

JUNE FIFTEEN CENTS

Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



COUNTERFEIT CHRISTIANITY

Hard to Tell from the Genuine



SOME TIME ago it was my privilege to visit the large Federal Reserve Bank of New York where much of the world's bullion is stored far removed from danger.

One of the most interesting places in this huge edifice is a room, many feet below sea level, where counterfeit currency is kept. Visitors are rarely admitted to this room except on introduction by one of the bank officials, and I was glad for the privilege of inspecting their samples. I was handed a counterfeit dollar bill, practically a perfect reproduction of the original in every respect. On comparing it with a genuine bill, I was quite unable to detect the slightest difference. The bank attendant warned me not to confuse the original with the counterfeit, as there was a possibility of the genuine's not being retrieved from the false—in which case I would lose possession of my dollar.

I was so impressed with the similarity between the counterfeit and the genuine that I resolved to try to obtain a counterfeit bill. I was informed, after visiting several governmental officials, that under no condition could one be given to me, although I was willing to trade my bill for a false one.

Mr. James M. Weitsman, who formerly was employed by the United States Secret Service, said, "The average person does not know genuine money. Only one person in a thousand is able

to identify at a glance one genuine note from another, despite its characteristic identification marks. It is this lack of knowledge of genuine currency on the part of the public that enables the counterfeiter to ply his trade with ease throughout the country, taking a toll of over a million dollars a year."

About two hundred experienced money handlers, I was told, were picked at random in various parts of the New York metropolitan district, and a tabulation of their experiences with money was compiled. This disclosed that in the course of the year \$25,000 in counterfeits were tendered to them, of which amount \$19,250 were detected and \$7,750 were undetected, the money handlers suffering the loss.

As these facts were presented to me, I could not help thinking how Satan, likewise, has many counterfeits so near the original that prayerful and careful study of the Scriptures is necessary as a safeguard against his deceptions.

We know that there will be counterfeits of Christ's return, and they may

By Donald W. McKay

be impressive. A counterfeit to be good must almost duplicate the original. Only by studying God's supreme textbook, the Bible, shall we be able to discern the false from the true.

Even a church that has all the outward appurtenances of godliness, with all the Christian forms and ceremonies, may be counterfeit, doing the work of Satan while professing to do the work of Christ; destroying souls while affecting to save them; casting down truth while claiming to defend and teach it.

We must always be on guard, bringing everything for judgment "to the law and to the testimony" (Isaiah 8:20), comparing prayerfully with the Bible that which we are taught, rejecting all that is counterfeit, and giving our undivided loyalty to the truth "as it is in Jesus."

"Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth."—*The Great Controversy*, p. 528.

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FRONT COVER—H. M. LAMBERT

THE MOST important historical document ever written was written by a physician. It is not very long. You can read it in less than two hours. And I suggest you do so some evening. Although it was written almost 1900 years ago, you will find no difficulty in getting hold of a copy of this little document. You do not even have to go to a book store for it. You can find it in any chain store and it will not cost you much.

If you do not read English, no matter, for you can get this little history book in other languages. No book of history has ever been translated into so many tongues. The American Bible Society lists 426 languages in which the whole New Testament has been translated, including all the tongues used by most of the people of the world.

When Dr. Luke wrote his historical treatise, he dedicated it to a friend whom he addresses as Theophilus which, appropriately enough, means "Lover of God."

Luke begins by reminding Theophilus of a former letter, also, and we call this devoted doctor's first letter the Gospel of Luke.

I have found that many people do not know that Luke, who apparently was the apostle Paul's traveling companion, is also the author of the Book of Acts, which follows the four Gospels in the New Testament.

The Book of Acts is the most important historical work because it is the only record of the most important period in human history. We are just getting used to writing a new number on our date lines. It is now 1949—and why?—because the dating of most of the documents of today's world are figured from the birth of Jesus Christ. His coming proved to be the turning point in history, and the record of those first days when the world was turning its most important corner is to be found only in this second letter of Dr. Luke's to his esteemed friend Theophilus.

The story related in the Book of Acts begins with eleven men huddled in a secluded room waiting for something to happen. Then suddenly something *does* happen. These simple men who six weeks before had been ready to look upon their months of companionship with Jesus as a closed chapter in their lives, suddenly experienced a new visitation of the Spirit of God. Luke tries to describe what happened—but who can describe acts of God? From the standpoint of history, what interests us is that on that day (it was the day of the Feast of Pentecost in the Jewish calen-

AN INTERESTING Letter from Dr. Luke

A Valuable Document Well Worth Reading

By Francis C. Stifler, D.D.

Secretary Public Relations, American Bible Society

dar) the Christian movement was born—the movement which has been and is today the most vital social and spiritual force in the world.

Peter, the natural leader of the little band of disciples, stood up that day and preached his first Christian sermon. He minced no words. He accused his audience of rejecting their Saviour; and when they asked what they should do to make amends, Peter gave the formula in about ten seconds' time, which, to the exact degree to which it has been

followed by men ever since, has measured the progress of the Christian movement in the world.

This is what Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2:38. Luke says that three thousand accepted the offer, and a little later he says the company of believers had become five thousand.

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O. STEMLER, ARTIST

What could be more thrilling than the story of the events on the day of Pentecost? Dr. Luke's eyewitness account is of outstanding interest.

CIVIL AUTHORITY VS. DIVINE AUTHORITY

Civil Government Has No Right to Invade the Domain of God

By C. S. Longacre

THE FOUNDING fathers of the American Republic, when they finished the constitutional structure upon which our Government was built, laid as the cornerstone of our Republic the Bill of Rights comprehended in the First Ten Amendments. The inalienable rights of the individual were declared to be paramount to the exercise of governmental authority and were not to be swept aside by popular opinion,

collective consensus of sentiment, arbitrary exercise of governmental authority, or by a majority vote of the people or the legislature. The Bill of Rights embodied the natural, inherent, and God-given rights of all men; and the majority, in justice to themselves and before God, possess no prerogative by which they

could deny themselves these paramount privileges and rights. The framers of our Constitution hoped that they might pass some resolution that would prevent any future generation from repealing or overriding these fundamental guaranties of human rights that were God-given, but they knew of no way of doing it.

It is quite evident now that their fears were not unfounded of the danger of future generations losing sight of these natural rights of all men, and that the people might barter their rights away for temporary relief and comfort in a crisis. Judging from what is happening in the United States relative to government intrusion into the realm of free enterprise and the regulation of human activities that were once considered free from governmental interference, the officials of our government do not hold the Bill of Rights in the same high esteem as it was held by our forefathers. Likewise, when we read the statements of many apparently sincere believers in American Democracy, it is very apparent that they no longer regard the rights of the individual in our Constitution as inalienable rights, but as mere privileges that can be granted or denied by a majority vote of the people, and that there is no subject under heaven upon which they cannot legislate.

That was exactly the position that was taken by kings and rulers of ancient times, and likewise in all modern governments under dictatorship or totalitarian rule. But our founding fathers held, and rightly so, that the Bill of Rights in our Constitution was not a grant of special privileges handed down to the people by any human government, but merely an affirmation and an epitome of natural, inherent, inalienable, and God-given rights which no government had a right in justice to invade or to abridge. They held that these rights existed



MARJORY COLLINS

Every American should honor and respect the Constitution and the Declaration of Independence. These great documents embody the principles that have made our nation great. May these principles stand forever.

before human governments ever came into existence, and, therefore, were not derived from human governments. No government has any right to change these God-given rights or to deny them to any person unless it is for the commission of heinous crime. The governments of earth were divinely ordained to protect the individual in the enjoyment of his natural rights and not to deprive him of any of these rights as long as he respected the rights of his fellow-men and the common morality.

Whenever civil authority contravenes divine authority and the laws of men contradict the laws of God, "We ought to obey God," said the apostles, "rather than men." Acts 5:29. No government has an absolute right to do what it pleases. Its powers are limited by essential justice and the natural rights of all men.

Our lawmakers have repeatedly enacted laws that have contravened the Bill of Rights, and the Supreme Court of the United States had to protect the Constitution by declaring these laws unconstitutional. When Congressmen are informed by the laity that the bills they introduce into Congress are in violation of the Bill of Rights, not infrequently the laity is told by the author of the bill he has introduced, "Yes, the bill may be unconstitutional, but we are going to pass the bill and leave it up to the Supreme Court to declare the law unconstitutional." Should not Congress have the same regard for the rights of the people under the Constitution as does the Supreme Court? Recently some of the Congressmen when told that the legislation they proposed was likely to be challenged as unconstitutional, replied, "Yes, we believe it is in violation of the Bill of Rights, but our constituents are in favor of it, and we have to respect the wishes of our constituents, and depend on the Supreme Court to preserve our rights under the Constitution."

When a Congressman assumes such an attitude, he is not a statesman, but a politician. A politician will favor any kind of legislation, no matter how unconstitutional it may be, if it will only get him votes; but a statesman will oppose all legislation that contravenes the Constitution, no matter if it does mean political suicide.

The Supreme Court should not be made the buffer to bear every blow that is aimed at the Constitution, in order to protect the citizen in the enjoyment of his natural and inalienable rights. Congress and the Chief Executive should have the same high regard for the Con-

stitution and for the rights and liberties of the individual under the Constitution as does the Supreme Court. Why should the individual have to go to great expense to secure his rights under the Constitution by appealing his case to the Supreme Court every time a politician sees an opportunity of enhancing his chance of being elected to public office because his constituents want certain favors and privileges to enjoy which he knows are in violation of the Constitution?

When the inalienable and God-given rights of the individual are taken from him by law, that is sufficient reason to stop all further legislation and governmental proceedings until that wrong has been rectified by the government. It is, then, high time for the statesmen to take over and set the politicians straight on the Constitution. Certainly, 999,999,999 people have no more right to abridge the inalienable rights of one individual than that individual has to

deprive the 999,999,999 of their inalienable rights.

God-given rights are inalienable because they were given by God to man as his eternal and everlasting heritage before God even ordained government in civil things. Civil governments have no right to invade the domain of God nor the citadel of the soul. Soul liberty is paramount to all other liberties and is beyond the reach of human government and authority. The religious liberty which the soul demands in the spiritual domain cannot be imprisoned nor fettered with chains. The conscience of the individual is supreme and above the exercise of governmental authority in all matters that pertain to God and religion as long as the free exercise of that conscience does not contravene the equal rights of others. Inalienable rights are of universal application at all times, in all places, and under all circumstances, and when governments and mob

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Good Counsel

By James Wallace

ONE MORNING a very-much-excited Bostonian rushed into the office of Dr. Everett. It was quite evident that he was ready for immediate action. A local newspaper had published an article about him, severely criticizing his conduct. He wanted to know if he ought to demand that an apology be printed, or if he should take legal action, asking for damages.

It was a good time for the doctor to remain calm and cool. Listening quietly while the visitor raved and fumed and sputtered, he finally had a chance to give the excited man some counsel. "My dear sir, I would do nothing. Half the people who got that paper never saw the article. Half of those who read it did not understand it. Half of those who did understand it, did not believe it. Half of those who believed it were of no importance anyway."

At one time somebody told President Lincoln that Stanton, his Secretary of War, had called him a fool. Lincoln replied that it must be true, for, said he, "Stanton is usually right."

A teacher of elocution went a long

distance one night to hear Mr. Beecher deliver an address. When the sermon was finished, he pushed up to the front, and said to the speaker, "Mr. Beecher, I am an elocution teacher from the State of New Jersey. I came over to hear the greatest American preacher, but I am terribly disappointed."

"What is the matter now?" asked Beecher.

"Well, sir I counted eighty errors in grammar in your sermon."

"Is that all?" asked Beecher. "I would have wagered my old hat that there were over eight hundred if you hadn't told me."

We so often get our blood pressure up about something someone is supposed to have said about us. Maybe he said it, and maybe he didn't. If he did say something about us, perhaps the report which has reached us is terribly exaggerated. Most rumors or stories, if ignored, will die a natural death in a short time. One thing sure, our friends will not believe them. If someone is telling the truth about us, we surely should not object to that. If it is not true, why worry about it?

THE RESURRECTION of Jesus was an incredibly wonderful thing. For that reason He was patient and tolerant with His doubting disciples whom He faced in His resurrection body. "Why are ye troubled? and why do thoughts arise in your hearts?" He asked in mild and gentle reproof, Jesus met them where they were; where a loving God always meets fearful, doubting souls. Then He proceeded in kindly condescension to give them the proof they needed of the reality of His resurrection. He invited them to feel of His flesh; He asked for physical food and ate it; and then He gave them a Bible study from the Old Testament scriptures, in which He showed the striking relation between the predictions of ancient Hebrew prophets and the happenings which had so perplexed His disciples. (Luke 24:36-47.)

The result was that they were soundly convinced of His resurrection, and, in due time, they scattered themselves abroad, and went everywhere preaching the resurrection. The effect of their message was twofold. Quite naturally, it aroused the opposition of the materialistic Sadducees, who believed that death was the end of all men. It incurred



O. STEMLER, ARTIST

The Resurrection Faith

Gaining Confidence in a Life Beyond the Grave

By H. F. De'Ath

equally the wrath of the pagans, who held to the Greek doctrine of the immortality of the soul, which implies that death was not death at all, but merely a transition to fuller and freer existence.

Recognizing the fact of death, the message of Christ's resurrection laid for all men a solid and lasting foundation of the hope of life beyond the grave, through the resurrection of the body.

What was the effect of that message upon those who received it? It changed their lives, brought courage and hope in the midst of despair and sorrow, and made them most anxious to serve God and their fellow men. They set no store by earthly possessions, except as these could be used to bless others. In short, the message of Christ's resurrection brought about in the lives of those who believed it a crucifixion of their old selves and a resurrection to a new life in Christ

which bore rich, abundant, and unmistakable spiritual fruit.

And as they allowed that message to mold and fashion them after the similitude of Christ's earthly life, they qualified, as it were, for a part in the glorious resurrection of the dead at the reappearing of Christ in glory, of which His own resurrection was at once the pledge and the pattern. Like the apostle Paul, they knew that as they appropriated to themselves the resurrection power of Christ's sinless life, they would "attain unto the resurrection of the dead." Philippians 3:11. And what would that mean for them? It would mean that after resurrection they would never die again. Jesus never died again after His resurrection. He ascended on high, where "He ever

liveth to make intercession" for those who seek Him. Hebrews 7:25. And as He said to His disciples, "Because I live, ye shall live also." John 14:19.

Just as the early disciples recognized their risen Lord by His voice and by actual physical contact, so His followers of all ages will come from the grave at His call to meet and recognize those they have "loved and lost awhile," never again to suffer in mind or body. Hard to believe? Yes, in the midst of this world of sadness, sorrow, disease and death, it is. The first disciples found it so. But they held on by faith to the sure promises of their Saviour.

Even the patriarch Job, so great was his suffering, felt inclined to curse the day that he was born. (Job 3.) But later, in spite of the most extreme suffering and sorrow, his faith rose to the

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CONTRITE CONFESSION

God's Promise to Those Who Confess

THE REMOVAL of the overwhelming burden of sin, the spotless cleansing of the sinful heart, the longed-for healing of the heart broken over sin, and the flooding of the soul with heavenly love and peace and joy, have been so freely and gladly bestowed upon all who have come before God in contrite confession of sin and have claimed the fulfillment of His divine promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

How precious is the promise of God to those who confess and forsake their sins: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy!" Proverbs 28:13. How gladly He saves those who have a broken and contrite spirit! He declares: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalm 34:18. And how He delights to dwell with those who walk contritely before Him! He has said: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15.

What forgiveness and peace followed Bible examples of contrite confession! David declared after his great sin: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Psalm 32:5.

Paul said: "Many of the saints did I shut up in prison, . . . and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceeding mad against them, I persecuted them even unto strange cities." Acts

26:10, 11. He said further: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life ever-

By John W. Halliday

lasting." 1 Timothy 1:15, 16. How wonderful that Jesus showed such long-suffering toward the one who considered himself to be the chief of sinners! How encouraging for the worst of sinners today to confess their sins and be saved!

A modern example will be helpful. An aged Christian prayed for an out-

spoken infidel. The Christian then went to this man, who was a blacksmith. Entering his shop, he took him by the hand and, with his heart very deeply moved, said to him: "I am greatly concerned for your salvation—*greatly concerned for your salvation.*" He tried to say more but could not, so he left.

The infidel was amazed, and afterward testified concerning his experience: "'Greatly concerned for my salvation,' said I, audibly, and I stood and forgot to bring my hammer down. There I stood with it upraised—'*greatly concerned for my salvation.*' Here is a new argument for the truth of religion which I have never heard before and which I know not how to answer. Had the aged man reasoned with me, I could have confounded him; but here is no threadbare argument for the truth of religion. Religion must be truth or this man would not feel as he does.

'Greatly concerned for my salvation'—it rang in my ears like a thunderclap from a clear sky. Greatly concerned I ought to be for my own salvation, said I—what shall I do?"

The blacksmith was soon on his way for help from the one who was bearing so great a burden for him. When he met the aged Christian, he said, "I am come to tell you that I am greatly concerned for my own salvation." Then as they talked and prayed together and he fully confessed and put away his sins, a great change came over him, so that in his testimony he said, "I am as a brand plucked out of the burning. The change in me is an astonishment to myself."

It was Jesus who was so greatly concerned over the salvation of Paul, when He said to him on the way to Damascus, "It is hard for thee to kick against the pricks." Even in His condemnation of Paul the loving Saviour found room
(Continued on page 15)



H. M. LAMBERT

The roughest and most unlikely persons can be won to Christ if properly approached, as was true in the case of the infidel blacksmith mentioned in this article.



A. DEVANEY

How to Make Nine Dollars Go Further Than Ten

Gaining Marvelous Blessings from God

By Robert H. Pierson

IN THE VERDANT little West Indian Isle of Jamaica, in the blue Caribbean, a faithful Christian man went out one morning to look at his promising vegetable garden. Long and faithfully had he tended the plants that had pushed their way up through the rich red earth. With justifiable pride he contemplated the fruitful harvest that would soon be his.

Then the bad news came. Like wild fire from one tongue to another the alarm was sounded. The dreaded caterpillars were coming. How the plague was dreaded, for they ate everything in their path, leaving only dead and dying plants in their wake! For many it meant days and weeks of faithful labor all in vain. For many it also meant skimpy larders with hungry days ahead.

The man of God watched the dreaded little insects with their insatiable appetites eating their way slowly but surely through his neighbors' gardens. As though with deadly planning, they were surrounding his lovely crop, bent on stripping every leaf from every stem.

As he gazed upon the scene before him, our friend was suddenly reminded of God's precious promise: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground," Malachi 3:11. The conditions? He had met them. Faithfully he had returned to the Lord His tithe—the tenth of all of his increase. The promise was his. He claimed it. Dropping to his knees, he sought the Lord earnestly to intervene on his behalf.

Rising, this Christian man wended his way homeward, confident that in some way God would answer his prayer.

The Lord did! The next morning as our earnest suppliant entered his garden he saw little heaps of dead caterpillars all over the ground. Not a leaf of his garden was touched. God had fulfilled His promise.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Malachi 3:10, 11.

Here is the challenge! God says, "If you are faithful in returning to Me the portion of your increase that I ask to use in carrying on My work, I will bless the remainder of your income and make it go further than the full amount would have gone had you selfishly chosen to retain it all."

The word "tithe" comes from a Hebrew word meaning "tenth." Over and over again in the Bible God reminds us that one tenth, or a tithe, of our increase is to be returned to Him to carry on His work in the world.

God's plan of financing His world-wide gospel work through the system of tithes and offerings is so old that we have no written history of its origin.

Like creation, the Flood, and the confusion of languages, tithing has come to us from remote antiquity. Where or how it originated, the Bible does not tell us; but this we do know, that it was in practice long before the time of Moses.

The first mention of tithe paying in



EVA LU

Many have learned by experience that God pours out rich blessings upon those who are faithful in paying an honest tithe.

the Bible is in Genesis 14:14-29 which records Abraham's victorious return from the north land after he had defeated Chedorlaomer and several other enemy kings who had kidnapped his nephew Lot. The record tells us that Abraham paid tithe to Melchizedek. Later, Jacob promised the Lord a tenth for His protection. Genesis 28:22.

Not only was the ministry of the Levitical dispensation supported by the tithe from the people, but the system endorsed by Christ and the apostles evidently is to remain in effect as long as the gospel ministry shall continue.

Over and over again in the Bible we are impressed with the fact of God's ownership of the world and all things herein, including man. The gold and the silver together with all the wealth of the world belong to God. We have been placed in possession of our heavenly Father's goods as stewards, and we all must someday give an account of our stewardship. Note some of these Bible texts:

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalm 24:1.

"The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8.

"Every beast of the forest is Mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof." Psalm 50:10, 12.

God desires that all the world shall know of His great plan of salvation to save sinners. To this end Christ commanded His followers: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10:13-15. God did not intend that His representatives should go without support, for the Bible tells us that "the laborer is worthy of his hire." Luke 10:7.

It is a matter of more than passing interest that after following other methods for years, many of the leading churches today are returning to the Bible plan, not only of freewill offerings, but of the payment of a tithe for the support of God's cause in the earth.

Man has never been able to improve upon God's plan—a payment of a tenth of the net income and freewill offerings for gospel work.

If we are faithful stewards and if we return to the Lord His tenth, He has promised the rich blessings recorded in Malachi 3:10, 11.

With this blessing of God, nine tenths of a man's income will go much further in supporting his family than will the entire ten tenths without God's blessing. The Lord invites all of us to prove Him. Thousands who have tried God's promise can testify that He is faithful. The Bible says: "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" Numbers 23:19. In no other place in the Bible does God make such an appeal, entreating men to prove His promises.

"See," He says, "If I will not open you the windows of heaven, and pour you out a blessing." Malachi 3:10. The wise man says, "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Proverbs 10:22. Yet again the promise is made to those who hearken to do all the commandments of God.

"All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. . . . The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee. . . . The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand." Deuteronomy 28:2-12.

God always fulfills His promises. But we ought not to give to God merely because of what we hope to get in return. If we love our heavenly Father with all of our hearts we will be constrained to give to His work spontaneously and abundantly just because we love Him.

True love is always expressed in giving. God *loved* and He *gave*—His only-begotten Son. (John 3:16.) Shall we not in turn show our love for Him by freely giving of our means?

TERSE TOPICS

"DON'T TELL ME"—"Don't tell me a government that can make 130 million people stop buying meat, flour, sugar, coffee, and shoes can't make them stop buying booze!"—Sam Morris, in *The National Voice*, January 22, 1948.

CATHOLIC CENSORSHIP—"The Long arm of Roman Catholic Church censorship reached out last June and succeeded in having the magazine *The Nation* banned from the public schools of New York City. The reason given by the Board of Superintendents, in which the Board of Education was forced to concur, was the publication in *The Nation* of a series of nine factual articles by Mr. Paul Blanshard about the Roman Catholic Church's teachings on vital issues of American political and social life. The Board of Education of the Newark (N.J.) public schools had already banned *The Nation* last January after the first three of Mr. Blanshard's articles had appeared. The excuse given for the ban was that Mr. Blanshard's articles were not fit reading for Roman Catholic children in the public schools."—*The Converted Catholic Magazine*, September, 1948.

RUSSIAN PEACE OFFENSIVE—"Joseph Stalin is causing U.S. policy planners a little embarrassment by his sudden shift to peace as the basic Russian line. The Russians are set to try out a peace offensive that complicates U.S. plans for war preparation at home and abroad." *United States News*, January 28, 1949.

WHAT'S THE TROUBLE?

"Shall we blow it up with an atom bomb?"

No sir, I'm agin it!
There's nothing the matter with the world,

But just the people in it."
—*Pathfinder*, December 29, 1948.

THE PROMISED LAND! What tears of hope have flowed down expectant faces as shipload after shipload of Jewish refugees from Europe's famine- and disease-ridden camps and ports have landed upon its shores! If America is a melting pot, surely Palestine has become, in a figurative sense, a smelter, wherein are combined all the divergent views and nationalities of European Jewry. United they are in one common desire—the desire for room to live. But the education and social training, or lack of them, to be found among these throngs of displaced persons who are seeking an asylum in Palestine, must be as dissimilar as light and darkness, or the equator and the poles. Little have they in common except the bitterest of memories and the hope that at last they have found a permanent resting place.

Now that Great Britain and the United States have extended *de jure* recognition to the government of Israel and Trans-Jordan, the immediate prospect seems to be for more stability in a political area which Anne McCormick describes as "so shaky that it trembles at a touch." "This new nation," she remarks, "stronger and more unified than its neighbors, is bound to change the balance in this area." Hence, stability may at any time become a forlorn hope. Israel may be recognized by great governments as a state rightfully organized and legally in power. But the Arab world is still restive and smarting under a feeling that their land has been usurped by the newcomers.

Seven hundred and fifty thousand of these Arab peoples have been displaced, and find themselves wretched and dispirited. The prospect encouraged by unrestricted immigration is for an Israeli nation of 1,500,000 by next year, yet the rivalries of outside powers and the constant "advice" which pours in upon the new political leadership from all quarters can generate frictions and, possibly, explosions, serious and perhaps terrible.

Whether the truce can mean even temporary peace in that historic land of many conflicts, time will tell. But the fact remains that Palestine is still at the crossroads of the world. The waterways of Suez and the Dardanelles are vital to the prestige and power of nations. Palestine lies between Europe and Asia to the north, and populous India and resource-filled Africa to the south. The ancient aspirations of Peter the Great for a warm-water outlet from Russia to the sea, and, in more recent times, of Kaiser Wilhelm for a Berlin-to-Bagdad railway linking Germany with

India, to say nothing of the ambitious plans and schemes for oil development, are still fresh in the minds of world leaders. The world situation, punctuated by lightning flash and thunder roll, may at any moment burst forth in violent storm, and Palestinian Jewry find itself in the vortex of the whirlwind.

Some will be ready to say, however, that the return of the Jews to their own land was foretold by the ancient Bible prophets, and that, despite the fact that the Jews, in demanding the life of Jesus Christ, invited calamity by crying out, "His blood be on us, and on our children," yet God promised to forgive their sins, receive them freely, and restore them to the land of milk and honey. All of which is true. Numerous prophe-

bereave them of men. . . . Because they say unto you, 'Thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations, any more, saith the Lord God. . . . Neither shalt thou cause thy nations to fall any more, saith the Lord God.'

Yet again, in Ezekiel 37, is a prophecy of the valley of dry bones—bones of the house of Israel. There we read: "Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into

THE PALESTINE

Have the Jews Estab-

By F.



ALICE SCHALL

cies of the Old Testament foretell the restoration of God's people to the land of Abraham. And with that restoration there is also coupled the promise of eternal life.

In Ezekiel 36:12-15 God addresses the mountains of Israel, and says to them: "Thou shalt no more henceforth

the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it." Ezekiel 37:12-14.

THE PUZZLE

n Asylum of Peace?

Coffin

To locate the time when the graves shall be opened, and the righteous dead arise to eternal life, as this event is related to other predictions of the sacred

From these texts we see that the restoration of Israel will include both the resurrection from the dead, and eternal life; and that the resurrection of the servants of God will take place at the second coming of Jesus, when He comes in great glory. In Matthew 25:31 we read: "When the Son of man shall come in His glory, and all the holy angels



INTERNATIONAL NEWS

Palestine is anything but a haven of peace and rest today. It is one of the most tense and explosive spots on the face of the earth. The animosity that has grown between the Arabs and the Jews is not very likely to be subdued overnight. It remains to be seen whether or not the Jews can bring order out of chaos.

page, is not difficult. Scripture says plainly in 1 Thessalonians 4:16: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." Christ said the same in John 5:28, 29: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice [the voice of Christ], and shall come forth; they that have done good unto the resurrection of life."

with Him, then shall He sit upon the throne of His glory." Jesus Christ will then be Israel's rightful king. And all Israel will serve Him; but not all Israel according to the flesh.

The apostle Paul makes it plain that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. (See also Romans 2:28, 29.) He shows, moreover, in Romans 11 that some of the branches of the original Israelitish olive tree were broken off, and that Gentile branches have been grafted in. "They are not all Israel, which are of Israel," the apostle declares. "That is," he adds, "they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Romans 9:6-8.

God promised the land of Canaan to

Abraham and his seed. That promise was never fulfilled to Abraham. The only property in Palestine that Abraham ever owned was a burying place for his family. But the promise will be fulfilled through Christ Jesus, the Seed of Abraham, and the rightful Ruler over Israel. God will begin the fulfillment of that promise when Christ comes the second time in the clouds of heaven and calls forth His people from their dusty beds in a glorious and happy resurrection.

Hence, we cannot look for the fulfillment of the biblical promises to Israel and Judah through political means. Jesus said to the Jews, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matthew 23:38, 39. (See also Luke 13:35.) The day is coming when "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Daniel 7:18. But they will not arrive at that happy state through war, or any sort of political maneuvering. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37:11. And they will not receive it until Jesus shall return in glory, bringing His rewards with Him.

It was long ago foretold that unto Shiloh (Christ) the gathering of the people would be. (Genesis 49:10.) Again, Christ is to receive the throne of His father David (Luke 1:32, 33), for He is the King of Israel (John 1:49). More than 2500 years ago, in the reign of the wicked king Zedekiah (who later was taken captive to Babylon, where he finally died), God foretold the overthrow of his kingdom. Of him who had led his nation to the brink of ruin, who had forsaken the counsels of God through His prophets, and who had violated his pledge of allegiance to King Nebuchadnezzar, God asked: "Shall he escape which doeth such things? Or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, . . . seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape." Ezekiel 17:15-18.

"And thou, profane wicked prince of Israel, whose day is come, when iniquity

(Continued on page 19)



Hungarian Protestants Issue Statement on Mindszenty

THE REFORMED CHURCH, largest Protestant body in Hungary, issued a statement to the effect that "Cardinal Mindszenty's arrest resulted from his political, not his religious, activities. This was signed also by leaders of the Methodist, Baptist, Adventist, and Hungarian Free churches." (See *The Christian Century*, February 2, 1949.) Three Lutheran bishops also declared that "Cardinal Mindszenty's activities would have been forbidden by any government."—*Ibid.*

A religious leader or church that tries to undermine and overthrow a government is liable to trial. If that leader or church is required to violate conscience and duty to God by government, then there is reason for accepting and acknowledging God first. I am sure that if a religious leader, either Protestant or Catholic, were to deliberately and openly endeavor to overthrow his government in the United States, he would be liable to trial. If I deliberately connived to establish a monarchy in place of the republic we now live under, I would be guilty of treason and would be brought to trial. If I refused to obey my government because, in so doing, I would be violating my conscience and duty to God, that would be different—"We

ought to obey God rather than men." Acts 5:29.

In Cardinal Mindszenty's case it was not a matter of his being forced to violate his conscience toward God, but he merely did not like his government. He wanted a monarchy. If he were in the United States and tried to establish a monarchy, he would probably get the same treatment he has received in Hungary. So why all the excitement? It is true that we do not like communism, but let's be fair. They were justified in trying him. Mindszenty was out of place. He should stay in the pulpit and out of politics.

A Bigger and More Colorful Our Times

THE JULY ISSUE of OUR TIMES will be bigger and more colorful than the present one. There will be a number of new features added such as: Up-to-date information about developments in science; nature stories for nature lovers; sermonettes, stories, and counsel for children and youth; a health and home section; a sermon-of-the-month section, containing outstanding sermons preached in different places around the world; a column devoted to letters from our readers. These and many more interesting items will appear in the new OUR TIMES.

In addition to the new features, it is planned to give more space to editorial

comment and discussion of current world news, and consider them in the light of Bible prophecy. We believe this to be of value to every home. While newspapers and secular news magazines give coverage to world developments, there is no consideration given to the prophecies of Holy Writ that deal with these events. Such publications are not prepared, and do not attempt, to give any Bible comment on current happenings. OUR TIMES is prepared and will present careful and fundamental commentations on these matters if and when actual prophecies of God's Word are being fulfilled by the events of our times. Feature articles by successful evangelists will continue to appear from month to month. OUR TIMES is the evangelistic magazine of our day, and it is hoped that it will have an important place in the American home.

With the increase in size and attractiveness of OUR TIMES there will be, of necessity, an increase in price. The yearly rate will be \$2.50 instead of the present \$1.75. Those who wish to take advantage of the present low rate can subscribe before the price increase on July 1. The order blank is provided on this page for your convenience.

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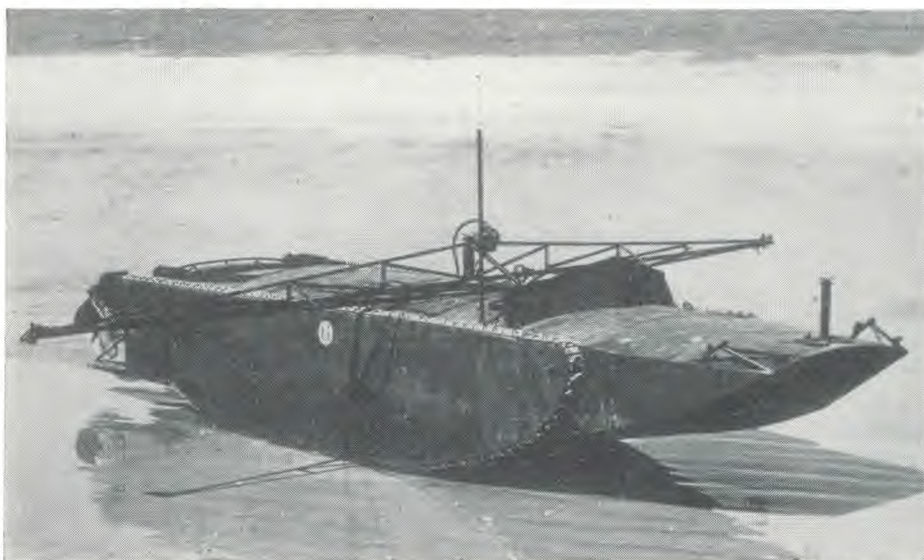
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ACME

This new weapon is called the "X-Craft" and is loaded with explosives capable of demolishing underwater or beach defenses. When detonated, it can blast heavily fortified points to rubble.



ACME

Dr. Robert McMahon is shown greeting his daughter Mary upon her return from Lourdes, where it was hoped that she would be cured of her affliction. The child was born without anklebones. No cure was effected, however.



Putting Death on Parade

"THEY BURIED my friend Bill Phelps yesterday. They said it was a 'model' funeral—planned in every detail to leave a vivid, beautiful 'memory image' in the minds of all of us. Yet today I am sick at heart and troubled.

"Here's what they did to Bill's mortal remains. After he died, the undertaker—or 'funeral director,' as he prefers to be called—unobtrusively took charge. The remains were whisked away quietly in a shiny ambulance to the 'funeral home'—incidentally, the best-looking mansion in town. The next time we saw it, the body lay in the undertaker's 'master adult slumber room,' surrounded by steadily growing banks of floral tributes. An automatic pipe organ and a record-player alternated in providing discreetly soothing music. The casket was of ebony, with plexiglas handles, velvet lining, satin coverlet. A curved inner glass lid gave a final touch of luxury.

"The funeral itself was a miracle of nerve-wracking propriety, of senseless custom inflicting needless and avoidable anguish. In a small alcove, out of sight of the curious public, the widow sobbed. The music was depressingly

(Continued on page 19)

The Television Problem

THE NEW YORK State Association for Health, Physical Education, and Recreation has decided that television poses a great challenge to the physical education profession. It will definitely influence America to become a "sit-down nation." Already Americans sit down too much and too long. Dean Kenneth Bartlett of Syracuse University says, "We Americans are becoming more and more sit-downish, and, in so doing, we are indulging in less and less exercise." (See *The New York Times*, January 30, 1949.)

While this is a problem, and particularly so from a physical standpoint, it is not as serious as what I am going to say from here on.

The thing that should cause greater concern is that television is bringing things into Christian homes that will pose a real problem for parents. Television already has a grip on the young wherever they have access to it. In New York the streets empty of children when the movies are telecast. It will not be long until it will be generally accessible all over the country. It is sad, but true, that "the child with a television set will see more gun-toting in one year in television movies than his parents have seen on the screen in a lifetime." (See *The Christian Century*, February 2, 1949.)

Not only is television bringing the movies and cheap, shoddy shows into American homes, but the clever advertising shorts publicizing beer and cigarettes are so appealing as to be extremely fascinating to children as well as adults. "On a recent telecast one of Chicago's ace sportscasters, who for years described the world series on the radio, was shown on the screen at the six-day bicycle races, with a tray of beer before him. The beer was passed to the sport heroes he was interviewing. The men drank their beer and commented on its flavor and quality to the television audience."—*Ibid.* It is unfortunate that it is now possible to show as well as talk about these undesirable products on the air. Handsome men and glamorous girls will be seen smoking or drinking the popular

smokes and drinks, and young people will be educated to follow their example. Heroes, Hollywood stars, and even well-known athletes will be used in this devilish promotion.

Walter Lippmann suggests that every television viewer ought to set himself up as a critic "gawk." This is a good suggestion, but will there be a large enough number with sufficiently high standards to critically "gawk" and "squawk" when things detrimental to our boys and girls are shown?

Radio executives give the people what they want, and from the present popular programs and the type of movies that people seem to like, it is apparent that there will be precious few television programs of sufficiently high type to meet the ideals of the true Christian. We must remember also that the taverns were the first big supporters of television. The pattern of programs thus far has been influenced by this fact.

It is difficult enough for Christian parents to rear their children as God wants them to without this new trump card of the devil. In a world where high Christian standards have fallen flat, many parents are despairing of keeping their children on the straight and narrow way. They cry out, "How can I keep my child from smoking and drinking?" The huge tobacco and liquor interests are going to have much to answer for in the judgment day. Their ingenious promotion has started many a fine youth down the road to ruin.

With the television advertising there will be vaudeville acts, wrestling matches, and movies. If the parent feels that these will be influences too strong to control, he had better not let the foot get in the door. It would be better not to have television than to have it uncontrolled.

To the parents who will co-operate with God for the salvation of their children, He has given the following precious assurance, "For I will contend with him that contendeth with thee, and I will save thy children." Isaiah 49:25.



Rabbit Fever

How Is Tularemia (Commonly Called Rabbit Fever) Contracted, and How May It Be Prevented?

By Colonel George A. Skinner, M.D.
Medical Corps, United States Army, Retired

TULAREMIA, under several different names, has existed a long time in the western part of the United States, but it has been recognized as we know it now only since about 1920. Various observers have reported fevers following curious infections of the eyes, others from small ulcers about the hands, often called "deer fever." That it was a very widespread disease of rodents and was spread to man through many sources is quite a new discovery.

Tularemia is caused by a germ called "bacillus tularensis." A disease widely prevalent among rabbits was long known in the West; but when "deer fever" and "rodent fever" (called the "plague of rodents") became prevalent in Tulare County, California, and later the germs causing the severally named diseases were all found to be the same infection, the name of the county where it was discovered was given—hence the name "tularemia."

Tularemia is primarily an animal (especially a rodent) disease and mostly transmitted from rodents through ticks, lice, fleas, and flies. Many rodents have the disease in their blood without being sick. Others become very sick and many die from this infection. Ticks are particularly dangerous in its spread because they are not affected by it and they not only retain the germs for most of their lives but pass them on through the eggs to the next generation (at least to one and perhaps to as many as four generations), so that most ticks have a good chance of carrying the infection.

When an animal is infected, the germs are carried in both blood and meat. When such animals are used for food, they may readily pass the disease on to human beings.

Tularemia is very wide spread in nature, and rabbits, squirrels, grouse, most

game birds, sheep, and goats carry the disease. In addition to food animals, many whose pelts are valuable in the fur trade are also dangerous, such as muskrats and coyotes. Any of the above-mentioned animals may convey the infection when they are being dressed, by the blood getting on the hands or other parts of the body where there may be slight wounds. Infection follows rapidly. This was first noticed in skinning rabbits for food, then from deer. Some observers are quite sure that the germs will penetrate the unbroken skin, as many cases have occurred with no break or even a scratch being found.

Tularemia does not always show itself in the same way. It may start with little ulcers on the hands or elsewhere, and then the glands swell and lumps can be felt in areas near the ulcers, especially at the elbows, under the arms, in the neck or groins. In other cases the eyes show the first signs. Sometimes swelling of the glands is the first symptom noticed. To make things more difficult, some cases show no wound and no gland swellings. This form is sometimes called the "typhoid" type.

Usually the start of the infection is very prompt after the germs get into the body through a wound or by eating undercooked game, especially the "red" part near the bone. Usually in four days (may be as long as ten days) there is a sudden attack of chills, fever, headache, body pains, and often vomiting. In about half the cases the glands form little abscesses and sometimes it is necessary to open them for drainage.

The fever usually runs two or three weeks, then a very slow recovery follows. Pneumonia or pleurisy (with water on the chest) sometimes complicate the attack and greatly prolong the recovery. Most cases recover, but there is

always danger of a severe infection for the person in a "run down" condition. Deaths amount to about 5 per cent.

No treatment that "cures" has yet been found, but good treatment (relieving the symptoms as much as possible) and nursing are great aids to recovery. One of the newer drugs (streptomycin) has been reported favorably in some cases. The laboratory is a great help in determining definitely that the infection is tularemia.

An effective treatment is still to be developed, but the disease can be prevented in practically all cases. When one is hunting, great care is necessary to avoid the bites of ticks. Frequent examinations for attached ticks should be made; dogs should be gone over carefully and all ticks removed after each field trip. Ticks should be carefully removed and never crushed on the body, for the infection spreads more readily through the body wastes getting into the bite than through the bite itself. Nor should flies, fleas, or lice be crushed on the skin.

In skinning animals and handling carcasses afterward, rubber gloves should be worn to prevent contact of the blood with the skin. All game should be thoroughly cooked so that all parts are really done. Often in cooking game portions near the bone will be left undercooked so that red juice or meat is visible. This is dangerous and can readily convey the infection.

Freezing does not kill the germs. Meat has been kept frozen for over two years and still the germs develop readily when thawed out.

These preventive measures may be somewhat troublesome, but the disease is serious, often dangerous, and the disability following an attack is often long and discouraging. Hence these simple precautions are as nothing as compared to an attack of tularemia.

The Resurrection Faith

(Continued from page 6)

most sublime heights, so that he could say with confidence, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold." Job 19:25-27.

The prayer of faith alone can sustain us in suffering, and the prayer of faith alone can give us confidence in a life beyond the grave, through the sure and certain resurrection of the body.

Contrite Confession

(Continued from page 7)

for tender compassion over his hard experience, which helped him to cry out, "Lord, what wilt thou have me to do." Acts 9:5, 6.

Thus, also, is it today with others whom Jesus is tenderly seeking to save. He knows how hard it is to live without the holiness, peace, and joy that can be found only in Him. His heart is touched over the burden of every wandering one, and when the way to Him is made plain, through the Holy Spirit, He draws near to woo and win each of them to come to Him and be made whole.

How Jesus presses home to the heart scriptural invitations that are helpful, such as the earnest appeal given through Jeremiah: "Only acknowledge thine iniquity"! Jeremiah 3:13. How tenderly and clearly He makes known the course to be taken, as though He were pleading with the words: "Even though you seem to be the chief of sinners, humbly acknowledge your transgressions and accept forgiveness and cleansing and peace. Lift up your heart to God and say, 'O heavenly Father, I humbly confess my sins before Thee, and plead for pardon and cleansing in Jesus' dear name.'" Many do listen to His tender appeal and enter into the experience that enables them to say:

"I listened, and lo! 'twas the Saviour

Who was speaking so kindly to me;
I cried, 'I'm the chief of sinners,
Oh, save a poor sinner like me.'"

Then how wonderfully Jesus responds to this contrite confession and plea, inspiring also the living faith that grasps the reality of His salvation:

"I then fully trusted in Jesus,

And, oh, what a joy came to me!
My heart was filled with His praises,
For saving a sinner like me.

OUR TIMES, JUNE, 1949



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.

Do you favor removing the lower third of the stomach to cure ulcer of the stomach?—A.L.

Ulcers in this region may develop in the very beginning of the duodenum, or small bowel, and are called duodenal ulcers, or in the stomach itself, which are true gastric ulcers. The former seldom became malignant and hence are less dangerous, but true gastric ulcers not infrequently turn into cancers. Many leading medical authorities urge that the operation be done in case of gastric ulcer as the safest and best means of effecting a cure. Since many people dislike the word operation, and since this operation is a major one, it seems quite worth while to attempt a possible cure by medical means.

Since ulcers are termed neurogenic in origin, the first thing to do is to adjust yourself to your environment so that you can eliminate the worry factor. You should try to develop some mental shock absorbers. A wholesome faith and trust in a kindly and ever-present God to help in the things that are too big for you is a most helpful prerequisite. Thinking of the good things, as the apostle counsels, is excellent advice, and letting the unpleasant things slip easily off your mind is helpful. Sometimes it may be necessary to adjust your environment by changing from a high-pressure or unpleasant job to a more relaxing occupation, even at lesser pay. If you are a tobacco user you will never get well unless you quit, according to no less an authority than Dr. Frank Lahey, of Boston. This may not be easy, but it is less heroic than to cut out a large part of your stomach. Change your diet from meat to other forms of protein, as meat stimulates a very acid gastric juice which is secreted especially for digesting meat. Remember that your raw ulcer is a form of meat, and is also capable of undergoing digestion by the strong gastric secretions.

Use milk very freely in your diet. Take two teaspoonfuls of amino acids in a little hot water at the beginning of each meal. Avoid all coffee and tea, depending instead on milk as a beverage. Have two or more glasses of fruit juice daily, such as orange or tomato juice. Use freely of cereals, cottage cheese, vegetables, and some eggs. Chew your food extra well, eating slowly and with composure. After eating, dismiss the question of your trouble from your mind and think of pleasant things. If you have pain between meals, take one of the aluminum hydrates, such as amphotel or Cremalin tablets, to neutralize the excess of acid, or take two teaspoonfuls of olive oil at the beginning of the meal to reduce the secretion of acid during the digestive process. Get plenty of sleep, and do not take on any extra mental burdens. Spend all the time you can out of doors. Avoid excess of sugar, and eat no candy whatever. If these rules are too hard or unsuccessful, then I would advise surgery.

Is fermented wine a good tonic to take with the meals or before a meal?—N.K.

Some years ago Gilman Thompson, of Philadelphia, a leading dietitian, ran a series

of tests on liquors and found out that wine and beer often interfere with digestion more than the ardent liquors. All liquors, however, have the same effect, namely, interfering with and delaying digestion. One thing peculiar to all liquors containing alcohol is that the drug fools the drinker into thinking that the exact opposite takes place from what really occurs. Typesetters think that they are setting more type after they have had an alcoholic drink, but tests show that they make more errors and are slowed down by the drug. Alcoholic liquors still are at their old job of deceiving people as they did when King Solomon described the effect more than thirty centuries ago.

What is the food value of the avocado? Is this fruit easily digested?—R.B.

Avocados are a subtropical fruit which were originally known as alligator pears. Their main food value consists of fat, or oils, since a well-ripened avocado may contain as high as 22 per cent or more of fat. This is an emulsified fat. Nature always emulsifies fats for food, such as the cream of cow's milk, the oil in the olive. This renders them capable of mixing freely with the watery gastric juice. Avocados, being high in food value, should not be eaten of too heartily by persons tending to overweight. They contain considerable vitamin A. Mixed with tomatoes for sandwiches, or used in combination or tossed salads, they add greatly to both the food value and the flavor of the salad. Persons below weight, or needing to build up, should find avocados of great benefit if used quite regularly in the diet. Though the price may seem high in certain seasons and locations, the value in food calories is much cheaper than meat at its present high price. Most persons can digest them quite easily.

What is considered a dangerously low blood pressure, and why is it dangerous?—H.M.

Normal blood pressure should range around 116 to 126 for the systolic and 65 to 85 for the low point or diastolic. Moderately low blood pressure ranging from 95 to 105 is not uncommon among persons who show evidence of fatigue or a run-down condition. A systolic pressure of less than 90 is very low, and should require careful investigation, since it suggests some rather serious deficiency or glandular unbalance, if not actual organic disease. As to the factors that might cause such a condition, these might include worry, with long-continued emotional strains; loss of sleep; lack of vitamins or long-continued eating of too refined foods; too much indoor life with lack of fresh air, sunshine, and out-of-door exercise. Any chronic, wasting disease, such as tuberculosis, heart disease, etc., might result in very low blood pressure. In general, slightly lower blood pressure than normal should not be dangerous or difficult to cure, and is certainly less to be feared than high blood pressure. Very low pressure should not be allowed to continue without immediate effort to find the cause and an adequate remedy.

Will a United Europe Fulfill Prophecy?

By W. L. Emmerson

A NUMBER of times in these columns we have expressed our conviction that the rapidly developing idea of United Europe is destined to fulfill the prophecy in the seventeenth chapter of Revelation that in the latter days the age-old quarrels between the divided fragments of the old Roman empire would be healed and the nations of Western Europe would miraculously come to "one mind" (verse 13, first part) for a brief space prior to the final crisis of world history.

Even more significant than the coming together of the peoples of Europe after centuries of rivalry is the further statement in the latter half of that verse that, having decided to compose their differences, they would "give their power and strength unto the beast," that is, they would seek the moral support of the Roman Catholic Church to cement the bonds between them and so raise the Papacy to the peak of its power before its final judgment, with the nations, at the hands of God.

Signs of the fulfillment of this latter development have been multiplying in the growing power of the Catholic-supported Christian Democratic parties in Western European countries. Only a week or two ago a most pointed invitation came from the lips of the pope himself to hurry up and do exactly what the prophecy declares they will eventually do.

Pope Pius XII was addressing three hundred delegates to the Second Congress of the European Union of Federalists during an audience at his summer home in Castelgandolfo when he took the opportunity to say just what was on his mind.

He began by pronouncing his blessing upon the idea of European Union, and went on to assert that "there is no time to lose" in consummating such a union. In fact, he said, "some are already asking themselves if it is not already too late."

Continuing, he admitted that there are "undeniable difficulties" in the way of a union of Europe, but urged that "everything must be done to make efforts in that direction succeed as rapidly as possible."

Then came his most significant contribution to the discussion. Religion, he said, had once provided "a basis of equilibrium" in Europe, but irreligion in modern times has played havoc with this ancient intra-European bond.

"The secret of success in the work of reconstructing Europe can be found, therefore," he claimed, "in a renewal of the religious spirit." Which, of course, was a tactful way of saying that Europe's salvation lay in a return of the nations to the Catholic faith and the acknowledgment of the pope as the spiritual head of Christendom.

That this is a true interpretation of his words is confirmed by the more outspoken utterances of the *Osservatore Romano*, which is the mouthpiece of the Vatican.

In a recent leading article on the subject, "If We Want Peace We Must

Prepare for Peace," the editor, Count Giuseppe Della Torre, came out into the open with the suggestion:

"Today . . . we need a supreme arbiter and judge, beyond parties and rivalries, beyond the interests and passions of mankind." And answering the question as to where such an arbiter could be found he said: "The Catholic Church—above all worldly anxieties—could be the answer."

"In it," he said, "is conceived and guaranteed a society geared to human solidarity, a society beyond suspicion in its spiritual independence and in its religious charity toward all, guaranteeing justice to all, and one in a position to obtain a conscientious consent for the definition of the responsibility falling upon anyone who refuses to live by the ways of peace, preferring the ways of force."

"Had such a society been appealed to, it would today as yesterday have been the savior of peace and civilization."

Surely no more specific invitation could have been extended to the nations to "give their power and strength unto the beast."

How soon the urgency of the world
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The Prodigal Daughter

Story of a Wandering Child Who Finally Found Herself

By Pieter H. Coetzee

A FACE SMILED at me from behind the iron bars of a county jail. It was that of a woman in her early twenties. She was well dressed and attractive. She was listening to the Gospel Heralds singing in another section of the prison. In her hand she

clasped a New Testament. The words, "Tell me the story of Jesus," faded away as I walked up to the barrier.

The Bible opened the way of ap-

proach. She told me that she and her husband were entangled in a hold-up affair and were awaiting trial. She stared for a moment in the direction of the singing, then said, "I presume this robbery will mean a year or two in the state penitentiary."

"But, lady," I queried, "people do not just by a revolver, decide to rob, and tell an owner to 'stick 'em up!' Surely, there must be more to it." I did not expect her to tell me her story, but she did. Apparently she wanted to confide in someone.

"Yes, you are right. There is much more to it," she agreed, fondling the New Testament in her hands as if it contained the secret of her wasted life.

"I'm very familiar with this book," she admitted, pointing to the New Testament. "Mother taught me to read from it."

The prisoner's eyes were vague, and I could see that her thoughts were wandering.

Finally, remembering my presence, she continued. "Father was a preacher. He was a good man. But I was young and, I suppose, foolish. My friends said I was attractive. Their flattery appealed to me and I became proud."

"But," I interrupted, "there is no harm in being attractive, and your pride did not invite you to a place like this."

The woman seemed strangely out of place in the gloomy surroundings.

"That may be true," she assented, "but pride led to selfishness, and drew me away from my parents. As I grew older I wanted to be independent and follow my own inclinations. I wanted to have a good time.

"I remember how father warned me against some of my companions, who, he thought, were not up to standard. Mother tried to persuade me not to go to dances and movies. But I wanted my own way. One day mother said, 'Linda, it looks to me as if the fifth commandment should read: 'Parents, obey your children.' I laughed at her and remarked



EWING GALLOWAY

The loving advice that a mother gives her daughter is usually worth heeding. Her background of experience makes her counsel valuable. Girls who have refused to heed their mothers' advice have many times had experiences that they regretted.

that we are living in a new age. Her old ideas, it seemed to me, were out-of-date, I even told her that she was old-fashioned. I did not mind her rebukes; they left me cold, but—but, oh, her tears."

Wishing not to interrupt her again, I waited for the rest of her story.

"One day I arrived home with a very attractive man," she went on. "I told mom and dad I wanted to marry him. Dad pleaded with me. He wanted us to become better acquainted first. I was tired of their objections. I thought romance had come at last, and to avoid further interferences, I eloped with my hero."

"Now there was nothing to restrain our revelry. Like moths, we fluttered from one night spot to another. Life was so 'fast' that there was no time to think where we were going. Our funds exhausted, we had to get more in order to carry on our spree. Before I knew what was happening, we were in this robbery."

After a longer pause this time, she consented to finish.

"Two weeks ago they locked this gate behind me. For the first time I was forced to sit down and think. Oh, what a time of regret and remorse it has been. I could not eat or sleep. You said there must be a background to such an outraged break against the law. Yes, there was. For two weeks I tried to put the shattered jig-saw puzzle of my life together again. Now I understand. Now I can see how the story I told you has slowly worked out to the present crisis."

Her eyes were sparkling with new hope and determination as she concluded her narrative. In her voice even there was a note of victory as she confided, "I thank God I'm here! This interval of enforced quietness has given me time to think, and now I have found myself." She looked at the book in her hand and added slowly, "I have also found the Christ of this book."

The group was singing again in the men's quarters:

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod;
Lord, I'm coming home!"

Will a United Europe Fulfill Prophecy

(Continued from page 16)

crisis will constrain the nations to accept the pope as "supreme arbiter and judge" none can say, but the fact that such clear hints of a "basis of equilibrium" are being insinuated into the councils

of nations is indication enough that this climactic prophecy and its sequel in the next verse (Revelation 17:14) may be nearer fulfillment than many have any idea.

Surely there is also "no time to lose" for us, by grace, to make sure that in the day when "these shall make war with the Lamb, and the Lamb shall overcome them," we shall be among the "called, and chosen, and faithful" who will share the final victory of the "King of kings and Lord of lords."

An Interesting Letter from Dr. Luke

(Continued from page 3)

Read those first eight chapters of the Book of Acts. They are, just as you would expect, crammed with drama and excitement. One leader, named Stephen, spoke out so boldly that the rough element in the crowd stoned him to death. Stephen was Christian martyr number one. We have an old saying that the blood of the martyrs is the seed of the church. Luke handles this idea with consummate literary and historical skill in his story of the stoning of Stephen. He points out one seemingly insignificant detail—that a man named Saul was standing by, who, though not throwing stones, was guarding the coats of those who were.

This is our introduction to the foremost leader of that first century and probably of all Christian history. Luke devotes most of the remaining twenty chapters to the story of this Saul who was later called Paul. He was a man with some sort of physical handicap, which possibly had prevented him from throwing rocks at Stephen. This same handicap may have made Luke's presence with him as an attending physician necessary.

Paul was of a different stripe altogether from the twelve apostles. He was what we would call a University graduate. He had been a lawyer and a theologian—they always went together among the Jews. He was a Roman citizen, a man of travel and culture, who, after the custom of well-educated young men of that day, also had learned a trade. Paul was a tent maker.

Read Luke's ninth chapter of Acts, about how Paul became a Christian. When this big change comes, Paul loses none of his aggressive zeal, only it is now for Jesus rather than against Him.

The Book of Acts is now in full swing with the apostle Paul in the center of the stage.

It is a book that almost shouts its

story. It is radiant with joy and prayer and brotherhood. Women play their part heroically. In scene after scene Luke condenses, many times into a few sentences, the thrilling scenes in which a new world was being carved out of the dreary dying Roman Empire. I wonder if the march of history has ever been so vividly and powerfully recorded. Paul carried the gospel over into Europe. He challenged every stand that the old Roman religion took against him. The book ends with Paul, though a prisoner, living in his own house in Rome, and with freedom enough to keep on with his work.

One wonders when he comes to the end of the Book of Acts why it stops where it does. Why does not Dr. Luke go on and tell us how Paul's trial came out or what happened when Paul died? Maybe Luke died first, or maybe the end of the book has been lost. We can think of a hundred things we might like to have at the ending of the book.

But I think the Book of Acts ends just as it ought. It tells of the beginnings of the most wonderful movement in human history—the coming, just as Jesus had promised, of the Holy Spirit into men's lives, a coming which would never end until "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15.

Are you tired of the cynicism, the smugness, and the sneers of much of our current literature? If you want refreshment, pick up the Book of Acts and read it through. It is sober history, describing the seed plot out of which everything you count dearest in your life today has come. It tells its story in colors of radiant confidence and joy. But it is more than history. That is why so many millions of copies of it are distributed by the American Bible Society. They go to people who are not interested in history. They are interested in salvation. The Book of Acts has a message for you; it throbs with a call to you to repent and be baptized and to receive the Holy Spirit and to snatch the torch and race on to do your bit for Christ and His kingdom till He comes.

Civil Authority vs. Divine Authority

(Continued from page 5)

rule invade these rights, God and justice still confirm them.

The Lord has never delegated to any man or combination of men the authority to sit in judgment upon the motives of a man's heart nor to coerce the con-

science, nor to prescribe or proscribe religious obligations, nor to punish religious offenses. The civil government can only rightfully deal with crime and criminals, not with sin and sinners. The weapons of the State are the sword of steel and the force of civil law, whereas the weapons of the church are the sword of the Spirit and the power of love. God decreed that all men everywhere should be free and unshackled in the enjoyment of their inalienable rights when He authorized Moses on Mount Sinai to tell the rulers and people of the land to "proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10. That divine proclamation will never be realized upon this earth until the Prince of Peace returns to this earth and the crown and the scepter are given to Him "whose right it is" to rule in righteousness, "and of His kingdom there shall be no end." Luke 1:33.

Putting Death On Parade

(Continued from page 13)

morbid, while the clergyman overemphasized the loss to the family and community and touched only briefly on the joyous certainty of resurrection and reunion. There were strained silences and interminable delays, climaxed by the ostentatiously slow procession to the cemetery. Thank heaven, the committal service was brief.

"In a day or two, Bill's widow may expect yet another ordeal. The funeral director will drop by to present her with a recording of the funeral service, a glossy photograph of Bill lying in state, and a miniature replica of the coffin, complete with key. He will carefully avoid any mention of his bill."—*Christian Herald*, February, 1949.

This is a true picture of the costly modern funeral. It might well be called the high cost of dying. Funerals have become extremely elaborate in our day, and if we might say so, somewhat paganistic. Less than a hundred years ago the expenditure for a funeral averaged from six to ten dollars. A plain coffin was built by the neighborhood carpenter, and friends usually dug the grave.

The average cost of a funeral in New York City today is \$496.00—and the price is still climbing. There are many funerals that are exceedingly elaborate and cost many times this amount. The fault is not altogether with the undertakers. The public wants to follow "current custom."

Believe it or not, but the United States, alone among nations, practices

universal embalming. There is no religious or logical basis for the practice. The pagan Egyptians wished to preserve the bodies of their dead as long as humanly possible, but why should we?

Why don't we resolve to do away with funeral pomp and professional showmanship and return to common sense, good taste, and Christian faith?

The Palestine Puzzle

(Continued from page 11)

shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, till he come whose right it is; and I will give it him." Ezekiel 21:25-27.

The words of God to Zedekiah were fulfilled, in that his two sons were slain before him, and then both his eyes were put out, and he was carried by Nebuchadnezzar's troops a captive to Babylon. Gedaliah, "him that is low," was made governor of Judea.

Thus did God overturn the kingdom. It was overturned again by the Romans, for they took over the government of Judea, and were in power during the earthly lifetime of Jesus. Finally the nation was entirely wiped out as a ruling power and scattered to all nations at the time of the destruction of Jerusalem and following that overthrow in A.D. 70.

Never again was a king to sit upon Judah's throne until Christ should come and set up His glorious kingdom. Hence, both in the view of the contentious rivalries of nations and the shifting and juggling for position and power, and also in the light of Scripture prophecy, it is difficult to see how the literal seed of Abraham can hope for a permanent and tranquil government in the Holy Land. Christendom has revolted against the cruel and unjust persecutions of the Jews by Hitler. The oppressed peoples of earth have the sincere sympathy of all right-minded people the world over. And it is well if the oppressed Jews can find an asylum in their ancient land. But though they establish themselves politically, intrigue or the selfish interests of powerful nations may soon be their undoing. The minute details of the immediate future are not revealed in Scripture, though there is presented the great outline of events to come. And the Word of God boldly declares that Megiddo, in the heart of Palestine, will be the final battleground of this world's history. (Revelation 16:16.)



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

What does the Bible mean when it says that there will be a famine of hearing the word of the Lord?—S.E.

The text referred to is found in Amos 8:11, 12, and reads as follows: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

This describes the world's worst famine—a famine of hearing the words of the Lord. It has reference to a period shortly preceding the coming of Christ when all the preaching of God's truth will cease. When probation closes, and God's wrath is being poured out in the seven last plagues, there will be no more preaching of the truth. There will be many in that day who will realize that the final judgments of God are upon them and will "run to and fro" seeking the godly saints for help and instruction from the Word of the Lord, but there will be no more Bible teaching. The last sermon will have been preached; the last Bible study given; the last prayer meeting held.

Is not the doctrine that the dead are sleeping in their graves an unhappy one, and the doctrine of the dead going to heaven immediately at death a happy one?—L.T.

You be the judge. Suppose a godly mother dies, and is taken to heaven at once. Shortly after this her loving husband of former days begins to make love to another woman. Can she be happy in heaven witnessing this? Next we turn to her daughter—a beautiful young girl in her late teens. She has started associating with disreputable people, and is soon traveling down the road of sin and degradation. How happy will the mother be as she witnesses this? Now we will turn to one of this mother's sons. He attends a party where he becomes intoxicated, and while driving home he gets into a terrible automobile wreck which kills several innocent people, including a little child. The son is painfully injured, and will probably be maimed for the rest of his life. She sees him rolling and groaning in agony, but there is nothing she can do but watch the miserable scene. Could heaven be a happy place for this mother under such circumstances? Is the theory that a person goes immediately to heaven at death a happy one? Is it not better to accept God's way, which is the best way after all? "For . . . He giveth His beloved sleep." Psalm 127:2.

"Truly This Was the Son of God"

IT HAD BEEN a long and difficult day—a day which seemed to be verily linked with man's eternal destiny. As the proud Roman centurian, who had charge of Pilate's guard, stood gazing at the man upon the cross, his mind recounted various episodes which had led up to this hour. He saw again the look of forgiving pity on Jesus' face as the heartless soldiers under his command had beaten and derided the humble Galilean. Here was no ordinary soul. To accept without a murmur of complaint or retaliatory word the insults and physical torture which had been heaped upon this man set Him above and beyond any other individual with whom the centurian had ever dealt. The memory of Christ's patient endurance of abuse and mockery at the hands of the fiendish mob and cruel men of war in Herod's judgment hall would influence the rest of his life.

Christ's words throughout this fearful day had been so few and yet so full of meaning. Ringing in the officer's ears was the majestic reply to Pilate's question, "Art thou the king of the Jews?" With a heavenly light radiating from His face He had answered, "Thou sayest it. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Pilate had parried, "What is truth?" but the centurian knew in the depths of his soul that the man before him on the tree was the very embodiment of truth. And now this man was hanging there 'twixt heaven and earth, the innocent victim of a strange and malignant hatred of His own people. Surely behind such inhuman malice must be the evil spirit of the father of lies, thought the Roman.

Jesus' words had brought light and life to darkened and burdened



hearts wherever He had gone. From His lips had proceeded the most profound truths the world had ever heard. His words had torn away the garb of hypocrisy from priests and rulers, and exposed their evil, lying hearts to the gaze of all. And on this shameful day His trial and condemnation had been wholly based on falsehood. It had not been difficult for an honest heart to discern this fact. In spite of the apparent triumph of lies, the centurian's spark of faith was fanned into flame as he remembered Christ's statement to Pilate in the judgment hall: "My kingdom is not of this world."

Suddenly the terrifying and un-

natural darkness, which had enshrouded the whole land and then only the cross, was dispelled, and with a voice which seemed to resound throughout creation Jesus cried, "It is finished! Father, into Thy hands I commend My spirit." Then with celestial glory radiating from that place of ignominy and shame, He bowed His head upon His breast and died. The breathless silence of that awful moment was broken by the stentorian voice of a heathen officer of the Roman guard, expressing the deepest heart conviction of myriads of truth-loving souls from that day to this, "Truly this was the Son of God."

~~~~~ **BY ROBERT M. ELDRIDGE** ~~~~~