

Our TIMES

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A BIBLICAL INTERPRETER OF THE NEWS

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How Do YOU Serve?

Willingly or Unwillingly?

By Edna Atkin Pepper

"SERVE the Lord with gladness: come before His presence with singing." Psalm 100: 2. "Serve Him with a perfect heart and with a willing mind." 1 Chronicles 28: 9.

"Violet," the mistress addressed her maid. "I am very sorry, but you work so unwillingly, and it is such a great burden to you that I have released you. I cannot accept unwilling service."

Violet was humbled and repentant, but the mistress knew by experience that she was thinking of the pay check, and that her humility would not last long. Even faulty human beings are irked by a duty grudgingly given. An earthly father is hurt by the absence of natural affection with obedience. And man was made in the image of his heavenly Father. God, too, desires your loving service. "God loveth a cheerful giver," 2 Corinthians 9: 7.

Work can be made a pleasure when undertaken in the right spirit.



A woman became ill and remained so for a long period of time. Her husband had to be away to work all day. Her daughter was not old enough or experienced enough to cook and clean and take proper care of her mother. But a friend who lived near by came as soon as she heard of the need, and gave her entire time to caring for the sick woman. No paid attendant ever gave service "after this sort." Tirelessly, the self-appointed nurse surrounded her friend with skillful, loving care until strength returned. There was no tangible reward. Why did she do it?

Is it a joy to you to serve? Does love make your ministry easy? "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." 1 Corinthians 13: 3.

An African girl had heard the story of Jesus' love, and her heart yearned to give, too, that others might hear the wonderful news. But she had nothing to give—literally, nothing. One day, however, an idea came to her mind. God's Son would know how much she loved Him. It seemed to her straightforward way of thinking a fitting gift, and she acted upon it at once. Soon afterward she approached the mission and gave an offering of a large sum of money. The pastor was astonished and asked her where she got so big an offering, and why she had brought it all at once. She told him her story. She had gone to a neighboring plantation and sold herself into slavery for the remainder of her life. The money that she received, which was her life translated into cash, she had joyfully brought as her offering to her Lord.

Oh, "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3:17-19.



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Editor

STANLEY C. HARRIS

Circulation Manager

RALPH E. CRAWFORD

Art Director

ROBERT M. ELDRIDGE

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When men are rightly occupied, their amusement grows out of their work, as the color-petals out of a fruitful flower.—*John Ruskin*.

You cannot run away from a weakness; you must some time fight it out or perish; and if that be so, why not now, and where you stand?—*Robert Louis Stevenson*.

True Sanctification

The Bible Reveals How It Is Attained

By Nevins Morrelle Harlan

SANCTIFICATION is a subject which is often misunderstood. It is my hope that I may be able to bring to you in this article a true and clear picture of what Bible sanctification really is.

"Go ye therefore," said Jesus to His disciples, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matthew 28:19, 20. Baptized into the name of the Father and the Son, and the Holy Ghost—how can this be accomplished?

Paul says, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10:4, 5. In baptism we pledge obedience to the Holy Spirit, who is our teacher. "Bringing into captivity every thought to the obedience of Christ." That is the high goal which is set before the Christian.

Since the man or the woman who has given up the world and surrendered himself to Jesus Christ must bring even his thoughts into obedience to Christ, he no longer lives his own life but Christ's life. This was Paul's experience. Hear him testify: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

To be a Christian means a full and complete surrender of self to the will of God. A half or partial surrender will not do. To be a Christian we must go all the way. Paul lived a life entirely surrendered to the will of God. He could say, "Be ye followers of me, even as I also am of Christ." 1 Corinthians 11:1.

"But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His

Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Galatians 1:15, 16. It is the purpose of God to reveal His dear Son, Jesus Christ, through each of His followers. Physically, we resemble our earthly parents. How proud we become when someone tells us that our boy or girl looks just like us. Spiritually the Christian should resemble his Elder Brother, Jesus Christ. But this spiritual resemblance does not happen all at once.

In order to resemble Jesus Christ, the Christian must die daily to self that the life of Jesus may be made manifest in his mortal flesh. The life of Jesus must be made manifest in our body. As the apostle Paul states, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Corinthians 4:10, 11. By his own daily life the Christian demonstrates to the world the life of Christ.

How does the Christian demonstrate a Christlike life? Let us consider a few concrete examples: The Christian will

not follow the immodest, showy fashions of Hollywood in the matter of dress; he will dress modestly and plainly as the Word of God calls for. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Timothy 2:9, 10. We invite the reader to study also 1 Peter 3:1-9. The true Christian will exhibit these graces in his life. He will shun extremes in the fashion styles. A Christian will dress plainly and modestly, but his clothes will be neat, clean, and becoming. He will carry "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Verse 4.

The true Christian will endeavor to keep the laws of nature in order that his body, which is the temple of God, may be in the best possible health to serve the living God. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible . . .

(Continued on page 15)



The sincere and prayerful study of God's Word will help us to understand what true sanctification means.

DR. STANLEY JONES, a noted Methodist evangelist and lecturer in India for forty years, is crusading in behalf of the church-unity program, touring thirty cities in the United States before returning to India. The plan for which he is crusading is to form one federal union of 256 religious denominations, including the Catholic church, with local self-governments. The federal union idea would be based on the idea of the United States government. "Each branch of the United Christian Church," declares Dr. Jones, the originator of the plan, "would have independent rights to select its form of ministry. All branches would be subject to the decisions of a general assembly chosen by delegates from each unit. The general assembly would in turn be governed by a world assembly, much the same as the United Nations."

Dr. Jones asserts that "more than ninety per cent of the people want a united church." We are told that this plan to form a national and world union of all the churches "is rolling into a national movement," and that the prospects of realization are favorable, since the leaders of the various denominations are

One of the advocates of this world "organic union" stated that when perfected it would enable "the universal church" to "present a united front against our common foe." Another advocate of this plan said at a recent inter-church conference: "This conference is the vestibule to the millennium. . . . It is the church that must save the state. The church must impart righteousness to the life of the state. We can do this by uniting."

We thus learn that the main objective of this powerful church union of all denominations is to gain more power and influence to awe



When God's kingdom is established, then will world peace and unity prevail.

A Great Religious Alliance

throwing the weight of their influence into the movement. They speak of the formation of a "universal church" as the remedy for the world's ills and the prelude to a permanent reign of peace here on this earth. This "world assembly," the supreme governing body for all the "united churches," comparable to the United Nations, as stated by its sponsors, "will play the part of a Marshal Foch" in directing the operations of all the churches in their missionary activities, in educational and inspirational work in the fields of evangelism, social service, and religious education, in order to bring to pass a "moral evolution" of the world and permanent peace among all nations.

The prevailing idea among the advocates of this "universal church" movement is, that if this plan succeeds, "the triumph of social service and evolution in the world" would bring about "the establishment of God's kingdom on earth."

Would It Benefit Christianity?

By C. S. Longacre

their enemies into submission through legislative enactments, which means the employment of physical force in religious matters. There is to be a "supreme council," the same as in the United Nations, which is to see that its decisions are to be enforced upon dissident groups and, as stated by one of its champions, "to secure better Sunday observance through national and state laws."

It is very evident that this religious monopoly which is consolidating its forces expects to dominate the civil government and use it as a tool to enforce their common doctrines and religious objectives. This interchurch world movement sincerely believes that by means of religious legislation and social reforms it is going to usher the kingdom of God into this world through the gate-

way of politics. It would be unfair to question the purity of the motives of the present leaders in organizing an ecclesiastical machine of great power and influence, which men whose motives may not be so good may later use in an oppressive and cruel way. However, it would be profitable for these religious leaders to acquaint themselves with some ancient and medieval history before they cultivate too highly such ecclesiastical power and authority. Centralized power always leads to the abuse of power, even in ecclesiastical combinations.

Church historians inform us that the early Christian church during the first three centuries of the Christian Era split up into a large number of divergent sects. The same arguments were presented then for the necessity of church unity

during the fourth century as are being presented now. The prominent church leaders of the most popular and numerous sects met in holy conclaves and finally, between the fourth and the early part of the sixth centuries, they succeeded in perfecting a complete organic union of a large number of the divergent Christian sects. This new organization was called "The Universal Church," and it became the most powerful church force ever organized. It swept everything before it. No opposition could withstand it, in the political as well as in the spiritual realm.

As church unity was coming about, the federated church power, because of its numerical strength, sought legal recognition for its doctrines and established its religion at the hands of every state which it dominated. Under Constantine the Great, a perfect union was formed between "The Universal Church" and the Roman Empire. In due time, as a result of this powerful church and state alliance, a reign of terror and religious persecution, such as the world had never witnessed before, began against the minority sects which refused to join and against all dissenters and non-conform-

stake, or slain in cold blood—crimsoned the streams of Europe with the blood of millions of martyrs. The legally established church, intoxicated with power and inflated with spiritual arrogance, opposed all independent thinking in religion, in science and in politics, with the result that the long night known in history as the Dark Ages was ushered in.

We cannot shut our eyes to the danger signals that are looming up just ahead of us in the combination of the various Christian sects that are now attempting the creation of another "universal church." One wonders what is to become of the divergent minority sects and dissenters who refuse to join this new world church "trust" or monopoly. History and current events attest to the solemn fact that human nature has not changed. The natural heart is still self-assertive, covetous, aggressive, barbarous, and inclined to abuse absolute power when entrusted with it. Not all the Pharisees, hypocrites, and religious bigots lived in Christ's day. Their descendants and successors are still with us and are too numerous for comfort. The desire to wield the scepter and substitute the crown for the cross still dwells in the human heart.

Such a combination of ecclesiastical power, centralized in a supreme council, or "super-head," who is to "play the part of a Marshal Foch," is as inimical to the promotion of true Christian ideals as is

ists. For twelve centuries, this powerful church monopoly—which denounced all dissenters as heretics, deserving to be tortured on the rack, or burned at the

a super-government of absolute power to the welfare and independence of political democracies. It is high time that liberty-loving people take alarm at these

danger signals which threaten the overthrow of their precious heritage of liberty. What are now harmless suggestions and precedents may become relentless mandates demanding obedience at the price of conscience, treasure, and blood. Absolute power means ultimate ser-

Powerful super-church organizations have usually imposed their wills on minority groups. The Inquisition is a good example of this.

Contemplated



HOME

By Weldon Taylor Hammond

A cottage by a winding road,
A swing beneath the trees,
A bed of blooming flowers,
And the buzz of honeybees,
The cheery face of father,
A mother's loving care,
A group of playful children
Whose laughter fills the air—
No spot on earth just like it,
No matter where we roam,
The nearest place to heaven—
Home, sweet home!



vitute for the enslaved and dissident. We need to take "alarm" as James Madison said, "at the first experiment upon our liberties."

"All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."—*United States Senate Report, Jan. 19, 1829.*

WORDS OF WISDOM

A wise man reflects before he speaks; a fool speaks and then reflects on what he has uttered.

What you will get tomorrow depends on what you do today.

Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work, body and soul.—Charles Buxton.

Can We Fall from Grace?

"SAVED BY GRACE"—these words are beautiful in any language. They spare the tearful child a whipping. They spare the life of a doomed man in the death cell. They change the penitent sinner into a child of God. In each case the saving is temporary, for the child may get a whipping the next time, the murderer may be hanged for the next offense, and the sinner who was made righteous by the blood and grace of Christ may exercise his God-given power of choice and turn away from God.

We are interested in grace because it saves. When John Wesley, the great preacher of free grace, once saw a drunkard in a ditch he said, "There, but for the grace of God, lies John Wesley." Salvation was offered freely to both men, for God is no respecter of persons. The difference was in their acceptance of God's salvation through grace. One man accepted and became a great preacher; the other resisted and became a drunkard.

Grace is defined as "unmerited favor." It is God's love exercised in the sinner's behalf. The Emperor Napoleon was walking through a prison one day. He started asking the prisoners why they were there. Each protested his innocence and blamed someone else for his trouble. But finally one man surprised the emperor by admitting all his guilt and claiming he deserved even more punishment than he was getting. The emperor promptly pardoned him. "Where sin abounded, grace did much more abound." Romans 5: 20. Grace can flow rich and free only where there is a consciousness of sin and of need. Repentance and confession are always essential parts of the reception and work of grace.

Grace can do three things for us, but they are all a part of the work of salvation. Through grace we can be saved from the penalty of sin, from the power of sin, and finally from the presence of sin. The first is called justification. It saves from punishment for sins which

Does Being Saved Mean that We Can Never Be Lost?

have already been committed. It makes peace between God and the sinner. It does not depend on our worthiness but on God's love and mercy. A woman



"Where sin abounded, grace did much more abound." Romans 5:20.

asked Napoleon to spare her son's life.

"But," replied the general, "he does not deserve to live. He deserves death."

"I did not ask because he deserves it," replied the woman, "but because you are merciful."

Her request was granted. So will our request be granted if we depend on God's mercy and grace instead of on our own goodness. We read in Romans 3: 24-25: "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past."

Justification saves us only from "sins that are past." Each new sin must be repented of, confessed, and forgiven in order to retain our justification. "Being now justified by His blood, we shall be saved from wrath through Him." Romans 5: 9. Notice the two phrases, "now justified," and "shall be saved." This promise of future salvation depends on our own future course of action. Jesus illustrated this with a story:

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord com-

manded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying,

Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto

him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not

thou also have had compassion on thy fellowservant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matthew 18: 23-35.

The first servant was saved by grace,

By Leonard C. Lee

but his actions and character caused him to fall from grace and he was punished even for that which had been forgiven him.

It is not enough to be justified; we must have a power to keep us from sinning. That power is available also through God's grace. This second work of grace we call sanctification. It saves from the power of sin. "Sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14. We can grow in grace only when we are in grace by being justified. We cannot walk with God until we have been reconciled to Him. Sanctification is letting Jesus abide in the heart and control the life.

A little girl whose life had been marvelously changed by conversion, was asked how she could resist temptation and be so sweet. "Oh," she said, "when Satan comes and knocks on the door of my heart, I just let Jesus answer the door. And when Satan sees Jesus at the door, he says, 'Pardon me, I came to the wrong place.'"

Since sanctification is a growth, it is never counted as a completed work. There must be continual advancement in the spiritual life. Like a tree, we must constantly grow or perish. Sanctification is a lifetime work. No matter how long we live, every day should find us more like the heavenly pattern, more fully surrendered to Jesus.

Jesus prayed for us, "Sanctify them through Thy truth: Thy word is truth." John 17:17. It is the saving grace of love and truth found in the word of God which makes us heirs of salvation after we have been justified. "Being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:7.

There can be no growth without food. This is just as true in the spiritual sense as it is in the natural sense. Millions are starving for the words of life. There is truly a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11. The famine is not caused because men cannot hear God's word, but because they will not hear. Many who now wander in darkness once walked in the light.

The Bible mentions many instances of those who have fallen from grace. Lucifer fell from heaven. (Isaiah 14:12.) "God spared not the angels that sinned." 2 Peter 2:4. The fall of Adam and Eve is told in Genesis 3. God gave king Saul a new heart. (1 Samuel 10:9.) But because of disobedience Saul lost his kingdom. "For rebellion is as

the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Samuel 15:23. Balaam, the former prophet, became so covetous that he tried to curse God's people for reward. Read Numbers, chapters 22-25.

It is a dangerous delusion to think we are safe from falling. Paul saw one of his trusted helpers slip away. "Demas hath forsaken me, having loved this present world." 2 Timothy 4:10. The great apostle knew that he must conquer, through Christ, every sin and evil lust, if he were to be safe from falling. Listen to his testimony, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to

others, I myself should be a castaway." 1 Corinthians 9:27.

A still clearer statement is found in Hebrews. "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. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Hebrews 10:26-29.

(Continued on page 19)

Answering Our Own Prayers

By C. L. Paddock

A CERTAIN churchmember who lived in a palatial home, and who had large holdings in real estate, and a good-sized bank account, was accustomed to have worship with his family each morning as they began the day. He usually read a portion of Scripture, and then prayed fervently and earnestly for the poor and needy in his neighborhood, in the community, and in parts far removed from his home. He prayed for other things, of course, but the burden of his prayer each morning was for those in need.

Enjoying every comfort himself, he, however, did nothing to help those in need who lived near by. One morning after he had offered the usual prayer for the destitute and the poor, his little son said to him, "Dad, I wish I had your cornerrib."

"What in the world would you do with my cornerrib?" the father asked. "If I had all the corn you have, Dad, I would answer some of your prayers myself."

We would hardly want to condemn this good man for having a comfortable home and a bank account. We would commend him, too, for remembering in his prayers those in need. The little boy had the right idea, however.

I have a young grandson at my

house right now. He often asks me to do something for him, and I get a lot of pleasure in doing for him what it is impossible for him to do for himself. But when he asks me to do things for him which he can do for himself, I don't always do them. If I do, there is not much satisfaction in it for him.

God gave this man in our story the power and ability to make money. God gave him the beautiful home, the full granary, the bulging cornerrib. God wanted that man to share his blessings, to help any who were in real need. God wants us to comfort the sorrowing, feed the hungry, visit those in prison, encourage the downhearted, help those in need.

When the day of final reckoning comes, and He separates the sheep from the goats, He will say to those on His left hand, "Depart from Me," because they have done nothing for those in need who live near by. We read it in Matthew 25:41-43: "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not."

Not many of us can be accused of praying too much. I wonder if some of us could answer some of our own prayers?

There has perhaps never been a time in the history of our world when so many are in need. They are in our community and in parts far removed from us. Maybe we ought to open up our cornerribs a bit. Can we discharge our responsibility by merely saying a prayer for those who need our help here at home, or perhaps across the seas?



GOD HAS so constituted life that obedience to the laws of the universe brings health, harmony, and happiness. Disobedience to these laws brings sickness, disunity, and grief.

This can be illustrated by so common a thing as nature's law of gravity. If we work in harmony with this law, it will unconsciously be a great blessing to us. It is the law of gravity, combined with certain others of nature's laws, that

ployer, live in wealth and luxury for the rest of his life, and then die at a ripe old age without ever being apprehended. Perhaps he has been able to reconcile his conscience with his thievery, and for the major portion of his life has enjoyed to the full the material pleasures that wealth brings in its wake. This man has been disobedient to heaven's spiritual laws. He has flouted them openly, and, as far as can be seen, has

tians 6: 7. In this man's case, disobedience brings joy to him; he knows no corresponding pain or suffering.

Do you realize that if just one individual in the universe should ever be able to go eternally without settling accounts with God, the selfishness and greed in men's hearts would soon make the entire world an unfit place in which to live. If one man could disobey and prosper, the entire world would attempt

The Punishment OF THE WICKED

How Will God Do It?

By W. A. Fagal

keeps our feet always fastened to the ground and thus permits us to travel from place to place in the desired direction. It is this law of gravity that prevents us from floating airily about as balloons, directed only by the winds that blow. However, if we are disobedient to the law of gravity, or perhaps flout it by stepping off a high building into space, the consequences, to put it very mildly, will be painful.

In exactly the same way, obedience to spiritual laws will unconsciously bring to us great pleasure. As we work in harmony with the spiritual laws of the universe, we are uplifted and guided and directed in our daily walk of life. We feel the presence of the Almighty One with us. We recognize that beneath us are the everlasting arms. There comes into our hearts the peace that passeth all understanding.

But just as it is true with nature's laws, disobedience and a flouting of spiritual laws brings us pain and grief. We have none of the peace, the blessed assurance, the guidance, and help that can be ours through working in harmony with God's divine plans. However, while it is true that disobedience will bring unhappiness and pain in general, the effects of disobedience to spiritual laws are not always as immediate as disobedience to natural laws, such as the law of gravity. If one steps out of the window of the upper story of a high building, he immediately must suffer the consequences. He pays for his misdeed on the spot. This is not always true, however, in regard to disobedience to spiritual law.

It is conceivable that a man might steal a large sum of money from his em-

died without ever regretting his action or paying for his disobedience. If God does not settle accounts with that man, then at least one individual has defied the very laws of God's universe and evaded punishment. It would no longer be true then that "whatsoever a man soweth, that shall he also reap." Gala-

to follow suit. They would gamble their chances on outwitting God. The principles of God's government, as specified in the Ten Commandments, would be entirely forgotten. It would be correct for a man to steal just so long as he was not caught at it. It would be all right for him to lie, just so long as he



This building was completely destroyed by an unquenchable fire. The wicked will also burn in an unquenchable fire in the day of God's wrath.

could lie good enough not to be detected. Loose and immoral living would be all right as long as one were clever enough to cover up his tracks. What kind of a world would this be in which to live? It is difficult to imagine!

It must be evident, then, that God, in creating a universe where right is ultimately to triumph, and where rewards come only as the result of obedience, cannot, if He is to preserve the government of heaven, permit disobedience to bring happiness. It must always be true that obedience brings joy and satisfaction, and that disobedience always brings suffering and pain. The accounts that are not settled here in this life must be settled in the next. Whatsoever a man sows, that he must also reap. God cannot be mocked.

How does God do His work of punishing the impenitent? Although the Bible states that God is to punish at the very end of time, there have been in the long history of mankind exceptions to this rule. One of these exceptions is the punishment that God sent to the antediluvian world in the form of a flood in the days of Noah. In Genesis 6: 5-7 we are told: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them." The wickedness of the world must have been great. The Lord, in looking down from heaven to earth upon the awful condition of mankind so shortly after His perfect creation, must have been keenly disappointed. Sadly He said, "My spirit shall not always strive with man." Genesis 6: 3.

A man named Noah was commanded to make a great ark by which God would save any who desired to be saved from the fearful punishments about to be heaped upon sinful man. Noah labored for a long time in making the vessel according to the specifications which God had given. Finally the ark was completed.

Only Noah and his family were interested in believing the word of the Lord regarding the Flood, and in finding salvation in the ark. But Noah went in, and his wife, and his sons, and his sons' wives, and the Lord performed a miracle in directing animals to go into the ark also in order that certain num-

bers might be saved from each species so that the animal kingdom would not become extinct. For forty days it rained upon the earth, and every living thing on all the earth perished in the Flood that followed.

After the floodwaters subsided, God made a promise to Noah. He said, "I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Genesis 9:11. God assured the new group on earth that never again would He destroy the earth with a flood. Universal floodwaters would never again destroy all the sinners of the earth. So the punishment of the wicked in the last days will not be carried out with a flood. That means of punishment will never be used again.

What will be used by God at the end of time for the punishment of the wicked? Listen to this statement by the apostle Peter: "And [God] spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the Flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2: 5, 6. Peter says that the way God treated the cities of Sodom and Gomorrah by reducing them to ashes and overthrowing them was an example to those who choose a life of wickedness.

Again in Jude 7 we are told, "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Eternal fire from the presence of God reduced those cities to ashes.

Do you remember the story of the destruction of the cities of Sodom and Gomorrah? Two angels came to the city of Sodom one evening and saw with their own eyes the extreme wickedness and licentiousness of that evil city. At the angels' direction, Lot and his family left Sodom and headed for the little city of Zoar. Unfortunately, Lot's wife, longing for the things of Sodom, turned and looked back, and was turned into a pillar of salt. Finally, after Lot and his family had entered Zoar, "then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Genesis 19: 24, 25.

(Continued on page 19)

TERSE TOPICS

CHURCH BLESSES ANIMALS

—A blessing-of-animals ceremony was conducted at the old Mission Plaza church in Los Angeles recently. More than 1,000 persons were present to watch the procession of pet lovers and their pets as they paraded past the Rev. Fidel Zapatero who sprinkled them all with holy water, pronouncing a special blessing for health and fertility upon the animals.—*Religious News Service*, April 8, 1947.

PRISONER BLINDS SELF TO KEEP FROM FURTHER CRIMES—

"A writ of habeas corpus was asked today for a twenty-four-year-old convict who blinded himself at Holmesburg County prison with a hypodermic syringe so that he would not be tempted to commit forgery again. . . . Attorney Raymond Alexander revealed . . . that Jerome Poster, former high school honor student, serving his sixth sentence for forgery since he was 15, stuck the needle-point of a hypodermic syringe into his eyeballs last June 8 and drained them of vitreous humor—the liquid that lubricates the eye. I would rather ruin myself for life than ever be confronted again with the temptation to do more forgeries and bring more disgrace and sorrow to my family," Alexander quoted the youth as saying.—*The Amarillo Globe*, October 8, 1947.

BOWS AND ARROWS IN WORLD WAR IV—

"There is a story going the rounds in Washington that bears on the [world] situation. Military men at the Pentagon are said not to know what weapons will be used in the next war, but are sure of the weapons to be used in the war after that. Those weapons, they say, will be bows and arrows!"—*Liberty*, October, 1947.

OUT IN California they have finished polishing a gigantic mirror and are preparing the telescope that will give men a deeper view into the universe than has before been obtained. This great 200-inch mirror, which was cast at Corning, New York, will multiply by eight the area of space. It will magnify the moon and bring it so near to the earth that it will appear to be just over the back-yard fence. It will reveal countless suns shining in space so distant that their light has heretofore been undiscernible.

Without doubt it will reveal many mysteries; and also without doubt it will create as many others. Some astronomers hope that it will reach the uttermost boundaries of God's universe, and that it will reveal even the throne of God itself. That this gigantic magnifying instrument will reach the boundary line of the universe in any direction, we doubt. That it will show the dwelling place of the Creator must be admitted to be altogether speculative. Be that as it may, every Christian must look forward with more than a nominal interest to the wonders that this big mirror will reveal of his Father's house.

In giving consideration to telescopic mirrors and their marvelous revelations of the sky, we are reminded of another mirror—even a greater one than the one soon to go into operation at Mt. Palomar. God's law, the Ten Commandments, is described in the Bible as being the "looking glass" of the soul. Suppose we read it from James 1: 23-25: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

As the mirror is a revealer of "natural" things, so the law of God is a revealer of "spiritual" things. It is the purpose of a mirror to show the true and natural condition of the countenance; likewise it is the purpose of the law to show the true state of the soul. The mirror reflects the blemishes and defects of the face; God's law reflects the defects of the character.

If the seeker after beauty of face is not gratified by the reflection in the mirror, it will do no good to disparage, discredit, or even break the mirror; although the story is told of a tribal African queen who did just this. A trader came to her tribe and among his other

merchandise he had some mirrors which he told the queen would show her just what she looked like. The queen, who had never seen herself, was much interested. But when she looked in the mirror the image that she saw there was so revolting that she was stunned. She called her attendants, who assured her that she was beautiful, and that the mirror was to blame. She had the trader put to death and smashed the mirror, and went on serene in the belief that she was beautiful of countenance.

We smile at the ignorance of the tribal queen; and yet many educated and intelligent people treat God's law in the same way. They look into the depths of this divine mirror, and when it reveals to them an ugly, dwarfed, sinful character they disregard the law. No person who has proper regard for his personal appearance, and who aspires to success in life, will disregard the story of the mirror's reflection; and no person who desires perfection of character and eternal salvation will set aside the Ten Commandment law. The law establishes a standard of character perfection which must be met by everyone

The Bible refers to the law of God as a mirror wherein sins are revealed.



God's Gro

IT SHOWS

who would be saved. It is the part of wisdom to bring the character into harmony, through Christ, with the requirements of the law of God.

The looking glass is not a substitute for soap and water. When the miner or the mechanic looks into the mirror and sees his face dusty, dirty, and streaked as a result of the day's toil, he does not take the glass and rub it over his face with the idea of getting the dirt off. That is not the purpose of the mirror. It is simply a dirt detector in his case. It takes soap and water to change the aspect of the countenance.

Dwight L. Moody in his evangelistic days used to illustrate this point with the story of "Willie and the Bears." One day he promised to take the little boy to the park to see the animals. But after Willie was bathed and dressed, he played in the mud. His father said, "I can't take you to the park looking like that; I couldn't be seen with such a dirty little boy."



at Mirror

OUR SINS

"Why, I've clean; mamma washed me," he cried.

"Do you think I argued with him? No. I just took him up in my arms, and carried him into the house, and showed him his face in the looking glass. He had not a word to say.

"Now, the looking glass told him that his face was dirty; but I did not take the looking glass to wash it; of course not. Yet that is what thousands of people seek to do."

There are those who seek to be saved by the law—who try to wash their face with the mirror. All such must of necessity be lost. The law is not, and never has been, the savior of men. Christ is the Saviour. Christ is the door to heaven—to eternal life. Anyone who would climb up another way is a "thief and a robber." The law has its part to act in the plan of salvation, but it is not to save. It acts the part of the schoolmaster, as we are told in Galatians 3:24: "Wherefore the law was our school-

master to bring us unto Christ, that we might be justified by faith."

Performing its appointed task, the law is a divine X ray that reveals to the sinner the true sinful condition of his heart; but having done this, it has no more power to change the heart than does the Ethiopian to change his skin or the leopard his spots. So acting as a schoolmaster, the law takes the sinner by the hand, as it were, and leads him to One—Christ—who is able by His own blood to wash away every stain of sin.

Instead of the law being at enmity with the gospel as so many think, it is actually the gospel's best friend and bosom companion. They have worked together, hand in hand, down through the centuries, for the salvation of sinners—the law to reveal sin, and the gospel to save from it.

Several hundred years before the birth of Jesus, Isaiah the prophet foretold Christ's attitude toward the law. "He will

magnify the law, and make it honorable." Isaiah 42:21. The prophet's words will come as a surprise to those who say that Christ destroyed the law. Manifestly it would be impossible for Christ to magnify the law and make it honorable and at the same time to destroy it. Nor do we find Christ doing this when He came. In Matthew 5:17, 18 He forestalls any such a thought: "Think not that I am come to destroy the law, or the prophets: I am not come

BY DALLAS YOUNGS

to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Again He told the people of His day and ours in Luke 16:17 that "it is easier for heaven and earth to pass, than one tittle of the law to fail."

In His life and teachings just how

did Jesus magnify the law? The answer to this question may be found in His teachings on the matter of murder and adultery. Said Jesus: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Matthew 5:21, 22. The apostle John repeated this truth: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15.

It is clear from this that the teachings of Jesus as recorded in the gospel are as a magnifying glass that makes the law to be more searching, more exhaustive in its examination of the sinful heart. Teaching on the point of lust, Jesus said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5:27, 28. Jesus here magnifies the law and causes it to apply not only in its condemnation of evil acts, but to the lustful thoughts from which the act must spring. "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Hebrews 4:12.

Jesus testified with His life to the immutable character of His Father's law. Could the law have been changed or done away with, it would not have been necessary for Christ to give His life to obtain the sinner's release from the condemnation of the law. It is inconceivable that God would have sent His Son to the cross had there been another way of solving the problem of sin.

John Wesley amplified this point when he wrote: "The moral law contained in the Ten Commandments, and enforced by the prophets, He (Christ) did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' . . . Every part of this law must remain in force upon all mankind and in all ages; as not depending either on time, or place, or any other circumstance liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."—*Sermons on Several Occasions*, Vol. I, Sermon XXV.

(Continued on page 16)



NBC Puts Controls on Crime Shows

THE STATIONS affiliated with the National Broadcasting Company have voted to refuse to broadcast crime or mystery shows before 9:30 at night, beginning January 1, 1948. See *The New York Times*, September 14, 1947.

NBC has also established a set of rules by which crime programs are to be guided. Controls are to be effected for the purpose of eliminating lurid, morbid, and sex perversion stories. The 9:30 deadline has been established in order to get the crime programs beyond the listening time of most children.

Other networks have derided the NBC 'crime ban' efforts, but without a doubt it is a progressive step regardless of the weaknesses of the plan. At least it is a start in the right direction.

Realistic murder mysteries are cluttering up the air waves with their bloody performances. Young boys and girls are ardent fans of these programs. The clever, and almost unsolvable plots give them ingenious ideas to try out for themselves. Of course they also see crime dramatized on the screen, and read murder mysteries in the so-called comic books. The hair-raising episodes of the fast-talking, fancy-dressed gangster hold strong attractions for them. Quite often they decide to imitate these spellbinding personalities.

The horrible crimes of the past few

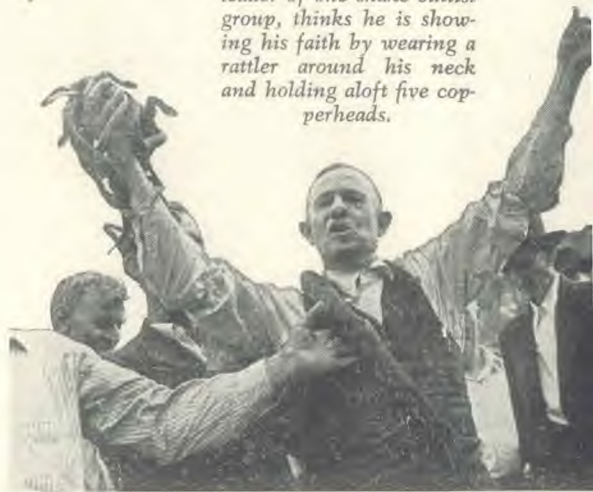
years are largely the result of the movie, comic book, and radio mystery education that is fed to the youth. Some of the most atrocious crimes are performed by youth. Gangs of these already hardened criminals are terrorizing large cities by their activities. *The Pathfinder*, October 8, 1947, reported that "about seventy-five per cent of Los Angeles' streets are unsafe for women after dark." In other large cities the robbery, rape, and murder rate continues to rise. If the present crime wave continues unabated, there promises to be violence to the extent that one person out of every four in America will be affected by it in one way or another. There will be bludgeonings, knifings, beatings, shootings, blackjackings, and stranglings that will involve an ever-increasing number of innocent victims.

And yet the radio programs continue to glamorize crime before our boys and girls. One of the greatest things that could be done to assist our law enforcement officials would be to eliminate crime plays, books, and shows altogether. More important still, it would help to spare the lives of a great army of victims that would otherwise fall in the bloody path.

Those who write these hair-raising dramas, and those who enact them, are,

in a sense, as guilty as the ones who commit the crimes. God says that those who make these lying damnable stories will be cast out of the kingdom along with the murderers. Here are His words: "For without [the city of God] are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Revelation 22:15. "There shall in no wise enter into it [heaven] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." Revelation 21:27.

The Rev. Oscar Hutton, leader of one snake cultist group, thinks he is showing his faith by wearing a rattler around his neck and holding aloft five copperheads.



Snake Cultists

DEMONSTRATIONS by snake cultists and poison drinkers are becoming quite common. Large crowds are attracted to the performances, and stand outside a roped-off section where they gasp in horror at the terrifying sights they see. The members of the religious cult handle rattlers, copperheads, and moccasins. Some drink poisonous concoctions. All of this goes on to the accompaniment of the constant beat of cymbals and the chanting of the handlers. The snakes seem to be charmed by this.

The cultist group believes that it is a show of faith to do these things. They base their practice on the Bible text which says, "They shall take up serpents; and if they drank any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:18. The sad fact is that a number of the snake handlers and poison drinkers die painful deaths

The world's most powerful plane, the Northrop Flying Wing Jet-Propelled Bomber, measures 172 feet from wing tip to wing tip, and has jet engines housed wholly within the wing.





The Arab Transjordan army stands ready to occupy the Holy Land if the British move out of this explosive area.

from snake bites and poisoning. On August 24, 1947, the Reverend Mr. Gordon Miller, of Summerville, Georgia, mixed what was later described as a "salvation cocktail," containing equal parts of strychnine and bichloride of mercury with a dash of cyanide. This he offered to one of his flock, Mr. Ernest Davis, to test the assurance of Mark 16:18. Mr. Davis, strong in the faith and seeking to bear witness, quaffed the cup, spent the next day praying and playing his guitar, and died in acute discomfort toward sundown. Many others, equally strong in the faith, die painful deaths as the result of snake bites. Of course the cultists insist that these casualties are the result of too little faith.

If Mark 16:18 were studied in its context it would be clear to the honest student of Holy Writ that God's promise of protection is to those who carry the gospel into all the world. This promise is comforting to the missionaries who must go to heathen lands where deadly beasts must be met on every hand. It is also necessary for some missionaries to partake of some things that would seriously upset them internally were it not for the protection of God.

Just because God makes a promise of protection on a certain point is no reason for Christians to deliberately force His hand by willfully placing themselves in danger. This is not a manifestation of faith on the part of the individual, but is a calculated effort to tempt God and is therefore displeasing to Him. Satan tempted Christ to cast Himself off a pinnacle of the temple, and quoted scripture to convince the Lord that God would give His angels charge over Him to protect Him. Jesus might have accepted the deceptive challenge and cast Himself off the pinnacle

(Continued on page 19)

I'm Not An Economist, but . . .

IT DOES not necessarily take an economist to see that there is something wrong with the way prices are going these days. Just about every week we read that there will be another price increase, and then it is said that there will be a leveling off. The increase always comes, but the leveling off does not.

A dollar purchased three dozen eggs a few years ago, but now it is only good for one dozen. Four pounds of butter could be bought with a dollar not so long ago, but now only one pound is obtained with the same sum. At the present rate of increase, it will not be very long before we will have to have bundles of dollar bills to pay for the necessities of life. I am not an economist, but it looks as though this inflationary tendency is serious. It is utterly impossible for many people to buy a home or an automobile because of the prohibitive prices. We keep hearing that the prices on these things are going to go down soon, but they still keep on rising.

People are blaming the end of OPA, for the tremendous increase in the cost of living. Labor is also blamed, and so are mid-summer drought, and grain speculators. Some are suggesting a return to government controls. Others are advocating meatless Tuesdays and eggless, poultryless Thursdays. The common man is a little confused, and hardly knows what to do. He does know that his salary is fast diminishing in purchasing power.

I am not an economist, but it looks to me as though one of the key reasons for increased prices is shortages. We are trying to supply a destitute world, and it is diminishing our usually abundant supply of grains and other foods. We are also sending large quantities of consumers' goods to the needy lands across the seas. We are endeavoring to feed and clothe much of the world. The nations are practically bankrupt, and it is bound to affect the economy of the United States. In fact we are struggling to avoid a chaotic financial crash right here at home. Under the circumstances, we are doing the right thing by helping Europe. But how long will our economy hold up under the present-day conditions. *Barron's Weekly* claims that the adoption of the Marshall plan will help to avert a depression. We are told that if we keep up full employment by manufacturing the things that are needed in other lands we can avoid a financial crash. However, to maintain this full employment it will be necessary to give billions of dollars to the needy countries so that they can buy what we make.

This all sounds very good, but it seems that we will be going around in circles. Somewhere along the line there is likely to be a rupture.

I am not an economist, but I can see the importance of keeping as many of the returning G.I.'s out of job competition as possible. It is good to send hundreds of thousands of them to school. However, the time is coming when they will all be out of school and looking for jobs. It also seems apparent that some industries are deliberately slowing up mass production in the fear of reaching the saturation point and the consequent beginning of labor lay-offs.

This all adds up to the fact that we are trying desperately to avoid a depression. But the Marshall plan, the G.I. education program, and industrial slow-downs only postpone the crash. Aside from these things, no consideration has been given to the likelihood of a severe drought or crop failure. This latter would be the straw that would break the camel's back. There are many who greatly fear this eventuality.

While I am not an economist, I fear that there is going to be a break in the present artificial economy some day. One reliable news agency recently said: "A prolongation of the boom will make a bust worse when it comes." Bible prophecies predict that there are going to be great miseries even for the well-to-do. (James 5:1-9.) Only God is restraining the final financial and military crash so that the gospel can go to all the world in this generation. But the increasing economic troubles are evidences that Christ is soon coming to establish His kingdom of glory. In fact this is the only solution to the manifold problems of our times. The only safe course for Christians today is to invest their means in the treasury of God, where thieves or depressions cannot molest. Those who seek security for the future can find it only in God. There is coming a time when many who have not used their money for the glory of the Lord will cast their silver and gold in the streets. The prophet says: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." Isaiah 2:20. When this time comes, all will be in the same financial situation. No one will be any better off than the other fellow. The only investments that will pay dividends then will be the investments made by true Christians in the cause of God. I am not an economist, but I believe this to be the soundest thing a man can do.

A DISEASE with Many Names

Transmitted from Animals to Man

By George A. Skinner, M.D.



Many of the diseases that men suffer have been acquired from infected animals partaken of as food.

by living for many generations in specific animals. Yet the bacilli of the pig may cause the disease in cattle, horses, or sheep; and all of them may cause it in man. Though cattle, goats, and swine are the usual carriers, many other animals—such as horses, mules, deer, buffalo, dogs, rabbits, poultry, and perhaps rodents—may spread the disease at times. The infection from pigs usually causes the most severe form in man.

The greatest source of the infection in man, is from raw milk and milk products. The bacilli may live for months in cheese and dust. They will stand freezing for a month and still be active when thawed. They have been found alive in brine after forty-five days.²

The second source is by direct contact with sick animals. The germs enter the body through the broken skin, for so far no cases have been discovered where the infection entered through the unbroken skin. Infection is possible by dust, as proved by laboratory tests, but no such cases in human beings have yet been verified. It apparently is never transmitted from man to man.

Two forms of brucellosis are recognized, the acute and the chronic. The acute form is similar to many other fevers and is often mistaken for typhoid or influenza. Sometimes it closely resembles organic conditions of the abdomen, such as appendicitis.

A NUMBER of diseases have two or three names, but few have ever acquired the long list of terms that have been used to designate the single disease that is the subject of this article. The cause of a disease called brucellosis was discovered in 1887, but it was not until 1918 that a laboratory expert of the Public Health Service¹ found that the three forms of the *Brucella* organism were responsible not only for brucellosis but for the diseases that had for centuries gone under many names.

Perhaps Malta fever and goat fever were among the earliest names used, but we have also Mediterranean fever, Neopolitan fever, Cyprus fever, Danube fever, Bang's disease, and contagious abortion. The places mentioned are only a few of those where the disease occurred, for where it was frequently encountered, in either rural or urban localities, it took the name of the locality. Actually now it is much more

common in rural areas, and probably always has been, for there people are in intimate contact with the usual sources.

There are three varieties of the bacilli that cause brucellosis. The disease bears the name of Sir David Bruce who first discovered the germs in goats on the Island of Malta in 1887. The three forms at present recognized are: the form infecting cattle, *Brucella abortus bovinus*; that of pigs, *Brucella suis*; and of goats, *Brucella melitensis*.

At first it was thought that the fever caused by these germs was confined to Malta, hence one of the common names. Then it was found to be the same as that generally scattered over the entire Mediterranean area, and still later it was found to be very widespread over much of the world. One writer says: "Brucellosis is one of the most prevalent of modern diseases."²

These three germ forms are much alike, the only differences being that they have become somewhat specialized

The fever starts about two or three weeks after infection, often with a chill and severe sweating, as in malaria. Weakness seems to be a common symptom. Pain is likely to be general, with back, head, and joints usually involved. Sleeplessness, restlessness, and irritability are often present, as in most fevers. This makes the diagnosis difficult, especially when the course is comparatively short and seeming recovery occurs. Later, when a persistent weakness and a low fever keep recurring, the acute stage may have been forgotten or at least not in any way connected with the later trouble. Sometimes the acute form is so mild that it is not recognized at all, or it is thought to be a cold or mild "flu."

The chronic form often resembles many other diseases, especially the nervous ones, and may be called nervous exhaustion, "neurasthenia," or some form of mental disease. Weakness is generally very marked. Vague pains in muscles and other symptoms difficult to describe are present. Fever recurs from time to time, in some cases over a period of many years, before its real cause is discovered. Many complications may occur—eye trouble, soreness in mouth and throat, ulcers of tonsils, persistent cough, unusual forms of pneumonia, heart involvement, and liver troubles. The glands of the neck, and those under the arms and in the groins may become enlarged.

Another writer says: "The importance of brucellosis as a Public Health problem in the United States has only been recognized during the past twenty years, in spite of the fact that it is a disease of world-wide distribution."⁴ In the past few years much work has been done on this problem, and generally now the disease is recognized. Laboratory study is a great help and often clears the diagnosis, but it is by no means always certain. If the laboratory report is negative, it does not signify that the infection is absent. If positive, it usually helps immediately in the treatment.

Up to the present time, the treatment of the disease has not been very satisfactory, and while some cases have been helped, the disease has often continued for years. Newer remedies seem to be controlling a number of cases now, and vaccines, sulfa drugs, streptomycin, etc., are being reported as of great value in many cases.

As most of the infections are caused by raw milk or milk products, the only way now known to prevent the disease is through pasteurization or boiling of milk and all milk products. If goat milk is used, it should also be pasteurized or

boiled. The destruction of cattle found to be infected—also other farm animals—is an expensive but necessary process. Calves are being protected in many localities by vaccination, and such protection appears to be highly effective. Hogs should not run in the same lot with cattle.

For some reason children are rarely attacked. At present the disease is found mostly in rural areas where milk, butter, etc., are used directly from cows without the protection of pasteurization. Like typhoid fever, it is also a "vacation disease," acquired during the summer months by drinking raw milk. Many of the cases in farming areas are due to direct infection from animals, through injuries in the skin.

The disease can be almost completely controlled, but it will take the combined efforts of everyone in both city and country to accomplish this result. It would continue for some time even if all the milk were pasteurized, as previously acquired infections last a long time. Eventually it will disappear if we all work together toward that end.

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True Sanctification

(Continued from page 3)

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9: 24, 25, 27.

The true Christian will abstain from bad habits which ruin the health. He will be temperate in eating and drinking and not use that which is harmful to his body. Tobacco, alcohol, tea, and coffee are harmful to the body. The Lord would have us to "be in health, even as thy soul prospereth." 3 John 2. There is a close relationship between health of the body and health of the soul. One who has abused his body to the extent that he has lost his health finds it difficult to comprehend the things of God. The Ten Commandments are the law of God. The Creator is also the Author of the laws of nature.

The true Christian will endeavor to be in harmony with all of the will of God.

But let it be remembered that this work of sanctification is not the work of a moment, but of a lifetime. The work of demonstrating the life of Christ in our life is a gradual process. We do not receive perfection at once. When we are baptized, we set our aim to reach perfection in Christ Jesus. We have been born again, but we have not reached maturity.

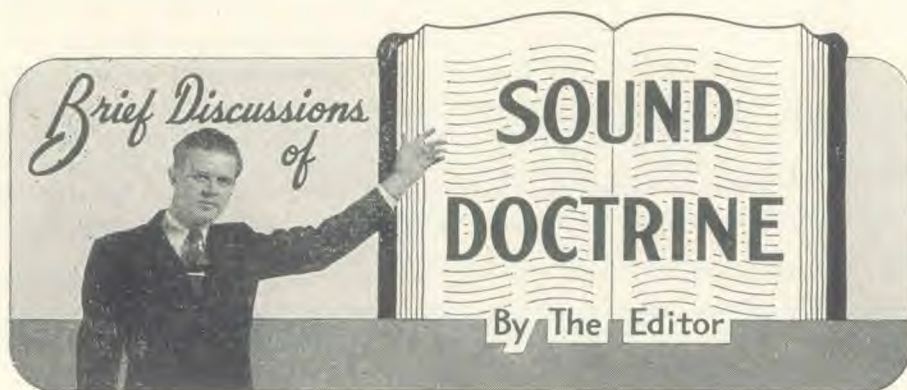
"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18. By beholding we become changed. The Christian life is a growth. By daily beholding Christ, who is our ideal, we become changed—changed "from glory to glory." The longer we walk in the Christian way, the more we should be like Him.

"And [ye] have put on the new man, which is renewed in knowledge after the image of Him that created him." Colossians 3:10. The original Greek uses the expression, "being renewed." The Christian is in the process of being renewed after the image of the One who created him. Originally man was made in the image of God in character as well as in form. And now, as he daily beholds his Maker, he is changed from glory to glory, being renewed after the image of the Creator. This is the work of sanctification.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. "Sanctify the Lord in your hearts: . . . be ready always" signifies continual action. The Christian is transformed daily from "glory to glory" until he reaches his spiritual goal—perfection in Christ.

"While Christ is dwelling in the heart, it is impossible to conceal the light of His presence, or for that light to grow dim. On the contrary, it will grow brighter and brighter as day by day the mists of selfishness and sin that envelop the soul are dispelled by the bright beams of the Sun of Righteousness."—*Patriarchs and Prophets*, p. 134.

When the individual surrenders his heart fully to Jesus Christ, he is setting his goal to become like Him and to fulfill all His will. He will not understand all of God's truth or will for him at once; but every day as he beholds Christ and walks in the light shed upon his pathway, more light and truth are brought to his attention. Thus he is growing from "glory to glory."



THE BIBLE is a unique book. In fact it is a task far beyond the capacity of the writer to present all the characteristics of this book that distinguish it from all other books. It is really in a class by itself. But there is one outstanding characteristic of the Scriptures that has always impressed me, namely, that it is a *living word*. In Hebrews 4:12, R. V., we find the statement that "the word of God is *living*, and active, and sharper than any two-edged sword."

Why is the Bible called the *living word*? Why is the extraordinary property of *life*, or vitality, attributed to it? Sometimes we hear reference to this world as the land of the living. Really, in all truth, it is the land of the dying. Death and decay are greatly in evidence, but in this world of dying beings, where the forces of corruption fasten immediately upon everything into which life has entered, and upon all the works of so-called living creatures, one object which is really *living*, and upon which corruption cannot fasten itself, and which defies all the power of death, is the Bible. Many and varied attempts have been made to destroy it, but in vain. It stands more strongly entrenched now than ever before.

I sat in a class in one of America's leading universities some time ago, and listened to a noted professor lecture. The most striking thing he said was that the two greatest books ever written were Charles Darwin's *Origin of Species*, and Karl Marx's *Socialism*. I wondered if this man had ever read the Bible. I wondered if he had ever tasted of this fountain of living water that not only refreshes, but revitalizes. I knew that these two books referred to by the professor had never morally reformed the life of any man. But I also knew that the *living word* of God had changed millions of lives. I myself have seen drunkards become sober and refined men as a result of the influence of the *living word*. I have known of thieves who have become

truly honest men after receiving the word of life. Libertines have become virtuous; liars have become truthful; filthy savages have been changed to clean and intelligent beings. When did Darwin's evolutionary theories or Marx's socialistic propaganda ever do things like these?

Another evidence of the fact that the Bible is the *living word* is found in its freshness. No matter how many times it is read, it always inspires new thoughts, new inspiration. It is always thoroughly "up to date." The ordinary run of popular books do not live long. Sometimes even the textbooks and science books start to become obsolete before the ink is dry on the pages. These books are usually filled with errors and misstatements, but there is no convicting evidence against the Bible in this respect. It is precise, accurate, and absolutely reliable in its treatment of its varied subjects.

The Bible speaks with authority. It does not flatter or emulate men, but it condemns their weaknesses. It derides man's wisdom as "foolishness with God." It issues commands to all. It does not simply advise or commend one course of action, as one would address an equal, but it directs men imperatively as to what they shall do and what they shall not do. It addresses all ranks and conditions of men. Kings and paupers alike are under its direction. There is no other visible authority on earth that wields so much power.

It is no wonder that so many attacks have been made upon the Bible. All human powers, political and ecclesiastical, have combined to put it out of existence. It has been pursued, treated with violence, condemned, and yet it lives on stronger than ever. Men of the highest intelligence, culture, and scholarship have attacked the Holy Book. It has been singled out by many as an object of relentless hatred. Its authority has been denied, and its veracity, and

even its morality, have been impugned; its claims upon the consciences of men have been ridiculed; but all to no purpose, except to bring out more conspicuously the fact that the "word of God is *living*," and with an indestructible life.

What characteristic is it that distinguishes this Book from all other books in so strange a fashion? Has its influence upon men been corrupting, or otherwise evil? Does it teach doctrines dangerous to individuals or communities? Does it promote disorder, vice, or crime? On the contrary, it will not be questioned that its influence, wherever it has gone, has been beneficial beyond that of all other books combined, and that the most fruitful human lives are those which have been molded by its teachings. One explanation alone will account for the astounding fact that such a book should be the only one now or ever in existence to provoke active and persistent animosity among men who refuse to acknowledge it as from God; namely, that it declares man to be a fallen creature, and his whole career to be the mere outworking of his corrupt nature in the path of disobedience; and that it predicts in plain language what the end of that path will be for all who do not accept God's method of deliverance out of it through Jesus Christ.

A century and a half ago a book made its appearance which attracted wide attention. It was vauntingly entitled *The Age of Reason*, and its author, Thomas Paine, believed that his reasonings would prove the Scriptures untrustworthy, and he predicted that in fifty years the Bible would be practically out of print. Thrice fifty years have passed since this boast was uttered, and the boaster and his book have passed away and their very names are well-nigh forgotten; but the *living word* still increases by the millions in circulation.

How can these facts be explained except by the statement that "the word of God is *living*," and that the source of its life is beyond the reach of man—in the very being of the Living God?

God's Great Mirror

(Continued from page 11)

As the great 200-inch telescope in California will soon be scanning the heavens, searching out the mysteries of the universe, so the law of God, through the centuries, has been revealing to men the thoughts and intents of their hearts. It is God's great mirror, His standard of righteousness, obedience to which is necessary to salvation. In the light of all eternity, let us bring our lives into full adjustment to God's requirements.

"Behold, He Cometh!"

The Hope of the World

By ROBERT H. PIERSON

A WORLD groping fearfully in the darkness looks for a coming Deliverer. Peace-loving nations long for deliverance from the mailed fist of the war god Mars. With plague and pestilence, storms and earthquakes taking their dreadful toll daily, the peoples of a world waxed old like a garment look for deliverance from the grip of the grim reaper. Dare we even dream that these hopes shall ever be fulfilled?

No other promise in God's word has brought more hope to the individual heart than the words of comfort spoken by the Saviour Himself to His sorrowing disciples during the closing days of His earthly ministry:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

For nearly three and a half years the disciples of Christ had enjoyed the privilege of close association with Heaven's Own Gift to this world. They had been

the recipients of His most loving attention. They had been drawn into a sacred nearness with Jesus until life apart from Him seemed void. Then one day He told them that soon He must go away and that where He was going they could not follow. Deep grief possessed them. In seeking to bring comfort and hope to their hearts, the Saviour spoke to His followers of the mansions that He was going to prepare for them and promised that just as sure as He went away *He would come again to receive them unto Himself, and that where He was there they might be also.*

The only condition governing His return, the Master said, would be that He would go away. "If I go away," He said, "I will return."

Luke records the narrative of Christ's departure in Acts 1:9-11: "And when

The blessed hope of all the ages is the second advent of Christ to establish His kingdom of glory.

He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Christ did go; therefore He will return. The divine promise stands, with the condition satisfied, awaiting its timely fulfillment.

Many in the world today look for a spiritual return of Christ, believing that He will come secretly. But notice that the inspired account says, "This same Jesus, . . . shall so come in like manner" as He went. What a wonderfully reassuring thought that the Jesus who is to return to this world is the same flesh and blood, real, living Jesus who left heaven to be born of a virgin, to live and die for us here on this earth, who will return to gather to Himself those who love Him and keep His commandments. It will be the same loving compassionate Saviour of the sick, whose



words brought sight to the blind, speech to the dumb, and hearing to the deaf. This same Jesus, Luke said, will come again to the earth in the same manner in which He went away over 1900 years ago. What a wonderful thought that divinity has linked itself with humanity by such inseparable ties that neither time nor eternity can ever dissolve that relationship! God does not forget His own, though they have been separated from Him by sin and disobedience. His great heart of love anticipates the glad reunion day when the heavenly family will be made up, never more to part.

This "blessed hope," as Paul refers to it in Titus 2:13, has been the "star of hope" guiding men of God in all ages. It has brought courage and fortitude to souls sorely tried in the hour of temptation and trial.

This hope made Enoch a man of God. It constrained him to live in such close harmony with the will of His Creator that it is said of that venerable patriarch that He walked with God. That this hope burned brightly in his heart is attested to by inspiration in Jude 14: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints." This, then, is no new doctrine. It is older even than the Scriptures, dating back to a generation only seven times removed from Adam, the first created being.

When Job found himself the object of Satan's fiercest assaults, he found strength in the blessed assurance that some day he would be in a land where he would be out of reach of the devil. He was confident that though the evil one should go so far as to take his life, he would still have a part in the resurrection when his Redeemer would appear the second time. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26.

The sweet singer of Israel was given a picture of the great gathering day when he recorded the words which the Coming King would speak to His angels on that glad day: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Psalm 50: 3-5.

That we might find strength and gain courage from this text let us notice espe-

cially that phrase, "those that have made a covenant with Me by sacrifice." It does involve real sacrifice for us to make an effective covenant, or an agreement to live for Him who died for us. Inwardly it calls for the giving up of things nearest and dearest to our carnal hearts. Sometimes position, money, friends, often relatives, stand between us and a full obedience to the will of heaven. Then begins the work of sacrifice—a willingness to give up all for Christ. This will not go unrewarded, for the promise of Heaven is that Christ at His second advent will gather all those together who have given up ought for Him, and will bind them together into the great family of the hereafter, where He Himself will minister to them throughout the ceaseless ages of eternity. Is it, then, not worth the sacrifice? Shall we not make the blessed hope our hope and go forward in obedience to the will of our Creator?

When Jesus returns to this earth, we will see Him just as visibly as the 12 saw Him during the months of their association together. Refer again to the words of the angels recorded by Luke in Acts 1: 9-11: "This same Jesus, . . . shall so come in like manner as ye have seen Him go into heaven." Just as His ascension was visible to those who beheld Him taken up into heaven, just so will the nations of the earth behold Him returning in the clouds of heaven as the King of kings and Lord of lords. Luke in his gospel quotes Jesus Himself as saying: "Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 27.

John the beloved was also given a vision of his Lord's glorious return, and he described it in these forceful words: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Revelation 1: 7. It does not say that every mind shall discern Him; it says: "Every eye shall see Him"—words that cannot possibly be misinterpreted or misconstrued.

Matthew discredits any teachings of a secret coming when he quotes the words of Christ: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24: 26, 27.

Surely that will be a gorgeous display such as this world has never seen—a sight that will bring condemnation to the sinful heart and joy to the child of God.

The greatest desire in the heart of God is to have His people with Him. This desire will be brought to blessed fruition when He comes the second time. The righteous who are living and those who have long slept in dusty beds will all respond to the call of the great Life-giver and will meet their Lord together in the clouds. Paul said in 1 Thessalonians 4:15-18: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

What a happy reunion that resurrection morning will bring! Loved ones and friends long separated will be united never more to part. The joy which will be in the hearts of the redeemed at that time is voiced in the words of the gospel prophet: "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25: 9.

There will be others who will witness this mighty event but who will have no part in the glad reunion. They are the ones who have spurned the blessed invitation of the crucified Christ. For them, only the reward of the sinner awaits: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2: 8. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And 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 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 6:14-17. You and I will be in one of those great throngs. Which one does not depend upon chance or "fate;" it depends upon our own individual, personal choice today.

The Punishment of the Wicked

(Continued from page 9)

And this is how God will punish in the end. God will use fire, eternal fire from heaven itself, to be rained down upon sin and sinners everywhere. The earth and the works that are therein will be burned up. However, God does not desire any soul to suffer punishment. He desires rather that every man will choose life and the ways of life. There is a beautiful hymn which we sometimes sing that expresses this thought:

"Come, every soul by sin oppressed,
There's mercy with the Lord,
And He will surely give you rest,
By trusting in His word.
"Come, then, and join this holy band,
And on to glory go,
To dwell in that celestial land,
Where joys immortal flow."

Snake Cultists

(Continued from page 13)

to prove the word of God to be true, but it would have been a deliberate and unnecessary act on His part. His victorious answer to Satan's subtle attempt to deceive Him was, "It is written again, Thou shalt not tempt the Lord thy God." Matthew 4:7. May those who are practicing the suicidal handling of reptiles and drinking poisonous concoctions, turn from this deception of the devil, and refuse to tempt God further.

Can We Fall from Grace?

(Continued from page 7)

Both justification and sanctification are accomplished through the work of the Holy Spirit which is the "earnest of our inheritance until the redemption of the purchased possession." Ephesians 1:14. They would be of no avail if Jesus should not return and save us from the presence of sin. His return is the final step; without it salvation is not an accomplished fact. Only when we are finally at home with Jesus in heaven will we be completely saved. Only of this full and final salvation when Jesus comes will it be safe and true to say, "Once saved, always saved."

Isaiah had a vision of that wonderful day when he wrote, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we

have waited for Him, and He will save us." Isaiah 25:8, 9.

God has made men free moral agents with power to choose right or wrong. To say that no one can fall from grace is to deny man his freedom of choice. When Jesus said, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand," He was talking of those who continue to follow Him. They must willingly stay in His hand and in His Father's hand in order to be safe. John 10:27-29.

Salvation is a promise to be fulfilled when Jesus comes. All who are in Christ Jesus when the final reckoning is made will be saved. In the days of Noah, God promised to save all who would go into the ark, and stay there. Each individual's salvation from the Flood depended not on God but on his own power of choice. Those who were in the ark when the Flood came were safe: those who were not inside, where they were told to be, were lost. Our only safety is in accepting Jesus as our Saviour, letting His grace reconcile us by forgiving our sins, then allowing Him to take control of our lives. So long as we yield our wills to Him we are safe. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Philippians 1:6. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24.

Grace opens the door to eternal life, but we must choose to enter. "There are no drafted souls in heaven." Our heavenly Father is abundantly able to save all who choose to yield their lives to His loving entreaties. "Whosoever will, let him take of the water of life freely." Revelation 22:17.

Jesus said, "Abide in Me" (John 15:4), and Paul said, "Except these abide in the ship, ye cannot be saved" (Acts 27:31). It is those who abide, those who endure, that are promised salvation. "He that shall endure unto the end, the same shall be saved." Matthew 24:13.

A little boy was walking with his father over a rough woods trail. "Daddy, let me hold your hand," he said.

But every time he stumbled, he was not able to hang on to father's big hand. Finally he requested, "Daddy, you hold my hand."

With his hand held securely in father's strong hand, he no longer fell and bruised himself.

We, too, can be safe if we will say in heart surrender, "Father, hold my hand."



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

I have been under the impression that only nine of the Ten Commandments are mentioned in the New Testament, and that the fourth, or Sabbath commandment, is not referred to whatever. This has been my reason for not keeping the seventh day? Am I right?—K.R.L.

You be the judge. Here are a few New Testament references: "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20. "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. "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. . . . There remaineth therefore a rest [margin, 'keeping of a Sabbath'] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Hebrews 4:4, 9-11.

What is meant by the word millennium, and when will this take place?—F.L.

The word "millennium" is not in the Bible. It is derived from two Latin words, *mille*, which means "a thousand," and *annus*, which means "a year." So the meaning of the word is "a thousand years." The period of a thousand years is referred to in Revelation 20:1-9 six times. It has its beginning at the time when Christ comes to resurrect the saints and gather His loved ones in. Contrary to popular opinion, the redeemed will not dwell on the earth during this thousand years, but will live and reign with Christ in the mansions in heaven. (Revelation 20:4, 6; John 14:1-3.) During the millennium the earth will rest. The prophecies clearly state that the earth will be dark, broken down, desolate, a wilderness of destruction, a bottomless pit, void of population. (Jeremiah 4:23-28; Revelation 20:1; 16:18-20.) When the thousand years are finished, Christ will return to the earth. When He comes this time, He will bring the saints with Him. (Zechariah 14:5, last part, and verse 9.) He will also bring the Holy City down to this earth. (Revelation 21:2, 10.) All sin will be destroyed and the earth will be restored to its original Edenic beauty. The saints will dwell here throughout the ceaseless ages of eternity with Christ as their king. (Revelation 21:1-3; 2 Peter 3:12, 13.)

Almost Too Late!

DON'T RISK LOSING HEAVEN

By Etta Mae Crawford

ONE DAY last summer while we were on our vacation, our family, along with friends, took an all-day voyage to Nantucket Island. My son, aged twelve, and his friend, aged fifteen, decided to have a good time together on the island while waiting for the boat to leave. We had been told that at four o'clock the last boat would leave, so we gave the boys strict orders to be at the dock by that time.

A little before four all of our group were on the boat ready to leave—all, that is, except the two boys, who, we learned later, were enjoying a soda in one of the village drug stores. The boat was loaded, the whistle blew, and still there was no sign of the boys. We were frantic by that time. They had return tickets, but they would have to wait on the island over night. I had visions of their sleeping in a jail—they had no money for lodging—and they were entirely without friends! My husband talked with the gatekeeper and asked him to give the boys some money which he would leave with him. They simply couldn't hold the boat any longer. The gate was closed, the last whistle blared, the gang-plank was pulled up—then two boys were seen running as never before toward the ship! They saw that the door was closed, but someone called them to a small side door that they could still use. So the frightened boys made it—but only by the "skin of their teeth." Everyone aboard breathed a sigh of relief.

I often think that this experience is very much like our Christian life. Our loved ones and friends are all waiting for us to board the "Good Ship" which will take us to heaven. We have our tickets ready, because Jesus died to save us; but we neglect to prepare in time. We let the cares and pleasures of this world lure us away until the "whistle blows," and it is then too late. We have ample time to prepare and have the things necessary to make the trip to heaven a real success if we will only use them. Many who are living today will not make the boat as did these boys. The door will be closed and the opportunity forever gone. That will be a sad day, indeed!

The Bible says, "In the last days perilous times shall come. For men shall be lovers of . . . pleasures more than lovers of God." 2 Timothy 3: 1-5. We are admonished, "Watch therefore. . . . Be ye also ready." Matthew 24: 42, 44. For "now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6: 2.

