

JULY TWENTY-FIVE CENTS

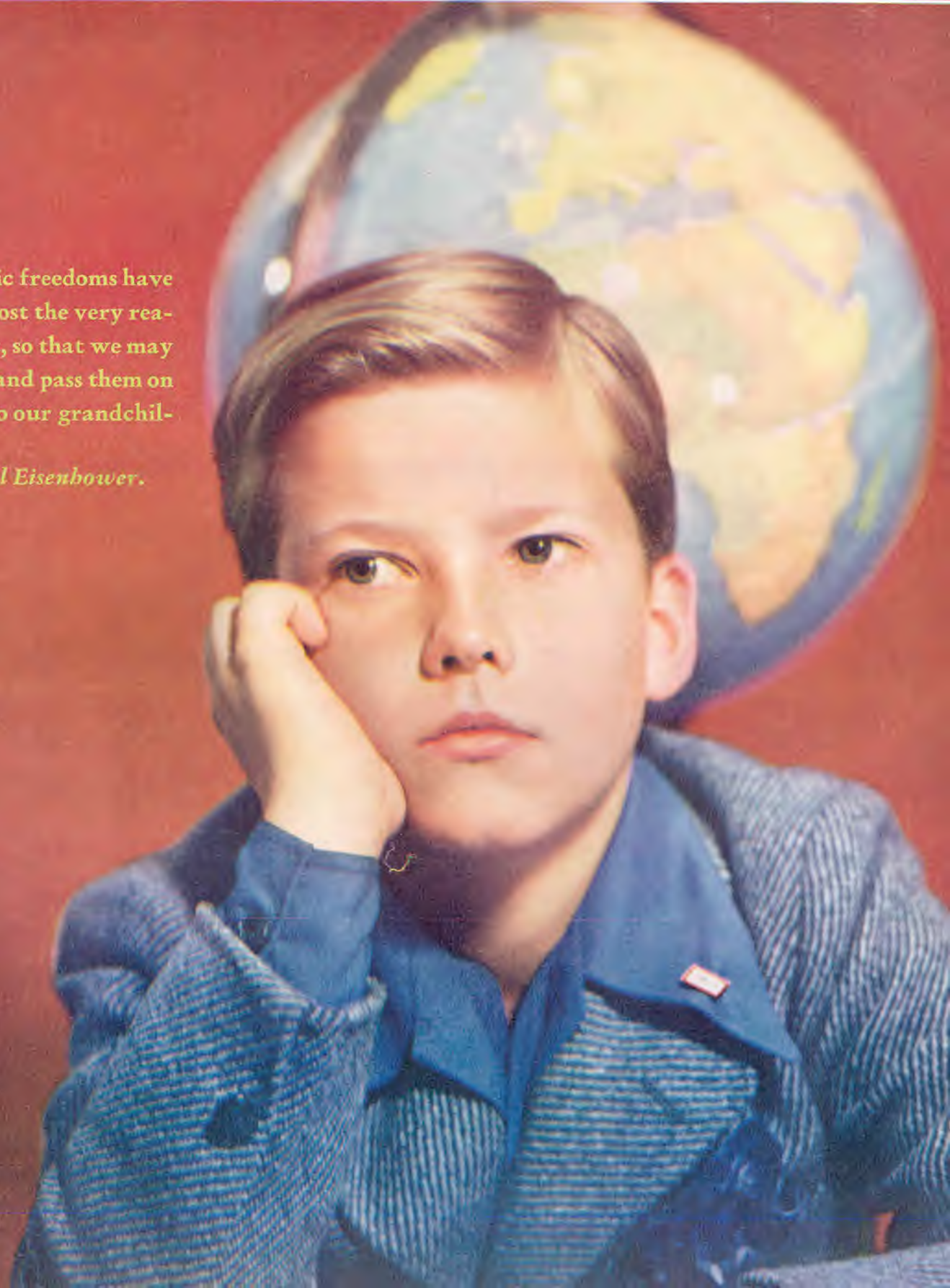
Our **TIMES**

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS

Our basic freedoms have become almost the very reason we exist, so that we may enjoy them and pass them on unalloyed to our grandchildren.

—General Eisenhower.





LETTERS

From Our Readers

Sirs:

Please continue the paper another year. I enjoy it very much.
Montrose, Colorado C.G.B.

Sirs:

Some unknown friend has given me a year of great pleasure and information by sending OUR TIMES to my address for 12 months. I have no idea who the donor is and the best I can do is to tell you how delighted I've been each month. The information and interpretation of the Bible is different from any of my other reading. I have enjoyed passing different issues to friends who hold our Bible very dear to them, and each one is highly appreciated.

I am surely asking God's blessing on your efforts of Biblical interpretations of the news.
Hannibal, Mo. W.C.P.

Sirs:

I did not subscribe for your magazine to begin with, and I'd appreciate it very much if you would *never* send me any more of your literature.
Dallas, Texas L.T.D.

Sirs:

I am a Methodist, but even a Methodist could not get too much of the type of literature you produce.
Philadelphia, Pa. W.S.

Sirs:

Please discontinue sending this magazine to me at 15 Sherman Ave. Glen Ridge, New Jersey. It is not true to Scripture.
E.L.H.

Sirs:

I am glad that OUR TIMES presents the truth as it is in the Scriptures. I wish to commend you for your courage in presenting the whole truth without fear. I appreciate a magazine that presents the Scriptural interpretation of news events. This is something we cannot get in our newspapers.

Yours for more light and Bible truth,
Chicago, Ill. M.L.

Sirs:

When I received the OUR TIMES this morning I just felt very bad. I just wondered how I could do without it. And I also wondered how I could subscribe for it. I have got so much good out of the papers I don't want to live without them. I am going to sacrifice in some way to have the paper. It is food to my hungry soul. God reveals so many things to me through those papers. It makes me search the Bible and I love to search for good things. I have been so thankful to the one that sent it to me. Oh, I wish I could tell the one that sent it that it has helped me to know my Bible better. And I know this morning that I love God and love His Word. I am looking for His coming.

I had a stroke New Year's Eve and I am not well. Also have two bad crippled brothers to look after. We are having to live on the old age pension, so you know we don't have any money. But it just seems like we must have OUR TIMES. So I'll risk sending the \$1.75 for one year. It costs us \$8.00 every time we have to call a doctor, then drugs are so high. But some day Jesus will release us of these old afflicted bodies and give us new ones. Praise His Holy name. Pray for me and my husband. I am looking for Jesus.
May, Oklahoma I.M.B.

Our TIMES

SINCE 1891, A BIBLICAL INTERPRETER OF THE NEWS



JULY, 1949

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NO. 8

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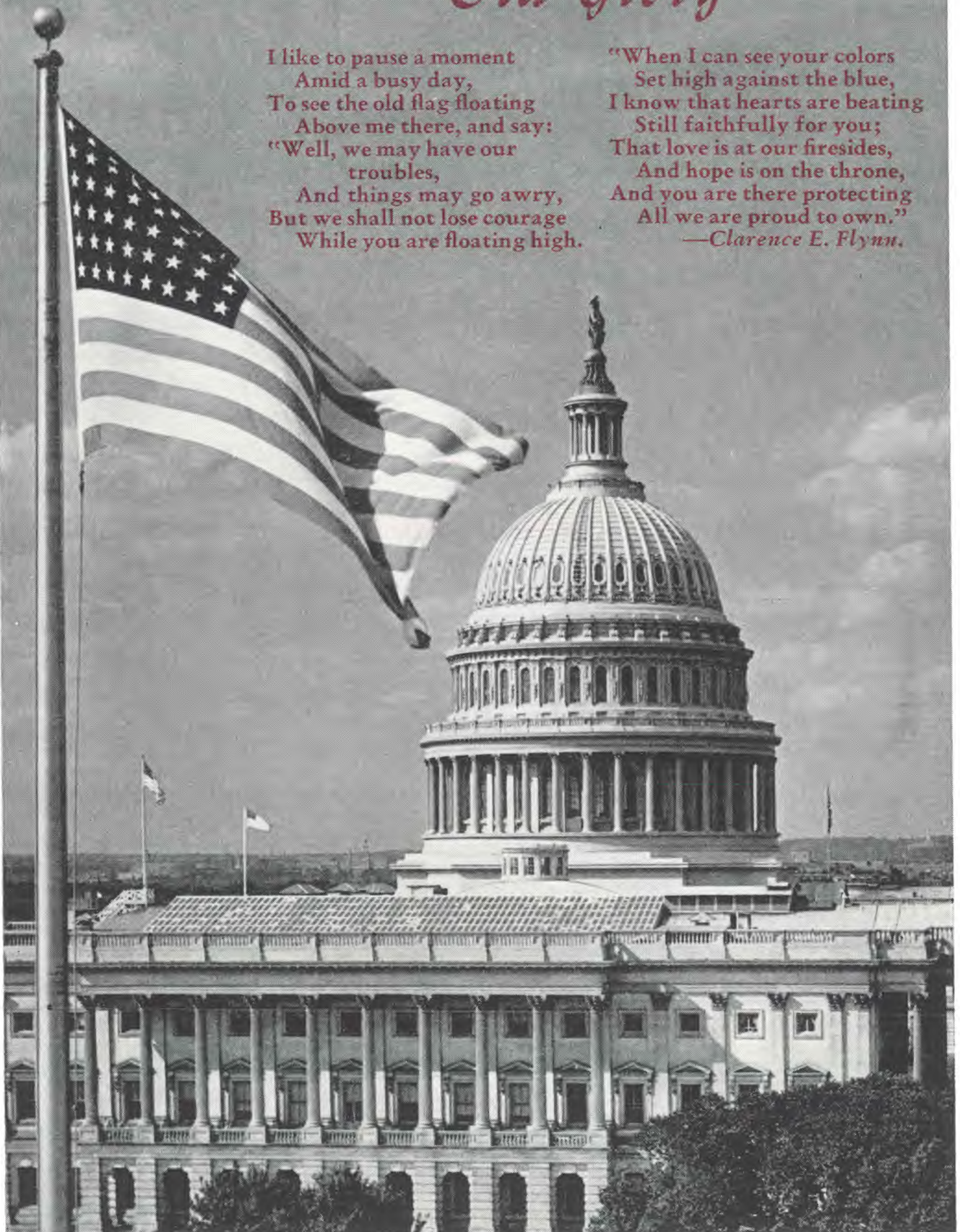
The Cover

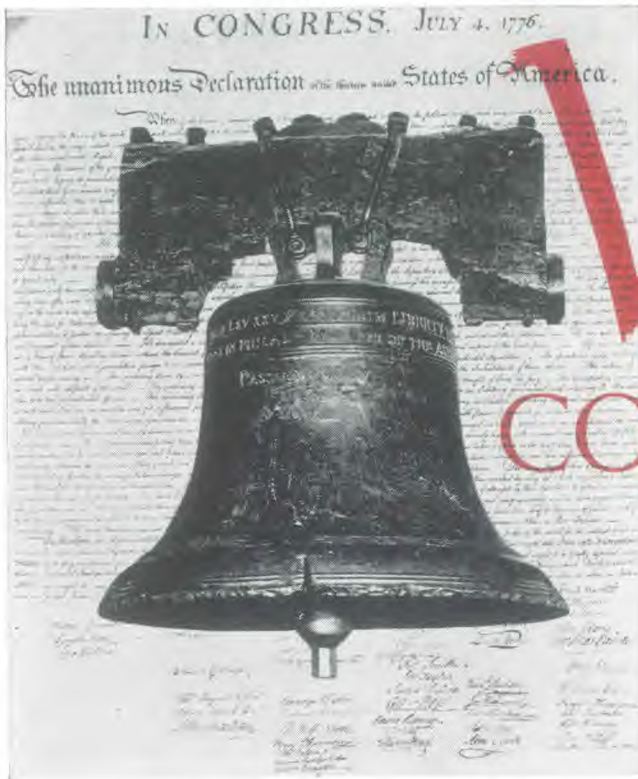
Our cover photo of a wholesome, serious-minded youth, doubtless pondering among other things his opportunities and blessings as an American, is the skillful work of Camera Clix of New York.

Old Glory

I like to pause a moment
Amid a busy day,
To see the old flag floating
Above me there, and say:
"Well, we may have our
troubles,
And things may go awry,
But we shall not lose courage
While you are floating high.

"When I can see your colors
Set high against the blue,
I know that hearts are beating
Still faithfully for you;
That love is at our firesides,
And hope is on the throne,
And you are there protecting
All we are proud to own."
—Clarence E. Flynn.





VIOLATING BASIC PRINCIPLES of the CONSTITUTION

**Are Free Lunches, Free Textbooks,
and Free Buses for Sectarian
Schools Violations?**

By Heber H. Votaw, Secretary, Religious Liberty Association

THE TWO GREAT documents which undergird American liberty are the Declaration of Independence and the Constitution. The first separated the thirteen original colonies from the mother country. The second gave an outline of the basic principles which were to guide in the enactment of the nation's laws and in the protection of its citizens.

The patriots who signed the Declaration of Independence declared: "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights."

Not one of these signers believed that every man has by birth the same physical or mental capabilities. But deeper than these things are certain rights which every man has, regardless of birth or social position or wealth. Every man merits equal justice with every other man before the law of the land, and, as far as it is possible to guarantee it, he must have equal opportunities with others.

When the words "certain unalienable Rights" were used, they were said to include "Life, Liberty, and the Pursuit of Happiness." These freedoms belong to every man, and, unless forfeited by crime, may

be justly claimed by him. The importance attached to them in the minds of the men who signed the Declaration is most clearly shown by the use of the word "unalienable," which means the same as the more commonly used form "inalienable." Unalienable and inalienable are identical in meaning. Inalienable is defined: "Incapable of being alienated, surrendered, or transferred. That is inalienable which *one cannot give away or dispose of even if one wishes.*" (Italics ours.)

These rights cannot be surrendered because they are inherent, a part of man's gift from his Creator. They impose a responsibility that cannot be evaded. The obligation they enjoin may not be cast aside for ease or gain. People who have failed to appreciate these inherent rights have sometimes, for the promises of temporal security, yielded to dictators. Such have sold their heritage of freedom for a mess of material pottage.

Though civil government can justly claim obedience from citizens, yet its claims may not rightfully interfere with the obligations due God. The founder of Christianity bade His followers to render unto God the things that are God's and unto Cæsar the things which are Cæsar's. No majority of numbers has a right to demand from a minority, however small, an obedience to the law of the many when it conflicts with the command of God.

Of our Constitution, Gladstone, the great English premier, said: "The American Constitution is, so far as I can see, the most wonderful work ever struck off at a given time by the brain and purpose of man."

And William Pitt, who at twenty-four years of age was prime minister of the British Empire, read our Constitution and exclaimed: "It will be the wonder and admiration of all future generations and the model of all future constitutions."

But some of the colonists felt that the Constitution was not specific and particular enough in the protection it offered to the citizen; that its statements concerning liberty were too general. Some colonies refused to ratify it. Had not assurances been given that it would be amended, it probably would not have been accepted by enough colonies to be effective. As soon as possible after the nation was founded, ten amendments to the original Constitution were adopted. These came to be known as the Bill of Rights. The first and most quoted one declared that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This separated church and state in the federal government, but it was over forty years before the last one of the States disestablished its church.

Even today on the statute books of commonwealth after commonwealth there are laws that are purely religious and should never be tolerated in the realm of civil authority. As an illustration: The constitution of one of our States says: "No religious test ought ever to be required as a qualification for any office of profit or trust in this State other than a declaration of belief in the existence of God." But further, the same constitution declares that one who does not believe

The Creed of the Famous Fourth

By P. R. Hayward

It is the birthday of America!

Today, as I think of my country, I make my faith in her an article of my creed.

This land of mine was garnered in the long ago by the hard labor and courage of my ancestors. They tapped its mines, explored its forests, planted its soil, founded its cities. They wrote its laws, fought its battles, established its schools and its churches. They welded its scattered parts into a single nation.

So, because of them, I believe in America.

In the years since, a host of other men and women have labored to pass this nation on to me, greater than they received it. For their sakes, I believe in America.

Today I hold in honor those who seek unselfishly to hand America on to the future, better than it came to them.

Because of these, I believe in America.



U. S. D. A. PHOTO BY KNELL

The matter of free lunches in sectarian schools is one that has aroused much controversy. Should we, or should we not provide these lunches?

in the existence of God is not or cannot be competent as a witness or a juror.

Strictly interpreted, this means that the testimony of an infidel could not be accepted in a court in that state even though he had been the only eyewitness of the commission of a crime. Conceivably, a murderer might go free under such circumstances.

A number of states deny all public offices to anyone who "denies the existence of God," while declaring that "no religious test shall ever be required of any person as a qualification to vote or hold public office."

All kinds of Sunday laws are on state statute books prohibiting nearly everything from the running of trains to the cutting of hair. In spite of these laws, when an attempt at enforcement is made, emphasis is generally laid upon the need for laboring folk to have time for rest and leisure. This may be granted, but not one word of medical evidence can be advanced to prove that from a health standpoint Sunday is better than any other day. Sunday laws are religious laws pure and simple. It is true that of late years enforcement of these laws has been sporadic; but as long as they remain on civil statute books, they are evidence of some connection between church and state and may be used by bigots or zealots for persecution of any who may disagree with them.

State constitution after state constitution provide
(Continued on page 35)



Mary realized the importance of taking time to sit at the feet of Jesus, so that she might know Him better. Every one can profit from her example and take more time to become acquainted with our God.

H. SIEMIGRADSKI, ARTIST

TO KNOW GOD

The Greatest Achievement of Man

By M. L. Rice

I SO CONFIDENTLY SAY, "I know God," is the greatest achievement that man can make. Those who go through life without forming this personal acquaintance with God have missed all that is worth while.

We come to know God in three different ways. We *first* learn of Him by what we are told. Everyone has to be told about God. This may be done by word of mouth or by something that is written. The Bible is the greatest informer of God in the world.

For our knowledge of most things, we are dependent upon what we are told. We know about certain people and places because someone has told us about them. Our knowledge may be quite accurate even though we have never seen them. This is equally true of Christ. We must believe what is written about Him in the Bible. This information comes to us from those who knew Him.

Job, the ancient, made this bold statement, "I know that my Redeemer liveth." Here is a man who says, "I know." He is not struggling with doubt and uncertainty. He is confident—no guesswork with him. There is the ring of a conqueror in his voice.

How did Job come to this experience—"I know"?

By the same way and through the same processes that every child of God must go. All must travel this same road. He first learned *about* God. Of course, he had been told about the fall of man, and God's promise to provide a Redeemer. He, no doubt, heard about Enoch's prophecy of Christ's second coming. He accepted this information given to him about God. This put him in the place where the next step in his experience to know God could be unfolded to him.

The *second* step in our knowledge of God comes from the Holy Spirit. The Holy Spirit which has been sent into the world reveals God to man. The Holy Spirit is God's greatest agency for getting people acquainted with Him. We come to know God through the working of the Holy Spirit in our lives. "But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

Job, having accepted what he had been told about God, was put in the place where the next step in his experience could be unfolded to him. The Holy Spirit found in Job a man with a longing to know God intimately. So the Holy Spirit directed this godly

man into channels where his acquaintance with God was deepened. It was in the fiery furnace of affliction that Job learned to fully trust God. When the devil came tempting him, it was his personal acquaintance with his Maker that sustained him.

We come to know God by experience. This is the *third* way by which men get acquainted with their Maker. It is when we pass through experiences with God that we come to truly know Him. It is when we have felt His presence in burdens too heavy to be borne that we really come to know Him. Someone has said that we never know anyone until we have lived with him, and this is true of God.

To hear about Christ is to learn of a Redeemer. But this is not enough. The Holy Spirit is needed to make this historical Christ *the* Redeemer. But we need to bring Him a little nearer than the Redeemer of the world. We need Him for our very own. It is in the school of affliction that one discovers that He



- "Those Uncomical Comics," by Taylor G. Bunch
- "How to Have Peace," by Harvey Hansen
- "What Is Missing From the American Home?"
by J. DeWitt Fox, M.D.
- "Where Did We Get Our Bible?"
by H. M. S. Richards, Voice of Prophecy
- "What to Do With Doubt," by W. A. Fagal
- "Is It Necessary to Accept Jesus Christ?"
by John W. Boyd
- "How to Repel Insects,"
by Colonel George A. Skinner, M.D.

is "*my*" Redeemer. This relationship shows an abiding possession. It implies affection and complete oneness.

In one of his letters the apostle Paul expresses the deepest longing of his heart in these words, "That I may know Him." Philippians 3:10. To Paul, nothing else was as important. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Verse 8.

The apostle never lost the burden of his heart. Day by day he learned to know Christ better. By every experience through which he passed, his knowledge of God was increased. Writing from a dark, damp, dingy dungeon, he triumphantly exclaims, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1:12.

Nothing is so important as to know God. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

P L E D G E

We dwell secure in Freedom's land
And give but little thought
To liberty, nor at what price
Such heritage was bought.

We take for granted many things
That someday we may lose:
The right to think, to speak, to act,
To worship as we choose,

While liberty, the dearest claim
The human heart can hold,
Has been the target centuries
Have warred on, growing old.

In watchfulness and vigilance
Our heritage we keep;
Destructive forces are abroad;
We may not, dare not, sleep.

We pledge allegiance to our flag
And all for which it stands,
Forever holding Freedom's torch
Aloft in eager hands,

A beacon light across the dark
And troubled shoals of fate
To guide into the Port of Peace
All storm-tossed ships of state.

—Mildred Wood Harris.





EVENTS

of Our Times



ARMY OFFICER SAYS REDS MAY HAVE DEATH SPRAY—Mountain View, Calif., Feb. 23 (AP)—Russia quite possibly has the secret of a Nazi-developed liquid death spray potent enough to wipe out whole divisions of men in the open, says an American officer who helped destroy the weapon.

But Germany didn't use the spray, and Russia probably wouldn't for the same reason—it contaminates the area for too long a period—in the opinion of Maj. James M. Graham, a U.S. Army engineer.

The two German scientists who formulated the spray were in Berlin when the Russians took over and more than likely were taken in hand by the Soviets, Graham says.—Louisville, *The Courier-Journal*, February 24, 1949.

CARDINAL'S TRIAL ENDS IN CONVICTION—Cardinal Mindszenty's trial was essentially a political trial. The verdict was essentially a political verdict. . . . *Whereas it had been predicted that he would appear in court wrecked by torture or drugs, nothing of the sort seems to have been the case.* Reporters could see no evidence of undue duress, and there was apparently less reason to suspect third degree methods than in many an American trial. On the contrary, Cardinal Mindszenty took the courageous course of admitting many of the acts alleged against him and defending them on the ground that he was openly and actively opposed to the Communist regime in Hungary, that he considered himself, as primate of the Roman Catholic Church, at war with that regime, and that he did what he had done to fight that war. There is nothing equivocal about such a position, and nothing evasive about the man who avows it. That can hardly be said of the role which the trial revealed Cardinal Spellman had played in his intrigues with those who are seeking to restore the monarchy and his involvement in black market operations. But the Communist regime in Hungary achieved its principal purpose when it gained a court declaration from its foe as to the lengths to which the church within and outside Hungary has carried its opposition. Having won its point, it should commute the cardinal's sentence. Until it does, he is more dangerous to the Communists than ever, for they have made him a martyr.—*The Christian Century*, Feb. 16, 1949.

TELEVISION IN CHURCH—When tavern keepers started installing television sets in their businesses to attract customers, Rev. Darrell C. Richardson of Covington, Ky., feared they may encourage some of his young people to take the drink habit. Immediately he resolved to trade blows, tit for tat, with this competition to the way of life he preaches from one of the city's Baptist pulpits.

Now, thanks to Pastor Richardson and members of the Fort Mitchell Baptist Church, the city's youth can view their television shows in the church's recreation hall. It is believed to be the first television set used in the youth recreation programs of American churches.

SUICIDES—Every thirty minutes someone in the United States commits suicide.—*Dr. Carleton Simon*, criminologist, International Association of Police Chiefs.

UNCLE SAM'S HEADACHE—It's only a question of a few more billions until the one who's going to need Federal aid the most will be Uncle Sam.—*Cincinnati Enquirer*. (*Pathfinder*, March 9, 1949.)

DEADLIEST CRUISER ASSIGNED TO FLEET—Newport News, Va., Jan. 29 (AP)—The Navy's biggest, fastest, and most powerful cruiser was commissioned today in the city whose name she bears.

Capt. Roland N. Smoot, skipper of the 17,000-ton Newport News, promptly pledged her to the role of "a country policeman" on guard . . . so that our children may ever play in our streets without fear of molestation; so that we, the villagers of this great country, may come home from our daily task and always spend our evenings in peace and security."—*The New York Times*, Sunday, January 30, 1949.

HIGH SCHOOL ALCOHOLISM—"Two thirds of the alcoholics in the United States began drinking habits during their high-school years. One third of them were showing signs of alcoholism by the time they were of college age."—Conclusions drawn from a study made recently by Dr. E. M. Jellinek, Director of Yale University School of Alcohol Studies.—*The Civic Bulletin*, January 14, 1949.

Back to Bedrock Principles

The Law of God Is a Perfect Standard for the World

By H. F. De'Ath

DEFINITE religious beliefs and moral standards do not characterize our present age. Although philosophers, teachers, and preachers have talked vaguely and sentimentally about "beauty, goodness, and truth," yet bedrock principles have gone by the board.

Beauty may be very seductive; goodness needs to be defined; truth must be tested by impeccable standards. Otherwise, all sorts of erroneous ideas and dangerous subtleties may masquerade under this well-worn, threefold platitude.

The trouble began when age-old, well-proved standards of conduct came under the criticism, not only of rationalistic thinkers like Bernard Shaw, Bertrand Russell, and the late H. G. Wells, but also of professed preachers of the gospel. The law was represented as merely negative, and inapplicable to those who had been enlightened by the Christian message. That message, we were told, was a message of love, far superior to the ancient law of Israel. The law terrified and repelled; whereas love drew men to God.

It was the accepting of this superficial but subtle half-truth that led to the relegation of the law to the background of worn-out standards and to the substitution of a sentimental gospel of love, divorced from a gospel of duty. And now that the second world war and its aftermath have brought disillusionment,



EWING GALLOWAY

God's Law is immutable and immovable. It is His standard for the world, and the Rock of Gibraltar could be moved sooner than this great code of God.

we find that confusion, uncertainty, and hopelessness reign supreme. "The collapse of religious faith [has] left people with moral values by which in declining measure the national life is directed: the collapse of the post-Darwinian faith in scientific progress threatens to leave them without chart, compass, or guiding star."

Dr. Donald Soper recently reminded listeners over the radio that for every person, every day, there is "a ration of duty," which we neglect at our peril. But it is of little use to talk vaguely about "a ration of duty" unless people are taught to recognize duty by well-defined and inviolable standards. The Scriptures alone are definite on this point. "Fear God, and keep

(Continued on page 30)



A LAW OF NATURE UPHELD

The strongest trees grow where storms rage hardest. The finest game—the biggest deer and bear, and living things—grow where handicaps are heavy. Catch them, put them in a zoo, take away the need to search for food, put a fence around them to safeguard them against their natural enemies, and watch them "go soft." Watch them lose the alertness and the strength which enabled them to live free in their natural surroundings. Give them everything but freedom. Take that away and soon they become wholly dependent, lacking even the incentive to be free again. That, it seems, is another law of nature.—*Trained Men.*

Keep the Church and State Forever Separate!



Ministers, Priests, and Churches Should Stay Out of Politics

By Frank A. Coffin

A LIMITED constitutional convention for the purpose of rewriting the charter of the State of Tennessee is provided for in a law passed by the Legislature of that state, and signed by the Governor on February 25. The convention will become a fact if the law providing for it is ratified by popular vote on November 8. Revision has been urged for several years by some who feel that the present Constitution is out of date. A complete list of the objections to the present charter we have not seen, but one of its provisions against which attack has been leveled is Article IX, Section 1, which disqualifies gospel ministers from serving in the State Legislature. Some would have this section expunged from the Constitution, thus opening the way for any Catholic priest, Protestant minister, or Jewish rabbi to seek election to a seat in the lawmaking body of the state. The section under discussion reads:

"Section 1. Whereas, Ministers of the gospel are by their profession, dedicated to God and the care of souls, and ought not to be diverted from the great duties of their functions; therefore, no minister of the gospel, or priest of any denomination whatever, shall be eligible to a seat in either house of the Legislature."

In a country like the United States, which believes in the separation of church and state, such a provision would seem to be most natural. What can be worse for civil government than a priest in political office, or, for that matter, than a priest in politics? Let those who think otherwise turn their eyes upon history. Let the Dark Ages testify of gloomy centuries when the church ruled the state to the degradation of both.

The ministry has its place, and a high place it holds, if it fulfills the commission of Christ to preach

the gospel to every creature. Never should minister or priest be interfered with by the state for preaching the gospel of the Son of God. And, contrariwise, never should an official of the state, in the exercise of his legitimate function, namely, the punishment of evil-doers and the maintenance of peace and order in the state, be interfered with by a minister of religion. No official ought to exercise the force of the state to promulgate religion, and no minister ought to take a position as an official of the state, and thus obtain civil power which he can use for the benefit or the enforcement of religion.

In the trial of the Roman Catholic Cardinal Mindszenty and others for the alleged offense of engaging in political activity for the purpose of overthrowing the government of Hungary, and in the trial also of fifteen Protestant ministers, charged in Bulgaria with treason and spying, the world has seen a sample of what can happen when religious leaders give cause for the authorities to suspect them of turning aside from their proper sphere of activity, and trying to mold the political destinies of nations. Cardinal Mindszenty has reportedly confessed that he did engage in some political activity, though he denies engaging in a plot to overthrow the government. Yet the pope issued an order excommunicating every individual who had anything to do with his arrest and trial, and the governments of Great Britain and the United States went out of their way to make official protest to the government of Hungary against the cardinal's apprehension. Next, the whole issue, involving both the Roman Catholic Cardinal in Hungary and the fifteen Protestant clergymen in Bulgaria, was thrown into the lap of the United Nations. The U.N. decided

Human nature is the same on every side of the Atlantic, and will be alike influenced by the same causes. The time to guard against corruption and tyranny, is before they shall have gotten hold of us. It is better to keep the wolf out of the fold, than to trust to drawing his teeth and claws after he shall have entered.

—Thomas Jefferson.



against a full-scale investigation, but the issue, which was a local one, has become an international affair.

Report has it that the government of Hungary advised the Vatican of Cardinal Mindszenty's activities before making the arrest, thereby affording the papacy opportunity of withdrawing him from his post in Hungary, if the Vatican so desired. But apparently no such action was taken. Hence the Hungarian government, in order to bring an end to activities which it considered subversive of the state, caused his arrest and trial. And Bulgaria, following the example of Hungary, caused the arrest and trial of the fifteen Protestants.

It is not possible at long range to judge accurately of the merits or demerits of any of these cases. But



It was the wise old sage Benjamin Franklin who said that when religion needed the assistance of the state in order to maintain itself, that was evidence in itself that its cause is a bad one, for he maintained if religion is good, God will take care of it.

one thing is certain, namely, that separation of church and state is desirable and beneficial to both church and state, and, if faithfully observed, will prevent such unhappy events as the arrest of churchmen for political activity, to the embarrassment of the government and the humiliation of the cloth.

The fact that America enjoys separation of church and state does not mean that America is either anti-God or anti-Christian. Everywhere throughout the country are to be found Christian churches, pursuing their regular functions untrammelled and unhindered by the government. Moreover, the principle of the separation of the church from the state is a Christian principle, a principle enunciated by Jesus Christ when He said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22:21.

But although America is neither anti-God nor anti-Christian, and benignly smiles upon the ministry of all faiths, yet to call this country a Christian nation is to misstate the fact. The truth is that there are, living in this country, somewhere between seventy and eighty million persons who are unchurched, most of whom, presumably, make no profession of religion. To these the ministers should address themselves, seeking their conversion. But for the church to seek the aid of the state in this work, is to depart from the plan of the holy Author of the Christian religion.

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

Christianity is a faith for the individual to accept voluntarily, not a bundle of doctrine and religious teaching to be incorporated into national or state law, and forced upon the people with the power of sheriffs and police, billy-clubs, handcuffs, and jails. Because religious faith is good does not mean that it should be enforced by civil law. Baptism is good. All men ought to be baptized. But it would be very improper for the civil government to force everybody to be baptized.

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When Sunday Is Observed on Saturday and Good Friday on Thursday

The Dilemma of Calendar Reform

By Carlyle B. Haynes

CALENDAR revisionists have become intensely active once more. They propose to bring to the world in 1950 the blessings of a new calendar.

Consider what will occur in 1950 if a blank-day calendar such as is proposed goes into effect at the beginning of that year. Nineteen-fifty was chosen solely because that year begins with Sunday. Consequently the inauguration of the new calendar could be so smoothly made as to be almost unnoticed at the time of its beginning. The big disruption and scrambling of days would come a year later, when it would be too late to repair the damage by changing back to a calendar which retains unbroken the historic, original, seven-day week.

Here is the year 1950 as it will be if the present calendar is continued:

Here is the year 1950 if the World Calendar is made effective on January 1 of that year:

The advantages claimed for the World Calendar are avowedly commercial, economic, statistical. It will, we are told:

1. Fix the year in perpetuity.
2. Retain and largely equalize the twelve months.
3. Retain and equalize the half years.
4. Retain and equalize the quarter years.
5. Group the months uniformly within the quarters.
6. Provide thirteen complete weeks within each quarter and uniformly group these weeks.
7. Reduce the inequality between months from three days to one day, and establish an equal working month.

These are claimed as "advantages." We ask, "Advantages to whom?" Statisticians, perhaps; very few others. Certainly not the average man. The majority of people have little or no interest in statistics. The proposed "advantages" represent no benefit for the vast majority of men.

It is for this insignificant advantage in the keeping of records, however, that the new World Calendar would sacrifice the

PRESENT CALENDAR FOR
1950

January							February							
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	
1	2	3	4	5	6	7				1	2	3	4	
8	9	10	11	12	13	14	5	6	7	8	9	10	11	
15	16	17	18	19	20	21	12	13	14	15	16	17	18	
22	23	24	25	26	27	28	19	20	21	22	23	24	25	
29	30	31					26	27	28					
March							April							
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	
			1	2	3	4							1	
5	6	7	8	9	10	11	2	3	4	5	6	7	8	
12	13	14	15	16	17	18	9	10	11	12	13	14	15	
19	20	21	22	23	24	25	16	17	18	19	20	21	22	
26	27	28	29	30	31		²³ ₃₀	24	25	26	27	28	29	
May							June							
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	
	1	2	3	4	5	6					1	2	3	
7	8	9	10	11	12	13	4	5	6	7	8	9	10	
14	15	16	17	18	19	20	11	12	13	14	15	16	17	
21	22	23	24	25	26	27	18	19	20	21	22	23	24	
28	29	30	31				25	26	27	28	29	30		
July							August							
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	
						1				1	2	3	4	5
2	3	4	5	6	7	8	6	7	8	9	10	11	12	
9	10	11	12	13	14	15	13	14	15	16	17	18	19	
16	17	18	19	20	21	22	20	21	22	23	24	25	26	
²³ ₃₀	²⁴ ₃₁	25	26	27	28	29	27	28	29	30	31			
September							October							
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	
					1	2	1	2	3	4	5	6	7	
3	4	5	6	7	8	9	8	9	10	11	12	13	14	
10	11	12	13	14	15	16	15	16	17	18	19	20	21	
17	18	19	20	21	22	23	22	23	24	25	26	27	28	
24	25	26	27	28	29	30	29	30	31					
November							December							
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	
			1	2	3	4						1	2	
5	6	7	8	9	10	11	3	4	5	6	7	8	9	
12	13	14	15	16	17	18	10	11	12	13	14	15	16	
19	20	21	22	23	24	25	17	18	19	20	21	22	23	
26	27	28	29	30			²⁴ ₃₁	25	26	27	28	29	30	

THE WORLD CALENDAR

FIRST QUARTER																								
JANUARY				FEBRUARY				MARCH																
M	T	W	T	F	S	S	M	T	W	T	F	S												
2	3	4	5	6	7				1	2	3	4										1	2	
9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9					
16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16					
23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23					
30	31					26	27	28	29	30			24	25	26	27	28	29	30					
SECOND QUARTER																								
APRIL				MAY				JUNE																
M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S					
2	3	4	5	6	7				1	2	3	4										1	2	
9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9					
16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16					
23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23					
30	31					26	27	28	29	30			24	25	26	27	28	29	30					
THIRD QUARTER																								
JULY				AUGUST				SEPTEMBER																
M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S					
2	3	4	5	6	7				1	2	3	4										1	2	
9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9					
16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16					
23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23					
30	31					26	27	28	29	30			24	25	26	27	28	29	30					
FOURTH QUARTER																								
OCTOBER				NOVEMBER				DECEMBER																
M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S					
2	3	4	5	6	7				1	2	3	4										1	2	
9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9					
16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16					
23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23					
30	31					26	27	28	29	30			24	25	26	27	28	29	30					

* The Year-End World Holiday, W or 31 December (365th day), follows 30 December every year.
 * The Leap-Year World Holiday, W or 31 June (an extra day), follows 30 June in leap years.

uniformity of the order of the *days* of the week in order to establish uniformity of *quarters*. The true identity of the *days* would be lost. Those who feel that they must keep a particular day of the historical week as it has been known to us, would be thrown into interminable confusion and compelled to endure unending

hardships and economic disabilities. They would have to keep their own reckoning, maintain their own calendar, be relieved from work on different days each year, and find themselves keeping a day called Sunday one year and Monday another year and Tuesday the next year and so on through all the week.

You will observe as you look at the two calendars for the year 1950 that no difference at all will occur in January, 1950, if the World Calendar replaces the present Gregorian Calendar. The days of the week and the days of the month are alike. The year begins with Sunday in both cases. The calendars would merge perfectly. That, to repeat, is why 1950 was fixed upon.

The first difference would become noticeable in February. It will have 30 days instead of 28, a change of no consequence. March will have 30 days rather than 31. April will have 31 days, not its customary 30. May will have 30 days, rather than 31. August will have 30 days, not its usual 31. December will have 30 days, not 31.

And it is here, at the end of 1950 and the beginning of 1951, that the week is split, with resulting devastation to the world's great religions and their sacred days. Observe closely what this splitting of the week means. It is as devastating to the religious world as the splitting of the atom was to the material world.

To obtain the regularities of their calendar the sponsors of the World Calendar were compelled to limit their year to 364 days; 364 can be divided by four, and four equal quarters of 91 days each were indispensable. So the year must end with the 364th day. That is December 30. There must never again be a December 31.

December 31 occurs, of course, but it must not be counted in either week or month. Calendar reformers cannot keep the sun from rising on that day, even though they look the other way and refuse the day a place in the week or month. The day comes. What to do?

Make it a holiday! Call it World Peace Day, United Nations Day, Year End Day, December W. Call it anything but what it actually is, Sunday, December 31, the first day of the week. It must not be *that*. Those

(Continued on page 29)

"The spirit of liberty is the spirit which is not too sure that it is right. The spirit of liberty is the spirit which seeks to understand the minds of other men and women. The spirit of liberty is the spirit which weighs their interests alongside its own without bias. The spirit of liberty remembers that not even a sparrow falls to earth unheeded. The spirit of liberty is the spirit of Him who, near 2,000 years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest."

—Judge Learned Hand.





The SERMON of the MONTH

“THOU SHALT NOT KILL”

By Dr. Frank H. Yost

Associate Secretary, Religious
Liberty Association

“THOU SHALT not kill.” Exodus 20:13. This does not sound like a very inspiring text for a sermon. But it is the stern voice of the law, and the law of God at that, which is speaking here. Its strict negation reaches out to protect men’s lives. But there is a challenge and an appeal in this commandment.

No need here for legal hairsplitting. No need to argue whether this means murder or manslaughter. The Saviour of men has shown us that there is far more to this commandment than taking a life, awful as that deed is. In the Sermon on the Mount, Christ’s great commentary on the law, He shows how much this law takes in.

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you. . . .” Thus speaks the Saviour (Matthew 5:21, 22), and we listen for what He has to say to us. What does the command “Thou shalt not kill” mean to Him? Who are the transgressors of the sixth commandment of the Decalogue?

“Whosoever is angry with his brother,” answers the Master, and “whosoever shall say to his brother, Raca, . . . whosoever shall say, Thou fool”—are the breakers of the command, “Thou shalt not kill.”

More is here than meets the eye. More is here than a physical act of violence. Here is God’s righteousness penetrating to “the joints and marrow,” and discerning “the thoughts and intents of the heart.” As always with God’s law, the concern here is with what a man is inside; what his feelings and purposes are. An offense against God or man begins first in the mind. And the sin in thought is no less sinful than the sin in act. It is merely less obvious, more difficult to detect, and, indeed, more difficult to prevent.

After the example of Jesus, let us explore beneath the surface of the text. How would the command be stated positively? What is the converse of its admonition? When we turn over the coin, we read, not “Thou shalt not kill,” but, “Thou shalt allow to live.” This is God’s will, that men whom He has created shall be permitted to live, to function as human beings, creatures of God’s hand.

But what is it to live? Is it to struggle through a mere minimum of existence? Is it to live as though half dead already in mind and body? We answer, No. The fact that man is a creature of God’s hand lays upon every man the responsibility to live at his best, his fullest, and upon every other man the responsibility of letting him do so—nay, of helping him do so.

“Thou shalt permit to live” is not very inclusive. To live means a very great deal. It means to live adequately. Constant deprivation, constant frustration cannot express normal living in any meaning a just God could assign. Those who cause the deprivation and frustration are far from life-givers. They are life-destroyers. And the commandment says, “Thou shalt not kill.”

The commandment, positively understood, must mean to let live as freely as possible. In every man there are capabilities and talents, more or less pronounced, more or less recessive. They vary with the individuals. It would be unusual to find two men with identical native gifts. But these gifts are faculties for living. They make life meaningful among men. Who dares, then, deny to any man the opportunity of developing himself to the fullest extent his capabilities will permit? The attainment may be sadly limited by the potentialities, but the opportunities should be limited only by the ability one has to avail himself.

This means nothing less than that man shall have liberty to think, to reason, to hope, to work, to serve, to lead, to play, to create, to inaugurate, to be, and to do.

This is liberty.

July 4 marks the enunciation of freedom. The authors of the great Declaration called for more than political freedom. There was a demand for personal freedom, and for the recognition of the rights of man that goes with such recognition. “We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness.”

These are noble words. They expressed then a noble intent. They should do so now. It would be fatuously idealistic to claim that the American people have put

into practice in society the best that these words call for. But it is not merely "flapping the eagles' wings" to say that here for the first time was introduced the experiment of seeking that men might really live, free in body and soul, in politics and religion. Here was a truly "noble experiment."

But this was not all. The Federal Constitution was not adopted until the state made very sure that it should guarantee through a First Amendment that the Federal legislature it created would not tamper with these freedoms. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

It is with the doctrine of freedom of religion from interference by human government that we are concerned today. To live is guaranteed under the commandment of our text. To think, to work, to do, and to serve are inherent in its admonition. This must include the privilege of worshiping or, for that matter, of not worshiping. If man has the right to live among his fellows, shall he not have the right to worship his God? Can liberty mean less? Is there among living deaths a worse than that of the man whose soul is dead; who has within him no longing to reach beyond himself to greater and better things?

We bespeak consideration anew today for soul liberty. Intellectual freedom, social freedom, political freedom, economic freedom—all are fine, but there is a sister to these, the oldest sister of the group, soul freedom. It expresses the doctrine that man must find himself in God, in Providence, in the universe, whatever his concept might be, or decline to do so, *of his own free will*.

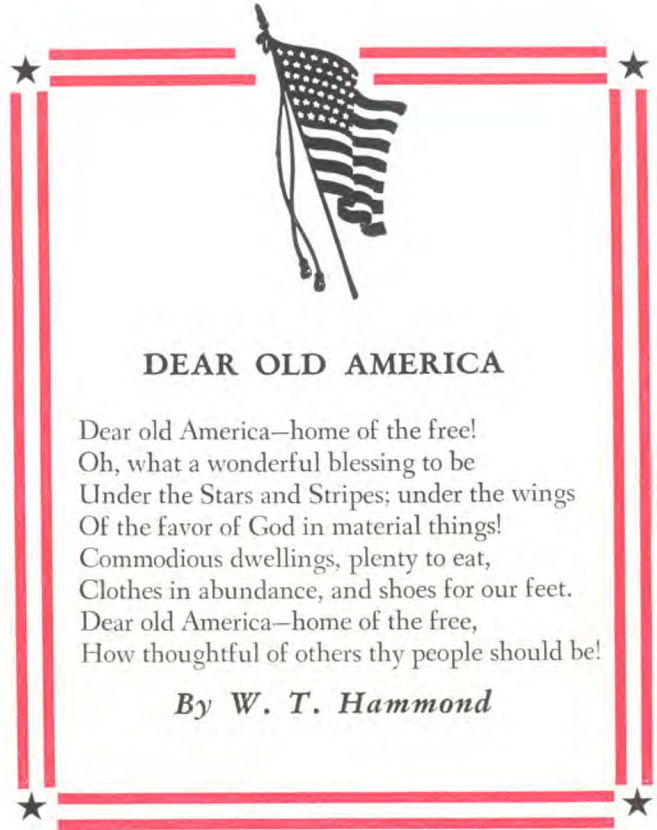
There have been persecutions on many grounds—intellectual, social, political, economic—but there have been no persecutions more bitter than those on the grounds of religion. This seems strange. But the very fact that religious conviction reaches into the depths of the soul explains, without justifying, the characteristic bitterness of religious controversy. But it is this very thing the Founder of Christianity prohibited.

He was on His way to Jerusalem. The Samaritans, out of sympathy with the Jews, lay in His pathway to the ancient city. "They did not receive Him, because His face was as though He would go to Jerusalem." Luke 9:53. So His disciples thought up a plan. The "sons of thunder" gave it tongue. Said James and John, thundering their intolerance, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" Verse 54.

But Jesus had already reminded them, in discussing the commandments of God, "Ye have heard it said in old time, but I say unto you." Hear what He now has to say: "He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

For the Son of man is not come to destroy men's lives, but to save them." Verses 55, 56.

Here should have been the end, before it began, of all persecution, of all violence because of difference in religion, at least among Christians. The Son of man is come to save men's lives. "Thou shalt permit to live."



DEAR OLD AMERICA

Dear old America—home of the free!
Oh, what a wonderful blessing to be
Under the Stars and Stripes; under the wings
Of the favor of God in material things!
Commodious dwellings, plenty to eat,
Clothes in abundance, and shoes for our feet.
Dear old America—home of the free,
How thoughtful of others thy people should be!

By *W. T. Hammond*

What is all this? Is it not the Golden Rule? Is it not the same as to say, "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets"? Matthew 7:12.

Do you wish to live? "Thou shalt not kill"; thou shalt permit to live. Do you wish to think? Thou shalt permit to think. Do you wish to work, to play, to serve? Thou shalt permit to work, to play, to serve. Do you wish to worship? Thou shalt permit to worship. All these make up life. Without them, living is less than life. "Thou shalt not kill."

But we press the point farther. To think and to worship are not enough. Not to be able to give expression to one's thought, and to one's concept of deity, is to be less than fully alive. Is not the right of expression, explicit in the First Amendment to the Constitution of the United States, implicit in the sixth commandment? Is freedom of worship enough? It is not. The ability to cast a glance with one's eye, to gesture with one's hand, to syllabize with one's tongue demands, as part of life, the right of self-expression, the right of persuasion.

Whence these freedoms? "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

The Romance of Modern Invention



In the Greatest Era of History

By Roy F. Cottrell

WHEN AS A LAD in Western New York, the writer attended the "little white schoolhouse on the corner," one of the first readings assigned me was entitled, "Our American Inventors," of which these were the opening lines:

"First comes Benjamin Franklin in 1752

Who invented the lightning rod well known to each of you."

Adown the distinguished line with its Whitney, Fulton, Morse, Goodyear, Howe, McCormick, Bell, and other notables, we then traveled, reaching at length the early triumphs of the distinguished "Wizard of Menlo Park," of whom it was said:

"In '78 Thomas Edison gave us the electric light; The phonograph came also from this man of mind and might;

And now the world is waiting to see what next we'll do;

I hope the next inventor will be some one of you."

Since the days of my boyhood what marvelous changes have been wrought throughout the world! For long years Edison lived and labored to enrich the realm of science; and with him, how vast an army has been dedicated to the task of exploring the mysterious physical forces about us! Marconi flung his thoughts across the broad Atlantic, while others, pick-

ing up the trail, harnessed unseen impulses to broadcast their words to countless millions in distant continents, so that every inhabitant of our planet is brought within the range of a single human voice.

Men, too, as well as ideas, have acquired the art of rapid travel. In my father's old geography was a picture of a horse-drawn boat on the Erie Canal, underneath which were the words, "A safe, convenient, and speedy mode of travel." So phenomenal has been our progress, that this phrase, printed about a century ago, sounds like an echo from antiquity. The steam engine, followed by the electric motor, revolutionized the globe. Then wings were supplied to the motor, and man speeds through the air at supersonic velocity.

From the "machine age" mankind emerged to the "plastic age"; and today a myriad of



AUTHENTICATED NEWS

This young lady is looking on as John V. L. Hogan explains the latest facsimile home recorder. The device prints by radio everything that can be printed in a daily newspaper, including photographs, texts, cartoons, and advertisements.

gadgets, utensils, and articles of various descriptions are pouring forth from thousands of American manufacturing plants. Then near the close of World War II, humanity was suddenly hurled into the "atomic age." At the controls of this mysterious titanic power, man has the choice of transforming our world into a veritable Utopia, or into a vast graveyard.

Scientists and mechanics talk of "automobile engines the size of a man's fist; power, light, and heat so abundant that almost limitless energy would be available; universal private air travel; liners sailing across the Atlantic and back on the atomic energy of a glassful of water;" and of "one teacupful of mercury atoms, which would run a locomotive, pulling 120 loaded freight cars for forty-five trips between New York and San Francisco.

Today the farmer dreams of new agricultural equipment and machinery that will enable him to perform prodigious tasks with a minimum of human effort. Housewives also look forward to revolutionized homes; so that the people of ordinary means may live in healthful, comfortable, and convenient residences, far superior to the grandest mansions and palaces of yesterday.

For years scientists have heralded the dawn of television. Although its development has been seriously retarded by the war effort, yet it has today become a thrilling reality along the expanding television networks which are to cover America from coast to coast.

And how our brains fairly whirl in the face of the developing mountain of research! Feature, if you can, the great *Encyclopedia Britannica* reduced to the size of a matchbox, and with a material cost of but five cents; of a library of a million volumes kept in one end of an ordinary desk; and all so classified and arranged that the pressing of a button, or turn of a lever, will instantly flash before you on a transparent screen any data or manuscript or page of a book desired. Such are a few of the infinite possibilities of microfilm.

Today we utilize dictaphones and typewriters, but in the not distant tomorrow, research foresees a machine to which the business man may dictate his letters, the author his manuscript, and which will accurately type the spoken word. Nor is this more



SCIENCE ILLUSTRATED

Mrs. Muriel Mathez, of Rutherford, New Jersey, is a mineralogist, and she is shown here treating a bead of ore to determine if it contains uranium. The value of uranium makes gold seem cheap indeed. It has resulted in extensive prospecting.

marvelous than the development of the modern keyboard calculator, with its intricate accounting mechanism and uncanny accuracy.

The completion of the great Palomar Observatory in Southern California was hailed as the most outstanding achievement of 1948. Yet hardly was it completed before Cornell University announced the construction of a "radar telescope" designed to reach out into space and gather for an astonished world certain electrical impulses that have been en route to this planet for hundreds of centuries.

It had been assumed that the great solar, or sidereal clocks buried deep beneath the surface of the earth, and dependent on the earth's rotation represented

(Continued on page 25)



These are days when men are caught in the cross currents and the rip tides of conflicting ideologies. What we believe and live is crucially important. What we believe and support by our action will shape the world that is coming. What we believe and stake our life upon will determine the richness or the poverty of our individual lives. What we believe and live will determine whether God can work through us to do His good pleasure on earth.

—James Gordon Gilkey, Jr.



INTERPRETI

In the Light

★ Why Spend Billions for Ships?

IN THE LIGHT of the recently revealed facts on the Bikini atom bomb test, we wonder why our government still plans to spend millions of dollars for warships. In the book entitled *No Place To Hide*, by David Bradley, it has been revealed that sixty-one out of the seventy-three ships bombed in the Bikini test were sunk or otherwise incapacitated. Think of it, sixty-one ships with only two bombs! Furthermore, the few ships involved in this testing that still remain

afloat are so contaminated with the disease of radioactivity that they are worthless. The *Independence*, the first of the main target vessels to return from the atom bomb test of Bikini, is now anchored off San Francisco. She looks like a wreck, but that is not the striking fact concerning her. She is on strict isolation, a leper. "Newsmen and the public will not be allowed to approach the *Independence*. It is best, the Navy believes, to view this awful symbol of a possible future from a San Francisco hillside."—*Id.*, Prologue.

Though it is two years from the time of the actual explosions at Bikini, the *Independence* is still a deadly killer, as a result of radioactivity. Everything has been done that is known to man up to the present time to decontaminate it. It has been scrubbed with lye and even blasted with sandblasters, but all to no avail. If one atomic bomb can contaminate an entire fleet with deadly radiation, what sense is there in building fleets of ships at a cost of billions of dollars?

The book *No Place To Hide* adds to the fears of the future that already prevail in this troubled world. Yet these things will be, for God says, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." Joel 2:30. And yet the true child of God can have peace in his heart, for the Lord says, "Great peace have they which love Thy law: and nothing shall offend them." Psalm 119:165. And if it is a matter of knowing where to hide in the future atomic explosion, remember that "He shall cover thee with His feathers, and under His wings shalt thou trust. . . . Thou shalt not be afraid for the terror by night; . . . nor for the destruction that wasteth at noonday." Psalm 91:4-6.



PAUL HADLEY

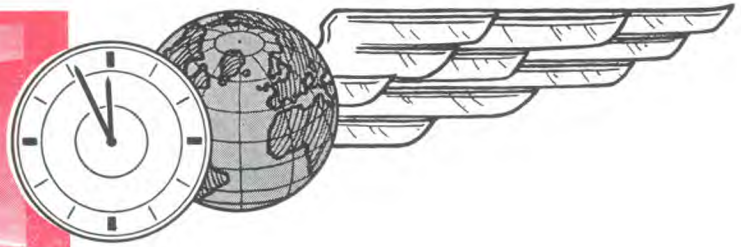
The only monument to religious liberty in the United States is in Fairmont Park in Philadelphia. It was erected by B'Nai B'rith.

★ Freedom of the Press

THE BANNING of *The Nation* magazine from the public schools in certain Northeastern cities, as a result of pressure from the Roman Catholic Church, has caused us to wonder if we are losing the freedom of the press that was guaranteed in the Bill of Rights. The banning of *The Nation* from the school reading lists followed a series of articles that were said to be unfavorable to the Catholic Church.

Another incident occurred recently that caused us some concern over the possibility of suppressing the

OUR TIMES, JULY, 1949



freedom of the press. "On January 22 the *Ohio State Journal* published a story with a picture of a priest who had renounced his vows and married outside the church. Bishop Michael J. Ready called for a boycott of the *Ohio State Journal* and thousands of subscriptions were cancelled." (See *The Christian Century*, March 9, 1949.)

Because of the boycott and threats this paper printed an apology in the January 24 edition. It is also reported that the individual who handled the story was discharged.

Such suppressions of the freedom of the press as these are in direct opposition to one of the greatest freedoms of our nation. There is a tendency to try to make it appear as un-American to criticize any individual or group. Of course Christians do not believe in malicious criticisms; however, this does not mean that facts and faults should not and cannot be pointed out in the proper way. Even Christ had to point out the faults of the Pharisees and others. If it was according to the will of God that criticism should be banned or suppressed, He certainly would have taken action to stop the criticisms that were directed against Christ. But God has made man a free moral agent. He does not believe in suppression. When the American press reaches the point that it cannot present any criticisms or reveal even true facts about some group that does not want the facts revealed, then it has lost everything for which our forefathers fought.

We admire and believe in the position taken by Voltaire when he said, "I do not agree with a word that you say, but I will defend to the death your right to say it."—Variation given by Will Durant: *The Story of Philosophy*, p. 271.

We thank God every day of our lives for the freedom that He has ordained that man should have, and we are grateful for this great nation that guarantees the fulfillment of these freedoms. We are always mindful of the important statement in the Bible that "if the Son therefore shall make you free, ye shall be free indeed." John 8:36.

★ "18th Amendment Was Awful" —Pegler

IN HIS SYNDICATED column of March 15, 1949, Westbrook Pegler states that there is need for a constitutional convention. He refers to the old age of our Constitution and what he considers to be its weaknesses.

We cannot help but disagree with Mr. Pegler in regard to his statement that "the 18th amendment was awful." In our opinion it was the repeal of this amendment that was the awful deed.

Mr. Pegler states that the "immediate result [of the 18th amendment] was a great deal of crime and the eventual result was a serious defeat for the Constitution." The serious defeat suffered, in our opinion, was when the 18th amendment was repealed and the liquor traffic was permitted without control. The charge that the 18th amendment caused a great deal of crime seems stultifying in the light of the great increase of crime following repeal.

We have before us a report recently issued by FBI Director, J. Edgar Hoover, who states that "there were about three times as many major crimes last year as
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President Truman kisses the Bible after taking the oath of office on the day of his inauguration. He is pledged to support the Constitution which embodies the principles of liberty that have made this nation great. In taking the oath, the President added, "So help me, God."



Returning to Puritanism

How Religiously Pure and Charitable Were the Puritans?

By C. S. Longacre

HERE ARE sincere Christians who believe that our Constitution is irreligious because it is nonreligious, and they feel that we Americans ought to amend our Constitution, and, like the Puritans and the Pilgrims, we should begin our legal social compact and put into the preamble of our Constitution: "In the name of God, Amen." The whole Puritan venture, as well as the churches of medieval times, based all civil compacts with governments upon the declaration: "In the name of God."

Christ, while on earth, foresaw what His professed followers would do "in the name of God," and warned them thus: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7:21-23.

It was very evident to Christ that His professed followers would attempt to do many things in His name



Roger Williams was a true believer in religious liberty. America owes much to him.

and in the name of the Christian religion which are contrary to the will of God and contrary to the principles underlying His kingdom. The bloodiest and the most cruel religious persecutions have been perpetrated in the name of Christ and under the auspices of the Christian religion.

That was exactly the reason why the founding fathers separated the church and the state, and intentionally omitted the name of God and of Christ and the Christian religion from

A group of pilgrims are shown here leaving Holland to journey to America. They were a zealous lot and sometimes resorted to force to compel others to accept their convictions.



the Constitution when it was framed. They knew that if the name of God or of Christ or of the Christian religion was mentioned in the fundamental law of the land, such a religious phrase would be made the basis for all kinds of religious legislation as it was in medieval times and in the Puritan regime, and that it would lead to religious persecution. They knew that under a total separation of church and state, and the divorcement of religion from civil enactments, religion would prosper more and that civil government would be more stable than under a union of church and state. They knew that any reference to God and religion in the Constitution would be used as a legal precedent to enforce religious obligations and to punish offenses against God and religion, which would mean that dissenters and nonconformists would be persecuted under the penal codes.

The Puritans and the Pilgrims came to America because they were persecuted by a state religion in Europe as dissenters and nonconformists. They wanted to worship God free from civil molestation, and to raise their children in the faith of their fathers. They braved the dangers of crossing the ocean in frail barks, therefore, and were willing to leave their friends and native countries to live in a wilderness inhabited by savage Indians, that they might enjoy the blessings of religious freedom in America. But as soon as they arrived in America they unwittingly placed a religious mold upon the civil government which they founded, and the civil compact they drew up before they left the Mayflower read: "In the name of God, Amen." They thought that was the only proper thing to do—first of all, to recognize the claims of God upon them. All European governments recognized God and the Christian religion as the state religion, and all legal documents were drawn up "in the name of God." Little did they dream that founding a government on a particular religion or on religion in general would lead to religious legislation and consequent religious persecution of minority sects and all dissenters.

The only immigrant from Europe to America in those early times who had a clear vision of how a civil government ought to be founded, which would not lead to religious persecution of dissenters and nonconformists, was the inimitable Roger Williams. He was severely persecuted in England by a state religion, and saw some burned at the stake on the Smithfield Plaza, just opposite his home in London, for conscience' sake, and he determined to go to America and influence the Puritans not to establish a state religion. The very first sermon Roger Williams preached in the Boston church, upon his arrival in 1631, was based on the premise that the civil magistrate had no right to enforce religious obligations or to punish offenses against God and religion. He plead with the Puritans to separate themselves from the state church of England and requested them to found their government so that it would deal "only with civil things."

The Puritans who preceded him to Boston had already founded their government upon their own religious faith, and were persecuting dissenters and nonconformists. They even went so far as to deny the Quakers the right and the privilege to settle in their colony. All these restraining and discriminating enactments were inaugurated "in the name of God." The Puritans were not ready to accept the counsels of Roger Williams, and decided that he should not be permitted to preach in the Puritan church in Boston, although he had been called by the Puritans to America for the purpose of becoming the pastor of the Boston church.

Not being allowed to preach in Boston, Roger Williams decided to go to Salem, and there he preached his doctrine of a complete separation of church and state for two years, and his doctrine was being widely accepted in the Salem community. The Puritan elders saw that Roger Williams would soon succeed in winning the majority of the Puritans in New England to his viewpoint unless he was suddenly stopped and

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We are not propagandists. Wherever other systems are preferred, either as being thought better in themselves, or as better suited to existing conditions, we leave the preference to be enjoyed. Our history hitherto proves, however, that the popular form is practicable, and that with wisdom and knowledge men may govern themselves; and the duty incumbent on us is to preserve the consistency of this cheering example, and take care that nothing weaken its authority with the world. If, in our case, the representative system ultimately fail, popular governments must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us; and if it should be proclaimed that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth.

—Daniel Webster.

What Did Christ Teach Concerning

The **Christian's Relationship to Government?**

Should One Violate Conscience to Please the Powers That Be?

By **W. J. Keith**

CHARACTERISTICALLY, Christ told the rich young ruler, "If thou wilt enter into life, keep the commandments." Matthew 19:17. He admonished the disciples, "If ye love Me, keep My commandments." John 14:15.

"If" implies negative and positive alternatives, contingency, and insures the inalienable right of choice granted to every soul. Coercion and forced obedience had no place in the method of Christ. The injunction, "Keep the commandments," was prefaced by the entreaty, "If thou wilt." The provision for salvation is universal, unrestricted, and efficacious, as we read in Titus 2:11: "For the grace of God that bringeth salvation hath appeared to all men." Furthermore God is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Nevertheless, God will not and cannot save a man except that man, by his own free will, shall *choose* to be saved. No church, no government, nor union of church and state can legislate Christianity or any religion into the soul. The heart must be led of its own volition to pray in sincerity: "Thy will be done in earth, as it is in heaven." The testimony must ring from within: "I *delight* to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40:8.

It is the legitimate function of government to secure to every man the freedom to make his own choice in response to Christ's invitation, "If thou wilt." It is this heritage of liberty and freedom of religion that every American should cherish and safeguard with "eternal vigilance." Twenty-two days before the Declaration of Independence was signed at Philadelphia, the

Virginia Convention adopted a "declaration of rights." George Mason prepared Article 16 which was amended on the motion of James Madison to read: "That re-



ligion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence: and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other.” —Charles F. James, *Documentary History of the Struggle for Religious Liberty in Virginia*, p. 62, (ed. 1900).

When Christ was brought face to face with the question of state and church jurisdiction, He clearly drew the line of separation in the words: “Render therefore unto Cæsar [state] the things which are Cæsar’s; and unto God the things that are God’s.” Matthew 22:21. In other words, “Leave the state to manage the affairs of government without interference and pressure from the church, and allow the individual freedom in the exercise of religion.”

How fitting that this new nation, having witnessed the deluge of blood in the church-dominated states whence they fled from religious persecution, should safeguard liberty of conscience in its fundamental law.

The eminent historian George Bancroft has paid tribute to the exalted principle of our Constitution in the following words: “Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power.”—*History of the Formation of the Constitution of the United States of America*, Book 5, Ch. 1, Par. 11 (4th ed.).

The great conqueror Napoleon seemed to sense this principle of individual liberty of conscience when he said: “The rule of the prince terminates where that of conscience begins.”

Every Christian sustains a dual relationship: first to Christ’s kingdom, and secondarily to his earthly government. He must recognize that government is an “ordinance of God,” that he “must needs be subject, not only for wrath, but also for conscience sake,” and that the government “beareth not the sword in vain.” (Romans 13:2, 4, 5.)

At the same time he must know how to relate himself to government demands which may conflict with his obligation to his God.

When Christ was under trial before the Roman governor, Pilate, the governor declared: “I have power to crucify Thee, and have power to release Thee.” John 19:10.

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A Better World

By James Wallace

IT WAS a cold winter evening in old Boston. Crowds of tired workers from offices and shops were hurrying to the Back Bay Station, bound for home and their families. In front of the Public Library sat an old man, thinly clad, making a noble effort to play a battered old violin.

Of the hundreds who hurried by, none seemed to pay too much attention to the old violinist. A music student from the Boston University School of Music was attracted by the old man’s attempt to play the violin. She stopped for a moment to see who might be making such a poor success at playing the instrument. It was very evident to her that the poor fellow had not had much tutoring. She was touched by his condition, his need, his efforts.

Walking over to him, she interrupted him by asking, “Please, Sir, won’t you let me see your violin for just a minute?”

Rather hesitatingly, doubtingly, he handed it to her.

“May I play it, Sir?”

He was not accustomed to being called “Sir.”

“Sure, Miss, you can play it,” he said, smiling.

She spent a moment in tuning the instrument, and then began to play with assurance and confidence. It was very evident that she was a trained musician. The music was soft, sweet, and entrancingly beautiful. Passers-by slowed down as if to enjoy the music as long as they could. Some stopped, and, soon, scores of people had forgotten their hurry momentarily, and were enjoying the touching strains.

The lovely young woman continued her playing. As she played, she smiled at the crowd, and nodded her pretty head toward the old man’s tin cup. They understood, for coin after coin was dropped into the container—and not only coins, for someone pushed through the crowd and stuffed a five-dollar bill in among the coins.

There was an expression of happiness and gratitude on the old man’s face as the young woman handed the violin back to him, and started on her way. Tears came to his eyes and found their way down the wrinkles of his face.

The people who had stopped to listen had been changed. The tense lines of their faces had relaxed. Their cares dismissed, for a time, they went on their way with a song in their hearts. Their world had been changed.

For BETTER HOMES and HEALTH

By Colonel George A. Skinner, M.D., Medical Corps, U. S. Army, Retired

BEWARE OF TICKS

IT MAY SEEM strange that we discuss a disease the name of which indicates a distinct locality. When Rocky Mountain spotted fever first became known, it was apparently only in one place; but that was because it had a number of names, as have many other diseases we have considered, and was not recognized as widespread and very serious in many places until long after it was named.

In Montana, in the Bitterroot Valley, especially (a very fertile locality where much big game abounded in the early days), it was noted that many hunters and, later on, settlers became ill with a fever after entering this very attractive region. The disease was particularly prevalent in the late spring and early summer, gradually decreasing as the colder season approached, and being entirely absent in the winter. So many were attacked that the disease was called "Bitterroot Valley fever."

It was not long until it became apparent to the residents of that region that ticks had something to do with the spread of this fever and another name, "tick fever," was added. It was also known as "black fever," "blue disease," and "black measles."

Time has cleared up many of the mysteries of the infection, and it is now known that ticks are probably the only source of the infection. Rocky Mountain spotted fever is one of a series of similar diseases very closely related to typhus fever (spread largely by lice and fleas), and is now frequently called "tick-borne typhus."

This fever was at first thought to be spread by only one variety of tick (*Dermacentor andersoni*) which is very prevalent in the West. But later when the disease was also found in the East and this Western tick was entirely absent, another tick, the common dog tick (*Dermacentor variabilis*), was found to be equally able to infect people. (Dogs usually do not show signs of the infection.)

Ticks have a strange and very interesting life history. Some adult females lay thousands of eggs (average about 6400). When all the eggs laid by a single tick are placed near her, they exceed her size many times, and one wonders how it is possible for one small tick to produce this mass of eggs, as they are all laid within a short period of time.

The eggs (first stage) are deposited on the ground,

and in favorable weather they hatch in about a month. The tiny larval or seed ticks (second stage) have but six legs, and soon commence to crawl up grass or low bushes and, as soon as possible, attach themselves to a small animal—rodents of various kinds, such as chipmunks, ground squirrels, rabbits, etc. Here they feed and soon outgrow their restricting skins, drop to the ground, shed the skin (moult), and reappear with eight legs (nymphs, third stage). In a few days they again climb up low shrubs and attach themselves to any passing animal they can reach. Soon this process is repeated, for the ticks grow rapidly, and they again drop off the host and after another moult are fully grown (fourth stage). They now climb still higher and attach themselves to horses, cattle, sheep, coyotes. At this stage mating takes place. The female then drops off to lay her eggs, after which she soon dies. A few ticks develop through all stages (except the eggs) on a single animal.

The ticks that are hatched in the fall usually develop only as far as the third stage (nymphs), and then hide under rocks or leaves to pass the winter, developing fully in the spring. Some of the adults also live over the winter. All are very hungry when they start activities in the spring. Hence the great increase of the disease in the spring and early summer months.

Another danger in connection with ticks is that they not only carry the infection of Rocky Mountain spotted fever and a number of other serious diseases, but they pass them on to their young through the eggs up to three or four generations. They are not killed easily by the usual insecticides, such as sprays, that usually rapidly kill flies and mosquitoes. They may look dead, but they recover in a short time. This makes them difficult to control.

Usually within five days in severe cases and in two weeks in milder cases, the person infected becomes sick, with a severe headache, backache, and great weakness. About the same time a rash appears upon the wrists, then on the ankles, and gradually spreads over the body. Sometimes this causes a sort of mottled appearance (and probably accounts for the name "spotted" fever) rather than the regular rash, which is common to many diseases. Fever develops rapidly and may be very high. Severe cases that do not improve by the end of one week usually prove fatal, especially in

older people. If they do survive, recovery is slow, but thereafter they are immune for life. The death rate is likely to be very high in old people. Up to 85 per cent has been reported. The average is probably nearer 20 per cent. There is a milder form of the same infection occurring in various localities, and the death rate is often under 5 per cent. Otherwise, the mild infection is much the same.

Rocky Mountain spotted fever is caused by a virus (*Dermocentroxenus rickettsi*). It was named after Dr. Ricketts, one of the chief investigators of this disease and of typhus fever. He died of the latter disease in Mexico. The several diseases which are much alike are known as the "rickettsial diseases," and include, with Rocky Mountain spotted fever, typhus fever, Japanese river fever, psittacosis (parrot fever).

Once this spotted fever has invaded the body there is, as yet, no definite cure, but treatment aids in recovery. It can, however, be prevented almost completely by a vaccine which is extensively used in Western regions where the disease is most prevalent. Men who must work where ticks are likely to be found usually take this vaccine protection every spring, for its effects are active only about a year.

As Rocky Mountain spotted fever is now found in practically every state in the Union and is transmitted only by ticks (so far as now known), the chief protection lies in keeping ticks off the body. This can now be partly accomplished by tick repellents, which are usually for sale at sporting-goods stores.

Another safeguard is to carefully clear dogs of ticks frequently, so that ticks may not pass to people. Children are very susceptible to tick bites, especially when upon the neck. Paralysis may result, but, fortunately, this danger usually passes if the tick is removed promptly.

Great care should always be used in removing ticks, for any squeezing or rough handling may force poison into the wound. If ticks are removed quickly after they attack, they do little damage aside from the local irritation. It usually takes an hour or more for the poison to reach the tick's mouth after it attaches.

"18th Amendment Was Awful" — Pegler

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there were minutes. Mr. Hoover revealed that there was "a serious crime for every 18.7 seconds." And further, "With the passing of each day last year, an average of 36 persons were murdered, 255 were victims of assault or rape, 463 automobiles were stolen, and 2,672 miscellaneous larcenies took place."

Perhaps Mr. Pegler needs to ponder these deplorable facts before he blames the 18th amendment for crime. We are of the opinion that the Constitution is a marvelous document. We believe, too, that the 18th amendment was a worthy addition to this great document.

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The Romance of Modern Invention

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the final word in correct timekeeping. But these have now been superseded by the atomic or crystal clock that can split a single second into 100,000 parts, and is said to have an accuracy rating of one second in ten billion. On the other hand the earth's rotation, we are told, is "slightly uncertain, and seems to be slowing down."

The Bell Telephone system also introduces its new phone with "electrical brains." This robot bookkeeper can keep an automatic and accurate account of all dial telephone calls, indicating whether or not they are toll free, records the number of the station calling, the number of the station called, the time that the conversation lasted, then totals and prints the detailed charge information.

An inventor announces a new camera capable of making 10,000,000 exposures a second. A chemist now finds it possible to sterilize food with the cold beams of electrons or X rays. And the physician, examining his patient with a new electronic X-ray fluoroscope, sees the living image on the screen brightened to five hundred times its former visibility.

To tell of all the novel inventions and innovations that crowd our days and thrill our senses would require fabulous volumes of encyclopedic proportions; and by the time these appeared in print, they would already be antiquated by the impact of the new and ultramodern. This rapid advance of technical knowledge has led many would-be scientists to deify science, acclaiming it as the savior of the world; while others like Colonel Charles A. Lindbergh, sound an alarm, asserting that, "if we do not control our science by a higher moral force, it will destroy us with its materialistic values."

But here is a phenomenon that baffles the sage, the philosopher, and the sociologist. They are wholly unable to explain the cultural and intellectual trend that within the approximate space of a century enabled man to advance from the sailing barge to the "Queen Mary," and from the stagecoach to the "Constellation."

Vision the beginning of the nineteenth century with no railway trains or steamships—and the telegraph, telephone, bicycles, electric cars, subways, elevated trains, gas and fire engines, motor cars, and airplanes existed only in the fantastic visions of the dreamers.

Think of the homes with no sewing machines or vacuum cleaners, no bathrooms or sanitary plumbing, no electric lights or even kerosene lamps, no ice or electric refrigeration, no photographs, phonographs, or radio. Consider the farms of that day without mowing machines or reapers, steel harrows or cultivators, grain drills or tractors, gang plows or threshing machines, and where the old wooden plow, the

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Let's Ask the DOCTOR



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 the best way for a sedentary worker to reduce his waistline?—H.P.

Fat tends to develop abnormally over muscles that are not used vigorously or regularly. If one takes starches and sugars in large amounts, using refined or concentrated foods from which the vitamin B complex has been removed, such as white bread, refined corn meal, polished rice, and refined sugar, the body fails to properly utilize these food substances and they tend to pile up as fat. The way out, then, is to use only the whole-grain cereals or, better still, to use the outside layers and less of the middle starchy layer. Make fruits and vegetable salads a large part of your diet, and take systematic leg-raising, bending, and twisting exercises several minutes daily, either before retiring or on first rising in the morning. Walking with the chest lifted and the abdomen drawn in while you practice rhythmic deep breathing is helpful. If the general weight is too high, go on a banana and skimmed milk diet for four days, then off two days, with a diet of salads and a little bran-containing cereal or rye krisp; repeat this schedule several times until the weight is about normal. Never take reducing medicine unless it be a little thyroid or gland medicine, and then only under the observation of a physician. While reducing, you may use some tomato or grapefruit juice. You might walk to and from your work daily.

What is the best way to reduce excessively large skin pores?—N.C.

Presumably you refer especially to the face. You might use contrast applications of very hot and very cold alternately and massage the skin thoroughly at the finish. Sun bathing to a point of securing a good healthy tan tends to make the skin soft and velvety. Sun lamps may be used if necessary. Be careful not to use much sugar and fats, especially animal fats and oils, or candy. On the other hand, use much raw foods, both fruits and vegetables, and secure free bowel action by natural means. Lotions must be used cautiously as they are often a disappointment and may make the condition worse if used too freely.

Is it quite common for human beings to have worms? How are they discovered and how eliminated?—B.D.

Unless you see the worm or discover the eggs by microscopical examination of the stool, you cannot know if worms are present. Tapeworms, round worms, and pin worms are the three possibilities. Tapeworms are seen as

broken off segments passed with the stool; round worms may crawl up into the throat or pass through the bowel; and pin worms may cause itching at the rectum, or they may be observed. Some preparation of male fern is often used for tapeworms, santonin for round worms, and gentian violet for pin worms. It would be best, perhaps, to have a physician prescribe the doses of all these medicines as they are fairly potent. An infusion of Quassia chips may help to clear up the pin worms. Use about four ounces of the chips, and pour a quart or more of boiling water over them, letting it infuse until lukewarm. Use this as an enema, and it had better be repeated two or three times at intervals of two or three days to get all the worms. The entire colon should be filled each time.

I have heard people speak of "clergyman's sore throat," and have been puzzled to know what it means. Is this something that only clergymen can get?—B.R.

Clergyman's sore throat is only the name of a disease common to all persons, but especially to those who use their voices a great deal. Technically it is subacute laryngitis, involving the voice box and the throat above this structure. Oftentimes it is necessary to take a complete voice rest for a time. All health measures for building up the general vitality will assist in relieving this troublesome condition. Teachers of speech say that many speakers use the voice wrongly, pitching it too high and using the chest muscles, whereas abdominal breathing with the voice pitched at a deeper tone will save the strain on the throat and enable speakers to be heard better at the same time.

Is the use of canned foods, such as corn, peas, fruits, etc., harmful in any way? Ought the water to be poured off the peas and beans before they are used?—S.T.

Fresh fruits and vegetables are to be preferred to canned ones, but where the former are not readily procurable I would use canned products. However, since much of the best of the food value is soluble and in the liquid, a cook never should discard the liquid of such canned foods, for to do so shows an utter disregard of the best rules of correct diet. The pressure-canned foods commercially prepared are a little better than the home-canned vegetables, although the latter are good for food. The newer freezing methods of handling surplus fruits, berries, and vegetables, seem destined to replace in large measure the use of canned foods, and these frozen foods are nearly equal to fresh ones in flavor and food value.

The Romance of Modern Invention

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scythe, the cradle, and other crude tools were the world's best implements of agriculture.

Imagine the cities without skyscrapers, giant industries, or modern factories; without cement or asphalt pavements; and the people groping along through the mud and darkness with but the uncertain flicker of whale-oil street lamps that wind or rain might easily extinguish.

Today we live in a transformed world; and how shall we account for this astounding age of progress? Why did the inventive genius of man lie dormant for a hundred generations to suddenly burst into flame in the nineteenth and twentieth centuries? Why did mankind sleep on and on for ages, then suddenly awaken to revolutionize the world?

No scheme of evolutionary philosophy or theory of social trends can explain this miracle. But here is the answer: The prophetic eye of God penetrated the future. He looked across centuries and millenniums to focus His vision upon our day, and dispatched a message through the prophet Daniel for the people of this modern age. His words are these: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

This prophecy, though spoken about twenty-five hundred years ago, presents an exact and striking forecast of our times. How marvelously is knowledge increased! In every field of endeavor the mind and heart of man have been stirred to discover, to invent, to achieve, to blaze a new trail, until within the past century the industrial and social life of man has witnessed greater changes than all past history.

In the words of this prophecy, "Many shall run to and fro" about the earth! They run by auto, by railway train, by steam and motor ships, and by the swift planes that cleave the sky. No previous age has produced a parallel. The moving picture of earth's millions is unprecedented. Likewise the prophecies of the great Book are unsealed. They crystallize into history. Like neon lights they illuminate this twentieth-century speedway and reveal that these eventful days constitute the era specifically designated by Daniel as "the time of the end."

This is, indeed, the greatest era of history. The discoveries of our day are making possible the speedy proclamation of the gospel to all the world. Upon the swift wings of modern transportation and communication God's final warning message is being carried to all nations and tongues: "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7.

That is the meaning of this crowning age of wonders. The grand climax of history is just before us. The second appearing of Christ our Saviour will not long be delayed.

OUR TIMES, JULY, 1949



By D. A. Delafield

Beginning Life With God

"Thou shalt have no other gods before Me." Exodus 20:3.

ONE DAY my wife and I paid a friendly visit to the home of a gray-haired old lady. When we stepped into the living room, we found boxes and books and trinkets everywhere. She was packing her belongings and getting ready to move. Among the curiosities that she had gathered through her long life was a large piece of bark from the famous "General Grant," a giant sequoia tree still growing in Northern California and estimated to be thousands of years old.

As she spoke in a feeble voice about the old redwood that was a forest giant when Charlemagne was emperor in Europe and when Cæsar ruled the world, I found myself



listening with deep respect. It seemed that the past was speaking to the present. I felt very small and very young.

The world is full of people and things that are older than we are. Our parents have lived longer than we have. If you have grandparents, they are much older than your father and mother. Perhaps you have great grandparents who are as much as one hundred years old. That is a long time to live, but to God it is not very long. One hundred years is like a minute to Him. He existed before life began on this old world. He knows all about the past and the future, too. We will be wise if we become acquainted with Him, the One who made heaven and earth. He lived before we were born. He will be alive after we are dead. To love and fear Him as long as we live is "the beginning of wisdom."

Only the fool says in his heart that there is no God. The fact that we cannot see Him is no proof that He does not exist. When we see an electric light burning, we know that behind the light is the dynamo—the source of electricity that illuminates the globe. When we look up into the heavens at the sun, moon, and stars, we see the glorious light, and we know that behind the stars is God, the Creator. Behind all design and motion and power is God,

who created all things and who sustains and keeps us all alive.

The birds that sing their happy songs without fear also are objects of the Creator's care and concern. Not even a sparrow drops to the ground without the Father's attention. God is love, and He seeks to attract us to Himself by calling our attention to the wonderful things that He has made.

One evening my family and I went out into the front yard, spread blankets on the green grass, and watched a shower of meteors. We counted the falling stars as they shot through the sky—hundreds upon hundreds of them. The earth had entered the path of a great comet which had passed by eight days before and the meteors were still shooting earthward from one central spot in the northwest. When I saw those falling stars, I said to my wife, "Isn't it wonderful? How could anyone doubt the existence of the great God of power after witnessing that display of falling stars?"

All around us there is proof of God's power. But some people make the mistake of worshiping the tree or the flower, the animals or the birds. This is a dangerous form of worship. We should remember that the creation is not the Creator. We are not to adore the things that God made, but God Himself, the Maker of all. He is the original Source of life. "Thou shalt have no other gods before Me," He commands. Let Him be the Object of our worship and the One we love and serve.

If you want to know what God is like, pick up the Bible and read the first four books of the New Testament. In Matthew, Mark, Luke, and John we have a true historical record of Jesus Christ, God's Son, who appeared among men nearly two thousand years ago to show the world what God was like. He went about doing good, healing the sick, raising the dead, cleansing the lepers, casting out devils. He was sinless and holy, kind and good. After a short but noble life of service, He was put to death by the hands of cruel men. Three days after His burial He rose from the tomb, and ascended to His Father in heaven.

Jesus' life on earth as a man helps us to see how good God is, how much He loves us. Let Him have a chance to prove His love while we are young. Let us give Him our hearts, and worship Him as God now and all through life. Life really begins when we begin it with God. Listen to His invitation: "There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:21, 22. The greatest good that can come to any boy or girl is to decide to become acquainted with God and to enter into a lifelong partnership with Him.

The Christian's Relationship to Government?

(Continued from page 23)

It was then that Jesus directed Pilate's attention to the source of all power and the tremendous responsibility in the exercise of God-entrusted authority: "Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin." Verse 11.

The power exercised by every ruler and magistrate

is heaven-imparted. He is accountable to God for the use of that power.

Christ and the apostles recognized government as an ordinance of God. Though they did not resist governmental authority, yet when ordered to go contrary to God's will they could but answer, "We ought to obey God rather than men." Acts 5:29. Everyone should know how to meet the crisis of being faced with a government mandate which if obeyed would violate his conviction of conscience.

Not alone to Pilate has God entrusted the right of choice, but every soul can say, "I have power to crucify Thee, and have power to release Thee." That power, that freedom to choose, that right of decision with no coercion is granted to every heart. While the influences outside clamor, "Crucify Him! Crucify Him!" within the citadel of conscience the soul ponders the question, "What shall I do then with Jesus which is called the Christ?" Matthew 27:22. And the loving Saviour, on trial before each soul, testifies: "If thou wilt"; "If ye love Me"; "Today if ye will hear His voice, harden not your hearts" (Hebrews 4:7).

The seed of persecution is the same today as it was in the murder of Abel, unrighteous envy and jealousy. (1 John 3:12.)

How quickly the Master moved to counteract jealousies and envyings that arose among the disciples. When the two sons of Zebedee were seeking places of exaltation above the others, Christ presented to them the cup of self-sacrifice and the baptism of blood. (Matthew 20:20-22.) When the twelve apostles were striving among themselves as to who should be the greatest, the loving Saviour humbled Himself and washed their feet, giving them the example of true greatness. (John 13.) Once, with jealous pride, the disciples revealed how they forbade a man from casting out devils in the name of Jesus "*because he followeth not with us.*" Luke 9:49. Then came the rebuke of Jesus: "Forbid him not: for he that is not against us is for us." Verse 50.

The human heart is by nature narrow and selfish. Unchecked, these propensities lead the carnal mind finally even to question, "Can there any good thing come out of Nazareth?" John 1:46.

Surrounded as He was by prejudice, opposition, and ridicule, the Saviour in all His associations manifested sincere regard for the rights of others and respected their religious convictions.

On one occasion, due to prejudice, the citizens of Samaria would not receive Him. James and John, the "sons of Thunder," entreated Him to call fire down from heaven and consume them. It was then that he severely rebuked their spirit of intolerance and declared, "The Son of man is not come to destroy men's lives, but to save them. And they went to another village." Luke 9:56. What a travesty upon the name of Jesus Christ, that the passions of jealousy should inflame the hearts of those claiming to be His chil-



MY COUNTRY

America! When first I heard
The music of that matchless word,
My youthful heart with rapture stirred.
My Country!

As oft I knelt at mother's knee
At twilight's hour in infancy,
She taught me how to pray for thee,
My Country!

Land where my mother lived and taught,
Land where my sire for freedom fought,
Land that our martyred blood hath bought,
My Country!

All we've fought for in the past,
Let us maintain while time shall last,
With truth and duty holding fast,
My Country!

Blest burden of my prayer and song,
To thee my life, my strength belong;
I love thee; may thy right be strong—*
My Country!

—*Julia W. Galloway.*

Taken from SUNSHINE MAGAZINE, July,
1947.

*Revised phrase.



dren until they are consumed in a hell of religious persecution! From the time that righteous Abel suffered martyrdom from jealousy, religious zealots have saturated the pages of church history with the blood of martyrs. Thus the prophet "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, . . . dost Thou not avenge our blood on them that dwell on the earth?" Revelation 6:9, 10.

The righteousness of the faith for which they died is symbolized in the "white robes . . . given unto every one of them." Verse 11.

Their cause was vindicated! Yet, as history repeats itself, another dark hour is envisioned by the prophet: "And it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Verse 11.

The church-dominated system of government that destroyed the "mighty and holy people" during the Dark Ages is to have its counterpart just before the return of Christ. An image, or a likeness, will be formed, for "he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Revelation 13:15.

Thus the scenes of persecution actuated by religious bigotry in a union of church and state during the middle ages will be re-enacted. The point of conflict will be the question of loyalty to God's commandments. The dragon will direct his wrath against those who "keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

It is through this period of great persecution that God's faithful children will be refined and will develop characters acceptable to God.

The question is asked: "What are these which are arrayed in white robes? . . . And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God." Revelation 7:13, 14.

When Sunday Is Observed on Saturday and Good Friday on Thursday

(Continued from page 13)

designations must pass to another day, except December 31, of which there will not be another.

This is the procedure which is absolutely necessary to provide equal quarters, comparable months, for the world of business. Never mind what it does to the world of religion.

On Saturday night, December 30, 1950, the people of the world would retire, prepared to greet Sunday the next day, many of them to go to church on the day

which for centuries has been looked upon and observed as the weekly memorial day of the resurrection of the Founder of Christianity.

But when they arise the next morning the day is not Sunday. The new calendar has banished it and, with it, its observance as a day of solemn worship. The day that for centuries has been a traditional holy day is transformed into a holiday. In this way will the new calendar deal with one of the basic observances of Christianity. In this way will it make a day of worship into a secular day. In this way will it degrade a special high day of religion into an ordinary day for hilarity and mirth.

And when *that* is done what will become of all the imposing claims which the Christian church has made about this particular day being clothed with a unique and special sanctity? The church has claimed that this day, Sunday, the first day of the week, belongs to it in a peculiar sense. The church has called it the Lord's Day, the Christian Sabbath. Through scores of generations it has been so held, and so observed.

The World Calendar will dispose of those claims summarily and forever on December 31, 1950. For consider what happens next as 1951 begins. As all years must begin with Sunday it is necessary for all years to end with Saturday. Otherwise uniformity and standardization and comparable statistics go overboard. The Sunday that ended the year 1950, being one day too many, being the not-to-be-endured 365th day that smashes all uniformity, and having been disposed of in the manner already explained; and as the New Year, 1951, nevertheless, must begin with Sunday in order to maintain the desired uniformity; it is plain that another day must take the place of the banished Sunday, take its name, and move into its position in the weeks and months to follow.

How is it done? After the World Peace Day, which is really Sunday, December 31, the first day of the week, has passed, Monday, January 1, 1951, is moved up to take the position in the calendar made vacant by the exiling of Sunday, December 31. The New Year, all years, must not begin with Monday, or any other day than Sunday.

And so Monday is made into Sunday by the simple process of being given Sunday's name and place in the week. It had been Monday, January 1, the second day of the week. It retains its date, remaining January 1. But it becomes Sunday rather than Monday, the first day of the week instead of the second.

Of course, inasmuch as Monday's place in the week, and its name, are thus vacated by this shift, it is necessary to move Tuesday, January 2, the third day of the week, up to be Monday, January 2, the second day of the week.

Necessarily, therefore, Wednesday, the fourth week day, will become Tuesday, the third day of the week; Thursday, the fifth day, will be made Wednesday, the fourth day; Friday, the sixth day, will become Thurs-

day, the fifth day; Saturday, the seventh day, will become Friday, the sixth day; and Sunday, January 7, 1951, the first day of the week, the literal day on which Jesus Christ was raised from the dead, will become Saturday, January 7, 1951, the seventh day of the week of the World Calendar for that year.

After that the pattern of regularity begins again, leaving observers of Sunday split wide open by this splitting of the week.

And so hosts of Sundaykeepers will keep Sunday on Saturday during 1951, refusing to forsake a sacred day because a new calendar has banished it to a secular position. Good Friday, too, will have to be observed on Thursday, and Ash Wednesday on Tuesday.

Not only those who observe Sunday will be thus affected, but as well the adherents of all religious faiths which contain the observance of holy days. Jews, Seventh-day Adventists, and Seventh Day Baptists, who observe the seventh day of the week, will similarly be compelled to follow their holy day as it is called Friday, and made the sixth day of the week. Mohammedans, who observe Friday, the sixth day, must follow it when it becomes Thursday, the fifth day. Half the population of the globe will thus be placed under disabilities in their religious observances by the adoption of the World Calendar.

Back to Bedrock Principles

(Continued from page 9)

His commandments: for this is the whole duty of man." Ecclesiastes 12:13.

What those commandments are, no one need be in doubt. When people came to Jesus to know their duty in this or that respect, He led them back to first principles. He put His unerring finger on the particular commandment they were transgressing, and pointed the way back to obedience. If a man was subtly trying to evade his obligations to his parents, he received a well merited rebuke, and Jesus quoted the commandment concerned. Christ had no time for people who talked piously about church traditions while they ignored the "Thus saith the Lord." Against such He quoted the Word of God through the ancient prophet Isaiah: "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9. (See verse 8, and Isaiah 29:13.)

Whether men were dishonoring their parents, stealing money or property, refusing to aid the sick and needy, violating their marriage vows, or breaking the Sabbath, their minds were immediately directed by Jesus to that inviolable law which came from God through Moses.

And it is that law that needs to be set before people everywhere as the true and unchangeable standard of "beauty, goodness, and truth." The Ten Commandments admit of no subtle evasions of duty.



What Says the BIBLE?

What Is the World Coming To?

A fine-looking couple were occupying the waiting time at the concert by discussing religion. The girl had the last word. She said:

"What I want to know is: What is the world coming to, anyway?"

Answer: *To its end.*

This question—next to the most stupendous that a human being can ask—has already been voluminously answered in the Holy Scriptures. God's first recorded answer is in Genesis 3:15:

"I [God] will put enmity between thee [Satan] and the woman [the mother of the human race], and between thy seed [evil angels and evil men] and her seed [Jesus Christ]; it shall bruise thy head, and thou shalt bruise His heel."

The bruising of Christ by Satan occurred at the cross; it wounded but did not destroy. The bruising of the head of Satan—an annihilating injury—is yet to take place, but soon. Romans 16:20 says:

"The God of peace shall bruise Satan under your feet shortly."

God has not confined the human race to an indefinite continuation of the miseries of sin, with death the only release, and mitigated only by human efforts toward education, civilization, and peace. He has foretold an absolute annihilation of the present reign of sin. The prophet Ezekiel had a vision of this day of accounting and judgment. I quote a portion:

"Thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send Mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. . . . Thus saith the Lord God; An evil, an only evil, behold, is come. An end is come, the end is come: it watcheth for thee; behold, it is come. . . . None of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them. [This is the destruction of all the inhabitants of the earth; compare Jeremiah 4:20, 23-26; 25:31-33.] . . .

"The time is come, the day draweth near: . . . for wrath is upon all the multitude thereof. . . . The vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life. . . .

"The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. But they that escape of them shall

escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity. All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity." Ezekiel 7:1-19.

Read the whole chapter, here summarized. It is "the end" that comes—the end first foretold in Genesis 3:15. It comes upon "the four corners of the land"—the whole earth. It falls heaviest on those who account themselves the people of God ("the land of Israel"), but who have committed their abominable acts even in the churches, under the name of religion.

In that day of reckoning no one will evade the righteous Judge's scrutiny of his deeds. (Ezekiel 7:4, 8, 9.) Business, industry, military power will not survive that day of a just God's fury. (Verses 12-14.) In that harvest day pride, self-confidence, presumption, complacency, and self-righteousness will vanish before the accusing Eye. (Verses 10, 13.) As the period of the seven last plagues comes upon the wicked world (compare verse 15 with Revelation 15, 16), even those who are delivered from the plagues (verse 16) and have taken refuge from persecution in the mountains, shall be fainting with grief and horror over their sins, even though those sins are already confessed and forsaken. (Verses 17, 18.) It is to them a "time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:7. But "all the multitude" of the wicked inhabitants of this earth have only destruction to look forward to (verses 11-14), unless they turn to God now with all their heart. (See Ezekiel 18:31, 32.) For such as do turn to God while there is still time, it will be the "morning" that comes, when the night comes down on the rest of the world. (Ezekiel 7:7, 10.)

What is the world coming to?

It is coming to its end.

This is next to the most stupendous question that can be asked by a human being, and its answer is given by God. The most stupendous question to be asked is:

Will I be prepared to escape in that day?

Ah, you have to answer that question yourself.

"Watch therefore: for ye know not what hour your Lord doth come . . . Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Matthew 24:42, 44.

GEMS of TRUTH

Many people owe the grandeur of their lives to their tremendous difficulties.—*Boy Life.*

The real tragedy of life is not in being limited to one talent, but in the failure to use the one talent.—E. W. Work.

When saving for old age, be sure to lay up a few pleasant thoughts.

Do not stop with doing necessary kindnesses; the unnecessary ones are of far greater importance.

Only people who do things get criticized.

Worry is like a treadmill. It can wear you to a frazzle, and you still don't get anywhere.

If you look back too much, you will soon be heading that way.

If it weren't for the bumps in the road we might never appreciate the smooth stretches.—*Forum.*

The door of opportunity opens to those who have enough intelligent push.

Each man makes his own shipwreck.

Remember, when you point your finger accusingly at someone else, you've got three fingers pointing at yourself.—*Socony-Vacuum Refinery.*

My interest is in the Future because I am going to spend the rest of my life there.—*Charles F. Kettering.*

Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business.—*Robert West.*

Keep the Church and State Forever Separate

(Continued from page 11)

There was a time, 'tis true, many centuries ago, when pagans were forced to be baptized wholesale. Thus they became Christians in name, without a change of heart. Outwardly they were Christians. Inwardly they were still pagans. Hence they were in reality hypocrites. And Jesus Christ pronounced woes against hypocrites.

The Lord's Supper is good. All ought to confess Christ and take part in it. But to force it upon the conscience of any would benefit neither the unbelieving recipient nor the state. Prayer to God is desirable in all, but "he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. If he believe not, the force of club or jail will not benefit him.

But the trial of Cardinal Mindszenty is a reminder that in the United States the Roman Catholics claimed in 1947 to have 25,268,173 communicants, and 40,470 clergy, and that the papacy maintains now, as she has held for centuries, that the pope is the vicar of the Son of God on earth, and holds the right to set up or dethrone kings, potentates, or rulers of any and every government on earth. This claim Protestants have, since Reformation times, denied in principle, though in practice they have not always seen clearly the danger of mixing religion and politics. Catholics believe in the union of church and state, and that the authority of pope, cardinal, bishop, or priest is above, over, and higher than the authority of President, legislator, or civil judge. The principles which the papacy held during the Dark Ages have never been renounced; they are still the principles of the Vatican.

Let us turn for a moment to history. In his bull deposing Queen Elizabeth of England, in 1570, Pope Pius V declared: "He that reigneth on high, to whom all power in heaven and earth is given, has with all fullness of power delivered the rule of the one holy Catholic and Apostolic Church, outside of which there is no salvation, to one sole [ruler] upon earth, to wit, to Peter, the prince of the apostles, and to the Roman pontiff, the successor of Peter. Him alone he hath set as prince over all nations and all kingdoms, to pull up, to destroy, to overthrow, and to break down, to plant, and to build."

This document called Elizabeth "the pretended queen of England, the slave of vices," and deprived her of what the papacy called "her pretended right to the aforesaid kingdom, and also of all dominion, dignity, and privilege whatsoever."

As Pope Gregory VII had said in the eleventh century: "Holding to the decrees of our holy predecessors, we, by our apostolic authority, dissolve from their oath those who are bound by allegiance or oath to excommunicated persons," so did Pope Pius V issue

his edict against Queen Elizabeth in the sixteenth century. And within a matter of months Pope Pius XII has issued an edict excommunicating all those who had anything to do with the Mindszenty arrest and trial, and has declared that subject peoples must refuse to obey "unjust laws."

This is not the only event which has shown that the Roman Church still believes in her right to rule the state. She believes in the union of the ecclesiastical with the civil power, with the ecclesiastical power predominant. But all this is directly opposed and antagonistic to the principles upon which the American government is founded. It was never intended by the founding fathers of the United States that this government should ever be subject to dictation from Rome, or that our laws should be made by prelates, priests, or ministers; nor that our statutes should be dictated by such, good men though they might be. They had seen enough of that in Europe, with all the dire consequences, including the most cruel persecution. Hence the First Amendment to the Federal Constitution, forbidding Congress to make any law "respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Article IX, Section 1, of the Tennessee State Constitution was, therefore, most timely. It was an important safeguard to liberty, needed at the time it was enacted, and no less needed now. It ought not to be repealed, and if the Tennessee State Constitution is to be rewritten, this provision should still find a place in the new charter, as should also the following salutary provisions, now in force:

"Declaration of Rights: Article I, Section 3. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience, and that no preference shall ever be given, by law, to any religious establishment or mode of worship.

"Section 4. That no political or religious test, other than an oath to support the Constitution of the United States and of this State, shall ever be required as a qualification to any office or public trust under this State.

"Section 6. That the right of trial by jury shall remain inviolate, and no religious or political test shall ever be required as a qualification for jurors.

"Article XI, Section 15. No person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest."

May we guard well our God-given freedom. "Eternal vigilance is the price of liberty."

OUR TIMES, JULY, 1949



COCKROACHES SPREAD DISEASE.—Cockroaches, man's pestiferous companions for perhaps millions of years, have for a half century or so been suspected of spreading disease. Now scientists are beginning to get some definite proof for this suspicion.—*Science News Letter*, February 5, 1949.

SCIENTISTS ARE SKEPTICAL ON DRUGGING OF MINDSZENTY.—The idea that Cardinal Mindszenty was drugged or electroshocked into his confession to charges against him by the Communist government of Hungary persists although medical scientists are for the most part highly skeptical.

Electroshock treatments, given to mentally sick people, cause a temporary loss of memory. But one psychiatrist questioned does not think the treatment would cause anyone to negate anything he had said in the past.

As to drugs, this psychiatrist said he does not know of



The solar house built by the Massachusetts Institute of Technology is designed to use the heat from the sun to keep it warm throughout the winter.

any which would produce the effect of making a man negate or recant his previous statements.—*Science News Letter*, March 5, 1949.

AT LONG LAST.—Let me make a prediction—physical sciences and their applications will continue to thrive, but the most significant development of the next century will be in the realm of human science. This is a relatively safe prediction; in the first place, I do not expect to be here during the whole of the next century and cannot well be held accountable. Secondly, unless we do develop insight in the field of human science, civilization may be destroyed and there will not be enough left to argue about.—Rogers J. Williams, Professor of Chemistry, University of Texas, in *Science Illustrated*, March, 1949.

GOD'S TWO BOOKS

By Mary Hunter Moore

A Morning Path to God

A NEIGHBOR walked in my yard last night; I found his footprints this morning. It is not the first time he has walked there, but we seldom meet. He works at night and sleeps by day. Our paths cross like this in the dewy dawn after he has gone to bed.

But how can our paths cross when he isn't there? Ah, my neighbor leaves his telltale path behind him. I know exactly where he walked. Here he climbed the sheer walls of the risers of the steps and meandered on the treads. Here is a straightaway of about fifteen feet along the cement walk. I am astounded at the prodigious amount of work involved in these shining trails, comparable to my walking from Nashville to Memphis in one night—building my road as I go and carrying my house on my back.

If I had been here in the cool stillness of the after-sunset glow, or in the moonlight, and I had looked where I stepped, and had been willing to bend and pause, I would have been able to

“ . . . watch the tube-eyed snail
Creep o'er his long moon-glittering trail.”

Marvelous evidences of the Creator's wisdom are in the structure and life habits of the “creeping things.” Nightly the snail, with placid perseverance, goes about his task of cleaning up my dooryard. Mold, decaying vegetation are his to remove. Incomprehensible is the amount of scavenger work done by the lowly snail population of grass-roots jungles and vegetable plots. Let him have his few bites of fresh-lettuce-leaf dessert. A laborious life he leads, contributing to the well-being of lordly man, who would crush him under a brutal, stupid foot if he saw him.

The snail, as the Bible says, “goeth upon the belly.” (Leviticus 11:42.) The learned have called him a gastropod—a “stomach-footed” creature. He literally does what the small boy with his sled calls “belly bumping.” On his stomach on the ground he creeps by amazing muscles arranged by the Creator in his soft stomach side. It is a “belly bumping” road to which he applies these muscles, for his flesh is so soft it seems almost liquid. That gives him his general surname of “mollusk”—soft.

How can anything so soft and weak pull itself over rough cement, dry ground, and scratchy gravel without being cut to pieces? It is because he builds his own road. From his pores he exudes a viscid substance that lays a smooth roadbed over every rough surface. He

carries a friction-reducing pathway with him. His life is part of the great pattern of love that God has woven throughout His creation.

Dear heavenly Father, as I go out today to meet the unknown, let me be as placid and trustful as the snail. Over the frictions of daily life may Thy Holy Spirit in my heart shed forth a soothing sweetness that will make the rough places plain. May I move right forward, no matter what the obstacles. And may I leave a shining path of influence that will lead others' thoughts to Thee, as this lowly snail's track has led my morning meditation to my Creator. Amen.

Returning to Puritanism

(Continued from page 21)

banished. So the Puritan clergy of Boston had the civil magistrate arrest him and indict him for teaching heresy against the established religion of New England. The entire Puritan clergy came to Salem to attend the trial of Roger Williams, which lasted for three days. The Bay governor, Mr. Haynes, twenty-five court magistrates, the Bay deputies, and all the ministers of the Bay Colony were present. It was the most spectacular assembly and trial, and the most far-reaching in its results, that ever convened in America, aside from the Continental Congress of 1776, which was made possible only because of the courageous stand taken by Roger Williams at this eventful trial.

The clergy “in the name of God” acted as advisers to the General Court. They gave an inquisitorial color and spirit to the whole procedure. They acted in conjunction with the court, at once as legislators, executives, and judiciary—judge, jury, accusers, and final court of appeal—in the trial of Roger Williams. There was for Roger Williams no more hope of escape from this inquisition than there would have been if he had been held in the jaws of a huge crocodile.

Roger Williams had no attorney to defend his case, as none, through fear, dared to defend him. The clergy of New England had branded him as the “first rebel against the divine church order established in the wilderness,” and as entertaining “damnable and dangerous opinions.” Undaunted and alone, like Christ, he faced the inquisitorial court and stood, as he himself said, in the “rockie strength” of his principles. He pleaded his case so eloquently and logically that he forced a division of opinion between the magistrates and deputies. Not for naught had he sat at the feet of Sir Edward Coke, as his secretary in the Star Chamber of England. With the courage and logic of a Luther, he launched his broadsides against fifty of the ablest men of the Massachusetts Bay Colony.

The Puritan ministers moved among the magistrates and deputies, who apparently were favorable to Mr. Williams, to turn their votes against him. The lobbying was successful, and the so-called “holy brethren” rejoiced in securing his conviction.

But before sentence of banishment and exile was to be pronounced, the court ostensibly put on a show of charity, by giving him a chance to recant. Would he recant, or would he stand his ground like Luther? Upon his decision depended the future of Rhode Island, yea, more—to a large extent the future of the cause of religious freedom in America and in the world. Worn out and desperate, through lengthy hours of disputation, for nearly three days, would he lose heart and yield? Never! Never! He stood unshaken as the eternal hills in the “rockie strength” of his convictions. Said he in reply to the offer of recantation: “I shall be ready . . . not only to be bound and banished, but to die also in New England” for the truth and principles of human rights and liberty. Hour after hour, therefore, he continued to argue in defense of his principles, unsubdued and undismayed, till the sun sank into darkness and the weary court adjourned, hoping he might still recant on the morrow before sentence of banishment was pronounced against him. But in this hope they were disappointed. The next morning, October 9, 1635, Roger Williams made it known that he was as unshaken as the Rock of Gibraltar, and that he had faith to believe that the principles he advocated of a total separation of church and state would triumph in America, even if he were killed for advocating them.

That sentence of exile and banishment, instead of being the doom of religious liberty in America, was its harbinger. It providentially opened the door of opportunity to establish a model Republic “in the name of the people,” instead of “in the name of God and religion,” as an asylum for the oppressed of America and of Europe, where all could worship God unmolested, in harmony with the dictates of the conscience of the individual. It enabled Roger Williams to do for America and for the world what would have been impossible within the “Holy Commonwealth.”

Well did the learned German historian say of Roger Williams that he founded a “new society in Rhode Island upon the principles of entire liberty of conscience, and the uncontrolled power of the majority in secular concerns . . . (which principles) have not only maintained themselves here, but have spread over the whole union, . . . (and) given laws to one quarter of the globe; and, dreaded for their moral influence, they stand in the background of every democratic struggle in Europe.”

Because of Roger Williams’ influence over the people of Rhode Island, when the Constitutional Convention in Philadelphia, in 1787, left the question of the establishment of a state church and of religious liberty untouched and undecided in the Constitution, which it submitted to the people for ratification, the people of Rhode Island deliberately refused to ratify the Constitution and served notice to the Federal Government that they would never ratify it unless and until a Bill of Rights was added that guaranteed absolute

separation of church and state, and the noninterference of the civil government in religious matters, and granted the unmolested and free exercise of the conscience of the individual in religious concerns.

After three years of waiting, Congress finally adopted the Bill of Rights as requested by the people of Rhode Island, and then Rhode Island ratified the Constitution. Thus Roger Williams became the builder and architect of true Americanism and of the greatest Republic in the world through the adoption of his ideals and principles. All this was accomplished in the name of “We, the people,” instead of “in the name of God,” not as a hostile gesture toward God and religion, but because of the people’s friendliness toward religion and their charity and tolerance toward all men and all religious convictions, irrespective of their own faith.

Violating Basic Principles of the Constitution

(Continued from page 5)

that “no public funds of any kind or character whatever, state, county, or municipal, shall be used for sectarian purposes.” Not all couch the prohibition in the same words, but the intent in all is the same. Yet eighteen states give aid to sectarian institutions by free bus transportation to pupils attending sectarian schools, or free textbooks for the pupils of such schools, or both. In some states, public schools have been literally taken over by one church, and public funds have been used to pay teachers’ salaries, furnish buildings, and provide equipment.

The list of violations of the prohibitions of the constitutions of the various states is a long one. Generally the bad practices have begun a little at a time. When one violation has been tolerated, another is tried. Most Americans would be scandalized if they knew how far the hand of sectarian institutions has been thrust into the public treasury.

There is at present before the United States Congress a bill introduced by a number of Senators known as S.246 “to authorize the appropriation of funds to assist the States and Territories in financing a minimum foundation education program of public elementary and secondary schools,” etc. The bulk of the millions which this bill would authorize, if passed, will go to public schools, but there is a provision which would allow money to go to schools other than state public schools in those states where such aid “may legally and constitutionally be expended.”

If public transportation, free textbooks, free lunches, etc., can be furnished to nonpublic schools from tax funds, there would seem to be no legitimate reason why buildings should not be erected and teachers’ salaries paid.

Determined attempts are being made to violate the principle of complete separation of church and state. These can only be met successfully by determined opposition on the part of all who believe that a union of church and state is detrimental to both.



"Gave He Power"

The Source of Water, Electric, Atomic, and Life-Producing Power

By Elton A. Jones

ALL POWER comes from God. That form of expression belongs in the category of the so-called trite, I know. Yet we are prone to overlook the obvious, so I venture to leave it as written.

It does not matter whether it be steam power, water power, electric power, even atomic power—all power comes from God.

Some of these powers man has learned how to make, control, and apply, and yet he cannot account for them. For example, electricity has been used a long time, but exactly what it is is yet to be told. And the infant of the group, atomic power—all men are afraid of it, and those who know it best are among the most fearful.

There are other powers. The power of gravity is used by man. He has tried to understand it, he has attempted to explain it, but as yet it is not too clear.

The power resident in the tide, man has watched, coveted, and made a few futile attempts to harness. No success as yet. So it is quite apparent that although all powers come

from God, He has not yet allowed man to learn everything about all of them.

There is still another power. Probably as related to man's future well-being it is most important of all. "As many as received Him, to them gave He power to become the sons of God." John 1:12.

This gift of power does not make one able to fly to Mars; it leaves him still on this earth—but transplants him into the family of God. It does enable him to overcome sin, and will make it possible for him to live above known sin.

If electricity is a mystery, here is a greater. The man will look just the same, but he will be different—on the inside. God is generous in His giving, but does not give without condition. "As many as received Him, to them"—not to everyone, but to these—He gives this mysterious, this elevating, this victorious, life-producing power. He will give it to you surely, just as soon as you step over into the group of receivers of Him. The very best time to take that step is right now.