wistfully to the spirit world. It recalls the story of how Saul of old, having rejected the revelation of God, sought counsel from the witch of Endor. That road is an old road and too many in the world today are traveling it to their doom. Shall we not flee anew to Christ and His word? We cannot safely follow anything that contradicts the divine revelation nor can we afford to allow spiritism to rob us of our Lord. We must find peace at the cross, that sacred spot where heaven and earth meet, and where "the hopes and fears of all the years" have gathered and are satisfied.

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The Failures of Protestantism

(Continued from page 12)

largely frequent the same resorts of pleasure.

Surely the time has come for Protestantism to dispense with poetry and pleasing philosophies and sound a cry against the evils of today. A heart-converting message is greatly needed. O for a John the Baptist, or a Paul! "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.



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Life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books.—*John Ruskin.*

The art of living is to possess the gladness of life as you go along. You can have many of the things you want, if you plan—few of them if you only dream. Some things which will give the most pleasure require but little money. There are many which cost nothing at all.

Good Tidings of Great Joy

(Continued from page 3)

merciful and gracious. Higher criticism was rife among an influential party of the Jews, as it is in the Christian church today. They strongly disputed the possibility of the resurrection or the existence of heavenly angels.

But, behold with what heavenly wisdom and love the Deliverer worked! He brought back to the people a true knowledge of God. He manifested God in every action of His own daily life.

The fragrance of heaven itself seemed to dwell in this Man. People who were tired of slavery to evil habits longed to be like Him. If only they could have His nature! In contrast with His life every blemish of their own characters became painfully apparent. If only they could change!

If only the past could be forgiven! If only His life could be repeated in their own experiences! If only the same kindness and love and purity could come into their unloving hearts! If only a miraculous change could take place! If only they could eat some bread or drink some potion which would give them the life—the nature—of this Man! With a nature like His one would not even fear the judgment.

Suddenly, just as the sun bursts out from behind the clouds, the divine revelation came to them as this Man spoke. They heard the words of Jesus promising the very thing they desired:

"I am the living Bread which came down from heaven," said He. "If any man eat of this Bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world."

The loving voice went on: "Whoso eateth My flesh [here He reveals His nature], and drinketh My blood [which cleanses from sin], hath eternal life; and I will raise him up at the last day." John 6: 51, 54.

What an astounding declaration! What a blessed gift!

"God sent not His Son into the world to condemn the world; but that the world through Him might be saved," the tender voice was heard. "He that believeth on Me hath everlasting life," the assurance came with loving emphasis. John 3:17; 6: 47.

Yes, through the free gift of His own nature, His own life, Jesus lifts every repentant, believing, longing soul back into the unclouded favor of God again. And those who receive this life of God from Jesus will be raised to everlasting life at the last day.

Here in Jesus Christ is that which men have sought since the gates of Eden were closed. He is the One who makes eternal youth possible again!

None who have sought and found life in Jesus, and who walk with Him day by day, need fear the record of their past. In His love for us He paid the full penalty of the law in His death on the cross.

The great proof of His life-giving power came when they stood with Him at the bier of the dead. He spoke, and behold! the dead arose!

The dead arose! And not once or twice but over and over this wonder was wrought!

"God be praised!" the cry went up. "Here is the Man who can raise the dead! Here is the Man with the gift of life."

Said He: "This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6: 40.

And there, in the resurrected man before them, they had the proof—the proof that Jesus had the power to raise all His sleeping children at the last day. He is the One who has made this possible.

Thank God! This is indeed "good tidings of great joy to all people." Our sins may all be forgiven, we may have the nature of Jesus given to us, and at the last day we may be raised up to live with Him throughout eternity.

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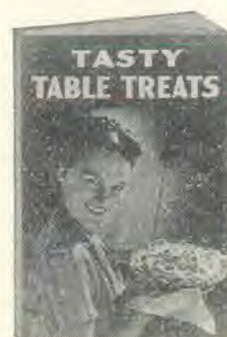
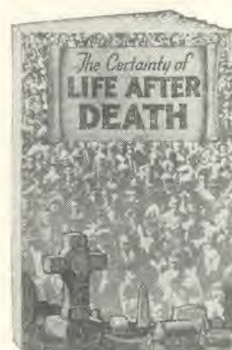
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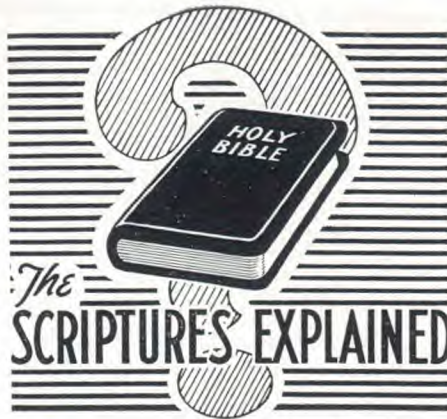
That Missing Bible Text

(Continued from page 7)

a faithful, all-wise God alter or annul it in a less impressive and conspicuous manner than when proclaimed from Sinai? Would it be done so secretly and inconspicuously that the church would be left in ignorance and uncertainty? If Christ designed to substitute Sunday for the Sabbath, would He do it so unannounced that even the chosen apostles would not hear of it until many years later? A thousand times no!

Certain novices in the Greek language have attempted to construct an argument for Sunday based upon their amateur translation of a few New Testament texts; but all of these stand rebuked by the ripest Christian scholarship represented by the translators of the Authorized, the Revised, the American Revised, and other recognized modern versions of the Bible. No Greek authority has ever attempted to prove Sunday sanctity through manipulating the original text.

The age-long search for one paragraph or sentence of Scripture sanctioning Sunday sacredness has been altogether futile. So long as the truth remains that the Son of God is Creator and Redeemer, so long will the Sabbath stand as an eternal monument to His matchless love and power. Shall we not yield anew to Him our pledge of loyalty, and within the portals of His "holy day" find heavenly refreshment and delight?



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

After death do the souls of the saved and the unsaved go directly to heaven and to hell respectively?—E.T.

According to the Bible all go to one place, and that place is the grave. "All go unto one place; all are of the dust, and all turn to dust again." Ecclesiastes 3: 20. All, both sinners and righteous, are resting in the grave awaiting the resurrection of life or the resurrection of damnation. Christ made this clear when He said: "Marvel not at this: for the hour is coming [in the future], in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

It does not seem logical that God would come to resurrect the saints and sinners if they have already gone to their reward or punishment at the time of their death. The literal language of the word of God clearly states that the grave is the resting place of all who have died, and that there will be a great resurrection of two classes of people some day. Every patriarch and prophet of Biblical history looked forward in anticipation to the day when the dead would come forth from the graves.

When Peter preached his sermon on the day of Pentecost he said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Acts 2: 29. Think if it! David, a man after God's own heart, was still dead and buried on the day of Pentecost, hundreds of years after his death. Paul did not expect to go to heaven at his death. He plainly stated that he would receive his reward at the appearing of Christ. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day [the second coming of Christ], and not to me only, but unto all them also that love His appearing." 2 Timothy 4: 7, 8.

In regard to the time of the punishment of the wicked permit me to quote a text that decisively proves that the punishment of the wicked does not take place until the end of the world: "As therefore the tares are gathered and burned in the fire: so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matthew

13: 40, 41. Further to prove this point, I use the language of Christ again as follows: "So shall it be in the end of this world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matthew 13: 49, 50. Peter emphasizes the fact that the punishment of the wicked is in the future with the following declaration: "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.

Did Christ leave a memorial of His death and resurrection?—F.M.

He left two memorials. Contrary to popular opinion, neither of these was Sundaykeeping. The first one was baptism, which represented the death, burial, and resurrection of Christ. The second was the Lord's supper, which was a symbol of His death.

When a Christian is baptized after the example set by Christ, he gives evidence of the fact that he has died to sin. Baptism represents the burial of the old man. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:12. When a person comes up from the watery grave, he is to walk in newness of life. By God's help he is to live the Christian life after the example of Christ.

The second memorial, commonly called the communion service, is clearly revealed by Paul as follows: "The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take eat: this is My body, which is broken for you: *this do in remembrance of Me*. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: *this do ye, as oft as ye drink it, in remembrance of Me*. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11: 23-26.

Can you give a Bible reference pertaining to restitution?—W.E.J.

"If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Ezekiel 33:15.

Should we still follow the ceremony of slaying a lamb when we sin as they did in times past?—R.I.G.

Absolutely not. This was a part of the ceremonial law, or law of ordinances, that pointed to Christ and His death for our sins. When our Lord died, type met antitype, and all the types and shadows that pointed to His great sacrifice met their fulfillment and were brought to an end. "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace." Ephesians 2:15. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Colossians 2:14.

WORDS OF WISDOM

Those who do the most for the world's advancement are the ones who demand the least.—Henry Doherty.



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Do YOU Know Him?

If You Do,
Your Fears Will Disappear.

By Inez Gene Carr

MOLLY was leaving home for the first time. "O, I don't think I'll be home sick," she called across the street to a solicitous neighbor. "You see June Hayes is there and I know her."

"I know her"—what a difference those three words made to a new girl in a strange place! There was some one she knew, and that knowledge was already forming a connecting link with the distant college.

To know some one seems to take away all fear of the unknown. Did you ever look into a sea of strange faces and find one that you knew, smiling encouragement to you? Suddenly you were equal to the task. That one face you knew became your inspiration.

The chaplain bent low over the soldier whose life was fast slipping away. Pointing to heaven the minister asked, "Do you know Him?"

Faintly, yet firmly, came the words, "I know whom I have believed."

Those six words spoke volumes. They spanned the chasm between this life and the one to come.

A great student of human nature stood on the platform of a large auditorium, holding an envelope in his hand. In it was the deed to a large modern farm. Through the loud speakers of the stage came the message, "Any one who will come forward and take this envelope will find in it the free deed to a farm."

No one moved. The speaker urged. Some one whispered, "He doesn't catch me that easy." Just then a newcomer entered the room and walked briskly to the stage and took the envelope.

Many crowded around him asking with envy and astonishment why he had believed the man. In a quiet, confident tone he answered: "I know him." There is no hesitating or doubting when we really know an individual. We find ourselves either trusting or distrusting him.



The best of human beings may fail. Not so that Friend whom to know is to love.

How did you learn to know your friends? Analyze it point by point. Even your first look had its part, did it not? A good report from some one else may have had something to do with it. If your friend had a deep, rich, lively character, you were hungry to know more and more of her.

So little and unimportant and transient are these earthly friendships compared to the one which we may begin here and carry on throughout eternity.

If we know Him, we do not need to fear this strange unknown into which the wars have plunged us. This Friend of ours has said that even though heaven and earth passed away, His word, pledged to us, would never fail.

Those who daily lived with Him wrote His biography so we might know Him in every detail. Not content with this, Christ put His life (for He had power to do this) into the words that we might be sustained by Him—that we might know Him.

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1:12.

As the sheep know their shepherd and feel perfectly safe while under his protection, so should Christians have faith in the Chief Shepherd, who constantly watches over His flock.

