

Our TIMES

SINCE 1891

OF THE NEWS

MAY
FIFTEEN CENTS



"CERTAINTY IN A TIME OF UNCERTAINTY"

(See Page 4)

Page the FBI About 1958

Making Tomorrow's Criminals Today



FREDDY AYRES is a bright four-year-old in the neighborhood. My sister and he are good friends. A retired schoolteacher, she loves children and cultivates their acquaintance. One day she was working in the side yard when a child ran past whom she did not recognize. He had a handkerchief tied over his face bandit fashion.

"Hi!" she called. "Who are you?"

The youngster stopped, pulled down his mask, and smiled amiably. It was Freddy Ayers.

"Oh, yes, I would. I'll kill you."
"Why, Freddy! You wouldn't hurt any one, would you?"

"I would too. I'll hurt you. I'll shoot anybody."

He was smiling, but there was much emphasis to his tones.

"Why would you want to hurt anybody?"

"Cowboys do. They kill people."

"What makes you think that?"

"I saw them in the show. I want to kill people, too. I'll shoot them."

By MARY HUNTER MOORE

"I'm a cowboy now," he announced proudly, and proceeded to call her attention to various details of his attire that suggested the conventional idea of a cowboy. Last of all he drew from a tiny holster at his belt a toy pistol and pointed it at her. "I'll shoot you," he said.

"Oh, no, you wouldn't shoot me, would you?"

"But that was only pretending. Real cowboys don't kill people."

"But they did it in the show. I'm going to kill people too."

With that he ran away, but he returned in a moment with a much larger pistol, a cap pistol. Pointing it at her, he repeated, "I'm going to kill you. I'm shooting you." With that he fired off the cap and laughed to hear the bang of the small explosive.

"But, Freddie Ayres, it isn't right to want to hurt people and shoot them and kill them. You mustn't do it."

"I will too," he insisted stubbornly. "I'll shoot you."

Just childish play? But there were 411 murders committed in the United States in 1942 by criminals under eighteen; in 1945 the total arrests of children under 16 for crimes including murder was 71,438. Where did they learn how?

His mother had given Freddy the pistol, and sewed the cowboy "chaps" on his overalls, and taken him to the show.

James Hartman, fifteen, the murderer of Mrs. Gracelyn Bush, a Chicago minister's wife, is well pleased by his sentence of only twenty-five years in prison.



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- 6—H. Hoffmann, artist
- 7—H. A. Roberts
- 10, 11—Niswonger, artist, and Acme
- 12—Acme
- 13—International News
- 14—H. A. Roberts
- 20—F. Shields, artist, and Keystone

The man who staggers and falls because his burden is too great, can lighten that burden by taking on the weight of another's burden. Divine arithmetic is like that.—*Sunshine Magazine*.

MANY are the signs in the earth that indicate that the coming of the Lord draweth nigh.

In the international sphere, statesmen hurry from conference to conference vainly seeking peace, while at home their governments prepare for the seemingly inevitable catastrophe. (1 Thessalonians 5: 3.)

In the realm of industry, the conflict between capital and labor is surging more and more in favor of the erstwhile exploited masses. (James 5:1-4.)

The moral foundations of civilization are cracking. Immorality is rampant. Divorce increases by leaps and bounds. The quest for pleasure is all-absorbing, while the churches languish. (2 Timothy 3:1-5.)

The secularists scoff at the idea of the return of Jesus and modernistic ecclesiastics encourage them in their blasphemy. (2 Peter 3: 3, 4.)

But all the while there are other signs which show that God is at work gathering out the responsive of heart before the end shall come. Swift planes which can carry death from land to land are, during this period of uneasy peace, speeding the messengers of the gospel to earth's remotest bounds.

The radio is finding its way into forest villages, desert camps, and well-nigh inaccessible hamlets, and last, but by no means least, the rising tide of literacy is making it possible for millions who may

Unsurpassed Opportunity for Spreading the Gospel

never contact a missionary or hear the gospel preached to read the message of life in their own language through the printed word.

The miracle of literacy is perhaps the outstanding sign of our time.

In a recent broadcast, Dr. Frank Laubach, who has been called the apostle of literacy, drew attention to the vast changes that have come in this regard during the past few decades. "I have

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As world literacy increases, vast numbers of people reach out for the word of God.

LITERACY and the Advent

By W. L. EMMERSON

just been in Ethiopia at the invitation of the Emperor Haile Selassie," he said. "He told me he wanted every person in his country to read the Bible. We reduced their alphabet from 260 to thirty-five letters, and now they have one of the best sets of lessons in the world. Before that I was in Egypt at the invitation of King Farouk. He supplied funds for the lessons which Egyptian Moslems and Christians worked out together. The Shah of Persia, the Regent of Irak, and

ing a campaign to teach the masses to read. . . .

"The entire illiterate world, except Tibet, is on the march. Two hundred millions of people have learned to read since 1920, and it looks as though in the next twenty years it will be five hundred million. A billion illiterate people are marching out of illiteracy."

Of course, the new literacy, like the film and the radio, is a power that may be used for evil as well as for good. As Dr. Laubach asserted: "Literacy opens every window of men's minds to new ideas, bad and good, love ideas and hate ideas, co-operation ideas and greed ideas, peace ideas and war ideas. These new nerves to the ends of the earth are now free for all comers."

We may be sure that the enemy will seek to gain control of the new instrument of literacy

to sow seeds of strife in the hearts of men as he has used every other modern invention. While there is time, therefore, declared Dr. Laubach, we must hasten "down these new nerves . . . to the ends of the world and preach the gospel to every creature."

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Moro priests from the Island of Mindanao read a newly acquired New Testament.



the President of Lebanon told me they were determined to liquidate illiteracy. This is happening all over Asia, Africa, Latin America, and the islands of the Pacific. In China alone, fifty millions have learned to read since 1920; in Russia one hundred million have learned.

"More than half the world's two billion people are still back in the primitive age prior to reading and writing. But now every illiterate country is start-



The curtain that veils the uncertain future has been drawn open by the hands of the prophets.

Certainty

IN A TIME OF UNCERTAINTY

A Peace That Will Endure

By Taylor G. Bunch

beneath the surface. The most dangerous part of an ocean voyage is in the crossing of the bar. At that time safety demands a pilot whose certain knowledge can bring the ship to an anchorage in the protected harbor.

The call of this present hour is for certainties in a time of unprecedented, rapid changes when uncertainty is the order of the day. One great leader said: "We are in a fog. We are going, but nobody knows where we are going." Being lost in a fog is a strange sensation that can be appreciated only by those who have experienced it. The modern world is lost in a fog of doubt, suspense, and uncertainty, and the wisest statesmen do not seem to know the way to security. A high-ranking government official said to a graduating class of one of our large Eastern universities: "As one looks ahead there is little light save when dazzling flash on flash writes a great interrogation on the murky background." There is just enough light to make the pathway ahead one great puzzling question. A gloomy prospect for university graduates!

"We are headed toward chaos," are the words of one of the most noted of modern historians, and "there is no sure ground under our feet," declared the editor of a great daily newspaper. Another leader said that "the present outlook is enough to induce despair in the stoutest hearts," and General Smuts of South Africa said: "We live in a very dangerous world, and however much

"TODAY we seem certain only of uncertainties," declared President Whale of Chestnut College, Cambridge. History has recorded the existence of many civilizations, all but a few of which have disappeared. Those still remaining seem to be crumbling beneath the disintegrating impacts of present-day tragic events. We live in a time of quick and unexpected changes, of shocks and surprises, never knowing today what tomorrow will bring forth.

This uncertainty has been greatly increased since our entrance into the atomic age, and the consequent alarming statements of the leading scientists and other men of affairs. General Eisenhower said recently that "unless there is a moral regeneration throughout the world there is no hope for mankind and we will all disappear in the dust of an atomic explosion." Robert M. Hutchins, Chancellor of the University of Chicago, after describing the conditions

of fear and uncertainty ushered in by the atomic age asked the question: "Is the situation, then, altogether hopeless?" He then answers: "I think not; but the only hope is to increase the rate of moral progress tremendously, to increase it beyond anything we have ever dreamed of, to increase it to an extent which itself, at first glance, may seem hopeless." This is certainly a very small ray of hope for the future.

J. Lovell Murray in his book, *The Call of a World Task*, said: "This is an hour in which the souls of men are hard beset for certainties to which they can make fast. . . . Their cry is pathetic for pilots who can bring them to a safe anchorage. . . . Not suppositions, but certainties are demanded; not observances and dogmas, but realities." The illustration is that of a ship trying to make the harbor without a pilot who knows the channel and the locations of the dangerous rocks and shoals hidden

we may try to remain cheerful we cannot help being gripped by secret fear for the future."

Vernon Nash, writing in *The Christian Century* of September 27, 1947, under the caption, "Utopia of Cataclysm," said: "With increasing clarity week by week, the United Nations demonstrates its futility as protection against war. Disillusionment and pessimism over its performance are now general. This mood, unless checked, is likely to develop into a cynical fatalism. To the unreflective the import of still another failure will be that the task itself is impossible. The deadly corollary of hopelessness will be all-out support for nationalistic militarisms. Many are already saying that since collective security seems unattainable, our country has no choice but to make itself as impregnable as possible in a jungle-world. It seems axiomatic to increase numbers despite authoritative evidence, scientific and military that there will be no victors in a third world war. It will be mutual destruction and collective suicide. . . . Is it humanly possible to elicit enthusiasm for something which obviously is failing? . . . If it really is utopian to hope that absolute nationalism can be ended in one consistent and coherent act, then resign yourself to a cataclysm of unimaginable fury. The competitive arms race, unless stopped soon, can have but one end. There is now no third choice possible; it is either the utopia of world government or the cataclysm of an atom-germ-poison third world war."

The world is sinking deeper into the slough of despondency with each passing month as the outlook for the future becomes more helpless. It is evident to all thoughtful observers that the United Nations is failing as miserably as did its predecessor, the League of Nations. Since this world organization constituted the only apparent way to international peace and security, its evident helplessness in the face of intense nationalism and the new governmental ideologies is filling the hearts of millions with despair.

Even the members of the world council are losing their courage. A recent report declared that "there is no levity among the delegates" and that some are even "dejected," and "most of them remain deadly serious in the belief that this was the last chance to work for international co-operation." The pessimism has become even greater since the tragic failure of the London Conference of Foreign Ministers. The "cold war" of verbal bombs is becoming more intense, and in the light of the history of

the past they could easily change to weapons of physical combat and bring on World War III, the possibilities of which are frightful beyond the most fertile imagination.

The world is sitting on a powder keg with sparks flying in all directions, and the explosion could happen at any moment. We must remember that the detonation will not be comparable to anything in the past because of our recent entrance into the atomic age. The concussion will be a thousand times more dreadful and destructive. In fact scientists tell us that it will leave the world a desolate wilderness with the only re-

maining inhabitants hiding in the swamps and mountains.

A recent writer describes the situation in the following dramatic language: "We are on board a wild train. The brakes are broken. Ahead are miles of downgrade, curves, and cliffs. We are picking up speed. . . . The train also carries dynamite—tons in every car. . . . Then come the coaches. Kids are tearing up and down the aisles among orange peels and candy wrappers. Adults are reading pulp magazines and comic strips and listening to a soap opera on somebody's portable radio. A very intelli-

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Best Dressed, or Best Blest?

By C. L. Paddock

SOME YEARS ago there died in London a woman who was said to be the best-dressed lady in all Europe. She possessed one thousand expensive dresses, scores of hats, and many, many pairs of shoes. A thousand gorgeous frocks, but eyes that saw not the needs of millions of half-clothed people about her. Hundreds of dresses, but ears deaf to the cries of distress and suffering on every side. Shoes she could not wear, but heedless of the millions of hungry, helpless, and almost hopeless souls near by. Thousands of garments to clothe a heartless body.

In the same city, lived a man who had only one suit of clothes, a plain, dark-blue serge, with a red collar about the neck. This man was Bramwell Booth, leader of the Salvation Army. He had only one suit, but he lived a thousand lives. Every day he spent in ministry to the poor of London. He was concerned about clothing, fuel, and food for the poor and suffering in that great metropolis. Through his unselfish service he reached out and touched others and led them to God.

One person, with a thousand lovely, expensive dresses, lived one empty, useless life. Another, with only one suit of clothes, lived a thousand lives in that he reached down and out to bless thousands, yes, millions, of needy, helpless men and women. One lived for self; the other forgot self and gave his all for the uplift and blessing of others. When asked the secret of his success, General Booth said it was because God had had all there was of him.

The size of our bank account, the number of garments in our wardrobe, our position in society, do not determine our usefulness. Tangible things may be used wholly for our own selfish aggrandizement.

Mankind shall remember us, and heaven, too, not by what we were able to accumulate for our own selfish use, but by what we gave, by what passed through our hands for the help and blessing of others.

A REVELATION OF *God's Character*

A Righteous God Is Revealed in His Righteous Law

By John W. Boyd

A VACATIONING family, returning home from California, suddenly found their car on a railroad track in the path of an onrushing train. The mother had been driving when loose gravel tore the car from her control. It stopped on the tracks. Jumping from the car, she was safe. Her husband also had time to escape, but he turned to the back seat, lifted their child in his arms, and sought to flee. It was too late. He was struck by the engine as it crashed into their car, but the child was thrown free and his life was saved.

Such heroic action makes us realize the greatness of parental love, a love that would cause one to give his life for those he loves. A greater love was manifest for us. The Scriptures reveal that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5: 8. God's dealing with the human family has been based on love, "for God is love." 1 John 4: 8.

Love is the strongest and the crowning attribute of the Father and His Son. It was because of this love that mankind was given by his Creator a rule of love to govern his relations both with fellow mortals and with God.

In answer to a query concerning the great commandment, Jesus Christ said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." Matthew 22: 37-39. In these words Jesus summarized the entire Ten Commandments, even as did Moses in Deuteronomy 6:5 and Leviticus 19: 18. The Law of God is based on love. It could not

be otherwise, since it is given by a loving God.

This law is a verbal description of the character of the Father and the Son. We know that they are one in character. Of Christ, it is written, "In Him dwelleth all the fullness of the Godhead bodily." Colossians 2: 9. The Law, then, is a description of the righteousness of Jesus

Christ and His Father. Paul wrote in Romans 3: 21, "The righteousness of God without the law is manifested, being witnessed by the law and the prophets."

The law of God is based on love, and we have already seen that God is love. A study of Scripture shows that other adjectives describing God are also used to describe the law. In 1 Samuel 2:2

God is called *holy*. Deuteronomy 32:4 speaks of Him as *just*, and He is described as *good* in Psalm 34:8. Of the law it is written, "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7: 12.

Jesus spoke of His Father in exalted terms when He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5: 48. Similarly, the law is called *perfect* in Psalm 19: 7.

Of the Lord it is written in Psalm 7: 9, "The righteous God trieth the heart and the reins;" and in Psalm 119: 144 the law is spoken of as "the righteousness of Thy testimonies."

Still another attribute of God is written in the Gospel of St. John. The Saviour and a Samaritan woman were conversing about true worship, and He told her, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." John 4: 24. Of the law, Paul wrote, "For we know that the law is spiritual." Romans 7: 14.

Summing up these verses, we find it said of God that He is love, that He is holy, just, good, perfect, righteous, and spiritual. We also find

If the moral law could have been abolished, God would not have had to give His Son to die for those who had broken it. The very fact that the Son of God came to this world to live and die for the transgressors, magnifies the law and makes it honorable. (Isaiah 42:21.)



these same attributes applied to the law of God. It is seen, then, that this law is truly a revelation of the character of the mighty Creator who loved a fallen race enough to send "His only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." John 3:16.

The God of heaven and His Son are from everlasting. In Genesis 21:33 it is written that "Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." Micah, prophesying of the coming Messiah, wrote of Him, "Whose goings forth have been from of old, from everlasting." Micah 5:2.

Yes, God is everlasting, and since the law is a description of His character, it has lasted and will last as long as there is a God—and that will be forever. Psalm 119:144 records, "The righteousness of Thy testimonies is everlasting." The law is of unending duration, for the One it describes has no end. Thus, once more we find a characteristic of the law the same as that of God.

When the Jewish rulers looked at the Galilean Teacher as He hung upon the cross, they thought that they had put an end to His work; and there are many today who also look at the cross as a place where the law of God ended, where it was taken out of the way, releasing them from obedience to it. But just as surely as Jesus Christ rose from the grave and today stands at His Father's right hand in the heavenly places, just as surely does the law still exist; for it must still describe the spotless character of Him "who did no sin, neither was guile found in His mouth." 1 Peter 2:22.

Originally the office of the law was to reveal the character of its Author. Man, when he was created in the image of God, was living in harmony with its precepts. He was not condemned, for he had not transgressed the great principles of love. But Adam did sin, and by sinning he fell below the position in which he had been created. The righteousness of God as revealed in the law showed fallen Adam his true condition. He knew himself to be a sinner.

Here was the great love of God manifested. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. The Son of God came to earth, lived the only life ever to be completely in harmony with the Ten Precepts, that His righteousness could be substituted for your sinfulness. He died to pay the penalty for your transgression. All this He did that you

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Treasures of the Garden



From Out of Eden

"YES," THE PROFESSOR was saying, "Christianity has its place in the history of religions. We of the Western world give it credit for much good. But Christianity is young, very young. Consider, for instance, religions such as Buddhism, Mohammedanism, Hinduism, and even some forms of sun worship that are still in existence. They have influenced and appealed to the great masses of humanity for centuries, in fact for millenniums before Christianity was born. As for Christianity, the Scriptures state that they were called 'Christians' first at Antioch. So, in comparison with these faiths of ancient times, Christianity is but a youth."

"True, it has contributed many practical social principles to our day. It has acted as a sort of panacea to persons meeting the various disappointments in life, and has served as a mental narcotic

read from its first two chapters the story of creation, and then notice in Genesis 2:2, 3, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: *because* that in it He had rested from all His work which God created and made." There we find established in the Garden of Eden the Sabbath, first kept by the Creator, as a memorial of His works. And that memorial is a Christian's keepsake from the Garden, because the God who was the active agent of creation was God the Son.

We have the word of the Father of Christ for that, for we read in Hebrews 1:8, 10, "But unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter

By EVA JEUNE McASSEY

to the sick and dying. All of this is but another way of saying that there is good in all religions, and Christianity is merely one of the younger ones."

Evidently the professor has not studied deeply enough into the history of religions to have discovered the treasures that God placed in the Garden of Eden. If he had he would not have been so inaccurate in his conclusions concerning the "youth" of Christianity, nor so unappreciative of its vital values.

Let us turn to the Holy Bible and

of Thy kingdom. . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." And in John 1:1-3, 14 it is written, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. . . . And the Word was made flesh, and dwelt among

(Continued on page 17)

THE IMPORTANCE of the tabernacle and its services is indicated by the generous amount of space accorded to it by the writers of the Bible. Besides numerous references and side-lights found in other portions, the book of Exodus devotes sixteen chapters to the plans and specifications for the tabernacle construction; the entire book of Leviticus describes the various services and ritual; and in the New Testament, the unique epistle to the Hebrews is dedicated to the Mosaic tabernacle, the radiant beauty of its service, and the high priesthood of Christ.

The Hebrew tabernacle, or sanctuary, described in the previous article of this series, was surrounded by a court approximately one hundred eighty feet long by ninety feet in width. Hangings of fine linen supported by pillars, screened this enclosure from the gaze of the multitude. The court with its sanctuary was erected in the center of the camp of Israel, three tribes pitching their tents to the north of it, three to the east, three to the south, and three to the west.

The door to the court, about thirty feet in width and formed of curtains, opened to the eastward. The tabernacle



The Radiant Beauty of Priestly Ritual

The Plan of Redemption Dramatically Portrayed

By ROY F. COTTRELL

stood in the western half of this area; while in the open space in front of the tabernacle were two essential articles of furniture.

Just inside the court entrance stood the brazen altar upon which were offered the sacrifices of the people. Every oblation pointed to the great sacrifice on Calvary as the only way of deliverance from sin. By faith the penitent looked to Christ to find pardon and justification.

Between the altar and the door of the tabernacle, stood the large basin, or laver, filled with water. The priests thoroughly cleansed themselves before entering the sanctuary to minister at its services. Here was taught a lesson in sanctification. Those whom God chooses to minister for Him must first be purged from the impurity of sin. Says the Inspired Word, "Be ye clean, that bear the vessels of the Lord." Isaiah 52: 11.

God also designed that this ancient

service should be carried into the home life of all the people throughout the Hebrew nation. Each morning as the officiating priest entered the tabernacle and offered the incense upon the golden altar, every household was bidden to observe the appointed season in prayer and consecration for the new day. When evening came, the burning of incense at the tabernacle was again the signal for the vesper hour at each family altar. Said the "sweet singer" of Israel:

"Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." Psalm 141: 2.

We, too, would know the value and sense the fragrance of such communion with Christ.

"The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection." —E. G. White, *Desire of Ages*, p. 667.

In many ways those ancient tabernacle services diffused the glorious light of the gospel. When a man's conscience convicted him of sin, he must be made to sense the ugly fact that "the wages of sin is death." Accordingly he was bidden to select from his flock a lamb or kid without blemish and proceed to

the court of the tabernacle. Solemnly he would raise his eyes to heaven and lay his hand upon the victim's head. His lips would move in confession; then he would lift the knife, and the blood of the sacrifice would pour forth. In contrition and faith, the man looked forward to the time when his sins would put to death the innocent Son of God.

"The blood is the life." Deuteronomy 12: 23. Catching some of this flowing life current in a vessel, the officiating priest carried it within the outer veil of the tabernacle to present it for an atonement. If the suppliant was truly penitent, the offering was accepted, and the sin forgiven. At other times when an individual brought his sin offering, the blood was poured out at the foot of the altar, and the priest prepared and ate a portion of the flesh in the holy place. By this service the sin was transferred, in figure, first to the sacrifice, and then to the person of the priest. And the pardoned sinner grasped the wondrous truth of the Messiah who would come to bear our "sins in His own body on the tree." 1 Peter 2: 24. What a vivid parable and object lesson of the sacrifice and victory on Calvary!

Once each year God required a spiritual trial balance and audit. This was conducted according to the Hebrew calendar, on the tenth day of the seventh month, which corresponds approximately to the month of October. Day by day throughout the entire year the sins of the people had been transferred in type, or shadow, through the priestly ministration to the sanctuary; while on this special occasion the tabernacle was to be cleansed by the removal of all defiling sin.

Ten days prior to this, the priests traveled throughout the land of Israel, blowing the silver trumpets which pealed forth as with warning voice: "Make no delay; confess and forsake every sin; for the day of atonement approaches."

At eventide, on the ninth day of the same month, the trumpet's blast was again heard. A sacred hush pervaded every pious home. All work was laid aside. It was not the beginning of the weekly Sabbath, neither had there been the usual cooking and baking as on the preparation day; for this was to be an occasion of fasting, prayer, and deep searching of heart. To every conscientious child of Abraham, it was "a Sabbath of rest," the one day in all the year when no neglect or sacrilege could be sanctioned.

On the early morning of the tenth day, the vast congregation of Israel as-

sembled about the tabernacle. After the high priest had made an atonement for himself and his household, he presented two goats "before the Lord at the door of the tabernacle." Leviticus 16: 7. Following the divine instruction, he then cast "lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat." Verse 8.

Picture the scene: As these goats were presented to him, one on the right, the other on the left, the high priest, using both hands, drew from an urn the engraved "lot" or ballot. On one was written, "La Yehovah" (For Jehovah); on the other, "La Azazel" (For the scapegoat, or "Azazel"). See Leviticus 16: 8, margin. The term Azazel is a Hebrew word understood by ancient Jewish and Christian scholars to refer to the adversary, or devil; hence one goat typified the Lord Jesus Christ, while the other was considered a symbol of Satan.

The high priest was required to "bring the goat upon which the Lord's lot fell, and offer him for a sin offering." Verse 9. Thus was symbolized the shedding of Christ's blood in our stead by which He became our Saviour. With the blood of the slain victim and a golden censer, the priest passed beyond the "holy place" within the "second veil" of the sanctuary, the only time throughout the entire year when he entered "the most holy." As he approached the mercy seat, a cloud of incense ascended from the censer; and he sprinkled the atoning blood seven times above and before the ark.

Retracing his steps, he lingered a few moments in the outer apartment to make an atonement for the altar of incense, the seven-branched golden candlestick, and the table of showbread. Then returning to the open court, he laid both of his hands upon the head of the living goat, and confessed upon him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and . . . [sent] him away by the hand of a fit man into the wilderness." Leviticus 16: 21. Never again was the scapegoat to enter the camp of Israel. Thus was symbolized the coming time when he with whom sin began is made to suffer the punishment for the misery he has brought upon others. This goat in no way symbolizes the atonement made by the Saviour, for its blood was not shed.

Sin is an intruder that separates man from his Maker; but in this ceremony, the sanctuary was cleansed from the

(Continued on page 17)

TERSE TOPICS

AMERICANS MUST SAVE AMERICA—"There is no country standing by to save America. The American people must save their own country."—Emil Schram, president, New York Stock Exchange.

COMMUNISM DOOMED IN AMERICA—"In our opinion Communism is doomed in America. If some one replies that we are too optimistic, or that a fervent hope is father to the thought, we confess that it is possible. Yet we believe that Communism has less chance in America today than ever before. Communism, like a good many other "isms," feeds and fattens on ignorance and poverty. It can and has won battles against bullets and bombs, but not against brains and intelligence. We have too much ignorance in America and too much poverty for a great prosperous democratic nation. But there is not so much of either as to give Communism half a chance."—*Baptist Standard*, January 15, 1948.

A BETTER WORLD IN SIGHT—"Don't despair of seeing a better world. The new giant telescope will soon be in operation on Mt. Palomar."—*Pathfinder*, December 31, 1947.

PROTESTANT DOCTRINE BASED ON CATHOLIC TRADITION—"Many non-Catholics criticize the Catholic Church because some of her doctrines and practices are learned by Tradition. But it does not occur to them that their own hostile attitude towards the Church is based altogether on false "Tradition." In fact, much of Protestant doctrine and practice is based on Catholic tradition, such as the observance of the Sunday . . . the date for the celebration of Christmas and Easter and Pentecost, and many other things."—*Our Sunday Visitor*, October 26, 1947.

PRAISING God for His all-seeing providence and goodness, the Psalmist David cries out in reverential fear, "I will praise Thee; for *I am fearfully and wonderfully made.*" Psalm 139:14. Then, as though further contemplating the wonderful functioning of the human body, he adds, "Marvelous are Thy works; and that my soul knoweth right well."

In the eighth Psalm David, baffled again by the many mysteries of his body temple, exclaimed, "*What is man, that Thou art mindful of him?*" Psalm 8: 4. This is a question that has intrigued theologian and layman, learned and unlearned, saint and sinner, down through the ages—What is man? We are interested in this question from a theological standpoint primarily because we wish to know what happens to man when he dies! Where does he go? What becomes of him?

Under inspiration David at least partially answers his own question: "Thou hast *made* him a little lower than the angels." Verse 5. David, no doubt, was familiar with the story of creation as we read it in the first chapter of the Bible. He knew that God had *made* man. He was not the product of milleniums of evolutionary processes.

On the sixth day of creation week "God said, Let us *make* man in Our image, after Our likeness." Genesis 1: 26. Previous to this God had created the substance from which man was to be made—the dust of the earth.

To find the authoritative answer to the question, "What is man?" we must follow closely God's process of making man in the beginning. We find the inspired account of this in Genesis 2: 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

God took the dust of the earth and formed man's *body*. As the Lifegiver He breathed into man's nostrils the *breath of life*. Man then became a *living soul*. The *body* plus the *breath of life* equals a *living soul*. Consciousness came not from the body alone nor from the breath alone; it came when the two were united. The apostle Paul mentions these three component parts of man in his first letter to the Thessalonians: "I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord." 1 Thessalonians 5: 23.

Let us carefully study each of these three parts of man's existence commencing with the last—the body. This, God says, He fashioned from the dust of the earth. (Genesis 2: 7.)

From this same earthy substance God also made the beasts of the fields over which man was to have dominion. "And God said, Let the *earth bring forth* the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." Genesis 1: 24.

Does it mean, then, that because the animals were originally made from the same mundane properties that man is a mere animal? No! Perhaps it could best be illustrated in this manner. In your flower garden are beautiful lilies, pure and waxy white, beautiful beyond description. In the same plot and coming from the same soil may be an ugly weed. They come from the same soil. They both receive the same nutritive elements, the same sunshine blesses both,

death? The psalmist declared, "He returneth to his earth." Psalm 146: 4. Job says, "Man shall turn again unto dust." Job 34: 15. "They die, and return to their dust." Psalm 104: 29. "All turn to dust again." Ecclesiastes 3: 20. These inspired statements make it clear that

Where Does He Go when He Dies?

the showers that water the one water the other. Yet we would never call a weed a lily! The difference between them is to be found in the plant organism. We need to remember that when God put life into Adam's organism He produced different results than when He put life into animal organisms.

What happens to this dust-temple at

at death the body returns to the dust from whence the Creator made it in the beginning.

We are told that at creation the body became a living soul only as the breath of life was breathed into the nostrils of Adam. This brings us to the second component part of man—the spirit.

In the Bible the words "breath" and

The mystery of death and the grave is unraveled by a careful perusal of the Scriptures.



What Is Man?"

"spirit" are used interchangeably several times. In Psalm 104: 29 and 30 the same Hebrew word *ruwach* is trans-

lated in verse 29 "breath" and in verse 30 "spirit." In Psalm 146: 4 the same word is translated "breath"—"his breath goeth forth." The two also may be found in Job 27: 3: "All the while my *breath* is in me, and the spirit of God is in my nostrils." This spirit, or breath, coming from God is the power that produced life in Adam's dead body. It is not some separate entity that lives on in apparition, like existence after death. The spirit is simply the breath of life from God.

Now the question arises, What happens to this spirit at death? The Preacher, under inspiration, replies: "The spirit shall return unto God who gave it." Ecclesiastes 12: 7. Just as an electric light bulb is in darkness when the current is cut off, just so the mortal clay loses final consciousness when God withdraws the breath of life. Death is just the reverse of life! It took the breath of life to make man a living soul, and when the breath of life is withdrawn it leaves a dead soul! That power to impart life is inherent with God alone. In Him "we live, and move, and have our being." Acts 17: 28.

But what of the soul? The term "soul" is used in several different ways in Scripture. In some places it refers merely to individuals as we might say that so many souls live in such and such a place. (Genesis 12: 5, and elsewhere.) In other places even animals and the creatures of the sea are termed "living souls." (Genesis 1: 30, margin, Revelation 16: 3.)

Paul declares that Adam was *made* a living soul. "And so it is written, The first man Adam *was made a living soul.*"

mortal soul" and kindred expressions so frequently that the cursory listener might be led to believe that the Bible is filled with such phraseology, teaching that when man dies he just exchanges his existence either for better or worse. His will be the "bliss of heaven" or the "blisters of hell" according to the life he has lived. It is interesting to note in this connection that the words "soul" and "spirit" occur no less than nine hundred times in the Bible, yet in not a single instance has either ever been connected with any form of the word "immortal." In other words the writers of Scripture had over nine hundred opportunities to inform us that the soul is immortal but never did so in a single instance. Ezekiel's testimony is quite contrary to the prevalent belief in the immortality of the soul when in at least two places he declares, "The soul that sinneth, it shall die." Ezekiel 18: 4, 20.

The Bible clearly teaches that God only is immortal. There is but one place in the holy Scriptures where the word "immortal" is used. This can be found in 1 Timothy 1: 17. Here the word is applied to the omnipotent God. Over and over again within the sacred covers of Holy Writ the inspired writers declare that man is a mortal being. (See Job 4: 17; Romans 6: 12; 8: 11; 1 Corinthians 15: 53; 2 Corinthians 4: 11; James 4: 14; Job 7: 7; 14: 2; Psalm 90: 5, 6.)

Immortality is not a birthright inherent within every created being. It is a gift of God to those who accept His blessed Son as their personal Saviour. (John 3: 16; 2 Timothy 1: 10; Romans 6: 23.) This precious gift will be bestowed upon the righteous, *not at death* but on the resurrection morning when Jesus Christ, the great Lifegiver, calls the redeemed forth from their graves at His second advent. (1 Corinthians 15: 51-54.)

A coming Christ on the glorious resurrection morning—this should be our hope! What a glad time of rejoicing on that blessed morn when the saved of all ages shall be called forth together in

By ROBERT H. PIERSON

1 Corinthians 15: 45. The body plus the breath of life made Adam into a living soul. When the breath of life is taken away, the living soul becomes a dead soul. "His breath goeth forth, *he* returneth to his earth; in that very day his thoughts perish." Psalm 146: 4.

One hears such terms as "the im-

final release from Satan's prison house of death. Then shall they be taken by their Redeemer to the beautiful land where there will be no sin, no sorrow, no suffering, no death, where they will dwell with Him throughout the ceaseless ages of eternity. Are *you* preparing for that glad day?





Whose Life-line Is It?

WE HAVE heard frequent mention of the fact that the Mediterranean Sea and the Suez Canal constitute the British life line. We are beginning to wonder if the United States is not just as vitally concerned over the future of this area as Great Britain is. We seem to be ready to fight at the drop of the hat to maintain the *status quo* here. United States Marines carrying full military equipment, plus fighter planes, battleships, and aircraft carriers, are circulating in the Mediterranean area. A careful eye is being kept on developments in Greece. Palestine is a source of great concern also.

The outstanding reason for the American interest in maintaining the so-called British life line is oil. Our oil reserves are dangerously low. We lack sufficient fuel oil. We are also beginning to feel the pinch for gasoline. But the greatest fear is over the lack of sufficient fuel to sustain us in time of war.

In *The New York Times*, February 1, 1948, it was clearly stated that "the big overriding United States interest in the Middle East is oil." We are further told that "current supplies of United States military oil are too low to sustain a major war effort of more than two weeks." It is understood that one of the first phases of another world war would be to seize the oil fields of the Middle East. The same source quoted above declares that "it must also be borne in mind, first, that one of the

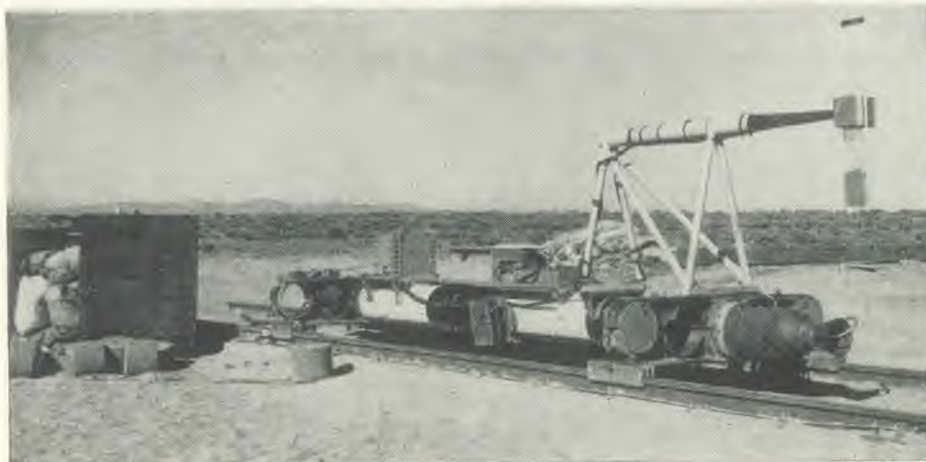


The world's fastest robot brain can solve very difficult mathematical problems and store them for feed back weeks, months, or years later, and in a thousandth of a second.

first Russian objectives in any new world war would be to seize the oil fields for her own use and, second, that the area around the head of the Persian Gulf would be eminently suitable for air bases from which to attack the Russian oil fields and refineries at Batum and Baku."

It is plain to see why the United States does not want any enemy power to crowd in too close to this strategic area. It is clear that the present unrest in Palestine is greatly feared as a possible touch-off for something that might prove disastrous. This is a very important spot.

This supersonic, speed-testing, rocket-propelled "railroad" sled, has actually traveled at a 1,019 mph clip.



Rocket Propelled Railroads?

IN RECENT experiments made by the Northrop Aircraft Company rockets pushed a sled along a railroad track at a 1,019 mph clip. The *New York Daily News*, January 13, 1948, states that "the rocket-powered sleds moved over a standard-gauge railroad track. . . . The vehicles, which operate on slippers, or runners, were described as about fifteen feet long and constructed of aluminum-alloy tubing with magnesium axles."

The *Daily News* declared that, in the event that rocket trains are developed, a train leaving "New York at noon, Eastern standard time, and traveling westward at the rate of approximately 1,000 mph, would cross two advancing time zones (central and mountain) at noon, and reach Los Angeles (Pacific time) still at noon of the same day."

This seems fantastic, and yet we withhold our derisive mockery when we think of the fact that it was not many years ago that it was an unheard-of thing to fly through the sky in an airplane. We have entered an age of wonders, and we have learned to give credence to reports of scientific developments of the most phenomenal type. If airplanes can travel at supersonic speeds reaching upwards of 1,700 mph,

why isn't it possible for rocket-powered trains to reach 1,000 mph? The supersonic sled has already reached the amazing speed of 1,019 mph in early tests. (See picture on page 12.)

WE PROTEST!

IT IS NOW known that pressure groups are working for selfish interests in the attempt to grab off a sizable chunk of the billions of dollars appropriated for the Marshall Plan. While we expected a small amount of this sort of thing, we find it impossible to reconcile ourselves to these human weaknesses to the extent of exploitation that seems to be contemplated by these vultures who wish to pick our humanitarian and charitable endeavors to the bone.

It is reported that certain wine producers are behind a plan to send 142,000,000 gallons of wine to Europe, and let the Marshall Plan foot the bill. Some of the members of Congress are giving strong backing to this idea. It is also understood that there is strong pressure behind a plan to send enormous quantities of tobacco to the starving people of Europe, and this also is to be paid for by the Marshall Plan funds.

Why should the taxpayers be forced to make sacrifices for things like these? Who wants to be taxed for the purpose of sending starving people intoxicating drinks and tobacco? There is no objection to sending essential foods and other necessary things, but there ought to be strong objections from church and civic groups to the plans to send unessentials—particularly when such things are harmful and ungodly. We want the Marshall Plan to help in the restoration of Europe. Under no circumstances do we want it to weaken the program of rehabilitation. For those who have to do with the spending of the money we quote the following text: "Wherefore do ye spend money for that which is not bread?" Isaiah 55: 2.



The Devil Is No Myth

"WHEN THE Age of Reason began, he [the devil] went 'underground.' . . . His strategy is to make men think he doesn't even exist. . . . And although theologians are now discovering him anew, he never had it so good." (See *Life*, February 2, 1948.) This is a summation of Whittaker Chambers's article entitled "The Devil," which appears in

OUR TIMES, MAY, 1948

the above-mentioned magazine. This striking article is presented as a conversation between the devil and a stranger, and it is purported to have taken place in a New York night club on New Year's Eve. The setting for the conversation is very appropriate. The boisterous drunken revelry, and the jazz band playing "Bongo, bongo, bongo, I don't want to leave the Congo," are pleasing sounds to the leering tempter.

The devil informs the stranger of the "all too true" fact that "there is scarcely a rational man in the world today who, despite the overwhelming evidence to the contrary, believes that the devil exists." He is well pleased that he has been so successful in putting this deception across. He is also happy over his success in bringing the world to its present state of troubled fear. He gloatingly tells the stranger that you can "scarcely find one human heart which is not gripped by a fear and a sense of helplessness unknown to man in any other age. They are like animals stampeding from a forest fire, who have reached their last refuge, the brink of an abyss. On one side is a sheer drop, on the other the ring of flames is soaring closer. They do not know how they came into this plight. But I know. It is my work."

In this thought-provoking conversation the devil next reveals his jealousy and hatred for God, which largely rests on the fact that God can create, and he cannot. He discloses his masterpiece of deception that he concocted in order to refute God's claim to creative power. He boastfully tells the stranger: "Shall I ever forget the day when the pro-

digious thought of Evolution popped into my head? I was lying at full length on a pleasant height watching the armies of the most civilized nations exterminate one another with a ferocity worthy of Comanches but with weapons which were, as weapons always are, at the forefront of the technology of their time. Evolution, I thought. It was but the work of a moment to transmit the idea to a human brain. . . . But Evolution—man, with his incurable, divinely inspired obsession with perfection, could not fail to snap it up. . . . Why? Because Evolution explained the universe without Him [God]. They wanted to get rid of Him. Then I knew the secret longing of their nasty hearts. Then I knew I had them."

The devil finally discloses the fact that he has "brought man to the point of intellectual pride where self-extinction lies within his power." He speaks of the terrible weapons of war and even more horrible ones to come, and then concludes with, "I shall never cease working to entangle man in evil until the world becomes one universal graveyard whose lifeless peace is broken only by my shriek of triumph as I plunge into a deeper pit than Hell. For only One [God] knows better than I that should I succeed in making man destroy himself, I will destroy myself with him. . . . Personally, as I glance around this room, I have never felt my chances to be so good."

The author of this article has presented a remarkable story that all the world could read with profit. It contains more truth than fiction. It should inspire men to turn to God.

Gandhi, India's great spiritual leader, was assassinated at this spot as he was en route to his usual evening prayer meeting.



TO WATCH the growth and development of a little child is exceedingly interesting—so much so that many of us wonder what characteristic changes really do take place in each tiny body cell.

Many of these growth changes in various organs of the body, such as the skeletal tissues, the heart, the nerves, the eye, the ear, *et al*, are still fascinating in their obscurity. However, science is revealing more and more of these wonderful secrets.

Living, thriving young plants give us a remarkable picture of growth. Since plants grow in the soil, we must begin with the soil to understand the secret; and since man receives his food from plants, he is fastened to the earth as much as are the trees. His very existence depends upon it.

Growth material in the *plant* is built on a framework of carbon atoms, taken from the air (CO_2), and clothed with hydrogen and oxygen which have been furnished by water from the soil. This framework contains as an integral part of its structure a certain amount of *nitrogen*, approximately one atom for every three or four carbon atoms. It is this nitrogen which gives to the plant its growth-promoting characteristics. There can be no growth without *nitrogen*. This nitrogen which combines with the carbon atoms must be in a usable form, however; otherwise the plant cannot appropriate it.

Nitrogen is found abundantly in the air. As much as four fifths of the air is nitrogen, but here it is found as a gas, in which form neither plants nor animals are able to use it. Without a constant supply of new nitrogen, both plants and animals become static. They may exist for a time but *growth* ceases.

Nature has a secret process of using nitrogen from the air, adding to it three hydrogen atoms thus forming ammonia (NH_3) which the plant uses very well for growth. This conversion of nitrogen to ammonia is brought about by certain types of bacteria found in the soil; and the process is known as the *fixation of nitrogen*. This is an extremely important factor in agriculture from the stand-

What Makes Things Grow?

The Secret of Growth and Abundant Life

tach themselves to the roots of leguminous plants, such as peas, beans, soybeans, clover, and alfalfa, forming small nodules, or knots, on the roots, where this transformation of atmospheric nitrogen into ammonia takes place. The NH_3 is then turned over to the plant where it is added to the framework of carbon,

hydrogen, and oxygen atoms, thus forming compounds we call *amino acids*, or building stones. Nature is able to take newly constructed amino acids, nineteen in number, and arrange them into many different combinations forming what are known as *proteins*. Sometimes these proteins become very large



By Frances L. Dittes

point of tapping the inexhaustible supply of nitrogen in the air, and of building up the soil for better plant production.

These bacteria, living in the soil, at-

and complex. Each plant builds its own type or types of protein with never a variation.

By special types of bacteria *ammonia* may be converted into nitrates or nitrites (salts containing nitrogen) which higher forms of plants absorb and which are changed back again into NH_3 (ammonia) in the plant before they are incorporated into particular types of amino acids necessary for the development of the plant and its fruit. Thus we understand how each plant—such as wheat, corn, nuts, legumes, etc.—produces its own kind of protein.

Nature has another wonderful secret—the conversion of plant proteins to animal proteins. Man and other animals eat plant proteins from which amino acids are freed by digestion. These building stones are thrown into the bloodstream and are carried to each individual cell of the body, where the miracle is performed. Each amino acid plays its own role in this transformation of plant protein to animal protein for growth and repair. Each cell makes its own amino-acid mixtures provided it has the material out of which to construct them. Ten of these amino acids, however, are not made by the human tissue. These are known as *essential amino acids* and must therefore be found in the food. Thus man's new cells appear in the muscles, nerves, and all tissues of the body. We call this *growth*. In this way such animal proteins as eggs, milk, and meat are produced.

Animal protein is well used by the human tissues. Man learned to use these foods in the early period of his existence and has found them very satisfactory until within the past few centuries pathogenic bacteria have become so prevalent in them that extreme measures of sanitation have had to be taken to keep them reasonably safe for public consumption. Many people, for this reason, have ceased to use some of them and others have discarded their use entirely. Plants carry diseases also, but not to the same extent as do animals, nor do they carry the same types of diseases as appear among creatures of the animal kingdom.

It has been shown that the highest quality proteins known for building new human tissue are found in the young, tender, living plant foods such as green peas, soybeans, sprouted grains, and the animal proteins, eggs and milk. These foods give us not only the essential amino acids for growth but also in them one finds the most potent vitamins and their precursors. Outstanding forms of various mineral salts such as the radio-

active forms of iron are wrapped up in these foods. They furnish not only the best proteins in adequate amounts, and vitamins and minerals for optimum growth, but in their *right relationship* one to the other for the most rapid development of the plant or animal.

Another important factor to remember is the supplementary value of one protein to another. Milk furnishes something cereals do not have. Corn, for instance, may be used as one of the chief sources of protein for the diet. On this, growth or repair goes along until the scarcest amino acid in the corn protein is used and there they must stop. The remaining amino acids present in considerable amount cannot be completely used as building material unless supplemented; and they are consumed, therefore, for energy with considerable waste of nitrogen. Since milk or egg is rich in all the essential amino acids it steps in at the point where corn stopped, thus saving the nitrogen waste.

Some proteins are combinations of amino acids in which one or more building stones have been left out altogether, or sometimes there is much less of one amino acid and large amounts of others. It is this difference in the amounts and kinds of amino acids that makes one protein more efficient than another. It is this fact, also, that lays the basis for teaching the value of eating one type of protein one day and of another type the next. It keeps the amino acid mixture pretty well represented by all the nineteen building stones, especially the ten essential ones. There is in this way a great saving in nitrogen and other elements with less expenditure of energy.

A mixture of cereals with soybeans may have the same supplementary value by furnishing a wide variation of amino acids. It is of primary importance that a good supply of all the amino acids be kept at high levels in the diet of growing children. Foods that will best furnish this desirable level and variety of amino acids are milk, cheese, eggs, whole wheat, wheat germ, green peas, soybeans, peanuts, dry powdered yeast, and nuts. Protein from other sources may be added to change the diet and to contribute to the supply of amino acids in the blood. Thus a knowledge of supplementary proteins becomes an economical approach to the problems of better meals for less.

Proteins are colloidal in character, in appearance resembling raw egg white. They coagulate upon heating. Most proteins are complex in structure and therefore require considerable cooking to break down this molecule so that the

body can utilize it. Legumes, whole grains, and soybeans are good examples of this kind of protein.

Amino acids have the property of acting as acids or alkalis in the blood stream. They are therefore among the best buffers in the blood, maintaining a normal acid-base balance of the blood. Essential amino acids are necessary also for the construction of all the hormones, enzymes, and antibodies, the body defenses, as well as for growth and repair of every cell.

The daily requirement of protein for the adult may be expressed as the amount found in ten eggs or ten eight-ounce glasses of milk or ten cups of cooked cereal, or ten tablespoons of cottage cheese or five cups cooked soy beans, or ten ounces of meat alternates, or twelve slices of whole-wheat bread, or two and one-half cups of peanuts. By selecting *some* of two or three of these, each day, a good supply and variety of amino acids will be on hand in the blood for cell growth and repair.

Since protein is absolutely necessary for life, many people conclude that every meal should be built around some heavy protein dish. The American people, as a rule, have a tendency to overeat of this food constituent. Nature has provided the necessary elements for complete nutrition in the vegetable kingdom and milk and eggs, the latter two being added especially for the safety of the growth period in the young. Milk is a complete food, and its use in the diet should be emphasized where there are children in the family.

Fresh, succulent vegetables and fruits, whole grains, nuts, legumes, milk, and a few eggs, when artistically and wholesomely prepared, constitute the best foods for normal growth and health. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.

Such is the secret of growth and abundant life.

WORDS OF WISDOM

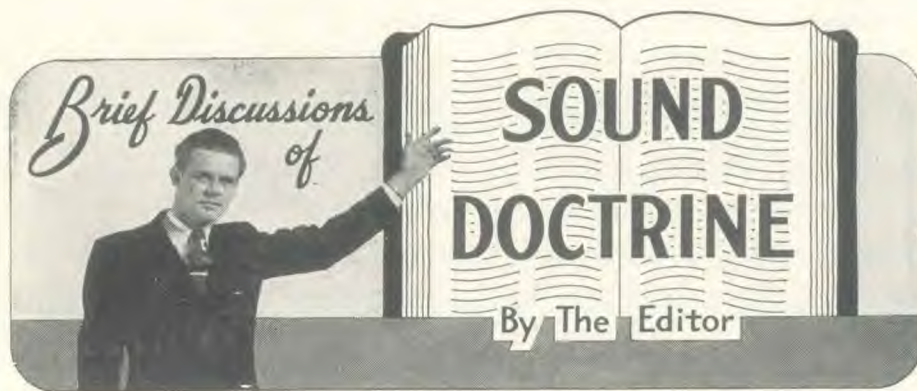
Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal is more than to speak in good words or in good order.—*Francis Bacon*.

Sarcasm I now see to be, in general, the language of the devil.—*Thomas Carlyle*.

The desire of power in excess caused the angels to fall.—*Francis Bacon*.

The good are better made by ill,
As odors crushed are sweeter still.

—*Samuel Rogers*.



MANY years ago Lord Lyttelton, an infidel of England, decided that he would prove the Bible and Christianity to be an imposture and a cheat. He chose the subject of Paul's conversion as the special object of attack. After a thorough study of the subject he came to the point where he lamented his folly and was deeply convicted that the Bible was truly the word of God. He then prepared a treatise entitled, *Observations on the Conversion of St. Paul*, which has furnished valuable proof that Christianity is a divine revelation."

Here are the four propositions which Lord Lyttelton considers exhaust all the possibilities in the case:

1. Either Paul was "an impostor who said what he knew to be false, with an intent to deceive;" or
2. He was an enthusiast who imposed on himself by the force of "an overheated imagination;" or
3. He was "deceived by the fraud of others;" or, finally,
4. What he declared to be the cause of his conversion did all really happen; "and, therefore the Christian religion is a divine revelation."

Considering the first proposition, the former infidel tried to find a reason why Paul, while on the way to Damascus, turned from bitter wrath against the hated Christian sect, and became a disciple of Christ. Was it wealth? This could not be, for all the wealth was in the keeping of the men whom he had forsaken. Paul himself later wrote that "unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and we labor, working with our own hands." 1 Corinthians 4: 11, 12. In old age Paul shivered in a Roman dungeon and pathetically begged for a cloak to cover his naked, suffering limbs.

Was it reputation? Most certainly not, for those whom he united with were held in the lowest contempt. The moment Paul accepted Christianity he lost the high reputation that he had built

up in the world in which he lived. "He was accounted as the filth of the world and the offscouring of all things. (1 Corinthians 4:13)."—*The Fundamentals*, Vol. V, p. 110.

Well, was it power he wanted? No, he sought no worldly power. "He regarded himself as not worthy to be called an apostle, as less than the least of all saints, as the chief of sinners."—*Ibid.* Earth to him was nothing. He was looking forward to "the recompense of the reward" in a better land. (Hebrews 11: 26.)

Was his motive the gratification of some other passions? A study of Paul's teachings shows that he was in the most absolute antagonism to any such purpose. "His writings breathe nothing but the strictest morality, obedience to magistrates, order, and government, with the utmost abhorrence of all licentiousness, idleness, or loose behavior under the cloak of religion."—*The Fundamentals*, Vol. V, p. 111.

Was it just a pious fraud? It is impossible to believe that he would have endured "the loss of all things" for what he knew to be a fraud. His life of arduous toil, sacrifice, and finally death, certainly disproves any contention that he might have been practicing a delusion. And how could he become so adept in the mysteries of the new religion, and an authority among those who were longer in the way than he, if he did not receive a divine revelation of Jesus Christ as he claimed? (Galatians 1: 12.) The miracle of Paul's conversion completely destroys the contention that it was all a fraud. "The great light from heaven exceeding the brightness of the sun, is placed in the public highway near Damascus; at noonday, when their senses could not be deceived, and when all the accompanying soldiers and commissioners were with him on the spot. Had there been a shadow of disproof, how promptly the Jews in Damascus would have nipped the falsehood in the bud by the testimony of the

witnesses who were present with Paul at the time."—*Id.*, p. 113.

Some say that Paul's story of his experience on the road to Damascus came out of a delusion. But is it possible that the company that was with him were also deluded? And how can it be explained that he was struck blind and miraculously healed three days later? A Professor Krenkel of New England has taught that Paul just had an epileptic fit. But did all those who were with him have a similar attack at the same instant? When we consider the tremendous influence of Paul's life, we cannot help but feel that it would be a wonderful thing if everyone had an attack of epilepsy, provided the outcome would be the same.

In considering the second proposition Lord Lyttelton found that Paul was not a deluded enthusiast who imposed on himself. He was not a man of heated temper, but one of great judgment. He was not melancholy and of the type to gloomily impose penances on himself. He cannot be charged with ignorance, for Paul was not only a master of Hebrew, but also of Greek and Roman learning. It would be folly to charge him with credulity, for he had barred his mind against the proofs of Christianity. His unbelief was overcome only when God miraculously intervened. Neither was he a man of vanity and conceit. There is not one word in his writings or one act in his life that reveals vanity. "When he had a vision of heaven, he modestly withheld his own name and covered it up in the third person. For fourteen years he observed absolute silence in regard to this special mark of divine favor. (2 Corinthians 12:1-12.)"—*Id.*, p. 116.

Under the third proposition a careful study revealed to the former infidel Lyttelton that Paul was not deceived by others. It was impossible for the disciples of Christ to perpetrate such a fraud at the time of Paul's greatest fury against them. It was also beyond their ability to produce a light brighter than the sun, and cause him to hear a voice speaking from above. Neither could they strike him blind for three days and then return his sight. And then there were the miracles that he wrought in the sight of his enemies which were not, and could not be, disproved.

Lord Lyttelton finally concluded that Christianity is a divine revelation, and that Paul was not an impostor or the subject of an overheated imagination, and that he was not deceived by fraud. The story of his conversion is literally and historically true.

Treasures of the Garden

(Continued from page 7)

us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Again it is recorded of Christ in Colossians 1: 16, 17: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And He is before all things, and by Him all things consist."

While we realize that it was written of Christ in Micah 5: 2, "Whose goings forth have been from of old, from everlasting," Christianity, as far as this world is directly involved, began in the Garden of Eden when Adam and Eve first worshiped their Creator.

Not alone at the Saviour's advent but through all the ages after the fall and the promise of redemption "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5: 19. The Christ of whom it was written in Isaiah 40:11, "He shall feed His flock like a shepherd," is the same Christ who "measured the waters in the hollow of His hand, and meted out heaven with the span" (Isaiah 40:12). It was the Lord of Nehemiah 9: 6, the Creator, who led Israel, "in the day by a cloudy pillar; and in the night by a pillar of fire" (Nehemiah 9: 12). It was Christ who gave the ceremonial laws (which pointed to His death on the cross) and the Ten Commandments—who also made known unto them the memorial of His creative works, the holy Sabbath. (Nehemiah 9:13, 14.) It was Christ the "Rock of Ages" and the "Bread of Life," who gave them the bread and water in their wilderness wanderings. (Nehemiah 9:15; John 6:31; 1 Corinthians 10:4.) Christ has always been the Leader of His people from the days in the Garden of Eden to this present hour; and whenever and wherever He was worshiped and sincerely followed, there was Christianity.

The individual who treasures the seventh-day Sabbath as a memorial of creation finds many treasures in life as he enters into "the rest" of Christ. (Hebrews 4: 9-11.) He finds the One who was bruised for his iniquities (Isaiah 53: 5) and who gives him rest from his load of sin (Matthew 11: 28-30) to be the same One who created all things in the natural world about him. There grows into his daily life a deep joy and companionship with Christ. He sees in every beautiful sunrise or sunset the love of

his heavenly Father who gave His Son, the Creator of all, to die for him. He beholds the handiwork of his Creator—his Saviour—in the light of the sun, moon, and stars. The love of the Father, and of the Son, speaks to his heart through the Holy Spirit as his senses delight in the rare perfume or the exquisite tintings of the flowers. In all the perfections and beauties of nature, he finds Christ's loving thought for him. The food and water needed to sustain his life come to him as a gift from Christ, his Creator, yet stamped with the cross of Christ, his Redeemer.

In his associations with his fellow men, he sees in all humanity a brotherhood. For the Christ who created him created them: the Christ who died for him, died for them. Gladly, therefore, he lives to serve others, knowing that in so doing he best serves his Creator and Redeemer. So, day by day, he lives happily in this present world while a mental panoramic picture of Christianity reveals to him Christianity in ages past, Christianity in this present age, and Christianity in the world to come when—

"The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of Heaven; He whom cherub and shining seraph delighted to adore,—humbled himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke his heart, and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies should lay aside His glory, and humiliate Himself from love to man, will ever excite the wonder and the adoration of the universe."—E. G. White, *The Great Controversy between Christ and Satan*, p. 651.

Yes, truly, he who delights in the memorial of Christ's creation, the holy Sabbath, finds many treasures in the Garden. Among those priceless treasures are to be found: Christianity, the oldest of all religions; the Sabbath, his personal keepsake from his Creator-Redeemer; and, above all, Christ, the Eternal Treasure of his heart.

A Revelation of God's Character

(Continued from page 7)

might be transformed into the image of God and thus, with all others who

accept His salvation, be brought into complete harmony with His great and holy law.

If you call yourself by the name of *Christian*, you should have Christ in your life, as Paul wrote in Colossians 1: 27, "Christ in you, the hope of glory." When this experience has taken place, you will not only have Him in your heart, but also the law of God, as promised to every "new-covenant" Christian. (See Hebrews 8: 10.)

With Christ in your heart you will love God supremely, and you will love "thy neighbor as thyself." The Love of God is manifested in the law of God. Will you resolve today to live in harmony with all its precepts?

The Radiant Beauty of Priestly Ritual

(Continued from page 9)

"uncleanness of the children of Israel" that had accumulated throughout the year. The at-one-ment had been made in figure. This vivid drama revealed that sinful, doomed man had been given a substitute to die for him, even Jesus the great sin offering. Through Him the returning prodigal could be delivered from the clutches of sin and its penalty, and by faith might rejoice in the supreme gift of Christ to our world. By faith, it was seen that Christ the Redeemer would come to take away man's sins and place them upon the head of Satan, the scapegoat, who was the originator of all evil, and who in the coming judgment will be finally destroyed.

We too may unite in the song of praise: "Worthy is the Lamb that was slain," and has "redeemed us to God" by His "precious blood."

"Thou dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved, to sin no more."

This ancient sanctuary service is far more than a matter of history, for it presents a graphic panorama of the great gospel plan for man's salvation. On the Hebrew day of atonement, those who did not confess and forsake their sins were "cut off" from among their people. (Leviticus 23: 29, 30.) That was a devoted, pivotal day, a time of judgment; and all who did not avail themselves of the atoning freedom from guilt and wrong, were debarred from entering upon the spiritual privileges of the new year.

In this great passion play of the ages, the world is the theater and every professed Christian is an actor. Have we

played our parts well? Do we sorrow over past failures? Would we welcome the opportunity to repeat life's program in the hope of a better rendering? In vain our regrets; the past is gone forever. The present is ours. Jesus, our best Friend, still ministers at God's right hand. He bids us bring to Him our stained characters, our torn and filthy garments; and in exchange He presents to us a cleansed new heart and the flawless robe of His own character, woven in the loom of heaven.

Literacy and the Advent

(Continued from page 3)

We rejoice that the organization with which this journal is associated has had a not inconsiderable part in bringing the message of a crucified, risen, and soon-coming Saviour to the new literates in many lands.

At the beginning of 1947, no fewer than fifty-two affiliated publishing houses were issuing 273 periodicals in 185 languages, as well as a great variety of tracts and books containing God's last message to a perishing world.

Before World War II stopped the publishing work in China, our Chinese *Signs of the Times* was the most widely read religious journal in that vast land, and by now it has probably again taken its place in the forefront of the ministry of gospel literature in the Far East.

We believe in the power of literature and in this and every land we are determined, by the grace of God, to use the opportunity of the new literacy to the full for the proclamation of the coming kingdom of Christ and to prepare a people who will be ready and waiting for Him when He shall come.

Certainty in a Time of Uncertainty

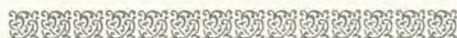
(Continued from page 5)

gent looking man has just hurried through the coaches announcing that there is something the matter with the brakes. Mostly, human din drowned him out. The few people who did hear told each other that he was a crazy professor and pointed out that the broken brakes are problems for the train crew and responsibilities of the railroad management."

The writer then describes a second trip of the scientist through the train to repeat the warning. A few people take him seriously and meet on a platform between the coaches to discuss the situation. He then concludes: "Don't we realize that man must change, nations, the world—if we are to save the

hides of most of the people, in all likelihood, who are alive this very day."—Philip Wylie, in *Off My Chest*, January 13, 1946.

But there is a road to certainty, and only one. It is the way of the Prince of Peace. In genuine Christianity there are certainties on which we can build and



Simple Things

By WELDON TAYLOR HAMMOND

I love so much the simple things
of life—

The simple songs of little feathered
friends;

The simple flowers blooming at my
feet;

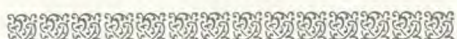
The simple child, obedient, and
sweet.

I love the simple quietness of the
dawn;

The simple glory of the evening
star;

The simple rocks, and rills, and
brush, and sod;

And simple folk with simple faith
in God!



to which we can anchor with the assurance of calm security. The New Testament writer Luke begins his Gospel with the statement that he is setting forth "in order a declaration of those things which are most surely believed among us." Addressing Theophilus he then states the principal purpose of his book: "That thou mightest know the certainty of those things, wherein thou

hast been instructed." Luke 1:1-4.

The apostle Peter said that the Christian faith is not based on "cunningly devised fables," but on the "sure word of prophecy" which is more dependable than our natural senses and sheds a brilliant light on the darkest problems of the human race and lights up the dark and unknown future all the way to "the day dawn" of the "perfect day." (2 Peter 1:16-19.) What the automobile headlight is to the driver on a mountain road on a dark night, the prophetic Word is to the Christian church in the darkest place in the universe—this world under the cruel reign of sin.

Christ is the Pilot who knows the way into the harbor of security, and He is also the Anchor that holds the ship Zion during the fiercest storms of life. Said the apostle Paul: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Hebrews 6:18-20.

Here is real hope and certainty. Christ is "an anchor, that can neither break nor drag" (Weymouth). Fastened to Jesus Christ as He carries on His mediatorial priestly ministry in the heavenly sanctuary, we can know a security that is in bold contrast to the distress, perplexity, and haunting fear of the modern world. Paul concludes his description of the undermining influences of false teachings and ungodly conduct with the statement, "Nevertheless the foundation of God standeth sure." 2 Timothy 2:15-19. While human foundations everywhere are crumbling and giving way, it is comforting to know that there is one substructure of stability and permanence. Those who build on this immutable base will never be ashamed.

A well-known writer said: "A storm is arising that will wrench and test the spiritual foundation of everyone to the utmost. Therefore avoid the sand-bed; hunt for the rock. Dig deep; lay your foundation strong. Build, oh, build for eternity!"—*Testimonies for the Church*, Vol. 5, pp. 129, 130. If we erect our character buildings on the Rock of Ages they will stand in the storm that is coming, relentless in its fury. We must dig deep and go beneath the shifting sands of human reasoning and philosophy and get down to the bed rock of divine truth.

Another writer recently said: "Historical events are rushing forward like a succession of heavy breakers thundering upon the shore. Our minds, our resolutions, and our courage must be of the quality of a granite coast." This quality of character is available to every person through Christ who is Himself the immovable granite Rock against whom the restless waves of the sea of humanity dash in vain.

How consoling in these troublous times is one of the parting messages of Christ before His ascension: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27. Here is the only peace that will endure. Hope of peace cannot be found in the United Nations or in any other human organization, but only in the Prince of Peace. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 32: 17, 18.

WORDS OF WISDOM

That man may last, but never lives,
Who much receives, but nothing gives.
—Thomas Gibbons.

All greatness is unconscious or it is
little and naught.—Thomas Carlyle.

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Is it possible that this generation will be the one to see Jesus come?—L.W.

The imminence of the return of Christ is clearly evident in the rapidly fulfilling signs of the times. Our Lord stated that the generation that would see these great signs would be the generation that would see Him come in glory. Here are His words: "Verily I say unto you, that this generation shall not pass, till all these things be done." Mark 13: 30.

Did Christ ever mention the subject of tithing?—B.E.Z.

Christ spoke to the Pharisees about their careflessness in tithing even the little things. He informed them that they ought to continue to do this, but that they should not omit such matters as mercy and faith. Here are His words in part: "Ye pay tithe of mint and anise and cummin, . . . these ought ye to have done, and not to leave the other undone." Matthew 23: 23.

Why does the Bible teach that when a person dies the spirit returns to God who gave it, if, when we die, we lie in the grave until the judgment day, when we are resurrected to life everlasting or to eternal punishment as the case may be?—D.R.

The reason "the Bible teaches that when a person dies the spirit returns to God who gave it" is because it is true. The spirit does return to God who gave it. It is also true that "when we die, we lie in the grave until the judgment day, when we are resurrected to life everlasting or to eternal punishment as the case may be." There is no contradiction between these two truths. They are both taught in the Bible, and they are both true.

The apparent contradiction is brought about by a misunderstanding of what the spirit is. It is assumed that the spirit is a conscious, intelligent, immortal being that becomes more alive when separated from the body than it was while in the body. This assumption is false, and is not taught in the Bible.

The Bible teaches that the spirit is the breath of life. In the beginning God created man's body from the elements of the earth. He put into the lungs and nostrils the breath of life, and man began to live and "became a living soul." Genesis 2: 7. This same breath of life was given to all birds, beasts, and fishes—all animate creation. (Genesis 7: 21,22; Ecclesiastes 3:19.) It was the union of the body and the breath of life that produced the "living soul"—an intelligent mind and personality. Death is the reversal of this

process. (Ecclesiastes 12: 7.) God takes back to Himself the breath of life, the mind ceases to function (Psalm 146: 4; Ecclesiastes 9:5, 10; Job 14: 21), the body returns to the elements, until the resurrection, when they are reunited. The word "spirit" in the Bible is the same as "breath" or "wind." (Job 12:10; 27:3, margin; and James 2:26, margin.) When the prophet Ezekiel was given a vision of the resurrection, it was the wind—the air—that came and filled the nostrils of the restored bodies and the beings again became living souls. (Ezekiel 37:1-14).

Did they not put people to death who desecrated the Sabbath in Old Testament time? Why isn't it done now?—C.T.K.

The Old Testament reveals that they stoned people to death not only for Sabbath desecration, but for the violation of every one of the other Ten Commandments—blasphemy, idolatry, adultery, stealing, murder, etc. Now, the reason why Sabbathbreakers are not killed instantly today is the same reason for not killing blasphemers, idolaters, adulterers, and thieves. But that those who commit these sins are not slain immediately, as was true anciently, does not imply that it is now perfectly all right to steal, blaspheme, commit adultery, and break the Sabbath. Would you kill someone who blasphemed God today? You answer with a positive no. But does it make it all right to blaspheme just because the punishment for this sin is not immediately carried out? Again, in all fairness, you must answer no.

What about the verse in the Bible that tells us to keep the first day of the week in memory of Christ's resurrection?—M.H.

Yes, what about it? We wish you would tell us where it is. We have searched the Scriptures from Genesis to Revelation, but have never been able to find a single reference to Sunday as a day of worship or commemoration.

How and when was the Law of God changed?—P.O.

The law of God has never been changed. As long as God is God, it never will be. Christ said: "Think not that I am come to destroy the law, or the prophets: I am not come 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." Matthew 5: 17, 18. Furthermore, Jesus declared that "whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 19. There are men whom heaven thinks very little of, but those who break one of the least commandments will rate as the least, and this is low down. I wouldn't want such a low rating, would you?

Is a person's doom sealed at his death, or can you still pray for them so that they will be saved.—W.M.

A man's fate is sealed at death. There is no second chance held out to anyone, according to the Bible. The record of one's life cannot be changed after death. God's word clearly states that "it is appointed unto men once to die, but after this the judgment." Hebrews 9:27.



Saviour and Friend

By
ROBERT L.
OSMUNSON

MY HERO

HE WAS A BIG FELLOW, this broad-shouldered, muscular high-school lad, who had come to ask a question.

"Mister," he said, looking me right in the eye, "tell me the story of Jesus as you would tell it to a heathen who had never heard it before. I want to hear it."

"But you are a Christian, are you not?" I questioned.

"Yes—well, I've been baptized and am a church member, but I have been doubting. I'm frightened; I need help. Will you tell me the story of Jesus?"

Here was the expression of a desire to be reassured that Jesus is the Greatest Person that ever lived on earth, that faith in Him brings salvation from sin, and that claiming to be a follower of His, in this twentieth century, is nothing to be ashamed of. With a silent prayer I started:

"We call this the year 1948. Whether newspaper or letter, each carries the same date, acknowledging that for all practical purposes about nineteen hundred forty-eight years ago Jesus Christ was born. He was born of a poor peasant woman, grew up in a little village, working in a carpenter's shop for thirty years. For just three and one-half years He was a traveling preacher.

"He held no civic office; never owned any property; never went to college or wrote a book. Yet Jesus never doubted, or was uncertain.

"He never traveled as far as two hundred miles from His home town; but wherever He did travel, He was teaching, by word and deed, godly principles. He was glad to help a sinful woman, while waiting for friends to go shopping. When the congregation had stayed all day listening to His words of life, He fed them. When adults tried to push the children away, He called the little ones to Him. It was He who walked miles to raise to life again His friend Lazarus.

"In spite of all He did He had few friends, and these all forsook Him at the last when He went through the mockery of an unjust trial. While He hung on the cross, between two thieves, His executioners gambled for His only possession—the coat off His back. He was taken from the cross and laid in a borrowed tomb. He rose the third day, having made atonement for men's sins.

"Nineteen long centuries have passed, and today He is the center of all worthy endeavor, the leader in true progress. Other men have come and gone; great in their time maybe, wealthy in



this world's riches perhaps, but they are forgotten today. The influence of Jesus of Nazareth lives on. Millions call themselves Christians; martyrs die with His name on their lips.

"He was a *man* in every sense of the word. He spent much of His time walking out of doors. I would like to have seen Jesus set a sail, or push a plane on a rough piece of lumber, pull on an oar, or swing an axe to the base of a tree.

"Besides the record and influence of His life on earth, we know that, 'by Him were all things created, that are in heaven, and that are in earth. . . . He is before all things, and by Him all things consist.' Colossians 1:16, 17.

"Here is One," I said to the lad, "who is altogether worthy of being a Friend, your Ideal, one whom you can look to, seek to emulate, and be like. Take this Jesus as (and I say it reverently)—as your Hero, the One you wish to copy.' Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2: 21.

We knelt for prayer. As we rose he thanked me saying with feeling, "It has helped so much. Jesus is a *real Man*, isn't He?"

"Yes, and He wishes to be *your* Friend and Saviour."

"Thank you, sir,"—and we parted.