

JULY FIFTEEN CENTS

Our TIMES

SINCE 1891

A BIBLICAL

THE NEWS

"When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

—Benjamin Franklin.



Which Way, America?



To Glory or Disgrace?

By Lucia Hudson Lee

measured by the beat of drums, the blare of bugles, and the lure of militant might. But rather it consists of the broad lands of sun-kissed grain, free-flowing rivers, lofty mountains, fruitful plains, quiet coves and hamlets; yes, and brave cities teeming with life, with youth—youth intent on learning, acquiring, living. How glorious the picture! How glorious are America's potentialities!

But history shows us there is ever a point of saturation. America is well fed, splendidly clothed, and magnificently housed. She sits at ease and rides in state. Even her beggars acclaim her. National shrines of scenic and architectural beauty dotting our fair land attest to the esteem and love that was had for her by refugees from other shores.

America has grown rich and increased in goods and feels the need of nothing. The same sins obtain in her that befell the noted cities of Sodom and Gomorrah—"idleness and fullness of bread," a turning away from common toil. We are threatened with the crystallization of the unchecked, unbridled license that ever arises from too-easy living. Every field and avenue of endeavor now bears the impress of the physical.

Whence this menace? Whence the pall that threatens the extinction of Liberty's bright torch? Whence the infection that is spreading like a pestilence to our fair cities—yes, that stalks the air waves and finds a harbor in the farm home in the valley, and the village by the sea. It comes unbidden into the heart of man. It is deadly and, unless checked, will, in the historic cycle of events, bring chaos to our land.

Has our greed for material things formed newer and better laws for our brothers, for our children? Are we planning broader, deeper foundations for future civilization than we planned at the beginning of our history? Have the accruing material advantages expanded our souls' vision and produced permanency to life's aim? Or are we at the crossroads of civilization, "having no guide, overseer, or ruler," busy only as



the ant, with the accumulation of material things?

America has forgotten God—not the God of the churches, but the God of the Bible. In the midst of our wealth there
(Continued on page 16)

A THOUGHTFUL glance into the fruitful years of America's past causes the student of historic trends to voice the query, "Whither goest thou, America?" America is on her way. Our country rose from obscurity—an unknown continent, discovered through the providence of God—and subsequently and rapidly advanced to such eminence as to fill the world with astonishment and awe. America is the stage for earth's most colorful pageantry; a star newly risen, of great magnitude, shining gloriously with undimmed brilliance. America has become a proverb. "America" means valor, growth, achievement, ambition, conquest.

It is a glorious heritage, this being an American. From national strifes in other lands, whither turn the eyes of the peace hungry? To America! Where is the land of heartsease, where every man is freeborn? America! Whither turns the weary immigrant, tired of oppression and the imperialistic generalship of commoners? To America!

Here is rest and quiet confidence, gracious living, leisure, and culture. We tread the better paths of Old-World intellectuals, wisely discriminating, discarding old fables, bringing to light new days, new ways, daring to explore, to expand.

It is a fine thing, this possessive Americanism. It is not a patriotism

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OUR TIMES, JULY, 1948

PATRICK HENRY, statesman and orator, once defended a group of Baptist ministers who were haled in to court and who were about to be sent to jail for the monstrous crime (?) of preaching the gospel of the Son of God. So able was Mr. Henry's argument and so dramatic the oratory of his defense that the presiding judge summarily ordered the sheriff to discharge the prisoners, before a single word of testimony had been taken.

Not all whom religious bigotry has lodged behind prison bars have fared so well. From the day, soon after Eden, when wicked Cain slew righteous Abel because "his own works were evil and his brother's righteous," from the day nineteen centuries ago when a Man who "went about doing good" was nailed to a cross because His jealous enemies hated Him and falsely accused Him to the authorities as One who stirred up the people against the government, from the day when the martyr Stephen was led, bound, to the gates of Jerusalem, and there stoned to death, from ancient time until this very year, 1948, there have been those in the world who would silence by force any voice they did not like, no matter how holy, and lodge in jail any individual whose religious conduct was displeasing to their ideas. And their victims have been legion.

The American Constitution contains a Bill of Rights forbidding Congress to make any "law respecting an establishment of religion, or prohibiting the free

Religious Coercion and the CHRISTIAN

What Should Be His Attitude toward Force?

exercise thereof." But in spite of this and similar constitutional provisions in many states, Sunday laws are now upon the statute books of almost every state in the Union. And the end is not yet. Many think it good to enforce religion by civil law. But let the principle of

late his conscience to please the state? Who is to answer this question? Can the state provide the answer? No, for the state is not our supreme judge. To the God who is to judge every man at the last great day, to Him we must look for our answer. And so we turn to the Scriptures of truth, and find the Son of God saying to us: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." Matthew 22: 21.

It is right that every man should pay his taxes. It is right that every man should support the civil authorities in every matter which concerns the relationship of man with man, it being expected and understood that the civil authorities will deal justly. But into the realm of conscience, where a man's duty to his God is involved, the state has no

(Continued on page 18)

By Frank A. Coffin

religious legislation once be established in the United States, and other religious laws will follow—laws obnoxious to Protestants and perhaps to Catholics.

When an individual is confronted by laws which are contrary to his conscientious convictions of duty to God, what should he do? Should a Christian vio-

A cruel death awaited those Christians who refused Pagan Rome's decree to offer up incense to the image of Diana.



AMERICA'S SUPREME DANGER

The Surrender of Fundamental Principles

By C. S. Longacre

THE GREATEST danger which the people of the United States face today is the surrender of fundamental principles. The first step in that direction is the dangerous step because it leads to other compromises which affect fundamental rights. James Madison warned the American people not to take this first step in the wrong direction when he said: "It is proper to take alarm at the first experiment on our liberties."

Our only safety from being enticed and led astray lies in a strict adherence to fundamental principles which govern the American way of life and uphold the ideals that are set forth in the Bill of Rights in our matchless Constitution. America's greatest enemy is public apathy and indifference to the ideals and principles upon which the American republic was founded. There are too many "pink" Americans with foreign ideals who sneer at our Constitution and slur it, saying: "It was framed in the horse-and-buggy age," meaning that everything that is old should be discarded as worthless. But truth and error, right and wrong, liberty and bondage are always the same. Fundamental principles never change and are never surrendered. Policies change, but principles never change. Men must remain loyal to principle, truth, and justice, no matter what the cost. It is better to die God's freemen in the cause of right than to live as fat slaves for men in the cause of wrong. There would have been no martyrs in the past if all men had been willing to compromise truth with error, and right with wrong.

Selfish human nature always works along the line of least resistance. For the sake of temporal gain and comfort

man is willing to compromise truth with error, and surrender fundamental principles in times of distress and perplexity if thereby he can obtain the promise of a fuller bread basket to bridge him over the crisis. Little does the average individual dream that liberties and privileges once surrendered to demagogues and pseudo benefactors are exceedingly difficult to regain. Little do most lawmakers realize that a legal precedent based on a wrong premise is bound to lead to evil consequences. Usurped power and the denial of the natural rights of man are frequently justified by legal enactments in times of emergency, which are fraught with grave dangers. James Madison said: "The freemen of America did not wait till usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it."

Thomas Jefferson realized that the heritage of liberty which was purchased at so dear a price by American blood and treasure was in grave danger of being lost through indifference and self-interest, and foreseeing this danger he earnestly cautioned his countrymen not to barter away their precious liberties for selfish mercenary gain, by enlightening them thus:

"Besides, the spirit of the times may

Bible believers revere the flag that guarantees the civil and religious liberty taught within the pages of God's great Book.

alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going downhill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."—*Notes on Virginia, Query, XVII.*



KEYSTONE

Both Jefferson and Madison worked hard for the repeal of all religious establishments and religious laws which were on the civil statute books, and endeavored to bring about a total separation of church and state and the discontinuance of government subsidies for the support of religion and religious institutions so that all men everywhere might enjoy the free exercise of the benign gift of religious liberty, without any interference on the part of the state or ecclesiastical authorities. They were insistent that the inalienable rights of man and religious freedom should be forever guaranteed to each individual through constitutional provisions as a security.

We today face a grave danger in the present tendency toward materialism and monetary advancement at the expense of religious rights and privileges. There are altogether too many people today who give no consideration to anything but mercenary interests and monetary gains. They are often interested in business equations and accurate statistics obtained at the sacrifice of religious obligations, and the disruption of fixed and venerated religious customs.

We have a striking illustration of this endeavor in the advocacy of a World Calendar by various business leaders who propose, for the sake of easier book-keeping and gathering of business statistics, that the United Nations compel all the people of the world to adopt a new calendar. This World Calendar would utterly disregard all religious obligations and age-long religious customs in the observance of fixed sacred days of the weekly cycle; the weekly cycle would be disrupted each year, so that the people would no longer "remember" the observance of sacred days that were divinely fixed from time immemorial—just for the sake of better accounting and securing balanced statistics. If the proposed plan of inserting blank days in the weekly cycle were adopted and all the people of all nations compelled to accept the new World Calendar, they would soon be unable to distinguish the original patriotic anniversary days or any of the sacred, fixed days of religious events. Confusion would be more prevalent, religious groups would be hopelessly divided into more sects than now prevail, and untold hardships would be imposed upon conscientious observers of sacred days which would wander through the entire gamut of the weekly cycle.

Economic interests, statistics, and commercial advantages are important

factors in the business life of a nation, but mercenary gain and accurate statistics are not the most important considerations that enter into life. The claims of God upon the conscience of man relative to religious obligations in the observance of ancient customs that were divinely ordained for all time should hold a far more sacred grip upon the conscience of man than merely commercial considerations.

Every government which in the past has defied the requirements of God upon the soul of man and has deliberately trampled upon the religious convictions of its citizens has ceased to progress

either economically or spiritually. No government can afford to trample under foot, by acts of compulsion, the religious convictions of its citizens. Money-making is commendable, but when men seek to make money by utterly disregarding religious faith and convictions, and deliberately plan to disrupt the divine order of things by setting at naught the most revered religious institutions which have been preserved through the ages at the price of martyrdom, then money-making and mammon worship lose their commendability.

The government should not by law
(Continued on page 17)

Liberty



*Sweet soul of liberty, we bow
Before thy sacred shrine,
In worship to the King of love,
A service all divine.*

*Vain is the tyrant's angry nod
And vain his boasted might;
The soul of liberty still lives,
In conscious calm delight.*

*Down through the ages dark and dim,
Faith's lamp has held its flame,
And nobly breathed its earnest prayer,
In love's eternal name.*

*The lamp must burn though death's decree
Threatens with sovereign will;
Above the despot's rule our God
Claims adoration still.*

*Both crimson tide and fiery flame
Have marked the martyr's way,
But faith still lives and dares to stand
Before its God today.*

*Great Spirit of Eternal Love,
Inspire with Heaven's decree,
And teach all earnest sons of clay
To worship only Thee.*

*In liberty's divinest name,
Herald the Lord's return;
Bid watchmen hasten with the call—
"Earth's sunset glories burn."*

—ROBERT HARE.

IN MANY respects the year 1844 was a memorable one. The use of anesthetics in the operating room marks that date as the beginning of a new era in surgery. During the same year electricity sent its first amazing impulse over a long-distance wire, carrying the significant message: "What hath God wrought!"

In 1844 David Livingstone opened his first mission station in dark Africa; while in the same year the emperor of China and the sultan of Turkey, respectively, issued royal edicts granting liberty to their subjects to become Christians. Yes, wonderful to relate, during 1844 and the years immediately following, the providences of God throughout the nations unlocked to Christian missionary endeavor empires and areas representing half the world's population.

In that same notable year, according to the prophetic yardstick of Scripture, the supreme court of heaven convened in solemn session. (See article in previous issue of OUR TIMES.) Its decrees are final, and from its righteous decisions there is no appeal. Said the prophet Daniel: "I beheld till thrones were placed, and one that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand

Heaven's

SUPREME COURT

In Session

The Hour of Decision Is Here

times ten thousand stood before Him; the judgment was set and the books were opened. . . . I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a Son of man, and He came even to the Ancient of Days, and they brought Him near before Him." Daniel 7: 9, 10, 13 A.R.V.

By Roy F. Cottrell

Such is the scene being enacted in the "holy of holies" of the heavenly sanctuary. Thrones are placed; the "Ancient of Days" is seated upon one of these, while the Son of man enters to occupy the other, and to serve as "Advocate with the Father" on behalf of all who submit their cases to Him for trial. "The judgment is set and the books are open."

In consideration of the countless millions of earth who have struggled with right and wrong, in victory or defeat, what a prodigious task is here visualized. The first of the sacred writers to mention the records of heaven was Moses, who in his remarkable petition for wayward Israel, prayed: "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Then came the reply: "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32: 32, 33. Other Scripture writers mention various registers, or scrolls of record—the book of life, the book of remembrance, and the journal of sin and death.

The book of life dates from the "foundation of the world." Revelation 13: 8; 17: 8. It is heaven's directory of loyal soldiers of Christ; it is the Christian's "hall of fame." (Philippians 4: 3.) To have one's name inscribed upon its pages, is a supreme honor; and Christ bids His disciples rejoice in the assurance that their "names are written in heaven."

The sanctuary system of bookkeeping includes another set of accounts: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Malachi 3: 16.

He who is a "discerner of the thoughts and intents of the heart" (Hebrews 4: 12), understands the motives which prompt our words and actions, and a faithful record is kept, not of rumors or appearances, but of actual facts and inmost purposes.

We may sometimes imagine that our daily conversation is of but little moment; yet words are the index to the character, "for out of the abundance of the heart the mouth speaketh." Matthew 12: 34. With emphasis the Master asserted: "I say unto you, That every idle word that men shall speak, they shall

Never has a more momentous hour of decision been reached in any Supreme Court on earth than the one arrived at in heaven today.



H. M. LAMBERT

give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Verses 36, 37.

In their nature and compilation, these records attest the goodness and justice of God; for the birthplace, the environment, and all else that may influence the character, are faithfully entered upon the pages of the heavenly journal. "The Lord shall account, when He writeth up the people, that this man was born there." Psalm 87: 6. Even the tears of repentance, shed in anguish and solicitude, are not overlooked—all are recorded above, awaiting the time when "the hidden things of darkness" together with "every secret thing" will be brought to light. (Psalm 56: 8; 1 Corinthians 4: 5.)

Other books register the sins of the wicked and impenitent. "Behold, it is written before Me: . . . your iniquities, and the iniquities of your fathers together, saith the Lord." Isaiah 65: 6, 7. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God." Jeremiah 2: 22. The fateful narration of dark deeds is filed away in the archives of heaven, "laid up in store" until the day of judgment; yet the Spirit pleads, and whosoever will yield to that persuasive voice, may find abundant forgiveness and salvation.

A phonograph record when sponged with alcohol loses its message. A photograph film featuring some dire tragedy may be washed in nitric acid and the picture will immediately fade away forever. Even so our sinful words, our evil thoughts and actions, when subjected to the precious blood of Jesus, are expunged from the ledger pages in the books above. To every penitent soul, the Saviour speaks, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43: 25.

In this stupendous task, angel book-keepers are employed. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1: 14. These spiritual visitors from a better country, sometimes in the guise of men, but more often unseen, are the constant attendants of men and women in this world. Even little children are blessed with the companionship of these angel guardians. Said the Saviour: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Matthew 18: 10.

(Continued on page 17)



Great Statements by Great Men



UNITED STATES CONSTITUTION: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press."

GEORGE WASHINGTON: "Every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."—*Reply to the Baptists of Virginia, 1789.*

THOMAS JEFFERSON: "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do."—*Virginia Act for Establishing Religious Freedom, 1785.*

JAMES MADISON: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."—*Letter to Edward Everett, 1823.*

ABRAHAM LINCOLN: "What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling seacoasts, our Army and our Navy. These are not our reliance against tyranny. All of these may be turned against us without making us weaker for the struggle. Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you."—*From Speech at Edwardsville, Illinois, Sept. 13, 1858.*

U. S. GRANT: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the church and state forever separate."—*Speech at Des Moines, Iowa, 1875.*

DR. PHILIP SCHAFF: "Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."—*Church and State, p. 11.*

JOHN WESLEY: "Condemn no man for not thinking as you think. Let everyone enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason nor persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all."

A GREAT American lawyer has shrewdly observed that size, speed, and efficiency, are the three principal gods worshiped by our modern world. And, we would add, the greatest of these is efficiency.

That this highly mechanized age of ours is mighty proud of itself goes without saying. About a hundred years ago man got busy trying to master nature. The result has been that he has achieved enormous success on sea and land and in the air. Distance has been almost annihilated by the invention of fast steamers, express trains, and the colossal speed of aircraft.

All these achievements, of course, may be a blessing to mankind, provided they are used in the right way. But the marvelous efficiency reached in mechanical transport and industrial machinery seems to have produced in many quarters an inordinate passion for efficiency in the realm of human personality. Man's mastery of nature has been followed up by

led a certain group of them into the astounding notion that they were a master race, and should take control of other races, so as to bring in greater world efficiency. They posed as the international efficiency experts, seeking to bring mankind of many races under their masterful direction. They thought to do with men what they had done with things; so that in their view, men are but things to be manipulated and exploited for the vain glory of one particular breed.

Happily, this world-wide attempt to shackle free peoples has been frustrated by the forces of freedom. Nevertheless, it is a sign of the times that this spirit

is broad everywhere; only in more subtle guises. There are, and have been for decades now, efficiency experts in every civilized nation; theorists who seek to enslave the human spirit by their ruthless, cold-blooded, short-sighted, tyrannical theories of efficiency.

The American people, like the German nation, are especially noted for their passion for all-around efficiency. And here is what a prominent American educator thinks of the efficiency expert. Writing in *The British Weekly* of November 2, 1944, Lynn Harold Hough, dean of the Drew Seminary, Madison, New Jersey, says: "The efficiency expert trying to solve all problems by mathe-

The Efficiency Expert

Tampers with

LIBERTY

The Well-Being of the Masses at Stake

By H. F. DeAth

The efficiency experts are trying to streamline labor, and also religion. Injustices and the loss of personal liberties are likely to be the result if they succeed.



ARTHUR SIEGEL

attempts on the part of a few to master and exploit the many. In other words, the legitimate freedom of man, which our forefathers suffered and fought and died to secure, is being filched from him under the subtle guise of "efficiency."

Perhaps the most colossal and widespread attempt to rob man of his hard-won freedom has been that of the totalitarian states. The Germans—General Smuts once called "inherently a great people." They might perhaps be said to have been the apostles of modern intellectual and mechanical efficiency. This



MARJORY COLLINS

mathematical formulas and mechanical organization, must be watched. He, we must come to understand, is one of the menacing foes within the gates of democracy."

We venture to say that not a few labor troubles in the modern world have been caused by the back-door meddling of pseudo-efficiency experts.

Not long ago we heard, on excellent and reliable authority, of a postal inspector in this country who was aiming to cut down the time allowed for the collection round of a number of mailboxes in his district. In making out the new schedule, he took no account of the unreasonable haste in which the job would have to be done, nor of the many obstructions that might easily occur; but planned it so that the driver of the mail truck—a man nearer sixty than fifty—was obliged to tear around from box to box at a speed which not only endangered his own life but also the lives of others. This the man did, and, with a clear run, only just managed to make the round within the specified time.

"How did you get on, Jones?" inquired the inspector when the man returned.

"Only just managed it, sir," he replied, "and even then I had to drive dangerously."

"That's all right," coolly returned the young efficiency man, "so long as you can just manage it."

And this is but one illustration of thousands that might be quoted concerning the harassed victims of this so-called efficiency drive, which tends to make machines of men, no matter what the cost to them and to others may be.

We used to be told that life would be made easier in this machine age. But it is being made harder than ever by the mad passion for ever-increasing speed and greater and greater mechanical efficiency. It almost seems that men are expected to try to outdo the very machines they are called to drive.

Take, for example, the World Calendar Reform movement. What does it aim to do? Allegedly for the sake of commercial convenience and greater speed in the transaction of worldly business, it seeks to obliterate altogether the weekly cycle; to abolish a wholly divine arrangement which has existed from the beginning, when the human race began.

In the world of nature, the rotation of the earth in the light of the sun marks off the days, the moon measures off the natural months. But the seven-day cycle is inseparably bound up with the relationship between God and man. The institution of the Sabbath alone is responsible for the division of time into weeks. Any dislocation, therefore, of the

true weekly cycle is a thrust at religion and a denial of the freedom of man to worship God according to the dictates of conscience. Literally millions of Jews, Mohammedans, and Christians all over the world would be thrown into dire confusion, distress, and hardship were the calendar reformers to have their way.

Of course, this is what we might naturally expect from a secular movement working merely for the mechanical efficiency of the commercial world. But we should hardly expect to find within organized religion itself a similar tendency to enslave the consciences of men.

"It is sectarianism," writes Ilico in *The British Weekly* of November 2, 1944, "that prevents us in England from a new national settlement of religion for which the times seem overripe."

Now we have it from no less an authority than Dean Inge that "the nearest approach to primitive Christianity was not made by [Roman] Catholics, nor by the great Protestant churches. It was left to the step-children of the Reformation, the enthusiastic sectaries."—*Lay Thoughts of a Dean*, p. 357. (Italics ours.)

Yet Ilico, a prominent non-conformist minister, regards the small sects as hindrances to the cause of religion, because they stand in the way of a sort of religious pool, which would have them compromise their faith and beliefs in order to facilitate "a new national settlement of religion."

"The secularizing of modern life," he says, "has now gone so far, and the need of a hallowing of national life has now become so evident, that, while dissenters disapprove of the special privilege of one sect . . . they recognize with altogether new force the importance of a public and national recognition of the Christian religion."

It would seem, therefore, to this prominent Free Church leader, that the mechanical efficiency of organized religion, and the making of it more agreeable to supposed national needs, is more important than the fostering of "the faith once delivered unto the saints;" that those who still cling to primitive Christianity should quell their enthusiasm, drop their distinctive doctrines, and throw in their lot with a stereotyped form of national religion.

Alas, for "the faith of our fathers."

Now, we believe in true efficiency because the Bible stoutly upholds it. But it is the efficiency that is governed by the principles of justice and good will between employer and employee, as well as the integrity and honor of both.

(Continued on page 18)

TERSE TOPICS

DOG BITE CHANGES COURSE OF HISTORY—

"One of the most important dog bites in history is described in Foxe's *Book of Martyrs*, a colorful sixteenth century history of Christian martyrs. The English Earl of Wiltshire took his spaniel with him when he led a delegation sent by King Henry VIII to try to patch up the serious political differences existing between the king and the Pope. The Earl and his group were received in an audience, and, as was the custom, the Earl prostrated himself before the 'Holy Father' to kiss his toe. When the Pope thrust forth his foot to receive this homage, the spaniel, which had been watching matters closely, misinterpreted this action—and, rushing to the aid of his master, bit the Pope on the extended toe! The incensed Swiss guard closed in and quickly killed the dog. This so enraged the Earl of Wiltshire that he refused thereafter to negotiate, and set his mind against any kind of compromise. He returned home, and then King Henry VIII began officially to separate England forever from the jurisdiction of Rome."—Eugene Kinkead, in "Man's Ancient Companion," *Holiday*, November, 1947.

"CENSUS BUREAU WARNS CITIES OF ATOM BOMBS"—

"The United States is increasingly vulnerable to atomic bomb warfare because of the growing concentration of its population into large cities, the Census Bureau warned. Assessing the danger to the 40 per cent or more of the nation's population, which is cluttered around 140 cities of over 100,000, the bureau said: 'The physical structure of such cities is, with few exceptions, ideal for destruction by A-bombs!'"—*Nashville Tennessean*, November 5, 1947.

TRANSPORTING school children has become a question of religious liberty. Many public schools could not exist today without bus transportation for their pupils. The scattered little red schoolhouses of past days have gradually given place to consolidated schools built in the towns or at points central to more extensive populations. The mile Johnny and Mary once walked became six, eight, or ten miles. They were much too far away from the new schools to walk. They had to attend school. The schools had to have them in order to continue teaching. So the school boards furnished the transportation to get them to school. Today the comfortable yellow school bus is a familiar sight to all on nearly every highway and in almost every county in our broad land.

Children are required to attend school somewhere. If they do not, their parents are liable under the truancy laws. But they do not have to attend public schools. They may choose to attend private schools which meet the minimum requirements set down in the school laws. Court cases have settled that.

But do the public school authorities have the same responsibility in getting the children delivered to the private school as they do in getting them to the public school? The question of religious

By Frank H. Yost, Ph.D.

liberty is raised when the parochial school child seeks to ride free of charge on the public buses. Some parochial school authorities contend that the child professing a particular form of religion, and attending a school of that faith, has as much right to be transported *gratis* on the public school bus as does the public school child. Both the parochial child and the public school child, they emphasize, are compelled by public law to go to school. If the parochial school child is not permitted to ride free, it is argued that he is being discriminated against because of his religion, and that such discrimination is a denial of his religious liberty.

But there is another side to it. The only way to keep religion free is to keep religion, or any form of it, from being favored by civil government. The men who adopted our Constitution felt so strongly about this that they refused to ratify that famous document until the First Amendment had been added. This Amendment provided that "Congress shall make no law respecting an estab-

lishment of religion, or prohibiting the free exercise thereof."

These men, or their immediate ancestors, had come from England, where the state supported the Anglican Church; from Germany, where the princes supported the Lutheran or the Reformed Church; from France, where the crown supported the Roman Catholic Church, or from other lands where similar conditions existed. Their or their neighbors' ancestors had been Quakers or

to make it stick. Religious favoritism at the hands of the state, and the religious oppression which always accompanied it, seemed to them part and parcel of the oppression they had just fought to escape. Religious freedom, which separation of church and state would guarantee, was, they therefore realized,

Religious Liberty

Should Public School Buses



The increasingly tense controversy over the matter of complete separation of church and state waxed hot when Mrs. Vashti McCullum of Champaign, Illinois, pressed her law suit against religious instruction in public schools.

Baptists who had suffered persecution in England. William Penn and John Bunyan had been examples of this. In New York and Virginia an established church had made trouble for Presbyterians and Baptists and Quakers. This had frequently happened in New England.

These men, resentful of oppression, had promulgated that great Charter of Freedom, the Declaration of Independence, the signing of which we are enthusiastically celebrating this month. They had just fought a long, bitter war

part and parcel of the whole pattern of liberty which the Declaration of Independence claimed, and which the United States Constitution was to make politically certain.

Hence they insisted that this new Federal Constitution should forbid any union of church and state. Religious liberty could be maintained, they rightly insisted, only if church and state were kept separate. This is the American way of handling government and religion, and it is a good way.

A clear definition of what separation of church and state includes is given in the now-famous United States Supreme Court school bus decision, *Everson v. Township of Ewing*, in the Opinion written by Justice Black. He said:

"Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go to or remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non attendance. No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal government can, openly or secretly, participate in the af-

fairs of any religious organizations or groups and vice versa. . . ."

This is a sweeping definition of the separation of church and state required by the First Amendment to the Constitution of the United States. We believe that it is an accurate and workable de-

church, it must not support a church school. It is the responsibility of the church to support the church school, not of the state. If the state were to attempt to pay the church school teachers' salaries, provide the janitor, build or equip the church school building, it would certainly be supporting a religious establishment, and this the Constitution forbids.

The question is, Is it a benefit or aid, and hence support, to a sectarian school, if the parochial school pupils are transported free of charge on the public

eral state court decisions have declared that it does thus aid the parochial school. Others have ruled that, while it is a benefit to the parochial school, it is more of a benefit to the individual pupil, and hence it is the duty of the state to transport the parochial school child.

It is the latter view that was supported in the five-to-four decision handed down by the United States Supreme Court in the New Jersey school bus case, *Everson v. Township of Ewing*. Let us notice just what this court decision does. It declares valid a state law which permits the reimbursement of the parents of parochial school children who ride on public school buses. It does not legalize state support of a parochial school, for it insists that for the state to pay the transportation of parochial school children is not supporting the parochial school.

To this view we make respectful but firm objection. A school cannot operate without pupils, any more than it can do so without teachers. For the state to provide teachers for a parochial school, at state expense, would certainly mean to support the parochial school from the public treasury. Then, for the state to transport to the parochial school the pupils the school must have to operate is certainly to support the school from the public treasury.

It is true that the child is compelled to attend school. The public transportation system delivers the child to the public school. But if the child is to benefit by the public transportation, he must attend the public school. If he chooses to attend the parochial school, he must do so at his own charges.

It must be noted that the Court decision in the New Jersey case leaves the furnishing of bus service permissive only. It does not make mandatory the transportation of parochial school children. Where state laws forbid such favors to parochial school pupils, the courts have upheld them.

This is the case with an Iowa law, which the Iowa Supreme Court has sustained, and has done so since the New Jersey case was decided. The Court in that state has ruled that under present Iowa law, no school district can furnish transportation to parochial school pupils, even if they pay for it, and if it does so, the school district will lose all benefits it might otherwise receive from the state school bus fund. In the state of Washington a somewhat similar ruling by the state superintendent of schools is being contested in the lower

(Continued on page 19)

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the SCHOOL BUS ISSUE

Parochial School Students?

inition. We believe that in order to preserve religious liberty the kind of separation of church and state thus described must be maintained, in state or nation.

If the government cannot support a

buses. The dictionary defines "aid" as "to further the interests or designs of (another) by assistance or co-operation." Does it further the interests or designs of parochial schools to have the pupils assisted at state expense to attend? Sev-

question of transporting church school pupils in public school buses should arouse public consideration of the Constitutional clause forbidding any union of church and state.





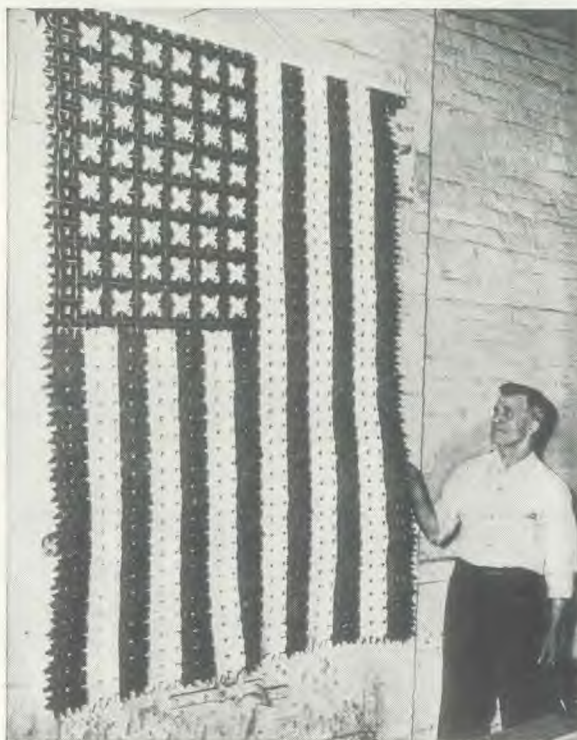
War Seems Certain

RELIABLE news agencies are saying that war between the United States and Russia is certain. It is maintained that two nations never armed on a scale such as we see these two arming without finally plunging into a conflict. President Truman's address to Congress on Wednesday, March 17, started open mobilization for war. As a result of this speech, war fear has greatly increased. The *United States News* in its March 26 issue declares that "feeling in the United States is that war may be imminent."

An emergency draft of man power is the first step in the mobilization plans. Many more billions of dollars for military weapons is another step. We are seeing the beginning of a tremendous program of preparedness for war. Great fleets of airplanes are scheduled to be built. Industrial change-over to war production is in the offing in certain manufacturing categories. Lend-lease is to be revived, perhaps under a new name, for the benefit of those nations that are united with America against the aggressor of the East.

We face shortages in certain consumer's goods as this war preparedness program gets under way. There will return the same problems as were experienced during World War II. Automobiles, refrigerators, vacuum cleaners, oil, and gasoline will become scarce. Rationing may return. Headaches, heartaches, bloodshed, and death seem to be the prospect unless a radical change in relations between this country and Russia takes place soon.

Along with this war news we hear from Glenn L. Martin, airplane manufacturer, that the United States has developed a radioactive cloud that "kills any one who comes in contact with it." The cloud is spread by wind, and its use must be determined by weather conditions, or it may backfire. He also tells us that the atomic bombs dropped on Japan are already obsolete, and that we have a much



An American flag, woven from strips of cellophane, is proudly displayed by its maker, Marco Parmisano, an Italian-American, who says that the flag is an expression of pride in his adopted land.



Millions of people viewed the valuable documents in the Freedom Train and were impressed by the evidences of the hard-fought struggle for the freedom that is now their heritage.

deadlier one. He reveals that we have guided missiles with a homing device that will search out ships at sea and destroy them. It will also search out iron foundries and eliminate them. New bacteria weapons with great destructive powers are mentioned also. Mr. Martin added that "our greatest weapons are some months away." —A.P., March 24, 1948.

All of these happenings are causing great anxiety in the world. The *United States News*, March 26, 1948, tells us that "war fear is great and growing." Christ predicted nineteen hundred years ago that we would see this state of affairs near the end of the world. Here is His striking statement: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26.



"Psychiana" Is it from God?

WE SEE a lot of advertisements publicizing what is purported to be a religion called "Psychiana." It seems that there are a large number of gullible ones who are becoming adherents to this so-called religion. The promise of financial success is held out to all who will buy the "Psychiana" course. There is a picture on the head of the illustrative circular showing, on one side, a family living in dire poverty, and on the other side a beautiful mansion with a fine, big automobile parked in the front driveway. Those who subscribe to the course will, according to the advertisement, quickly rise from rags to riches.

In reading this circular one quickly detects that "Psychiana" is not from God. Among some of its false teachings is one that declares that Christ was not born of a virgin. It also refutes the fact that there was a crucifixion in behalf of lost sinners. The Flood, heaven, and hell are all repudiated. The religion of the Bible is branded as "old ideas," which should pass away.

Aside from the fact that there

are many false teachings in this so-called religion, it makes the mistake of luring adherents through promises of material gain. True religion does not buy men. The gospel does not promise worldly wealth. To the contrary, it clearly reveals that sacrifice is required, and a cross must be borne. While the possession of wealth is not a sin, to promise it as a lure to entice men to embrace a religion is not in harmony with the gospel plan. To do this is to stimulate a love of money, and the Bible says that "the love of money is the root of all evil." 1 Timothy 6: 10. Furthermore, the Scriptures admonish us: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6: 33.

"Psychiana" claims that it is demonstrating the power of the Spirit of God on earth. We beg to take exception to this. It has all the appearance of a false religion and the Bible straightforwardly condemns it. We are admonished in God's Word to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." The next verse tells us how to try them to prove their reliability: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." "Psychiana" does not believe that the Son of God was born in the flesh and died for our sins. The next verse bears God's charge against such organizations as "Psychiana": "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come." 1 John 4: 1-3.

"Psychiana" is anti-God and therefore it is of the devil and should be shunned by true Christians. It repudiates the plain teachings of the Bible, which fact in itself is evidence of its false nature. The safe thing to do is to leave it alone.



White Bread and Epilepsy

AN ARTICLE appears in the April issue of the magazine called '48 entitled, "Can White Bread Harm You?" which declares that "agenized flour causes epilepsy in dogs, and the National Research Council sees 'a definite risk of injury to human beings.'"

In the year 1921, a chemical process was developed which seemed like a blessing to the milling and baking industries. In this process the flour is exposed to a gas, nitrogen trichloride,

(Continued on page 18)

The FIGHT

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A NEWLY FORMED, nationwide organization, known as Protestants and Other Americans United for Separation of Church and State, has issued a ringing manifesto declaring its aims and policies. Some of the leaders of this new group are Dr. Charles Clayton Morrison, former editor of *The Christian Century*; Bishop G. Bromley Oxnam, Methodist, New York; Dr. John A. Mackay, president of Princeton Theological Seminary; and Dr. Louie D. Newton of the Southern Baptist Convention.

The manifesto declares that the single and only aim of the organization is "to assure the maintenance of the American principle of separation of church and state upon which the Federal Constitution guarantees religious liberty to all the people and to all churches of this Republic."

This organization has already been attacked because of the stand that it has taken. It has been branded as communistic and anti-American. The reason for this vicious attack is due to the fact that it opposes the attempts being made to get the federal government to lend financial support to church schools. It also opposes state use of tax funds for the purpose of providing parochial schools with free textbooks, and for the transportation of pupils to parochial schools.

This group is definitely not communistic. It is an organization that is purely American. It is bent upon maintaining the integrity of the Constitution of the United States.

As true Americans, we resent the charge of "communistic" that is

brought against those who oppose the infringement of the Constitution. There are those who seem to be anxious to start a witch hunt among church leaders, government employees, radio commentators, and newspaper columnists who still fight for the principles of complete freedom in America. Many of those who are branded as communists among these groups are not the least bit communistic. They are loyal citizens of this great country, but they want to keep the tainted practices of old Europe out of America. They want a complete separation of church and state. They know the unfortunate results that come from a uniting of the two. They are not only conversant with the facts of history, but they can see the countries that have such an arrangement today, and they see financial, social, and educational retardation. They also see that there is no liberty as we know it here, but in some cases severe persecution of minority church groups that dare to try to establish themselves under such systems.

We do not mean to say that there are no communists in the government, churches, newspapers, or radio. We do oppose, however, the present tendency to accuse of communism those who fight for Protestantism and complete separation of church and state.

We support this new organization, just as we supported the Freedom Train. Any group that is doing anything to safeguard and assure our children of the American heritage won through such hard effort deserves the support of all.



H. A. ROBERTS

Seeking medical aid through doctors and proper remedies is upheld in the Scriptures.

HEALTH is the one thing men and women, when sick, feel concerned about, and are in search of. Any system or highly lauded remedy that promises healing will secure a following. Especially is this so if no reforms in the manner of living are demanded.

Quite naturally, the sick want to get well quickly. It may have taken them years to get down to where they are, and now they expect someone or something to come along that will simply lift them bodily out of their condition and in a very brief period restore them to robust health. Taking advantage of this mental attitude there have arisen men and women from time to time who have laid claim to being able to do this very thing.

"This man is the great power of God," was said of one Simon, a sorcerer, in the days of the apostles, who had "bewitched the people of Samaria, giving out that himself was some great one: to whom," we are told, "they all gave heed, from the least to the greatest." Acts 8: 9, 10. It is evident that results were witnessed in his work of healing, or he would never have secured such a following. From that time to the pre-

sent, such men have appeared. One by one these professional healers have come and gone, and have been forgotten. They have left nothing worth while in their path.

Years ago a man came to me who had unbounded faith in a little appliance that has long been forgotten, known as an "oxodoner." He claimed it would heal almost anything. When he came to the Sanitarium, he brought the "oxo-

By D. H. Kress, M.D.

doner" with him. The "oxodoner" consisted of a tube to which was attached a covered wire and a small plate which was placed around the ankle at night. Virtue was supposed to flow from this mysterious something to the body. I said to him, "What is in the tube?" "Oh," he replied, "that is a secret, known only to the manufacturer." Here was an intelligent man who had faith in something he knew nothing about. I knew that the thing possessed no heal-

FAITH HEALING

**Should Remedies
Ever Be Used?**

ing properties. Whatever good may have come from its use was due to the man's faith in it.

There is scarcely a remedy on the market that has not attached to it testimonials from people who claim to have been benefited or healed by it. Even though the remedy itself is worthless, beneficial results are obtained. There is no use attempting to convince the advocates of any such remedy of its worthlessness, for have they not been benefited by its use?

The fact that people are healed does not place the divine stamp upon the product or on the means in which the faith was placed.

We must recognize that many of the diseases have their origin in the mind and can only be healed through the mind. A gloomy and despondent mind means a gloomy and despondent stomach and liver. There is a scientific basis for the Biblical statement, "As he thinketh in his heart, so is he." Proverbs 23: 7.

It was not the wrong kind of food that was primarily responsible for the disease and death of so many of Israel's host in the wilderness. It was the wrong attitude of the mind toward the good food God had provided for them. What was needed on their part was not a change of food, but a change of mind. Unbelief kept them out of the Land of Promise. "They could not enter in because of unbelief." Hebrews 3: 19. Should they have had faith in God, the food of God's choice would have been the food of their choice. The faith I have in the food I eat determines largely the good I get out of it. Another may eat the same kind of food but because of his mental attitude toward it derive little

or no benefit from it. He may even be injured by eating the best of food. It is not the food that is at fault, but the lack of *faith* in the food.

God usually deals with the mind first and then with the body through the mind.

It is not God's purpose that man should be kept in ignorance of what he takes in the form of food. A study should be made of its contents and when it appeals to the mind as being good, contains all the elements of nutrition, and is in the purest form, then we shall receive from it the maximum benefit, for we cannot help having faith in it.

It appears that much of our present system of medicine is designed to keep people in ignorance of the contents of what is prescribed. The prescriptions are written in Latin, a language that but few can read or understand. We ought to know what we take. If we know a remedy is of real value and that it possesses merit, it will naturally appeal to the mind and beget faith. Faith should be based upon knowledge.

Much is said about miraculous and instantaneous healing. It is true that many were thus healed in the days of Christ and the apostles, and there is no doubt that the One who created can recreate, and that the One who at the beginning "spoke and it was" can still "speak the word only" and healing will take place. Healing instantly and miraculously, however, is not God's accustomed way of healing. It is, in fact, not as a rule the best way. Because in answer to prayer we are not healed instantly is therefore no evidence of a lack of faith. God's accustomed way, and the best way, for Him to heal, is by the slow method. It is best because it affords the sick an opportunity of learning why they are sick and of ascertaining the causes of the disease from which they suffer. Then by making the needed reforms they will be able to keep in health after they are healed by avoiding the mistakes of the past. It is much more important to learn to live right than it is to be healed instantly, for of what benefit is it to be healed and then to continue to repeat mistakes of the past? In time a similar or worse condition will result. "Sin no more, lest a worse thing come unto thee," Jesus said to the man that had been healed. John 5: 14.

John the Baptist did no miracles. There is no record that he ever healed as did Jesus, and yet Jesus said of him: "Among them that are born of women there hath not risen a greater than John the Baptist." Matthew 11: 11. John was a reformer. He came "neither eating nor

drinking" as did the people about him. His reforms were designed to pave the way for the prayer of faith to be more fully answered. His message was to pave the way for the Great Healer. The publicans and harlots that received his message placed themselves where they could be benefited by the message of Christ, while some of the Pharisees who rejected it placed themselves in a hopeless condition. The primary purpose of the gospel is not to heal, but to save from sin or the transgression of the law.

Because every infirmity is not removed in answer to prayer is no evidence that the prayer has not been answered. It is not in itself an evidence of a lack of faith. Paul prayed thrice that a certain infirmity which afflicted him might be removed, but God saw best not to do so. He said: "My grace is sufficient for thee. . . . My strength is made perfect in weakness." To this

Paul responded, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me . . . for *when I am weak, then am I strong.*" 2 Corinthians 12: 9, 10. He understood why the infirmity was not removed. He said, "Lest I should be exalted above measure . . . there was given to me a thorn in the flesh, the messenger of Satan to buffet me." Verse 7. To Timothy, Paul's associate in the work, who evidently had some inherited or acquired digestive disturbance, Paul said: "Use a little wine [the pure juice of the fruit, which is easy of assimilation and does not tax your organs of digestion] for thy stomach's sake and thine often infirmities." 1 Timothy 5: 23. This evidently was of greater importance to Timothy than for him to be healed instantly. Some have to be more careful all their lives in the selection of their food than do others. Even this is

(Continued on page 19)



What Is Your HEALTH PROBLEM?

The answers to health questions are supplied to the readers of OUR TIMES by Owen S. Parratt, M. D. Address your queries to him in care of this magazine.

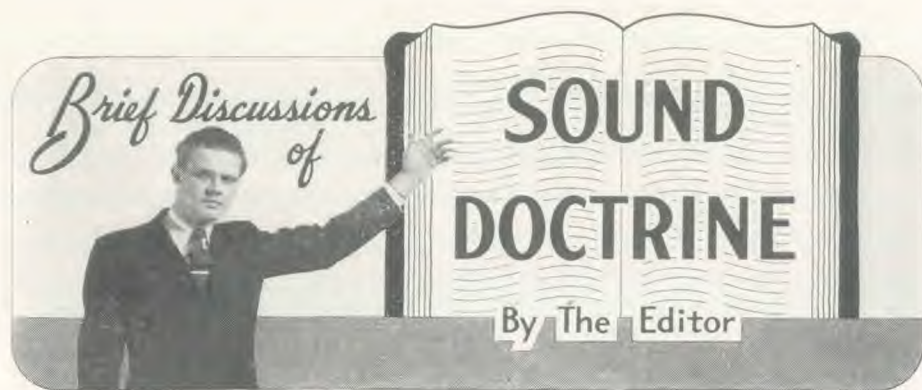
Is the eating of a good breakfast essential to health? I have no appetite for this meal, and I wonder if it can, and should be, stimulated in any way.—K.L.

Unfortunately America has moved into town, and our cities have grown in the past hundred years until the eighty per cent formerly in the country has changed to eighty per cent in the city. One result has been to take the wage earner so far away from his home that a lunch must be eaten at noon if he is to have a home dinner, which then must be eaten at night if at all, or at least toward evening. This meal is not fully digested until well after midnight so that there is little appetite for breakfast in the morning. Such a program is not a good one, but it is not easy to plan otherwise in many cases. One solution is to have the evening meal about five-thirty, a light lunch, and a substantial breakfast. Another plan is to find a good eating place at noon and eat a hearty meal and have a light supper such as our grandparents usually ate. The bad effects of a hearty, late dinner become more manifest as one gets older, at which time heart disturbances are more likely to result from the accumulation of gas in the stomach and colon during the sleeping hours. In persons with very bad hearts this condition sometimes causes death during the night. An ideal program is a breakfast of cereal, whole-wheat toast, and fruit, a dinner sometime between the hours of twelve and two o'clock, and a light supper consisting of one of these three suggestive plans: first, fruit,

fruit salads, gelatins, toast, and a drink of milk or cereal coffee substitute; second, vegetable soup with crackers and toast; third, cereal with milk and cream. Fruit makes the best supper; and when such light food is eaten at night, the appetite for breakfast will gradually return, if one keeps eating a little more for breakfast until the habit is acquired. Most animals feed substantially in the morning and again late in the afternoon so it seems to be nature's plan. In many cases we find that the two-meal plan for human beings works out well, especially for persons having slow digestion who find it hard to manage three meals a day. In any event, one of the meals should be very light, but the no-breakfast plan is not to be recommended, as digestion works better when we are more actively at exercise, slowing down the more when we are asleep.

What can be done for ingrowing toenails?—S.T.

Temporary relief may result from packing a little gauze between the toes next to the side which is causing trouble, thus spreading the toes to avoid pressure. An operation is the only means of permanent relief. This consists of cutting the root of the nail back on the affected side so that the nail is narrowed down, thus preventing it from digging into the soft tissues. It can be done with a local anesthetic in the doctor's office and is not a very serious or disabling operation.



ONE OF THE MOST POTENT arguments for the inspiration of the Bible is in fulfilled prophecy. In fact, the fulfillment of its predictions might be called the "acid test" of its divine inspiration. Other books have hardly dared to make predictions concerning the future, but God's Word is full of prophecies, the failure of any one of which could prove its downfall. God challenges the various religions and their dumb idols to match what He has done in His great book. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isaiah 41: 21-23. This challenge has not been accepted up to the present time.

Christians believe that fulfilled prophecy proves the Bible to be a supernatural book—the very revelation of God. Infidels, realizing that they must meet this most convincing argument, in desperation make the charge that the prophecies were written after their fulfillment. Little do they realize that that which proves too much proves nothing. How could the prophecies be written after their fulfillment when some are not yet fulfilled, but are just now in the process of fulfillment? We have had the Scriptures for hundreds of years, and we know that the prophecies were written long before Christ came to this world, and yet some of them are just now in the process of fulfillment.

Centuries ago Daniel wrote a history of the world (Daniel 2) and made known that there would be only four world empires, and that the last one (Rome) would be split up into a number of kingdoms, and that these kingdoms would never be united into another world dictatorship. Many mighty

attempts have been made to falsify this prediction. Great military leaders have attempted, time and again, to unite the world into a great empire. There were Charlemagne, Napoleon, Kaiser Wilhelm, Hitler, and now it looks like Stalin may be trying the same thing. All past attempts have failed, and all future attempts, judging from the way the others turned out, are sure to fail. Napoleon, after his Waterloo, exclaimed, "God Almighty has been too much for me!"

How did Daniel know centuries ago that there would only be four empires? How could he possibly predict that all attempts to weld the world into a fifth empire would fail? In our own time great military attempts have been made to conquer the world. Some have almost succeeded. If someone should succeed in creating a world empire, the reputation of the Bible would be ruined. But this will never be, for God, through His servant the prophet, about two and one-half millenniums ago, said, "They shall not cleave one to another." Daniel 2: 43. Would any infidel dare to predict what the world situation will be even one hundred years from now? Daniel's prophecy is about twenty-five hundred years old. But to please the cynics we would be willing to set the date for this prediction much later—say, about one hundred years ago (which seems foolish to those who believe the truth)—but even then, how would Daniel have known that men like Wilhelm or Hitler would not succeed? The only explanation is that he was guided by the Spirit of God in what he wrote.

The Bible predicted that men's hearts would fail them for fear in the last days of our world's history. (See Luke 21: 26, 27.) How was it known that the last days would be characterized by such unrest and fear, except that it was divinely revealed? Infidels, even, must confess that this atomic age is one of great anxiety.

God's word predicted that there would

be a great increase of knowledge and many would run to and fro in the time of the end. No one will deny the fact that the greatest advancement in learning and speedy transportation has developed in the past one hundred years. How did the prophet know that there would be advancement and not decadence? Was it purely a guess? Would you be willing to venture a guess as to the state of things to come in, say, 1985? That is just a few years in the future, but the prophecy pertaining to the increase of knowledge is centuries old.

We have a prediction by another Bible prophet which tells us that the vehicles of the last days will be bright colored and have flaming torches (bright lights) and that they will rage and jostle one against another in the streets, and will run like lightning. The prophet evidently saw the headlights of cars streaking across the countryside at night. (See Nahum 2: 3, 4.) This prophecy gives us a graphic picture of the high-speed automobiles and streamlined trains of the modern world in which we live. How did this ancient prophet, while living in the days of slow and cumbersome travel, know that the day would come when there would be vehicles that would travel at lightning-like speed? The only honest answer to this question is that he was shown by God.

There are numerous prophecies in the Scriptures, the failure of any one of which would bring a tumultuous cry of glee from the infidels. So far, not one has failed. We have every reason to believe that the few remaining unfulfilled prophecies will reach their fulfillment without a single failure.

We plan to present in future discussions a number of impressive prophecies that have already reached fulfillment, with the hope that they will act as a tonic to our faith. In the meantime, you may rest assured that the Lord of all things, who sees the end from the beginning, has matters well in hand, and will bring to pass what He wills in His own good time, and according to His own good pleasure.

Which Way, America?

(Continued from page 2)

is gross poverty—poverty of soul and of spiritual vision. We need a broad perspective, comparable to our material expansion. It is in the providence of God that nations should advance, and "knowledge shall increase," but the warning voice of God comes down to us from His great and calm eternity saying: "Seek ye first the kingdom of God, and His

righteousness; and all these things shall be added unto you." Matthew 6: 33. It is time we were seeking the Author of all government for the light we need to govern ourselves, our homes, and our country.

Would you ask, "And where shall the seeking begin?" The restoration and uplifting of humanity begins in the home. Society is composed of families, and is what the heads of families make it. Out of the heart are "the issues of life," and the heart of the community, of the church, and of the nation, is the household.

America's Supreme Danger

(Continued from page 5)

sanction or enforce religious obligations, nor should it by law array itself against religious obligations and religious customs. It is the duty of the government to see that the citizen is protected in the free exercise of his religious convictions whether those convictions are right or wrong. The government should treat all of its citizens impartially and give them the opportunity to stand on an equality before the law and the bar of justice.

Basic and vital truths emanating from divine authority are being soft-pedaled, and completely denied in an effort to facilitate business and to please men. Too many set the bad example of making a profession of religion with their lips and denying it in their actions. There are altogether too many intellectuals who believe that they are wiser than God. They think it is smart to sneer at everything that is ancient and that claims obedience to authority. We are told by those intellectuals that the Ten Commandments should be disregarded because they were written in the stone age, and that it is old fashioned to hold on to them in this modern age. We are told that the Constitution is outmoded and out of date because it was framed in the horse-and-buggy age. There are times when silence is golden and when inaction is prudence. But when the enemies of the Decalogue dub it an old Jewish yoke, and tell us that the Constitution is an old, musty parchment, not worth the paper it is written on, and that both should be discarded and trampled under foot by man, then silence is not golden but yellow, and inaction is not prudence but cowardice. We join with the psalmist in saying: "It is time for Thee, Lord, to work; for they have made void Thy law." Psalm 119: 126.

Heaven's Supreme Court In Session

(Continued from page 7)

The tidings of injury inflicted upon even a weak, despised outcast are all carried to the heavenly sanctuary and written before the great Judge. "Life is real! Life is earnest!" How true the picture painted by another!

"Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone."—*The Great Controversy*, p. 487.

With all the details of life appearing in the books, and with no false entries, many will discover too late that the record testifies against them. Business, social position, pleasure, and display often absorb the attention, while many regard it as altogether too old fashioned to read the Bible, to pray, to confess their sins, and surrender their lives to Christ.

Yet how essential to remember that "the mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn."—*Id.*, 486, 487.

"Oh, the wonderful ledger the angels keep!

And the watchful eyelids that never sleep,

And the tireless penmen that watch and weep

Over the words they write.

How often are the hearts of the angels pained,

And how oft are the pages soiled and stained,

How much is lost and how little gained,
In struggling for the right!"

—MRS. L. D. AVERY-STUTTLE.

In the Bible the judgment is mentioned more than a thousand times. That hour of decision is more solemn than death; the grave may separate friends for only a little time until the resurrection, but judgment unites or separates them forever.

Do not procrastinate. It is presumption to imagine that you may enjoy your fling at life, then reform in time to escape the final crash. Said repentant King Solomon: "Let us hear the conclusion of

the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

As revealed in the books of Leviticus, Daniel, and Hebrews, the cleansing of the heavenly sanctuary is the investigative judgment. This stupendous task commenced at the end of the twenty-three hundred years, which terminated in the autumn of 1844, and the court session then begun is to finish its work before the second coming of Christ. In that final audit every account is cleared; and either *names* or *sins* are forever blotted out. Says the revelator: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3: 5.

To all who seek eternal citizenship in the future homeland, the apostle speaks: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

The Scriptures reveal that we are now living in the antitypical day of atonement. For more than a century the work of character investigation has continued in the heavenly tribunal. Everyone who has professed the name of Christ is on trial—every life record is opened, every person's lifework is weighed in the righteous balances, some are accepted, some are rejected,—and it is well that we frequently examine our own hearts to ask the momentous question: "How shall we stand in the judgment?"

We are told of the great "Book of Remembrance" in the Peace Tower at Ottawa, Canada. There on ponderous panels of stone which form the walls of the enclosure are engraved the names of all Canadian soldiers who fought with honor in World War I. In a central, commanding position stands a white marble altar upon which rests a "Golden Book," and on its pages, in letters of gold, are inscribed the names of all who made the supreme sacrifice for victory.

Our minds instinctively turn to that other book of remembrance on whose pages are inscribed the names of all who have enrolled in the mighty marathon for eternal life. Following our divine Commander, none need go down to defeat. All may be assured of victory. And as contestants in this race, let us seek God, that our sins may be blotted out, and that our names may be immortalized on the fair pages of the book of life.

The Efficiency Expert Tampers With Liberty

(Continued from page 9)

The efficiency which takes no account of the permanent well-being of the masses is not the efficiency of the Bible. Nor is it the efficiency which makes for peace on earth and good will toward men. The talents, the capacities, the intellectual and physical endowments of men differ widely.

To so organize human affairs that the weakest must go to the wall is an altogether ruthless kind of efficiency that is not recognized by the Christian code. Such efficiency is not only the menacing foe of democracy, but is destructive of religious, social, and family life. It cuts across the very foundation of all that is best and highest in individual and collective life. It is the device of the devil to enslave the masses for the profit, power, and pride of the few.

The law of God, the writings of the Hebrew prophets, and the teaching of Jesus and His apostles, are against every kind of oppression. And those who for wealth, power, or glory seek to bring their fellows into bondage will be judged here and hereafter by the One who sees and knows all, and who "will by no means clear the guilty." Exodus 34: 7.

White Bread and Epilepsy

(Continued from page 13)

better known by the trade name of agene. This process is used to age the flour and to bleach it to perfect whiteness.

The scientists have discovered that when dogs eat bread made from agenzized flour they have violent fits, and that severe and repeated fits end in death. They are convinced that this "canine hysteria" is very much the same as human epilepsy. In experiments with monkeys it was found that, while they did not have running fits, they had typical epileptic brain waves.

Experiments on human subjects have just begun, and so far no proof of damage has been produced. But the experts voice a strong suspicion that over a period of years agenzized bread may have a serious cumulative effect in human beings.

It is estimated that 75 to 90 per cent of American wheat flour is agenzized. Some of this goes into whole wheat and rye bread as well as white. However, the millers are working to develop a harmless process for treating flour, and will make the changeover as soon as possible.

The Food and Nutrition Board of the National Research Council has issued the following statement on this matter: "It is the judgment of this Board that in view of the susceptibility of several mammalian species, there is a definite risk of injury to human beings. Such injury to some element of the population may yet be revealed by future observation. Accordingly, the Board believes it unwise to contemplate the continued use of agene beyond the minimum period required for readjustment."

Religious Coercion and the Christian

(Continued from page 3)

right to enter. When the state does enter this forbidden domain, and the individual is confronted with the choice between obedience to God and obedience to the state, Christ says he is to render his allegiance to God. He ought not to surrender his faith to please the state. He ought not to disobey God because the state demands that he do so.

In apostolic times, after the day of Pentecost, the preaching of the Christians created a great stir, so that thousands joined themselves to the new sect, to the very great displeasure of the chief priests of the Jews. The high priest and the Sadducees therefore had the apostles arrested and confined in the common prison. "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Acts 5: 19, 20.

The next day the high priest and the council sent for the apostles, but within the locked and guarded prison they found no prisoners. To their surprise they found the apostles standing in the temple, teaching the people.

"Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned. But when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

"Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5: 26-29.

Here a principle is enunciated which is to be followed by all who are similarly situated. The gospel is to be preached without the forbiddings of any. Men

are to follow the commands of God as set forth in Holy Scripture without interference from any prelate, bishop, priest, judge, jury, or sheriff. Human force is out of place when it interferes with any statute or command of God.

The three Hebrews in ancient Babylon so regarded human law when they were commanded to honor the king to the dishonor of God. Nebuchadnezzar, king of Babylon, set up a large golden image in the plain of Dura, and commanded all the officials of his government to worship this flashing idol to the tune of music. But Hananiah, Mishael, and Azariah, three faithful Hebrew youths of noble birth, stood upright while all the others kneeled. (Daniel 3: 1-12.)

The penalty for this offense was death in a red-hot furnace. The three were therefore arrested and brought before the king. He was willing to give them another chance, but he insisted that they must worship his image or suffer death. "And who is that god," he asked with haughty air, "that shall deliver you out of my hands?" Verse 15. Notice the firm decision and confident answer of these Hebrews:

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Verses 16-18.

Did these three Hebrews take the right course? Did God honor their faith, and vindicate them in their decision to serve God rather than violate conscience?

They were bound, and thrown into the furnace, but the fire was so hot that the guards who threw them in themselves perished in the flames. But the king, looking on, was astonished immediately afterward to see four men walking in the midst of the fire, and, said he, "The form of the fourth is like the Son of God." Approaching the furnace, Nebuchadnezzar called these three men to come to him out of the fire. Not a hair on their heads was singed. There was not even the smell of fire upon their garments. (Verses 19-27.)

The result of this was that the astonished king made a decree declaring that "there is no other God that can deliver after this sort," and commanding among every people, nation, and language of the then-known world, that anyone who

spoke anything amiss against God should be cut in pieces, and his house pulled down in ruins. (Verses 29, 30.)

Most Christian people are familiar with the similar experience of the prophet Daniel, who was one of the princes of the royal house of Israel, as were also his companions. All the residents of Babylon, Daniel included, were commanded by the decree of King Darius to make no petition or request for thirty days to any other god or king, save King Darius. But it had been Daniel's custom to pray to God three times a day, and this he continued to do, with his face turned toward Jerusalem and his windows open to the view of the public in the street. (Daniel 6: 1-13.)

As a result, Daniel was thrown into a den of lions, where he remained all night, unable to escape. However, he was not harmed, for God sent an angel to protect him from the hungry beasts. (Verses 14-23.) Next day King Darius had his accusers and their families thrown among the lions, which broke "all their bones in pieces or ever they came at the bottom of the den." Verse 24.

Thus the God of heaven set the seal of His approval upon the course of Daniel and his three companions, and though multitudes, from the days of righteous Abel as also from the times of truth-loving John the Baptist, have surrendered their lives for their faith, yet they did so with the assurance that their course was approved of heaven, and with the hope of a part in the resurrection of the just at the last great day.

"Be not afraid of them that kill the body, and after that have no more that they can do," said Christ, "but . . . fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him." Luke 12: 4, 5.

"Then shall they deliver you up to be afflicted," He said again, "and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. . . . But he that shall endure unto the end, the same shall be saved." Matthew 24: 9-13.

Obedience to God is the only course open to the Christian. "Therefore," says the apostle Paul, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was con-

firmed unto us by them that heard Him." Hebrews 2: 1-3.

"The powers that be are ordained of God." Romans 13: 1. God is not the author of confusion. He is not a God of anarchy. There can be no justification for crime, nor for disobedience to lawfully constituted authority in that which is within the realm of the civil power.

All religious questions are outside that realm. The founding fathers of the American government recognized this principle. But there is danger that moderns will lose sight of it, and will attempt by civil statute to make man righteous in the sight of God as well as civil in the eyes of the state. The state cannot change the human heart. It is out of its sphere when it tries to force men to worship God, or when it prescribes the time when men shall rest from their labors. That time God has pointed out in the fourth commandment, recorded in Exodus 20: 8-11, and while it is man's duty to be obedient to that command, it is not his duty to exercise force upon his neighbor, to *compel* his obedience.

To every man God gives freedom of choice. "Choose you this day whom ye will serve." Joshua 24: 15. "If the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18: 21. Christ exhorted His followers to preach the gospel to every creature. Said the apostle Paul, "We persuade men." 2 Corinthians 5: 11. But no teaching of the Holy Scriptures anywhere endorses or gives countenance to coercive measures.

"When religion is good," said Benjamin Franklin, "it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

In the realm of faith the state is powerless. That sphere is outside its rightful domain. To every man is accorded the right by high heaven to preach and to believe or refrain from believing the gospel of the Son of God. Fearful judgments are in store for sinners, but those judgments are in the hands of God, not man. "Vengeance is Mine; I will repay, saith the Lord." Romans 12: 19.

Let every lover of the gospel freely teach the word of God, but let none seek the support of the state to force their would-be converts to be baptized, to attend church, or to cease their labor with that end in view. Let us have in America no state-supported creed. Keep the church and state forever separate.

Religious Liberty and the School Bus Issue

(Continued from page 11)

state courts, and will doubtless be decided in the highest state court of Washington.

We agree with Justice Rutledge's minority opinion in the New Jersey case that to permit parochial school children of any faith to ride free of charge on public buses is to breach the wall of separation between church and state. It furnishes benefit, aid, and support to the parochial school, and thus, we believe, trespasses on the First Amendment. We sincerely hope that further cases appealed to the United States Supreme Court may not only clarify the issue, but bring forth a decision which will fully restore the wall of separation between church and state which we have up to the present so well enjoyed.

Faith Healing

(Continued from page 15)

not an evil. God is able to convert it into a blessing.

Jesus once miraculously converted water into wine. It was not His purpose that ever after that people should expect Him to furnish them with wine in this manner. Rather, He expected them to continue to plant vineyards and obtain their wine as they had before this miracle was wrought, *by the sweat of the face*. Because Christ healed many instantly, that fact was not designed to lead people to depend for healing altogether in this manner, but rather to recognize that God's accustomed way of healing is the slow way. When prayer is offered for the sick, they should be taught how they can remove obstacles out of the way, so that God can do for them what He really desires. It is not a lack of faith to remove obstacles or to make use of remedies that aid nature in her efforts. There nearly always remains something that we can do to afford God an opportunity to do for us what He desires. We are to be workers together with Him. This is no denial of faith, but rather evidence of a true, saving faith. What is needed is a faith which works. Much that is in these days termed faith is presumption.

Faith removes obstacles. Jesus called Lazarus forth from the tomb. Before doing so, however, He said to those who stood by, "*Take ye away the stone.*" John 11: 39. This was something they could do to *show their faith*. When they had done their part, He did that which He *alone* could do. He raised Lazarus from the tomb.

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