

MARCH . . . FIFTEEN CENTS

# Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



**World Government**

**Escape from Siberia**

**Found -- the Fountain of Youth!**





FENNO JACOB

## "Smooth Things"

*Turning Away from the Straight Truth*

"NOT ONE of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. . . . So long as we choose the easy path of self-indulgence, and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus, nor the joy that comes through conscious victory."

The pastor raised his eyes from the volume of commentary and looked into the faces upraised to his. In them he found keen interest, indifference, and outright animosity.

\* \* \*

"Won't you come to dinner with us, Hazel?" inquired a tall, slender woman with beautifully arranged, sunny hair.

"Thank you. I'd love to come," replied Hazel, pleasantly. She picked up her toddling baby girl and took her place in the hostess' car.

The home into which she was ushered was luxuriously lovely. The

By Edna Atkin Pepper

house was cool and the food that was served was delicious. After dinner Hazel placed her sleeping baby on the guest-room bed, and she and her hostess sat in the comfortable chairs on the airy, vine-covered porch. "What a blissful existence these people must lead," thought Hazel, who had little of this world's goods. "It is like heaven here."

"I will be so glad when Elder Blank is gone," exclaimed the mistress of the house. "Why, all that man does is scold!"

Hazel looked in amazement at the change in the woman's face. The gracious serenity had vanished, leaving only an ugly scowl in its place. Hazel began to squirm in her chair. She was no longer comfortable. The attitude in this home was dangerous. Relief surged over her like a flood when she heard little Sylvia's call of: "Mudder." In a few minutes they were on their way to their humble home.

Hazel unfolded a blanket on the grass in the shady back yard. Sylvia had her doll, and the mother had her books. She opened her Bible first and turned to Isaiah 30:10 and 11: "Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

"Well, baby dear, human nature hasn't changed since Isaiah's day," she told Sylvia.

Hazel was reading the Bible through in the American translation, and she turned back to a page she had read just recently. It was Ezekiel 33:31: "They come to you, as my people used to come; and they sit before you, as if they were still my people: they listen to your words, but they will not obey

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MARCH, 1949

VOL. 58

No. 4

Established in 1891 as *The Southern Agent*. Name changed to *The Southern Review* in 1892, to *The Southern Watchman* in 1901, to *The Watchman* in 1905, to *The Watchman Magazine* in 1917. Incorporating: *The Tennessee River Watchman* (1901), *The Gospel Herald* (1903).

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PUBLISHED monthly (except February, when semi-monthly) by the SOUTHERN PUBLISHING ASSOCIATION, 2119 Twenty-Fourth Avenue, North, Nashville 8, Tennessee. Entered as second-class matter January 19, 1909, at the post office in Nashville, Tennessee, U. S. A., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized July 11, 1918.

★ Rates: 15 cents a copy, and \$1.75 a year, in the United States. Rates higher for other countries.

★ Change of Address: Please give both the old and the new address.

★ Expiration: Unless renewed in advance, the magazine stops at the expiration date shown on the wrapper.

FRONT COVER—U.S.D.A. PHOTO BY KNELL



# Rejoicing in Christ

"O, Happy Day! that Fixed My Choice on Thee."



H. M. LAMBERT

ONE of the wonders of ages is the joy that springs up and abides in the heart of every true follower of Jesus—a heavenly joy that overcomes all hindering circumstances, that diffuses its fragrance on all around, that draws the soul more and more heavenward, that beautifies the countenance, that sweetens the disposition, that makes labor lighter, and that transforms the whole being.

The source of heavenly joy is found in the great heart of God, who pours gladness upon Christian believers through His beloved Son, to whom it is a special gift, in accordance with the following scripture: "Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Hebrews 1:9.

Christ needed this joy in order to triumph over all obstacles and to enable Him to die on the cross for the lost, for we read: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2.

Every follower of Jesus needs this

heavenly joy in order to triumph over all hindrances, just as truly as did the Saviour Himself. This joy of heaven, seen and felt by others, influences them to seek till they find it for themselves.

The joy of the true believer in Christ is so full, so complete, that the apostle Paul declares concerning it: "Now the God of hope fill you with *all joy* and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Romans 15:13. This great joy of the believer is not only perfectly complete, but is also an unspeakable joy, for it can never be fully described or expressed. The apostle Peter says regarding it: "Jesus Christ:

whom not having seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with *joy unspeakable* and full of *glory*." 1 Peter 1:7, 8. What a marvelous truth it is that the sincere follower of Jesus has a joy so heavenly that it is declared to be a "joy unspeakable and full of glory." No wonder that at times its best expression is found in such utterances as

One night, however, there was silence in the little room. The next morning the occupant of the adjoining room said to the proprietor, "I heard no prayer meeting in Happy's room. He must be sick." They went to his room and found he had passed to his rest. A newspaper said concerning him: "Always in the early hours of the night, when his devotions would disturb no one, the pious father of a large family who had forsaken him, sought consolation in solitude and would let the young men who played billiards downstairs know that the happy hours of life are those of communion with God."

Many who do not have the happiness of Jesus long for and would travel far to find it. But they need not, for He came all the way from heaven to bring it to them. And what a joy it must be to awaken in the heart the happy words:

O, happy day! that fixed my choice

On Thee, my Saviour and my God;  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.

Happy day, happy day,

When Jesus washed my sins away!

He taught me how to watch and pray,

And live rejoicing ev'ry day;

Happy day, happy day,

When Jesus washed my sins away!

With what tenderness of heart Jesus bends over those who long for His heavenly joy! With His own heart moved by the tenderest yearnings to impart it fully to them, how heartfelt are His pleadings, how direct His appeals, and how sure of fulfillment is His wonderful promise: "Hitherto have ye asked nothing in My name: *ask*, and ye shall *receive*, that your *joy* may be full." John 16:24.

Some, forsaking the world, accept Him and His heavenly joy, and pour out their heartfelt longings into His listening ears with words like these: "Dear Saviour, accept me as one of Thy happy followers. I accept Thee and Thy heavenly joy. And let my heart overflow with joy as a true and faithful

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By John W. Halliday

these: Glory! Glory to God! Hallelujah! Praise the Lord!

The following incident illustrates this wonderful joy, as seen in the life of a believer in Christ: In the city of Brooklyn there was a man who for years made his home in a room on the top floor of a hotel. He had been deserted by his family when he became converted, yet he had such a happy Christian experience that the hotel people called him "Happy Day." Each night he read his Bible and sang the song that begins with these words:

"O, happy day! that fixed my choice  
On Thee, my Saviour and my God."



# THE *Funeral Sermon* JESUS PREACHED

*What Is His Teaching on the Subject  
of the State of the Dead?*

By Chester Allen Holt

JESUS preached one funeral sermon—His own. In His recorded encounters with death while on earth He showed Himself its Master, and there was no need of a burial service—except in one death. That was His own, also.

To His disciples, before His crucifixion, Jesus uttered His valedictory, and, considering the fact that His agony was just about to engulf Him, it is the most assured and triumphant message that could be spoken.

It was at the last supper. Judas had just left the table to betray Him. Jesus was discoursing to the remaining eleven disciples upon His coming death. His words had special relation to the tragic event which was to be crested by the cross and margined by Gethsemane and Joseph's rock-sealed tomb.

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

God has so made us that the ties which bind us to those we love cannot be broken without pain. The family and the wider circle of friends are integrated like the body. When one member is wrenched from it, there is suffering.

But the tearing away of Jesus from His disciples by a frightful death was immeasurably more than pain. His disciples had left their common pursuits and companionships and had constructed their lives about Him. Their supposition was that the association with Jesus and with one another would continue unbroken. The utmost in satisfaction and reward was their confident expectation.

All this was to be rudely shattered. The circle would be violently ruptured. The central figure to which the other parts adhered would be snatched away under demoralizing circumstances. This once they would see their Master face to face with death, and, to all that they could comprehend at the time, overcome by it, swallowed up and lost to them forever. It was for His own

funeral under such conditions that Jesus said, "Let not your heart be troubled."

Note that Jesus did not tell his disciples not to sorrow because of His death. That would have been against nature. He told them not to sorrow with troubled hearts. They need not be troubled though bereft of their Lord Himself, for in dying Jesus would prove Himself the conqueror of death.

For centuries a constantly growing procession of men had been moving toward the dark cavern. None could halt his own progress nor hold another back. Withered, hoaryheaded, with strength decayed, sick, enfeebled with disease, distorted in body and wasted in mind—all had passed within. None escaped nor returned except a few for whom

*(Continued on page 18)*



O. STEMLER, ARTIST

*Christ suffered much to conquer the one who is responsible for death, but by His sacrifice the keys of death and of the grave were obtained.*





AUTHENTICATED NEWS

*The Fountain of Youth at St. Augustine, Florida, is purported to be the spot where Ponce de Leon hoped to find the fulfillment of his dreams.*

## Found -- the Fountain of Youth!

By Winnifred Sheldon

**S**HE WAS a beautiful girl. Her eyes sparkled with the glow of youth. Her cheeks were radiant with perfect health.

Marion Windish was a resident of a little community in southern Michigan. Soon after she had blossomed into womanhood she decided to sacrifice the ease and comforts of civilization to venture into the tropics of South America. Here, amid the wilds of deep jungle, she was determined to live out an experiment which she believed would perpetuate her youth and produce a race of supermen. She was to live exclusively on the fruit of the jungle and to thrive on the climate of the glorious tropics.

Throughout the history of mankind men have sought to discover the secret of life. They have searched for some element which will perpetuate life and restore their youth.

According to many of the philosophies of India the qualities of eternal life are thought to be obtainable through diet, through discipline of the mind, and through certain complicated breathing exercises.

The Chinese have put forth untold

effort to find and cultivate the "wonder plant." It was believed by many that the roots of this herb, ginseng, contained rejuvenating qualities which could restore youth to the aged. The roots of this plant have sold for as much as \$400 an ounce.

We are all familiar with the story of Ponce de Leon, a Spanish adventurer in America, who searched in vain for the Fountain of Youth in southern Florida.

Nathaniel Hawthorne dreamed of such a fountain as he wrote the experiment made by his imaginary Dr. Heidigger who gave a magic drink to his four old and decrepit guests. "The exhilarating gush of young life shot through their veins. They were happy in their prime of youth. Age, with its miserable train of cares and sorrows and diseases, was remembered only as the trouble of a dream."

All these efforts have miserably failed. When Marion Windish emerged from

the jungles, she appeared as a pitiful wretch. She was thin, wrinkled, and undernourished. Her eyes were wild, and her teeth were rotted away. These efforts to find the secret of perpetual youth failed because the searchers did not turn to the true source of life.

There is a fountain of youth which is real. This fountain will not fail. To be restored to life we must look to the One who gave it. Christ is the living water. In Him is the fountain of life. He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

No, it is not a new discovery. This promise has been with man down through the ages. We need only to delve deep into His Word to find this life-perpetuating power.

Those who constantly feed upon God's Word and drink from the fountain of life will be privileged to partake of the fruit of the tree of life and to dwell forever in that new land that He has gone to prepare for His faithful children.

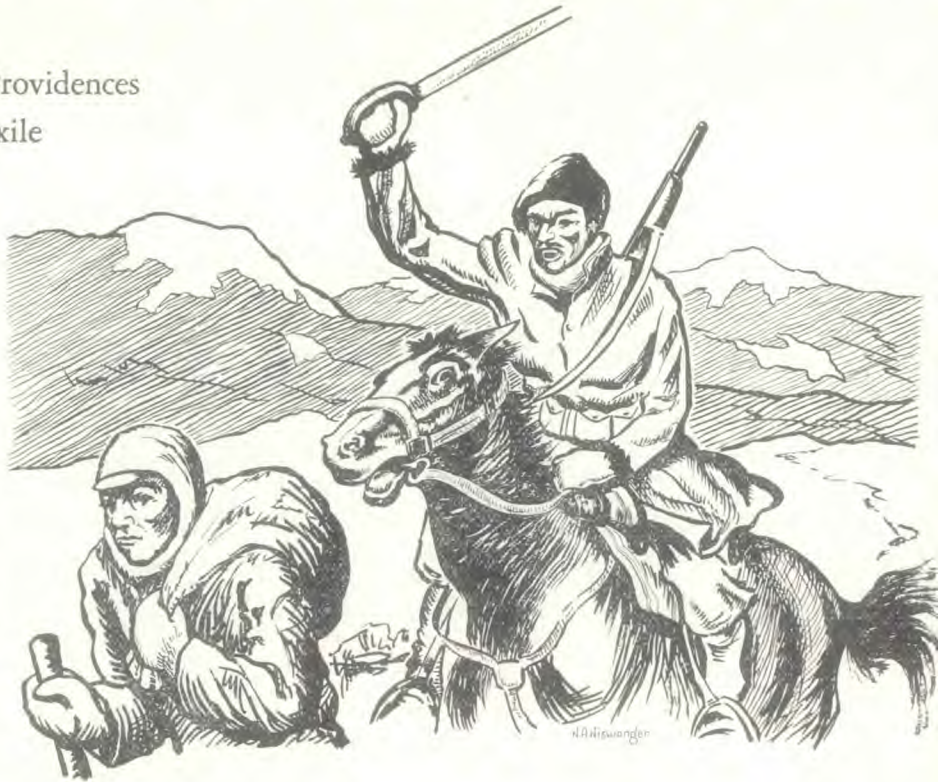


# Escape From Siberia

A Thrilling Story of God's Providences  
in the Escape of an Exile

THE STORY of John Godfrey Jacques' escape from Siberian exile reads like a chapter from a modern book of Acts. It bears eloquent testimony to the fact that God is not dead, and that the days of miracles are not past. Banished to bleak and ice-bound Siberia for preaching the gospel of the Son of God; incarcerated in unspeakably filthy, cold, and vermin-infested prisons on the way; exposed while in jail to thieves, fleas, and lice; compelled to run the gantlet of the dread typhus, which produced a raging fever and made him too ill to raise his head; forced at sword point to tramp afoot over the snow and ice with insufficient food, clothing, and sleep; herded like an ox with scores of other prisoners—Protestant ministers, thieves, and whatnot—into an unsanitary, unheated boxcar in the bitter cold of wintertime; traveling for miles and days on end on small, narrow sleds over the trackless snow, with its high drifts and deep valleys; and at last upon the frozen river Ob, the only highway, where the venomous winds of February bit to the bone; and finally to be landed at the Siberian log-built city of Alatyev, twenty miles from Tymsk—this was but the beginning of an epic journey which led this faithful Protestant preacher on a trek of fifteen thousand miles from Armenia to Shanghai, and thence to Honolulu and San Francisco.

It was during the reign of Nicholas, II, the last of the Czars, that young Jacques was preaching in the Black Sea city of Odessa. His parents had been charter members of the Seventh-day Adventist church at Alexandrodar, in the Caucasus, and he was reared in that faith. But the old Russian conception of religious liberty did not include liberty to express one's convictions. The Greek Catholic Church was ready to silence any voice which taught doctrines other than her own. To administer baptism it was necessary to go at night—a dark and stormy night was best—to some lonely riverside. To bury their dead,



By Frank A. Coffin

"heretics" often had to appeal to the civil authorities, for the priests refused them permission to bury in the public cemetery, and it was common for bigots of the state church to disinter the dead.

Protestant missionary operations in Russia in those days led zealots to organize "the Black Society" for the so-called defense of the faith. These "zealous brethren" were especially active in Odessa. They attended the Protestant meetings and did everything possible to break them up. Baptists and others were often plagued by them. Sometimes the police were attracted to the scene, and the "sectarians" were punished.

Before going to Odessa, Elder Jacques was arrested time after time for preaching "heresy." Finally, through the police department, he was ordered to meet in public debate in a city one hundred miles away a prominent opponent of the sects. He was allowed no time for preparation, and did not even know what was demanded of him until he had interviewed a priest of the state church. He discovered that the debate

was to last for three hours each afternoon for three days, and that he and his opponent were to speak alternately for twenty minutes each.

Arriving at the Court House, which contained the largest auditorium in the city, he discovered that he was to be the first speaker. It was supposed that the "boy's" defense would be weak, but his opponent became greatly confused, and implored the people to pray for him to the icons.

One December evening in 1914 Elder Jacques preached in the Seventh-day Adventist chapel in Odessa on the grace of Christ. At 1:30 o'clock that night the police called upon him with clanking swords, ordered him to arise and dress, suggested that he leave his money but take a blanket with him, and escorted him to the police station, where he was immediately placed in a dark, damp, filthy, stench-laden cell with five other prisoners, four of them Baptist ministers and church officers, and the other an actor. Previous occupants of the cell had made it almost unbearable for their successors, but the six men lay down upon the ice-cold stone floor, and because they could not sleep, spent the rest of the night in conversation.



After two days of this, the religious prisoners were transferred to the city jail, on the way there being taken into the court room, and without hearing, trial, or charge, sentenced to Siberian exile.

Often, on that terrible journey from reeking jail to vile prison, and from foul prison to freezing boxcar, this faithful minister of Christ prayed most earnestly, "Lord Jesus, let this be my last day. Account me worthy to be a martyr to Thy truth."

When the dread typhus broke out in Chelabinsk prison, and the dead were being dragged out each morning, Elder Jacques finally became ill, and, as his fever rose, unconscious. But God preserved his life, and at last he reached Omsk, and finally Alatayevo on the river Ob, twenty miles from Tymsk.

While in prison at Kursk, on the way to Siberia, one of the Baptist ministers had written an appeal to the Czarina, which eventually reached the Czar, that the religious prisoners be permitted to live in Ufa. Months after their arrival in Alatayevo, they received word that their request was granted, and after waiting two months longer for their order of transfer, a telegram to Kerensky, leader of the socialist faction of the Duma, brought a deputy sheriff to inform them that they were to go to Narym, and thence to Ufa. And for the first time since the beginning of his exile, many months before, Elder Jacques was now permitted to have a Bible.

But though the Czar had ordered the religious prisoners to Ufa, the Governor refused to receive them, and commanded Elder Jacques to go at once to the little city of Birska, one hundred miles away. Ten days later, when he was getting settled in Birska, the Governor sent orders to transfer him to the Tartar steppes. With a "wolf's passport," which gives permission to travel only to the point named, and not to stop on the way, the harried exile started.

But the last steamer of the season was to go to Ufa that night, and instead of going to the Tartar steppes, as commanded by the Governor in defiance of the orders of the Czar, Elder Jacques took the steamer to Ufa. Thence he traveled by train and boat to his home at Alexandrodar, near the mountains of Ararat, worn in body and spirit.

But who can live in concealment, a fugitive from justice, under the vigilant eye of the gendarmes? And who would dare harbor the fugitive in his home? There was no course open except to flee. After earnest prayer, a wise coun-

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## Our Wonderful Saviour

*The Rose of Sharon is His name,  
The Bible tells us so;  
The Lily of the Valley, too,  
And, yes, He's called Shiloh.*

*He's also called the Vine, the Branch,  
He's the Saviour of the soul;  
The King of kings and Lord of lords,  
Chief, Shepherd of the fold.*

*He's the Wonderful Counselor,  
Everlasting Father;  
The Prince of Peace and Mighty God,  
Yet He is our brother.*

*The Chiefest among ten thousand,  
Also Light of the world;  
The One altogether lovely,  
And the priceless Pearl.*

*He calls Himself the Great I AM,  
The Everlasting King;  
He is the incarnated Word,  
To Him our souls should cling.*

*Of all these names, so beautiful,  
Our Jesus is the sum;  
He's the everflowing Fountain,  
To whom anyone may come.*

*He is the Hope of Israel,  
The bright and morning Star;  
Soon He'll be our blessed Leader  
To all the worlds afar.*

By JAMES MARCHMAN HAMMOND



# Great Empires of Prophecy

## The Four Beasts of Daniel Seven Explained

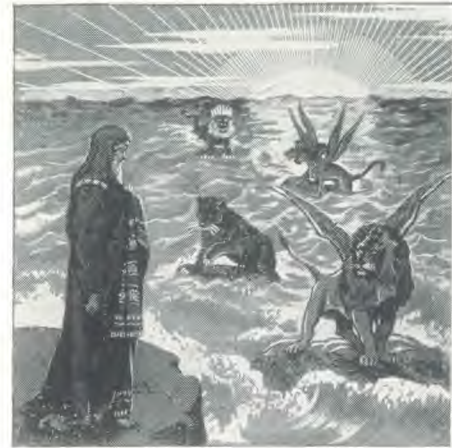
By Roy F. Cottrell

HISTORY, romance, and tradition have enshrined ancient Babylon with a picturesque and fascinating charm possessed by no other city of antiquity. Likewise the Bible story elevates Daniel to heights of spiritual greatness rarely attained by mortals. Ezekiel, a contemporary prophet, refers to Daniel as a man of outstanding piety (Ezekiel 14:14); while Josephus states that during his later years the venerable prophet was regarded with an esteem and reverence almost akin to worship.

In the latter part of the nineteenth century numerous biblical critics trained their heavy artillery upon the book of Daniel. They asserted that the greatness and glories of Babylon had been grossly exaggerated; that such names as Belshazzar and Darius the Mede were doubtless fictitious; that Daniel, if he

ever existed, was not the author of the book that bears his name; and that this asserted prophetic volume must have been written at a later date, after the events predicted had taken place.

But during this age of scholarly skepticism, how remarkable and providential that archeology, "the handmaiden of history," should arise to vindicate and authenticate the Bible story! We now know that Babylon was indeed a mighty city, even when judged by modern standards; that the hanging gardens existed in all the unmatched grandeur with which legend has invested them; that its palaces were magnificent; that Belshazzar was an altogether real and living monarch; and that amid the ruins there has been unearthed a royal hall or auditorium capable of entertaining at least a thou-



*The four great beasts that were seen by Daniel in vision represent the great empires of the world.*

sand guests at the imperial banquet.

In numerous ways the remarkable book of Daniel carries its own credentials of authenticity. Of its contents about one half is historical, the other half prophetic. It presents four great outlines of world history in advance, which extend from the days of Babylon to the close of earthly events. Here are



PHILIP GENDREAU

*The great empire of Babylon figures very prominently in Bible prophecy. Within its ruins the archeologists have uncovered many things which substantiate the scriptural prophecies.*



symbols and figures that are a source of real perplexity to many sincere students of the Word. Yet this method of pictorial designation is neither new nor strange. Ancient peoples and races delighted in their national emblems, their tribal hieroglyphics, and their family monograms. Likewise the God of heaven employed symbols and cartoons. He caricatured the nations, and in a unique, interesting panorama presented to the ancient prophet a marvelous moving picture of world history in advance.

We are not confused or perplexed because of the figures and representations used in the daily press. In the modern magazine and newspaper world, cartoons play an important part. "Uncle Sam," "John Bull," the swastika, the yellow dragon, the rising sun, and countless other national insignia have been employed in symbolic art. Similarly, let us observe the pictures and illustrations employed on the prophetic scroll, remembering that the Bible is its own best commentator. While one text may appear dark and puzzling, another passage is found to contain a key to the enigma.

One of these prophetic sketches given through Daniel, the prophet-statesman of Babylon, opens with these words: "I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Daniel 7:2, 3.

In the figurative language of Bible prophecy, "winds" are frequently used to denote "war," "strife," "destruction," and "bloodshed," as indicated in the following text: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jeremiah 25:32, 33.

The "sea," or "waters," represent "nations" and "peoples." We sometimes look out over a vast crowd or congregation, and remark, "What a great sea of humanity!" Employing a like figure of speech, the angel interpreter explained to the prophet John: "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Revelation 17:15.

The "four great beasts" which arose from the sea are declared in Daniel's prophecy to symbolize four kings, or kingdoms, "which shall arise out of the earth." (Daniel 7:17, 24.) Careful study reveals that these are the same identical nations as prefigured by the

great image of Nebuchadnezzar's dream. (Daniel 2.) To the mind of an emperor or dictator, towering kingdoms may appear as dazzling objects of worship, while to the God of heaven, warring nations are as ravenous, blood-thirsty beasts of prey.

#### *The Lion, an Emblem of Babylon* (625-538 B.C.)

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Daniel 7:4.

The lion, known as the "king of beasts," was a fitting symbol of "Babylon, the glory of kingdoms." Isaiah 13:19. Modern excavations amid the ruins of that ancient metropolis reveal that the lion was a popular figure in decorative art. While at the time of Nebuchadnezzar's campaign for the conquest of Jerusalem, the prophet's warning voice declared: "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." Jeremiah 4:7.

The "eagle's wings" suggest rapidity of movement; and in sounding an alarm against "that bitter and hasty nation," the Chaldeans, or Babylonians, another Bible prophet employs the following picturesque language: "Their horses also are swifter than the leopards: . . . their horsemen shall come from far; they shall fly as the eagle that hasteth to eat." Habakkuk 1:6-8. How altogether true of Babylon under the victorious Nebuchadnezzar!

"This Babylonian king," wrote Berossus, the ancient Chaldean historian, "conquered Egypt, and Syria, and Phoenicia, and Arabia; and exceeded in his exploits all that had reigned before him in Babylon."

As indicated in the prophecy, the time came when the lion was no longer the master of the nations. The wings were plucked; the lion was lifted up from the earth to stand on its feet as a man; and its sturdy prowess was displaced by weakness and timidity. Such was Babylon when the profligate, faint-hearted Belshazzar ascended the throne of the tottering empire; while some three years later, his kingdom and its metropolis, the "wonder city of the ancient world," were overthrown.

#### *The Bear, a Symbol of Medo-Persia* (538-331 B.C.)

"And behold another beast, a second, like to a bear, and it raised up itself on  
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## TERSE TOPICS

HEAVEN ON EARTH?—The following item appeared recently in *The Christian Crusader* [a temperance magazine]: "A man reportedly committed a felony in the little town of Keene, near Cleburne [Texas]. Ordinarily that would not be news, except for the fact that Keene is the only community in America in which there has never been a felony."

"Maybe a little knowledge of Keene will give a crime-worried society some idea of how to combat vice. Keene is a Seventh-day Adventist community. It is religious. The people do not want much, are not jealous or envious of others' fame or worldly goods. They are not covetous. They work hard, and the children of Keene learn early that useful work is beautiful."

"They do not drink or smoke. They tithe. The Golden Rule is not a nebulous theory but a practical mode of living strictly followed. No one ever went on relief in Keene, because the unfortunate are cared for and private initiative encouraged."

"They are very happy because they live within their means. They are too busy tending to their own business and worshiping their God to get into trouble."

"If you are rearing children and pray they will never run afoul of the law, think these things over."

CURE FOR COLDS—"Inhalation of penicillin dust is good for the common cold, chronic sinusitis, bronchitis, bronchial asthma with acute or chronic bronchitis and pneumonia, report Drs. Louis Krasno, Paul S. Rhoads and Mary Karp in the *Journal of the American Medical Association*. Penicillin dust often relieves the stuffiness and congestion of a cold immediately, the physicians say. It also reduces the pain of an acutely sore throat within thirty to sixty minutes in some cases."—*The New York Times*, October 3, 1948.



THE ESTABLISHMENT of a world government upon this earth among divergent nationalities, races, and religions is a precarious business. The experiment has been attempted repeatedly. The Assyrian Empire ruled the world for many centuries. So did the Babylonian, the Medo-Persian, the Grecian, and the Roman Empires, and all passed into oblivion or fell apart into divergent nationalities.

The ostensible purpose of uniting all these divergent nations, races, and religions into one world government was to bring about unity, harmony, and a permanent reign of peace on earth among the warring nations. Each attempt in the creation of a new world government was for the purpose of inaugurating a new age and a new order of things that were to insure universal freedom and peace for all the people. The motives were most laudable and praiseworthy, causing great rejoicing, and raising high hopes among the people that as a result of these unified efforts our world statesmen would be able to frustrate future wars and establish a permanent reign of peace among men on this sin-cursed earth.

Our present world statesmen are holding out the same hopes in the creation of a new world government under the regime of the United Nations, and the inhabitants of this earth are assured that this new creation will succeed in granting the people of all nationalities a heritage of peace and of civil and religious liberty such as has never been enjoyed before in the history of this world. They tell us that the creation of this new world government is the only remedy to cure the ills which are afflicting the world and is the only solution for the danger of wars in the future.

All these fair promises and assurances of a better hope for peace and freedom in the future may calm the fears of the casual student of current events who closes his eyes to the lessons and the mistakes of the past. But these assurances only increase the fears of the student of history who knows that this same experiment has been tried more than once in the past and has miserably failed each time, and instead of being an effective instrument to prevent wars and ensure greater freedom to the people as a whole, has constituted the greatest menace to peace and freedom. Instead of producing universal freedom such plans and schemes have always created universal fear, suspicion, irritation, and difference of opinion, resulting in hostilities among disgruntled nations, and the inevitable consequences led to the estab-

lishment of powerful tyrannies which crushed every semblance of liberty out of the lives of the individuals in the endeavor to put down all opposition to world supremacy over the people. The world governments of the past, instead of banishing wars, promoted wars and political strife that was a constant threat of war.

These world powers of the past, in order to forcibly put down and subdue all opposing elements, were compelled to create a vast military force. They had to adopt means and measures which deprived the people of their inherent rights and essential liberties in order to nip every uprising in the bud. A state of emergency always existed, requiring military measures which paved (as they always have paved and will pave) the way to military tyranny and the universal control of all the activities of the individual and the smaller nations and minority groups so that they could do nothing to nullify the plans and powers of the world governments. The individual had no rights which were his own. He was a mere cog in the wheel of a vast military machine of the state that deified and could do no wrong. The state was everything, and the individual nothing. He merely existed for the benefit of the state, to be used as cannon fodder. The universal state ruled all men in all things, both temporal and spiritual. No man could call his soul his own.

Those who favor the creation of a new world government today are compelled to admit that all world governments of the past have failed and come to naught. They claim that the reason these world governments in the past failed was because they were not composed of the right kind of personnel who exercised absolute power and authority over all nations and all divergent races and religions. They say that all that is needed is the right kind of personnel and right ideals and the scheme can be made a success.

But a mere change of per-

sonnel in world governments does not solve the problem unless there is a radical change in the character and motives of the personnel who are to be entrusted with the exercise of supreme authority over all men and nations. Unless these men have been born again and have been changed and transformed by the grace of God, the mere change of personnel, no matter how well qualified they are otherwise to run a world government, will not insure a permanent peace nor a greater measure of liberty to the people.

# WORLD GOVERNMENT

*What Are the Difficulties?*

By C.



*Many have hoped that the United Nations Organization has*



Human nature left to itself, though refined and educated, is the same in all ages.

History testifies to the solemn fact that selfish men, controlled by carnal natures and lustful desires and with warm blood flowing through their veins, will fight under provocation, and will abuse power when entrusted with the exercise of absolute authority over all men and all nations. It is just as impossible for selfish, covetous, aggressive human nature to keep from becoming

intoxicated with supreme power when entrusted with its exercise as it is for human beings to keep from becoming intoxicated with strong drink when indulging too freely.

If there is one lesson which history teaches with unerring accuracy, it is that "free nations cannot govern subject provinces" for long without stirring up resentment when denied equal privileges and natural rights. As an eminent historian aptly said: "The early Romans possessed the faculty of self-govern-

ment beyond any people of whom we have historical knowledge, with the one exception of ourselves. In virtue of their temporal freedom, they became the most powerful nation in the known world; and their liberties perished only when Rome became the mistress of conquered races, to

whom she was unable or unwilling to extend her privileges."—J. A. Froude, *Cæsar*, p. 1.

The same historian continues: "There are courses of action which have uniformly produced the same results; and the wise politicians are those who have learnt from experience the real tendencies of things, unmisled by superficial differences, who can shun the rocks where others have been wrecked, or from foresight of what is coming can be cool when peril is upon them.

"For these reasons the fall of the Roman Republic is exceptionally instructive to us. A constitutional government, the most enduring and the most powerful that ever existed, was put on its trial and found wanting. We see it in its growth; we see the causes which undermined its strength, we see attempts to check the growing mischief fail, and we see why they failed."—*Id.*, p. 3.

The reason the Roman Republic failed is that when it conquered other nations, it was unwilling to extend the same constitutional privileges and fundamental liberties to subjugated nations as it granted its own national citizens. When the Roman Republic embarked on the plan to govern all

nations, it created many perplexing problems and emergencies that required the Republic to deny its own national citizens many rights and privileges they enjoyed before, and the liberties they surrendered as Roman citizens were never given back to them. The Republic still functioned in the name of the Republic when in reality it was an Empire. As the historian Froude says: "The highest offices of state were open in theory to the meanest citizens; they were confined, in fact, to those who had the longest purses, or the most ready use of the tongue on popular platform. . . . Patriotism survived on the lips, but patriotism meant the ascendancy of the party which would maintain the existing order of things, or would overthrow it for a more equal distribution of the good things which alone were valued."—*Id.*, p. 5.

A full breadbasket was valued by the poor in Rome above their constitutional liberties. A world empire was coveted by the rich and opulent above a Roman Republic. A dictator, clothed with supreme authority over all people and nations, was preferred above the slow processes of democracy, and the rule of the people to meet world crises. The absolute will of the dictator was enforced upon all dissidents in all things human and divine, temporal and spiritual. Totalitarianism prevailed in all the functions of government. Regimentation, administration, regulation and control dominated all the activities of life in both the political and spiritual realms. As the noted historian Gibbon says: "The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . To resist was fatal, and it was impossible to fly."—*The Decline and Fall of the Roman Empire*, Vol. 1, pp. 99, 100.

There were times when the citizens of Rome endeavored to regain the liberties they enjoyed under the Republic. They slew their tyrants, but the spirit of tyranny in the hearts of their rulers still survived, because the people had bargained away their liberties for a mess of pottage and material comforts when emergencies arose; and liberties once surrendered are exceedingly difficult to regain.

It is proposed by the advocates of the United Nations or a revised World Government that every consideration and activity of life, whether it is economic, political, military, utilitarian, medical, educational, social, financial,

(Continued on page 17)

# VERNMENT

ing Such an Organization?

gacre



OFFICIAL UNITED NATIONS PHOTO

the beginning of a world government, but this hope





### Will the U. S. Go to War With Russia?

JUST ABOUT all political commentators and writers agree that United States and Russia will fight. There is a wide diversity of opinion, however, as to when the conflict will begin. Some maintain that war will come within a year, while others insist that it will be a longer time.

It seems that nothing short of a miracle can solve the difficulties that exist between this country and the Soviet Union. The situation becomes more complex with each passing day. The countries of Western Europe are pessimistic regarding the future. They anticipate an atomic war that will leave the continent in a shambles. They are entering into the present recovery program only halfheartedly. They have a "what's the use" attitude. Many are making no attempt to rebuild the places that were destroyed in the last conflict, believing that they will again be leveled.

In reporting on the attitude of the people of England regarding the present situation, the *London Daily Mirror* stated that the British people are "calmly bewildered and apprehensively steady." This is a typical conservative British statement. In France, as one European traveler recently said, the people everywhere are fearful. When they are



The new 57 and 75mm recoilless rifles now being produced at Firestone Rubber Co. will give every infantry soldier an artillery weapon potent enough to destroy sizeable buildings.

questioned about the crisis, it is characteristic of them to lift their hands and heave a deep sigh of apparent anguish. The people of America, though far removed from the center of the smoking

volcano, are troubled. They do not want war if there is any way to avoid it, but they believe that it will come eventually. A high government official stated a few days ago that "the crisis is permanent, and the American people will just have to get used to it."

In the meeting of the United Nations in Paris General A. G. L. McNaughton of Canada revealed that "the United States has atomic bombs probably ten times as powerful as those dropped on Japan and 'for the first time . . . a method of destruction of civilization is present!'"—*The Nashville Tennessean*, October 1, 1948.

With the situation so tense, we wonder how close we are to war. It could, from all indications, break out at any time. It is generally agreed that it will come sooner or later. As one writer has put it, each side is spitting at the other, and "as soon as Russia believes she has the necessary spit to outshoot us, the war will be on."—*Christian Victory*, September, 1948.

The true Christian recognizes that things are going just as the Word of God predicted years ago. He is not nervous and fearful, for he knows that redemption draweth nigh." That is why



A gleaming new comet, described by astronomers as the brightest seen in the northern hemisphere since 1927, is shown in a photograph taken at Mt. Palomar.



he is looking up. But while watching and waiting for our Lord's return, we must work with greater zeal and energy to warn the teeming millions.



## Drinking Girls

IN A STUDY made in a coeducational institution among 336 college girls it was found that girls who drink have more dates, but fewer of them become engaged than non-drinkers.

It was also found that the girls who did not drink were more faithful in their attendance at church. The girls who smoked and drank intoxicants, it was found, were largely influenced to do so by the extensive advertising campaigns and the influence of motion picture heroes.

The results of this investigation were reported in the September *Quarterly Journal of Studies on Alcohol*, and the conclusion of the investigating group was that the traditional tea party has given way to the cocktail party. That the standards of living have changed, and that the future will likely see more drinking.

It is heartening to know that men still prefer to marry girls who do not drink. It seems indicative that they only date drinking girls just for a good time. The old adage "love them and leave them," seems to still hold in this case. When it comes to settling down for life, men still want wives who will make good mothers—girls with high ideals. This is the encouraging side of the investigation. The discouraging side is found in the fact that large numbers of young girls are becoming habitual smokers and drinkers. This bodes no good for the future of America.

We fear that many youth do not know that God is displeased by the intemperance of our day. They think that it is the popular thing to smoke and drink. God refers to our day as being the same as the day of Noah. He also clearly tells us that He will have to destroy those who defile their bodies.

## WORDS OF WISDOM

Men do not care how nobly they live, but only how long, although it is within the reach of every man to live nobly, but within no man's power to live long.—*Seneca*.

The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to enable him to put the other somewhat higher.—*Thomas Henry Huxley*.

## Rejoicing in Christ

(Continued from page 3)

and happy follower of Thine, so that I also may say with fullness of joy:

'Happy day, happy day,  
When Jesus washed my sins away!'

With what depth of joy the Saviour will answer most abundantly, for He lives to answer prayer! And in the midst of our atomic age, when saddening fear is fast becoming the prevailing feeling of mankind, when gloom is deepening throughout the world, when distress is ruining the lives of untold multitudes, our all-powerful Redeemer, standing close by the throne of God, receives of the Father's joy to bestow it abundantly upon His needy followers, thus satisfying and strengthening them to stand true to Him to the very end.

## Great Empires of Prophecy

(Continued from page 9)

one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Daniel 7:5.

What an accurate picture of the dual empire of Medo-Persia, the successor to Babylon! At first the Median power was the stronger; then the Persians gained the ascendancy, which was in full harmony with the prophetic blueprint of the bear that "raised up itself on one side." The words, "Arise, devour much flesh," describe the insatiable military ambition of the early Persian monarchs. Says George Rawlinson: "Cyrus proceeded with scarcely a pause on a long career of conquest." The three ribs in the mouth of the bear undoubtedly represent the kingdoms of Lydia, Egypt, and Babylon. They united in a triple alliance against Cyrus, and were successively conquered to become a part and parcel of the Persian Empire.

*The Leopard, a Type of Ancient Greece*  
(331-168 B.C.)

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Daniel 7:6.

In the divine panorama of great empires, Medo-Persian rule was to be followed by Greek supremacy. Since the two wings of the lion indicated celerity of movement, it follows that the four wings of the leopard would denote *exceeding* swiftness. As the leopard springs upon its prey, so the Greeks, under Alexander, swept throughout western Asia like a whirlwind. Appian wrote:

"The empire of Alexander was splendid in its magnitude, in its armies, in the success and rapidity of its conquests, and it wanted little of being boundless and unexampled."—*History of Rome*, preface, par. 10. Plutarch also narrates how this noted conqueror marched "with incredible swiftness, from the rising to the setting sun."

The four heads of the leopard were prophetic of the fourfold division of the kingdom. The untimely death of Alexander the Great was followed by war and chaos. At length four leading generals of the army—Cassander, Lysimachus, Seleucus, and Ptolemy—were victorious, and divided among themselves the vast domain of empire. Although broken into these several states, Appian asserts that "even the parts were splendid."

*The Wonder Beast, the Empire of Rome*  
(168 B.C.-A.D. 476)

Watching this moving preview of history as outlined upon the prophetic screen, the prophet continued:

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Daniel 7:7.

For centuries "the seven-hilled city" by the Tiber had been developing strength. Rome subjugated kingdom after kingdom; and when at length the Italians matched swords with the Greeks at the battle of Pydna, 168 B.C., the last formidable enemy was vanquished, leaving "grim-visaged" Rome to rule supreme throughout the civilized world. As the iron of Nebuchadnezzar's image was a fitting emblem of the "iron monarchy," so this "fourth beast, dreadful and terrible," can be none other than the sturdy, indomitable nation that followed Greece. Said Cardinal Manning: "The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth; the whole world was, as it were, held in peace and in tranquility by the universal presence of this mighty heathen empire."—*The Temporal Power of the Pope*, p. 122.

It was while Augustus Caesar reigned from the "eternal city," and Rome was at the zenith of her imperial greatness, that the angels appeared upon the plains of Bethlehem and sang to the shepherds: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.



# "In Favor With God and Man"

## *Practical Hints on Child Training*

By Helen J. Lawrence

SOMEONE has said that God could not be everywhere, so He made mothers. "Laborers together with God"—what a privilege! What a responsibility!

If you would present to the world in later years a youth equipped to meet daily problems, you must, from infancy, anticipate his emotional and spiritual needs as well as his physical ones. You owe it to society to instill characteristics which will make him socially tolerable. You owe it to him to develop his better qualities as well, thereby making him a desirable associate all through life. A good mother will think of her child's future and not be blinded by baby cuteness. Many ill-mannered children are victims of mothers who are either too lazy to give the required time to simple but continuous instruction or else they do not know when nor where to begin.

When should a mother begin training her child? She should, and does, begin (whether for better or worse) from the moment she assumes his full care after birth. If children are not allowed to start misbehaving, the chances are that they will not do so to any great extent as they grow older. Many mothers leave too much to chance. If she neglects early training he will imitate less desirable companions. Unpleasant habits are more easily acquired and usually predominate.

Do not be afraid that you will love your child too much. Some mothers call that spoiling. The more you love him, the less danger there is of spoiling him. An infant a few weeks old knows instinctively if he is loved. The soothing sound of his mother's voice brings comfort in pain and expresses understanding of his varied needs. A smile expresses happiness and soon evokes response.

One of the earliest lessons is indicated the first time he reaches for your hair or glasses as you bend over him. Gently loosen his grasp, shake your head and say, "No, No," *without smiling*. Repeat this consistently, and an unpleasant habit is broken before it gets a start. A little warning sound of "Ah-Ah-Ah,"

with a shake of your head and *no smile*, will remind baby before he completes his motion that he is displeasing you. If the mother laughs when her child grabs her hair, he accepts it as a game and quickly gives a repeat performance. Perhaps it is cute, but later there will be things that he must not reach for. It will not be so cute then, and he will not understand the difference.

Have you ever had a visitor with a toddler who could not keep his hands off things? Homes with no children often display colorful bric-a-brac. It is likely to be quite expensive and sometimes priceless. An untrained child can cause a hostess mental agony. When *your* child begins to notice little things at home, do not remove them entirely. Rather, replace them with pieces from the dime store. Then if an accident occurs during the training no harm is done. Recognize his curiosity by picking him up and showing him the "pretties" after he has put his hands behind him for safety. If he makes a move to reach out for anything repeat the now familiar sound, "Ah-Ah-Ah," and move back. The one word "hands" should be his cue for placing them behind him at any time you think it necessary. If he learns this lesson at home he will

probably remember it when visiting. If not, prompt him immediately, but kindly. Remember, you are his friend. Help him, do not startle or humiliate him.

There should never have been "company manners." Plain, everyday good manners are much better. If you want your guests to enjoy their visit, your child must know how to conduct himself when they are present. When you anticipate company, give definite instructions regarding his expected behavior. If you begin early he will accept it as readily as any other instruction. Explain the difference between his "company" and yours. Do not tolerate



H. M. LAMBERT

*One of the greatest privileges a mother has is that of developing a true Christian character in her child.*



"showing off" to attract their attention. Well-mannered children should have a small voice in adult conversation even if it has no bearing on general discussion, provided he does not interrupt. There is a great difference between interruption and a well-thought-out statement concerning his beloved stuffed dog. Courteous acknowledgment of his few remarks increases his feeling of security. When bored, he may leave the room quietly and play (also quietly) in another part of the house. If from necessity he must remain in the room, plan in advance for this by providing noiseless toys or boxes of cut-out pictures, to be used on such occasions only, when quietness is imperative to your hospitality. Should he require personal attention at such times, teach him to approach you from behind your guests and stand quietly at your side until you ask what he wants. Acknowledge his presence by putting your arm around him or taking his hand. Then he knows you will speak to him as soon as your guest stops talking. He must wait until you ask him what he wants and never interrupt. Please, mother, do not keep him waiting too long if you expect him to remain a little gentleman.

Being a child is not sufficient reason for bad conduct in public. Good taste demands consideration for others and the sooner he learns this the better he will be received everywhere. Who envies the mother of the "show-off" on the trolley? Compare him with the child whose mother cares enough to explain where and why they are going. Does he deserve the trip as a reward for especially good conduct? Is it because the trip is necessary and you have no alternative? In either case, demand obedience and good conduct. Talk with him as you ride, insisting on low voice. He is not to attract, much less entertain, other passengers. Point out interesting objects. Teach him to find entertainment. Sometimes it is necessary to take him shopping, but please do not become absorbed in an adult companion to the point of neglect. He must learn, however, that he can not claim every moment of your time, for there are occasions when other things are important.

A thoughtful, considerate mother will find a chair and place it where her child may watch while she examines the racks of coats or dresses. Remove his outdoor garments. His comfort is worth the time consumed. He knows from experience that you will return to him within a reasonable length of time. He must not be frightened if he

loses sight of you, nor leave his chair to hunt you. Make him sure that you will see him above the racks of dresses, even if he cannot see you. Experience will prove your attitude toward him more than words. Remember that children do not have the endurance of adults. Know your child's habits sufficiently to judge the length of time you may safely wait between trips to the rest room. Insist on co-operation at those times so that you need not be harried by demands which you suspect originate from boredom.

A child who hops and jumps about on the sidewalk is not behaving properly. The play yard is for unrestrained activity. The public street is not. Teach the difference. Compare play clothes with "up-town" clothes, for illustration.



## What Is Your HEALTH PROBLEM?

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

*What is meant by the term "intestinal auto-intoxication" and what are its symptoms?—D.G.*

This word means self-poisoning and is a fairly apt and accurate term to describe a toxic condition of the bowel in which the patient absorbs waste materials resulting from decomposition of the bowel contents. Normally millions of germs swarm in the intestinal contents, some of which are beneficial and many of which may be harmful. In general, the germs which cause decay or putrefaction of proteins produce poisonous by-products, while those causing fermentation of carbohydrates cause little or no harm. Thus fruits and vegetables and buttermilk in the diet as well as cereals favor the growth of the useful lactic acid germs, while meat, eggs, and to some extent beans, are more favorable to the putrefactive bacteria. The dangers of raw milk are such as to render it unsafe as a food. Acute poisoning often results in a diarrhea which is nature's way of getting rid of the poison quickly, and it should not be stopped by "stopping" medicines. Most often traceable to meat eaten at a previous meal, diarrhea can best be controlled by feeding the friendly germs and starving the meat-eating, or unfriendly, germs as follows: Take a large glass of water, juice of one half lemon, one heaping tablespoonful of beta-lactose sugar and two teaspoonfuls of metamucil powder. Stir and drink before it thickens. This may be followed by a glass of grapefruit juice. Use this twice a day in acute cases, and once in chronic auto-intoxication. Exclude all meat from the diet as well as eggs, ice cream, custards, and common cheese. Avoid oranges and their juice in cases of diarrhea but use tomato, grapefruit or apple juice. All acid fruits, cereals, and most vegetables, together with buttermilk and cottage cheese are good foods for bowel infec-

Sooner or later every child meets opposition. His adjustments will be difficult indeed if he has not learned the meaning of the word "no" from someone whose judgment he trusts. Certainly Mary and Joseph said "No" to the child Jesus many times for as He grew in wisdom and stature, He also advanced in favor with God and man. Think carefully before committing yourself to either yes or no. If possible, give him the benefit of the doubt. When necessary to say no, stick to it. Be consistent. He has to know what to expect from you if you are to expect intelligent co-operation from him.

A mother who turns her child over to a servant rather than assume the burden of his care is as much the loser  
(Continued on page 19)

tions. Buttermilk enemas, using half water and half buttermilk which has been warmed carefully without scalding the buttermilk, taking enough at a time to completely fill the bowel, aid greatly in overcoming the infection which is most often at its worst in the caecum. The absence of indican in the urine, which can be determined by test, helps to assure one of a cure, or improvement. Also a clear tongue, untainted breath, clear mind, and freedom from headaches all indicate relief from the condition.

*Is there any drug that can be used for pain without producing injurious effects?—A.R.G.*

No, is the right answer to this question. This, however, does not mean that pain-relieving medicine should never be used, for there are times when the relief of pain and the relaxing effect may have great value in the outcome of the disease, e.g., morphine in the case of acute heart attacks, severe angina, or even coronary thrombosis, where relief from the cardio-vascular spasm may be necessary as an emergency measure.

The general public—and that includes most of us—are apt to be more interested in the relief of pain and other symptoms than in getting at the causes of the trouble and removing these causes. The same might be said of sleeping pills and potions. While these are seldom habit forming, yet they do make one sleep. We reason this way, "Don't take them, no sleep; take them, sleep—then take them." There is a reason for any pain, just as there is a reason why we do not sleep; but it is more trouble to get at causes and remove them, for the cause is not always easily found and the remedy, then, not easily applied. Never rest satisfied with taking either pain or sleeping medicines without doing something that will be more permanent and curative.



## Brief Discussions of Sound Doctrine

By the Editor



I came away from a meeting one day in a distressed state of mind and spirit. I went to that meeting in a very comfortable state of mind, longing, of course, for a blessing. God evidently understood my need, for soon my comfort was gone and I felt undone. The theme of that day was on living a new life in Christ, and it seemed very applicable to me individually. My situation was the same as Solomon's when he cried: "Look not upon me, because I am black, because the sun hath looked upon me." Song of Solomon 1:6.

Since this experience I have learned a blessed secret of living which I never possessed before. My life had been marred by failures and sin, but thereafter I was determined to consecrate myself completely to God, to join His family as a son, wear the clothes He provides (the righteousness of Christ), cease claiming any goodness of my own, placing all confidence in God to direct my life as He saw fit. I realized that God does not see any beauty in this world except the beauty of Christ in us. I also realized that God wants us to trust Him, who is able, and never to worry about results or failures, but to let Him accomplish what He wills in us.

It has been my conviction that consecration is not a matter of reciting in consecration meetings, or in the closet what we are going to do to be good. We have no consecration of our own. It is all in Christ. Our watchword should be, "Jesus only!" As Paul put it: "For me to live is Christ." Philippians 1:21. "We must seek for the experience of an indwelling Christ. 'Christ liveth in me.' Galatians 2:20. On one occasion when a definition of consecration was requested, the answer was given: "Sign your name to the bottom of a blank sheet of paper and let Christ fill it in."

I have seen lives lived out wholly for Christ, and in the midst of most untoward circumstances, so that I am persuaded that such consecration as has

been spoken of is quite possible for any saint of these present days, even amid the undoubtedly difficult conditions which the present times have produced.

One outstanding character who has been prominent in religious affairs as a man of consecration is Hudson Taylor. Once while traveling in China he came to a river and hired a boatman to ferry him across. Immediately after he had done this, a Chinese gentleman, in silks and satins, reached the river. Not observing Mr. Taylor, he asked the boatman to rent the boat to him. The boatman refused, saying that he had just engaged the boat to the foreigner. At this the Chinese gentleman looked at Mr. Taylor, and, without a word, dealt him a heavy blow between the eyes with his fist. Mr. Taylor was stunned, and staggered back. But presently he recovered himself, and, looking up, saw his assailant standing between him and the river's brink. In an instant Mr. Taylor raised his hands to give the man a push into the stream. But in an instant more, he dropped his arms to his sides. Mr. Taylor then said to the gentleman: "You see I could have pushed you into the stream. But the Jesus whom I serve would not let me do this. You were wrong in striking me, for the boat was mine. And since it is mine, I invite you to share it with me and to go with me across the river." The Chinese gentleman dropped his head in shame, and without a word, he stepped into the boat to accept the hospitality thus graciously offered. Mr.

Taylor was a man of naturally quick temper, but evidently for him to live was Christ.

Because of the life that Hudson Taylor lived, others were influenced to live a life of consecration to the Lord. The story is told of a well-to-do man in whose home Mr. Taylor stayed for a week. This man was so impressed by his consecration that he prayed: "Lord, if Thou wilt make me something like that little man, I will give Thee everything I've got." And the Lord took him at his word. From that time onward his consecration deepened.

One day he said to his wife, "My dear, don't you think we can do with a less-expensive house than this so that we may reduce our living expenses and give more money to the Lord?" He then proposed that they should sell the property, build a cheaper house, and give what might thus be gained to foreign missions. Happily, he had a wife who was a true helpmeet to him, and she heartily agreed to the proposal. The old property was sold, the new house was built, and the sum gained was given to God for His cause abroad.

About two years later my friend spoke again to his wife on this wise: "Dear, I feel bad about this house. The architect got me in for more money than I intended to spend on it. What do you say to selling it? I have a lot on an adjacent street, and we can build there a cheaper house than this, and then we can give the difference to foreign missions." This man's wife was not a woman who liked changes. She loved the Lord, however, and again she gave a ready assent to the proposal. The first transaction was repeated. A plainer, cheaper house was built, and all that was made by the change was given to missions.

Meanwhile, this man's business continued to prosper. In fact, everything he touched seemed to turn to gold. But his personal and family expenses, by his deliberate choice, were constantly being reduced. He lived more and more simply. He gave and gave, more and more, to God's cause at home and abroad. This continued until his death. This man was, by nature, one who loved money. It had a fascination for him, both in making it and in spending it. But greediness was taken out of his life. His heart was where his treasure was, and his treasure was in heaven. In other words, he was able to say, "For me to live is Christ."

The joy, the true satisfaction of living the consecrated life is possible for each one of us. When we enter into this



experience, we soon know the peace of living a life fully surrendered to God. There are no fears for the present or the future. God supplies our every need. He can give us a more abundant experience than ever before when we let Him have His way with us. Try it and see.

## World Government

(Continued from page 11)

civil, or religious, be placed under the rule and management of this new World Government, and subordinated to the decisions of a few men whose decrees are to be sustained by a world military force which is not only to police the atomic bomb and its uses, and similar dangerous weapons, but incidentally and in particular is to police everybody and everything else. It is to be a truly totalitarian form of government. That is the price that is to be paid for our security, namely, regimentation of all our wants and control of all our activities.

Imperialism and world domination in Rome led to the destruction of the Roman Republic and constitutional popular government, and with its demise went not only democracy but civil and religious liberty. As always, popular government and civil and religious liberty stand or fall together.

The present movement to bring about unity and harmony both in the political and spiritual realms is undoubtedly motivated with good intentions and high ideals. But leaders and governments are subject to radical changes at times, and less benevolent and charitable dictators may be at the helm to direct future affairs. There have been times when uniformity with and conformity to the plans and decisions of the world governments in the past were the only alternative choice between life and death for the dissidents. This was the case with the last world government when life and liberty were maintained only for all conformists and the individual and minority groups possessed no prerogatives, only submission in all things.

If there ever was a time when our fundamental rights and liberties in the American Republic and the British possessions were in greater jeopardy than in the present era of flux and change, we have failed to discover it. If a new World Government is to be perfected and controlled by a few men, clothed with absolute power and fortified with military might to hold in check all opposition, our liberties will be doomed just as those were in the Roman Re-

## But I Have Prayed For Thee

It's those extra prayers that bring relief  
From unbearable pain, sickening grief.

In the still of night, or at early dawn,  
When you can't rest, or sleep, yet you can't go on.

When, in spite of faith, dark fears arise,  
And, in spite of hope, tears blind the eyes,

Then, we feel the touch of a nail-pierced hand,  
While a low voice whispers, "Child, I understand.

There's nothing that I haven't suffered for you;  
Gethsemane's anguish, Calvary's, too.

Yet I rose from the dead that you might live.  
Come, be of good cheer. Take love's peace I give."

Strange. Now a once-broken heart is whole.  
It is Christ's extra prayers that save the soul.

—Jessie Estle Gilkeson



public after it was transformed into a world empire. A totalitarian government is destined to nullify fundamental rights for all dissenting minorities. All our liberties will be remolded in the crucible of conformity.

Since the last world government passed into oblivion numerous attempts have been made to re-establish world empires, but all failed in their endeavor. Charlemagne, Charles V, Louis XIV, Napoleon, and Hitler tried it, but all failed when seemingly on the brink of victory. In their attempts they all destroyed every vestige and semblance of individual freedom, not only in civil matters but in the domain of religion. Why did they fail? The Lord of heaven and earth gives us the answer. He said: "The Scriptures cannot be broken." There is a divine prediction in the Bible that after the Babylonian, Medo-Persian, Grecian, and Roman empires had borne "rule over all the earth," the

nations were to remain "divided," and "they shall not cleave one to another" until "the God of heaven [shall] set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these [earthly] kingdoms, and it shall stand forever." Daniel 2:39, 43, 44.

That prophecy has stood in the path of Charlemagne and all other pretenders to world dominion, and it will continue to stand in the way of all future aspirants to world domination, "until He come whose right it is, and" God "will give it Him"—"the Prince of Peace"—the rightful Sovereign of the world that is to come.

Then all the universe of God will say: "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." Revelation 11:17.



## "Smooth Things"

(Continued from page 2)

them; for with their mouths they make a show of love, but their minds are set upon their own selfish gain."

"There are no two ways about it, Sylvia. Elder Blank and the prophets of the Bible times have a great deal in common."

She closed the Bibles, and picked up another book, *The Great Controversy*, by E. G. White. She opened it and began to read:

"Those who are unwilling to accept the plain, cutting truths of the Bible, are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. . . . All who neglect the word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth. Every conceivable form of error will be accepted by those who wilfully reject the truth. . . . The apostle Paul, speaking of a class who 'received not the love of the truth, that they might be saved,' declares, 'For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness—[2 Thessalonians 2:10-12].'" —Pp. 523, 524.

## The Funeral Sermon Jesus Preached

(Continued from page 4)

God provisionally intervened on the condition that the great Deliverer would ultimately authenticate and vindicate the act. Now the Light of Life, apparently extinguished forever, was to blaze up in the prison house of death, and it would never be the same dark place again.

The keys would be taken, and the doors thrown open whenever the Conqueror wished. Custody of all inmates would pass from Satan, the grim and vengeful jailer, to a merciful Keeper whose solicitous ward and watch would be over every sleeper, with none molested and none forgotten, until their time of waking. And wake they would. For the day would come when "all that are in the graves, shall hear His voice, and shall come forth." John 5:28, 29. It should be even as Job sang when near death. "Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands." Job 14:15.

Further, the disciples need not be troubled, for Jesus' going would mean that a place would be prepared for them, a suitable place, expressive of His own full delight in the ransomed fruitage of His travail. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

And this preparation would not be in vain. The Father's house would not be left empty of men. Jesus Himself would come again and would personally convey His people into their everlasting habitations. This He would not entrust to another. In loving eagerness to have them with Him, He Himself would come. In tender solicitude He would gather His own, as if they were too precious to entrust for as much as a moment to another's possession.

He would come "with a shout," with the voice of the mightiest, and with the trumpet of God. (1 Thessalonians 4:16.) Yes, He would "shout," the shout of authority that all things obey, calling His loved ones in all the places of their slumber to come forth. A shout of triumph it would be that every exile would hear, no matter where the soil had taken in his blood, where water and wind had scattered his ashes, or where heedless feet had trampled and confused his dust. It would mean that the pain of this evil night was banished, to be suffered nevermore, that all the faithful and good were going home together, never to part again. All would be "caught" up "together" (1 Thessalonians 4:17)—"together," note. It would not be a straggled homecoming, spread over the ages, but a vast, united upsurge from dust to glory, a new heart beat in God's house that all the universe would throb with in inexpressible delight.

At death, even His own death, Jesus said His disciples should not be troubled. In God's reckoning death is only a sleep. Jesus Himself had declared that His friend Lazarus was sleeping when Lazarus was dead. (John 11:11, 14.) Christ had the power to wake him out of death even as parents call their children from sleep of a morning. In this sleep, deep and undisturbed by the consciousness of evil events or of wearily moving time, man rests until he is summoned forth.

The falling asleep and the waking will be as if they took place in the same moment. Life will seem continuous, without knowledge of the dim interval called death. To the good it will be as if evening broke into happy day immediately, without the night. As if

suffering were metamorphosed suddenly into happiness and measureless satisfaction. As if the cross which bent the shoulders earthward suddenly was lifted, and on the forehead rested the crown of righteousness which shall be given by the "righteous Judge . . . at that day." (2 Timothy 4:8.)

To the Christian, to die is only to close the eyes on earth, and to open them on heaven. To lie down in weariness, and to rise in tireless energy. To be old and withered in one tottering step, and in the next to be radiant with never-ending youth. It is to have everything we cherish slip from our stiffened fingers, and suddenly to find our hands full of infinite possessions. To yield all good desire and aspiration, and in a moment to find the achievement of them sprung instantly and endlessly within our reach. It is for the toiling heart to falter, then to throb again with the flood and fire of life everlasting. To break from our restricted capacity to love—and be loved—to enjoy and to share delight with others, and to experience instead the soul's constant unfolding in continual approach toward the illimitable capacities of the Infinite. To say good-by to all who are dear to us in life, and at once to find ourselves embraced by myriads of precious ones for whom our love is manifold increased beyond any devotion that is possible to us in this present existence. To have the harp of life rudely muted, then to have it ringing rapturously with the symphonies of celestial melody. It is to bow the head in the last gasping prayer, and then to lift it to look into the face of God.

"O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

Friend of Jesus, "Let not your heart be troubled." This is the only funeral sermon your Saviour ever preached.

## Escape From Siberia

(Continued from page 7)

selor handed young Jacques a paper on which were written the names of five cities: Irkutsk, Harbin, Mukden, Shanghai, and San Francisco.

What a journey! Fifteen thousand miles. A year's travel. A fugitive. Without friends. Without passport. Without sufficient funds. Without help, except from God.

"One day," says Elder Jacques, "I was on the train approaching Irkutsk. I knew nothing beyond that. I had only a few Russian rubles in my pocket. Everything ahead was a complete black-out. But the God who had delivered me when I walked between two lines



of twenty guards in Birsik, and they did not recognize me, assured me that whatever came, Jesus would take care of me.

"As the train was approaching Irkutsk, I prayed, 'Lord, send me some new clothing,' for I knew I could never escape from Russia in civilian clothing—not in wartime. Soon I felt a hand on my shoulder. It was an officer of the army. At first I was shocked, thinking it might be a gendarme. But the army officer said kindly, 'I know you are in trouble.'

"When the train stopped, we went quickly across the city to a home, and in a room in that home the army officer, whom I had never seen before, opened his bag, handed me a uniform, and bandaged my arm in a sling. He went back to the station with me, and said, 'Soon there will be a train. You board that train.'

"The thought came to me, 'You are deaf and dumb.' So for a whole week I traveled deaf and dumb. Some of the soldiers were good to me. My uniform gave me food, and I did not need a ticket.

"Then came the crisis. I had traveled for a week to the very borders of Russia. As we approached China, all the car doors were securely locked, and the gendarmes began to examine the passport of every passenger. I had already prayed more than once, 'Lord Jesus, as far as I know, this is the end.'

"My 'wolf's passport' was in my left pants' pocket. When the gendarme asked for my passport, I reached for it with my right hand. But it was so difficult to get it out that the gendarme said, 'Anybody who is in the shape you are in does not need to show any papers.' If he had arrested me and shot me, that would have been glorious. What I was afraid of was that I would be sent back to those dreadful dungeons.

"Leaving Harbin, I wandered afoot through Manchuria for days and days, through frost and blizzard. There were no highways. One must follow the stars.

"Every family has its own graveyard, and as I was sitting on one of those old graves during a blizzard thinking this would be the last, I was tempted to go to sleep and wake up when the trumpet of Jesus sounds. It must have been that the Lord sent His angel and guided me out of the blizzard, and for days and days I traveled until at last I reached the city of Chungchun.

"I had been wandering all day in the snow, and all night, and most of the next day. My feet were bloody, and my clothes were tattered from the attacks

of hordes of Chinese dogs. In great discouragement I walked the streets of that Chinese city, alone, helpless, unable to speak the language, and thinking I would give myself up to the Russians. It seemed to me useless to go farther. I was about to perish anyway.

"As these thoughts were passing through my mind, I saw a large gate, and over it the sign, 'Chinese Mission.' I knocked at the outer gate, then at the inner gate, and finally found myself in the yard. I learned that the men of the mission were away on an itinerary, and thought perhaps it was a bad omen. But women are tenderhearted. They found clothing for me.

"And they said, 'Tonight there is a banquet in the mission, and the guest of honor is an American citizen, inspector for the Chinese government salt administration in the provinces of Kirin and Heilung-Chiang. You must meet him.'

"When he arrived with his armed guard, he was seated at the banquet table, and I opposite him. But he hardly ate anything. He listened to my story. I had learned English rapidly.

"The man presently arose from his seat, and said, 'My dear sir, this place is not safe for you, for the Russians are only a stone's throw from here. You had better come out to my residence.'

"So, amid the protests of the women, the horses were saddled, and we galloped out of the city of Chungchun, and through the iron gate into the palace of Mr. Morgan Palmer, who said, 'This is yours to enjoy.'

"What shall one say of such an experience? He brought me to the banquetting house, and his banner over me was love? Canticles 2:4. In the evening servants came, and despite my protests took me to Mr. Palmer's own bed.

"'Anyone who has slept for months and years in prisons and sandstorms and mudbanks and on old Chinese graves deserves the best,' he said.

"Mr. Palmer, that is a mistake, I responded. I have been sleeping on the ground for months, and am accustomed to a hard bed.' But he would not listen."

The journey from Harbin to Mukden, and thence to Shanghai was safely made by train. But our hero's troubles were not over. An Australian man-of-war halted the United States steamer "China" at sea, and removed therefrom all Germans and Austrians, not omitting to take Elder Jacques also, because he had no passport. On board the warship he claimed exemption from seizure, for the reason that he was a Russian, and not at war with the Allies. After the

commander had satisfied himself that this was true, he returned Elder Jacques to the "China."

And thus, as though awakening from a terrible dream, this servant of God finally passed through the Golden Gate to freedom—to him, in a double sense, the gift of God.

## **"In Favor With God and Man"**

*(Continued from page 15)*

as the child. Children draw closer to the person who attends to the majority of their needs. If you expect their confidence later, earn it while they are small. From the time a child can understand simple statements you may teach him with actions suited to your instructions. "This is the way we do this . . . (or this, or this). . . . go v-e-r-y s-l-o-w-l-y just as mother does, . . . watch the water (in his plastic cup) so it won't spill on the pretty, clean floor." If it should spill, it is time for a "help" lesson. Show him where he may always find "his own" cloth to wipe up what he spills. Be sure that it is always in the same place. Let him feel that he is helping. He learns when he helps. If enough "this way" examples are used, then "don't's" may be eliminated almost entirely.

If you want your child to be a joy to you and a pleasure to others make up your mind to begin at the beginning and see it through. Be consistent. It does far more harm than good to issue instructions and not enforce them. Better withhold instruction if your mind is preoccupied. Threatened punishment is not good. One warning may be kind if you see him slipping, but never a second one. Do not threaten unless you can see your way clear to carry it through, for you lose the respect of your child whenever you fail to carry out your threats.

A youth who has learned obedience, self-control, consideration, and courtesy in his childhood, has won half of any battle yet to confront him. You have his confidence. He has security. He has a voice in family problems. He has learned that there are times when "No" is for his own good. He trusts your judgment if you have always played fair. The first step toward preventing juvenile delinquency can be taken when the mother begins physical care of her newborn child. The laws of nature and the schools will take care of his advancing in wisdom and stature. You alone are responsible for his growing in favor with God and man.



**I**T WAS AN everyday task—finding that flock of turkeys and bringing them home for the night. As shadows lengthened, Ruby and I must stop our play to look for those errant birds.

Sandwich in one hand, stick in the other, we scanned the hillsides for any trace of those far-wandering turkeys. In childish voices we called, "Biddy, biddy, biddy."



## *"Ye Have Need of Patience"*

*Learning an Important Lesson From an Experience with Turkeys*

The pasture paths were rough. The hill was hard to climb, even with our sticks to help us. The evening was hot as only an August sun can make it. "Why couldn't those birds stay home just once?" we protested.

Calling, straining our eyes to catch a glimpse of them, we followed a meandering cowpath up the hillside. Darkening shadows in the woods made it increasingly difficult to distinguish stumps from Narraganset turkeys.

Like the voice of a familiar friend came at last the gobble-gobble of the old turkeys and the drowsy peep-peep of the tiny ones.

Slowly circling the flock, we herded the birds closer together and persuaded them gently in the direction of home.

One evening black thunderclouds were threatening just at turkey-hunting time. Ruby and I felt the urge to escape the rain that soon would fall. Lightning flashed in frightening zigzags across the sky while thunder rumbled. We were afraid. The turkeys, too,

were flighty. Frightened, and anxious to avoid the pelt-ing rain, we pressed them forward somewhat faster than they were accustomed to being driven. Their heads kept bobbing up in quick, frightened jerks until suddenly they flew away in every direction. Tears, mixed with raindrops, rolled down our cheeks as the rounding-up process began all over again.

It was easier if we remembered to urge the turkeys onward quietly, if we spoke to them in low, soothing tones, or perhaps picked up the tiny laggards and carried them in our arms.

When I was a child, that task of bringing home the turkeys was nothing more than a nuisance. It was not much fun to search and search, sometimes for miles over rough pasture land. Muscles ached. Bare toes were bruised on stones. Often we missed supper with the family. No, it was not worth the bother—then.

Today, the memory of lagging turkeys being driven home comes back to me as I stand in the classroom teaching children the processess of long division. Again the words, "Ye have need of patience" (Hebrews 10:36), come to mind, and slowly, carefully, quietly I explain again the steps in solving these difficult problems.

Driving those turkeys home has taught me that everyone who wants to succeed in life must learn—"In your patience possess ye your souls." Luke 21:1.

Not so much at the feet of professors who teach school management as in the task of driving the turkeys home every night have I learned patience.



WRITTEN BY HELEN RIEN