

OCTOBER TWENTY-FIVE CENTS

Our **TIMES**

BIBLICAL INTERPRETER OF THE NEWS



LETTERS

From Our Readers

Sirs:

I have been getting OUR TIMES and consider that it is not fit food for my goats.
Little Rock, Arkansas

J.M.

Sirs:

I just happened to pick up a copy of OUR TIMES in a bus station. I should say my daughter picked it up and handed it to me. I know that was God's will for me to read it. Now I want to subscribe for it. Enclosed is \$1.75 for one year. It has been food for my soul to read it.

Beeville, Texas

O.N.G.

Sirs:

A few days ago the July, 1948, copy of OUR TIMES came into my hands and I read every bit of it in the hope of finding some expression of Free Christian Intelligence on some of the outstanding and marvelous Signs of this Time and Country. Like in all other religious publications of the time, I found nothing worth remembering. I have found this to be true of all other kinds of publications that deal, or try to deal, with the important problems of life on the earth. Why is this the appalling situation in this most sublime and awful hour in the destiny of mankind?

Larned, Kansas

J.W.M.

Sirs:

Your magazine is getting awfully straight-laced when it objects to television.

Atlanta, Ga.

D.G.

Editor's Note: OUR TIMES is not opposed to television. It is only opposed to those things that are televised that are objectionable, such as beer advertisements and cheap, gaudy vaudeville shows. OUR TIMES is interested in placing its influence on the side of good television programs and making its objections known in regard to the undesirable.

Sirs:

I am writing to compliment you and your associates in the production of the Ingathering issue of OUR TIMES. It seems to me wonderfully appropriate literature to hand to a friend.

Cove, Oregon

E.C.K.

Sirs:

A copy of your good OUR TIMES came into my hands the other day. I liked it so much that I am sending for a year's subscription.

God bless you in your good work.

Los Angeles, Calif.

N.K.

Sirs:

I have at hand a January, 1949, copy of OUR TIMES. It is good to see the good news of Jesus' return being published. All of us have sinned, but it will be better with earth under His personal government. I had rather take my chances with Jesus than an emperor.

Portland, Oregon

P.T.R.R.

Sirs:

I think you are making a mistake in sending me OUR TIMES because I have never subscribed to it. Furthermore I do not like its contents. For instance "Terse Topics" page 9, February issue, where the "Times" magazine smears the Catholic religion.

Red Lake Falls, Minn.

A.J.R.

Sirs:

The thing that I like about OUR TIMES is the fact that it is not biased or prejudiced, but presents the truth on all matters in a positive way.

Atlanta, Georgia.

R.H.

OUR TIMES

SINCE 1891, A BIBLICAL INTERPRETER OF THE NEWS



OCTOBER, 1949

VOL. 58

No. 11

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

Editor - - - - STANLEY C. HARRIS
Circulation Manager - RALPH E. CRAWFORD
Art Director - - - ROBERT M. ELDRIDGE

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

★ Rates: 25 cents a copy, and \$2.50 a year, in the United States. Rates higher for other countries.

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

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

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This beautiful kodachrome is reproduced by special courtesy of Canadian Pacific Railway.

PATCHED CLOTHES

Christ Does More
Than Patch Up Men,
He Remakes Them.

By M. L. Rice



The redeemed, like a displaced person, will someday receive a new home and new garments. Those new garments will be a shroud of glory.

PATCHED CLOTHES! How well some of us remember them! They seem to belong more to the children of the past generation. Christ knew all about patched clothing. No doubt as a child He became accustomed to wearing patched garments. His language on this subject indicates the familiarity of His listeners with this question. "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment and the rent is made worse." Matthew 9:16.

Christ takes this very common practice as an illustration to give certain lessons. In His teaching He used the familiar things of life to explain spiritual truths. The great lesson taught from this parable is that no patched-up character will ever meet with God's approval or stand the test in the judgment day.

Some of the disciples looked upon Christ as a great teacher and reformer. No doubt many people recognized that the religion of their day was not answering the needs of the people. They expected Him to mend their religion, and in this way revive the church. They did not understand that His mission was to *transform* instead of reform. No patched-up work, no mere reform was in His plan. He came to remake men. His work was to go far beyond that of a reformer. His plan for correcting a sinful nature was to give it a new heart.

Some today still hold with the fallacy of those early followers of Christ. They look upon being a Christian as an improvement of the old life. But being a Christian is not the coming up on some point where one is weak, the dropping off of this or that ugly sin. Being a real Christian does all this and more, too, but it is not accomplished this way. Christ's work goes far beyond mending and patching. His

is a work of creation. He gives a new heart, with new desires and new ambitions.

Our lives quite fittingly symbolize an old garment. They are pretty well soiled and stained. Sin has made rents in our characters. That they need something done for them is the testimony of all. Serious-minded men in all generations have recognized their imperfections. But as to how to make something good out of an old, torn, soiled garment, they have not been in agreement.

Trying to improve our natures and dispositions by good resolutions or sheer will power is attempting to patch up things. We still have our old natures. What we need is a new garment. This new garment Christ has for all. "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Rev. 3:18.

"Ye must be born again." This is regeneration. There is no patchwork in the new birth. Man becomes a new creation. It is not something done on the outside alone, but in the very heart. This experience gives man a new nature. It changes his disposition and desires. He has new motives and a new power.

Paul experienced this marvelous change. He was made a new man. His likes and dislikes were changed. The things he once loved he now hated, and the things he once hated he now loved. No amount of patchwork can bring about such a change. It takes a new creation.

Instead of trying to make ourselves better by rule or resolution, we should pray, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.

What to Do About "Bad Christians"

By Harvey Hansen

AS TO SUCH things as hypocrisy, shady deals, and carousing that we may see being done by members of churches today—we must not let that diminish *our* trust in God, nor *our* faith in the Bible.

In fact, such doings on the part of so-called Christians are all the more reason why we should have faith in God and His Word. For even though it is not complimentary to the church, the Bible foretold that such wrongdoers would be in the church.

The Scriptures tell us with convincing accuracy that in "the last days" men "*having a form of godliness*" "shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." 2 Timothy 3:1-5.



The Bible story of the praying Pharisee and publican illustrates the difference between a hypocrite and a sincere Christian. We cannot afford to be influenced by modern pharisaical hypocrites. We had better keep our eyes on Christ and not on men.

In Titus 1:16 Paul says, "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." They "consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness."

1 Timothy 6:3. Yes, the Scriptures inform us of those "who mind earthly things" and cause "offences contrary to the doctrine." (Philippians 3:19; Romans 16:17.)

Quite naturally, when persons who are not Christians see the "offences" done by supposed Christians, they feel as good as the other fellow. They say if that is Christianity, they want none of it. They take the hypocrites as reasons for themselves not becoming followers of Christ. And this, too, is just what the Bible said the situation would be in regard to the false in the church. For we read in 2 Peter 2:2, "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

But such need not and should not be the case with us. True, the types of churchgoers we have been speaking of have a "form" of godliness, but they deny the power thereof. They are not following the sound doctrine and the truth taught by Christ and His followers; they are following fables and "pernicious ways" taught by "false teachers." "Yea," said the Lord, "they have chosen their own ways, and their soul delighteth in their abominations." Isaiah 66:3. See also Luke 6:43-46.

Certainly they do not represent Christ, in the first place. Hence, they constitute no *real* reason for us to refuse Him. Rather, they are all the more reason why we should turn to the Lord and the Word to see what

the ideal of sincere and true Christian living really is.

Whether in or out of church, it is dangerous to compare ourselves with others, no matter who they are, in order that we may feel as good or better than they, and so condone our own shortcomings. Paul says, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise For not he that commendeth himself is approved, but whom the Lord commendeth." 2 Corinthians 10:12, 18.

Between the Pharisee, who was of "certain which trusted in themselves that they were righteous, and despised others," and the publican, who humbled himself, only the publican "went down to his house justified" in the Lord's sight.

The publican could have looked at the smug, self-righteous, hypocritical Pharisee, and said, "If that's righteousness [Christianity,] I don't want it." But the publican, realizing his own sinfulness and great need for mercy, "went up into the temple to pray" anyway; and he received mercy of God and commendation of the Lord. (Luke 18:9-14.)

What a wonderful example to encourage you and me ever to pass over the transgressions of others and come directly to Him who teaches us through His Word to whom to look! The examples therein, the ones who are proper for us to look to and who show us what Christian living really is, are His prophets who have spoken in His name (James 5:10; Hebrews 6:12,) His apostles and those with them (Philippians 3:17; 1 John 4:6), and above all, Jesus Himself (Matthew 4:19; Luke 9:23; 1 Peter 2:21).

Said Jeremiah, who saw so much that was lamentable among the backsliding religious people of his day, "The Lord is my portion, saith my soul; therefore will I hope in Him." Lamentations 3:24. Jehoshaphat, when confronted with peoples who followed evil ways, concluded his prayer to God with these most hopeful words: "But our eyes are upon Thee." 2 Chronicles 20:12. When Micah felt that "the good man is perished out of the earth: and there is none upright among men," he said, "therefore I will look unto the Lord;" Micah 7:2, 7. David, too, desired "to behold the beauty of the Lord; and to enquire in His temple." Psalm 27:4. Said he, "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens." Psalm 123:1.

Paul clearly shows the reason and value of "looking unto Jesus." He is "the author and finisher of our faith." Hebrews 12:2. Especially valuable to those who are inclined, as Peter was, to look at the other fellow, are the Master's own words, "What is that to thee? Follow thou Me." John 21:22.

Yes, many of His own deny Him by their works

(Continued on page 9)



H. M. LAMBERT

*God has placed much beauty in the world for us to enjoy.
Why not look for the good instead of the bad?*

LOOK for the Beautiful

By Marilyn Wein

"MARJORIE, where are you? Come here!" It was grandmother's voice, and from the tone of it Marjorie knew she had better not ignore it any longer.

"Here I am," Marjorie answered in a dejected voice, "I'm coming."

Every evening, just at twilight, Marjorie was called from her play to accompany her grandparents on their usual drive into the country. This was just the time of day when it was the most fun to play hide-and-seek with the neighborhood children. Marjorie definitely was not in the mood for a ride.

Choosing two of her favorite dolls, she climbed reluctantly into the back seat of the old Ford. While her grandparents chatted, Marjorie slid, sulking, to the floor of the car and built a tent of doll blankets over her head. She did not want to look out at all.

There were many interesting things to see, children playing in their yards, farm animals grazing in the pastures, and any number of colorful spring flowers. It was a beautiful evening. The older folks enjoyed the ride immensely.

Years passed. Having outgrown the doll stage, Marjorie became interested in learning to drive a car.

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YES, THE WORLD, according to Mr. Henry R. Luce, "is in a great quest for truth." The reason is obvious. An intense fear is gaining a grip on the hearts of humanity—a fear that the way of life as it is now being lived is not a guarantee against destruction. At the same time there is a God-implanted consciousness which tells us that the way of truth may have in it the way of life. All creatures in which is the breath of life—from the spider in the corner to the king on the throne—have a natural instinct to want to retain life. We need but try to put our foot upon a spider to know that he, too, will use his instinctive wits to drive him full speed ahead until he finds his hiding place. So humanity, in its quest for truth, is searching for a place of security.

A world full of frantically disturbed people today are thinking about life. We want to keep life now and eternally. Like the spider, we fear that some giant horror is about to bear down upon us to crush out our existence. We turn to *our* way to the left, or to *our* way to the right, hoping through *our* way to escape

By Eva Jeune McAssey

destruction. But all the time there has been, and still is, a "Precious Hiding Place," in the One who said, "He that believeth on Me hath everlasting life" (John 6:47), "I am the way, the truth, and the life" (John 14:6), and "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Yet we poor bewildered mortals continue to carry our hearts full of fears—fear of war, fear of cancer, fear of some sudden destruction, fear of slow death, fear of old age, fear of slavery from a foreign ideology, fear of starvation. In short, we are "tired of livin', and

skeered of dying," so that our life is kept in bondage to fear, until some men's hearts are actually "failing them for fear." *These fears need not be in any heart.* For since the foundation of the world a way for abundant life has been prepared. The Father and the Son had a plan all ready when man, by his first sin, forfeited his right to life ("the wages of sin is death," Rom. 6:23).

This was the plan: The Son, by whom God created all things, was to become one of the human family (Hebrews 1: 1-3, 8, 10; John 1: 1-3, 10, 14.) He, the Son, the Creator of mankind, would live

LIFE

The Way to Make It Secure

ELSIE ANNA W



Christ's Sermon on the Mount contains principles that, if followed, will make life better.

a perfect life free from sin, then offer His blood as remission for our sins, to save all who would believe on Him from sin and its penalty, death. (Matthew 1:21; Luke 24:46, 47; John 3:16.) "That through death He might destroy him who had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:14, 15. "He by the grace of God should taste death for every man." Hebrews 2:9. In fact, "He will swallow up death in victory" for us (Isaiah 25:8) that we might "taste and see that the Lord is good" (Psalm 34:8).

The Son came to this world. He tasted death, and swallowed up death in victory for us. While here in the form of humanity, He said, "He that believeth on Me hath everlasting life" (John 6:47); "The words that I speak unto you, they are spirit, and they are life" (verse 63); and, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). He gave us the perfect demonstration of how to live by every word that proceeds from the mouth of God. He met and conquered His temptations by the Written Word. His perfect teachings were from the Holy Scriptures. He lived according to the law of the Scriptures, and died according to the prophecies of the Scriptures. After He rose the third day, according to the Scriptures, "He expounded unto them in all the Scriptures." (See Matthew 4:4; 21:42; 5:17, 18; Luke 24:7, 27, 42, 45, 46.)

As He lived in human flesh and blood by every word of God, so we are to assimilate His words into every phase of our life until they become an actual transfusion of His eternal life into our life. But how could we carry out His way of life today in a literal manner? If we did so, could it be of help to the struggling multitudes still left on this war-scarred



1. "Victorious Faith," by Dallas Youngs
2. "How to Win the Battle With Sin," by John W. Boyd
3. "The Israel to Whom the Promises Are Made," by Varner J. Johns
4. "When the Last Day Dawns Upon the Earth," by Walter A. Maier
5. "Man—Mortal or Immortal?" by Herbert R. Thurber
6. "The Period of Suffering and Martyrdom," by Taylor G. Bunch
7. "The Two Thieves on the Cross," by C. S. Longacre
8. "Paganism!" by George S. Belleau

UNITY

By Weldon Taylor Hammond

**Christ in me—in Him I trust,
He takes my sins and counts me just.
Christ in me—in Him I rest,
And claim by faith His righteousness.
Christ in me—in Him I live;
All needful things He'll surely give.
Christ in me, and I in Him—
This union forms my diadem.**

**This blessed union meaneth much
To every member of the church;
It is the banner we unfurl
To spread the truth in all the world.
That we be one, the Saviour cried—
For this He suffered, bled, and died.
O fellow Christians, join with me
In prayer to God for unity!**

globe? Could His way of life help us physically, mentally, and spiritually?

God's Word is adequate to meet all the requirements of this hour. His Book states, "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105. The first step of procedure is marked for us in Proverbs 3:6, which says: "In all thy ways acknowledge Him, and He shall direct thy paths."

We face many problems in our personal lives, in our homes, in our communities, and in our nation, along with the turmoil among other nations. We do not have the wisdom to meet them as they should be met. In the Word, which the Master said "is truth" (John 17:17), we have the promise that "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Neither do we have the strength within ourselves to cope with these perplexities. The Bible assures us that we "can do all things through Christ who strengtheneth" us. Philippians 4:13.

Perhaps we sense that our sins have come between us and our ability to receive the divine aid for which we seek. The Word has the answer: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John

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EVENTS of Our Times



GAMBLING PROBE IN BALTIMORE HIGH SCHOOL—According to the Associated Press, gambling among high school boys in Baltimore, Maryland, has become so prevalent that it is being referred to the Grand Jury for investigation. Two boys were reported to have become so successful in picking winners of a football gambling pool that they won \$600, but when their school chums, acting as their agents, went to collect they were allegedly told by the professional gamblers that it is “illegal” to pay off minors. Word of the affair got to the ears of school officials and an inquiry established the fact that these football pools were being sold in most of the high schools of Baltimore. The state’s attorney and city police began to investigate, and on the basis of what they found it is reported that a Grand Jury investigation will be ordered in the near future. —*The Civic Bulletin*, March 4, 1949.

RELIGION AND EDUCATION GET LITTLE TELEVISION TIME—The following breakdown for the week ending on April 16 gives an indication of the volume of different types of television programs available on the six New York stations:

Type of Program	Total Hours
Films	47½
Comedy-Variety	35½
Children	35
Musical	24
Sports	22½
Interview-Discussion	18
Women’s Shows	17½
News	11½
Drama	8¾
Quiz	5
Religious	3
Educational	1½

—*The New York Times*, April 24, 1949.

NO ROOM IN ASYLUMS—We have more than 600,000 inmates in our mental institutions, and this number does not include those who should be in our mental institutions but for whom there is no room.—Dr. Jacob S. Orleans, City College, New York.—*Pathfinder*, April 6, 1949.

MOON ROCKET WILL CARRY TV, ENGINEER SAYS—When the first rocket takes off for the moon, it may carry a television camera.

That is the belief expressed yesterday by John H. De Witt, former Army Signal Corps Colonel, of Nashville, Tenn. He is president of Radio Station WSM in Nashville.

De Witt, here for the broadcast engineering conference of the National Association of Broadcasters, said a miniature TV broadcasting station would be a more practical occupant for the initial rocket than a man.—*Nashville Tennessean*, April 8, 1949.

AFRAID—“I have been through two wars but I never felt so afraid as I do today.”—Lady Astor, Member, British Parliament.—*Christian Victory*, April, 1949.

NOT ENOUGH SPACE FOR MISSILES—Guided missiles are being developed by the Armed Forces faster than space can be found to test them. Missiles already manufactured will travel over 500 miles, and present testing areas are only about 150 miles long. Proposed 3,000-mile proving ground won’t be ready for months.—*U.S. News & World Report*, March 25, 1949.

A PRIVATE ROOM AT LAST—Last night they gave me a key to my room. I cannot describe the feeling. It was the first time since before the war that I had my own place for myself and my family.—*Hirsch Schwartzberg*, New York, ex-inmate, Berlin displaced persons center.—*Pathfinder*, March 23, 1949.

MODERN YOUTH’S IDEALS—Not so many boys and girls today want to grow up to be like George Washington, Abraham Lincoln, Clara Barton, and other historical figures, as did 50 years ago. The following of hero worshipers lost by historical persons of eminence has been absorbed by Babe Ruth, Gene Autry, Jack Benny, and Betty Grable.—*Science News Letter*, April 23, 1949.

OUR DEGENERATING TIMES—“Things that once brought disgrace now bring a movie, book, or a radio contract.”—Banking.—*Christian Victory*, March, 1949.

What to Do About "Bad Christians"

(Continued from page 5)

and receive Him not. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. The wheat and the tares must grow together until the harvest (Matthew 13); then He shall "sift the nations with the sieve of vanity" (Isaiah 30:28), "yet shall not the least grain fall" (Amos 9:9).

Oh, do not let those who worship Him in vain—those who say, "Lord, Lord," but do not the things He says (Luke 6:46; Mark 7:7)—cause you to be vain and fall. But by beholding the glorious things that pertain to the Lord (2 Corinthians 3:18; 4:18) acquire the "conversation honest" that you, and those who are influenced by your "good works," may "glorify God in the day of visitation." (1 Peter 2:11, 12.)

"Look unto Me," He says, "and be ye saved." Isaiah 45:22.

Look for the Beautiful

(Continued from page 5)

One day grandfather took her along a familiar country road. Marjorie noticed what a lovely drive it was and thoughtfully remarked, "Grandpa, you and grandma ought to take this ride more often. I've never seen anything prettier."

"Why, Marjorie," he answered, trying to hide his surprise, "this is the same road that we have taken every evening for years. How is it that you have never noticed before how pretty it is?"

"Well—" Marjorie paused for a second, then answered sheepishly, "I guess I just never looked. I certainly did miss many good times because of my stubbornness."

Many of us, because we cannot have our every wish fulfilled, sulk. We are missing much of life by hiding under a blanket of self-pity. We refuse to let anyone persuade us that life can be beautiful, and so we only slide deeper into despair. Trials, heartaches, and disappointments make us miserable if we allow them to. But there is beauty all around if we will but look for it. Even "in the mud and scum of things, there always, always, something sings."

Life

(Continued from page 7)

1:9. Are we inclined to distrust and to misjudge others? The Man of Galilee, the Living Word, said, "Judge not, that ye be not judged." Matthew 7:1. Are we tempted to overreach in business? The Bible states the result: "The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death." Proverbs 21:6. Are we selfish and unkind in our dealings with others? Hear the word from the Master's lips as He taught the Scriptures on the mount: "All things whatsoever ye would that men

should do to you, do ye even so to them." Matt. 7:12.

Take for example that one sentence, the golden rule, from His Word. Suppose that it had been practiced in national affairs throughout the past centuries, would the records of history reveal blood stains? Would we be able to recognize the map of this suffering world as it now exists? Even the many fields which have been drenched with the blood of battles would have, through the centuries, but absorbed the sunshine and the rain as they produced life-giving food and flowers. Surely if we are of logical mind and honest in heart, we must agree that the Word of God as He lived it in flesh and blood offers a very practical plan of life. We acknowledge that the Man of Galilee was the perfect, practical leader. To the extent that the same Word that He embodied in His life has been lived in the lives of mankind, to that extent, and to that only, has the human race been blessed materially, mentally, and spiritually.

All the true science, culture, and philanthropy that have been granted to this world have come from Christ,—the Word who created this world. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And He is before all things, and by Him all things consist." Colossians 1:16, 17.

Kingdoms have risen, fallen, and crumbled to dust, but the Holy Scriptures still live on with their ancient power. Time has proved that whenever and wherever the Word of God becomes the motivating force in the life of the individual, in the home, the community, the nation or nations, it brings blessings in its wake.

Since we are living in an age of hard realism, let us be realistic as well as practical. The facts are that when the Bible was lived out in the life of the lowly Man of Galilee, "the common people heard Him gladly" (Mark 12:37); the officers said of Him, "Never man spake like this man" (John 7:46); and even Pilate asked Him, "What is truth?" (John 18:38). They were not bored in the least with His message. "They were astonished at His doctrine: for He taught them as one that had authority." Mark 1:22. But the Word cut across *their* way. Therefore they (Jew and Gentile together) crucified Him, that the Word might be silenced so that *their* way might go on undisturbed.

When, however, individuals of Christ's day chose His way, they found many and varied blessings, and not one believer in the Word who chose and obeyed His way was in the siege of Jerusalem when it, with its inhabitants, met complete destruction.

Today, multitudes will not choose the Word as the way in their life. Many of us, as of old, will try to work things out *our* way; and suffering will continue as the result of our way.

A STRANGE teaching has found its way into the modern church. It has spread like wild fire. It has captivated the thought and controlled the thinking of multitudes. It has found its way into Fundamentalist Bible schools. It appears in the notes of a well-known Bible. And yet, it is without warrant or authority of Scripture; it is counter to the historic teachings of Protestantism; it is destructive of the fundamentals of the faith.

What is this strange modern heresy? Whence its origin? What are its evil effects upon our historic faith?

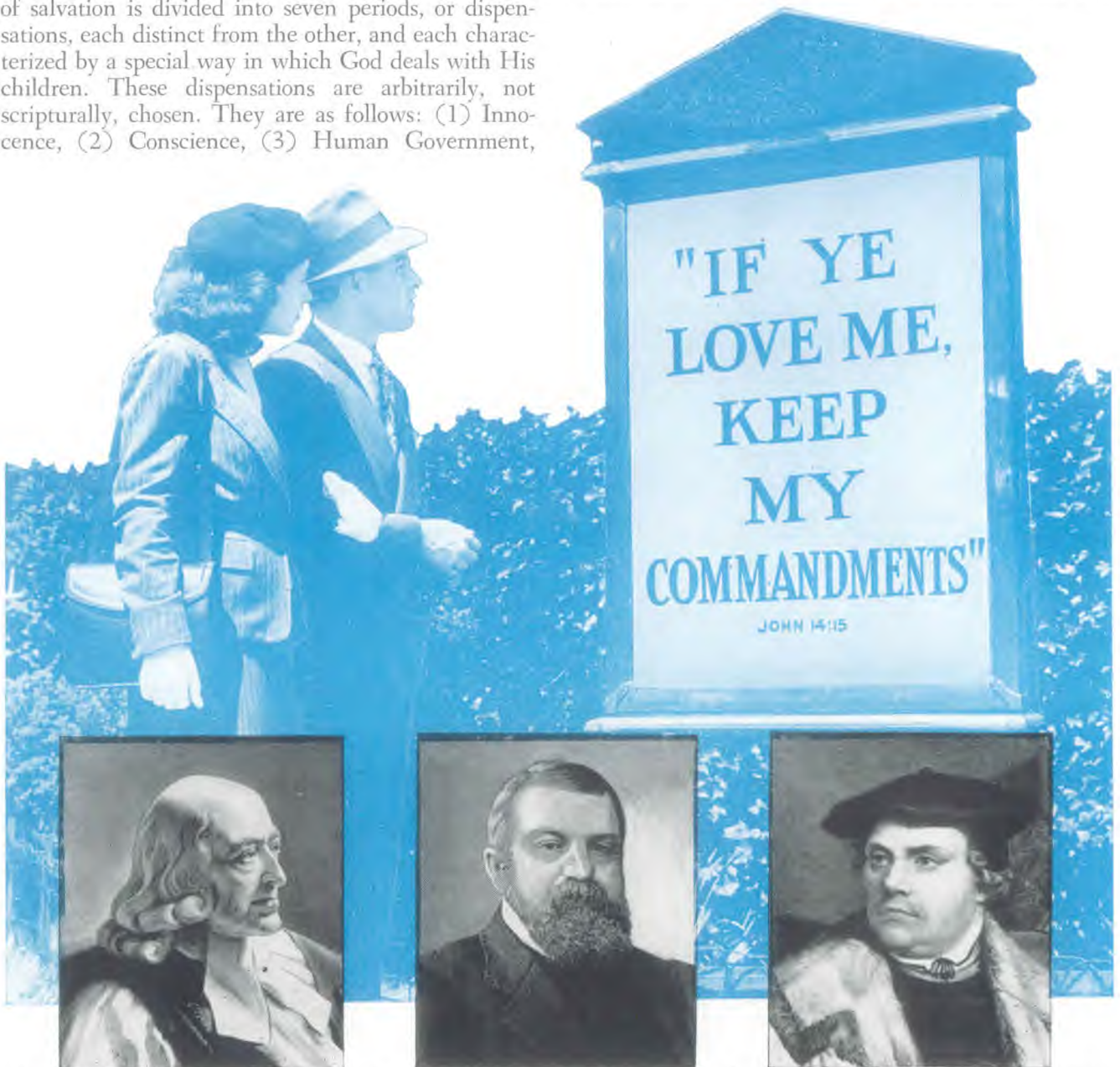
Modern Dispensationalism divides the way of God's dealing with the human race. It teaches that the plan of salvation is divided into seven periods, or dispensations, each distinct from the other, and each characterized by a special way in which God deals with His children. These dispensations are arbitrarily, not scripturally, chosen. They are as follows: (1) Innocence, (2) Conscience, (3) Human Government,

The DANGERS

By Varner J. Johns

(4) Promise, (5) Law, (6) Grace, (7) Kingdom.

Even a casual examination of these expressions shows them to be the invention of man and not the



Outstanding Christian leaders like Wesley, Moody, and Luther, believed and taught that men should keep God's commandments. We would be safer to follow in their steps than we would to accept the modern rebellious spirit that will eventually result in ruin.

f the NEW DOCTRINE Dispensationalism

A Modern Heresy in Fundamentalist Garb

revelation of God. There was nothing said of conscience, either directly or indirectly, in the days before the Flood. On the other hand, there is much said of conscience in the New Testament—a “good conscience,” a “pure conscience,” a “conscience void of offense,” “for conscience’ sake,” and many other such expressions. Then why designate that faraway period from the fall to the Flood as a dispensation of “conscience”? Again, where is the mention of “human government” in the period extending from the Flood to the call of Abraham? Much is said of human government in the prophecies of the book of Daniel. Paul admonishes us to be subject to the “powers that be.” To designate the particular period after the Flood as one characterized by “human government” is to draw heavily upon the human imagination and not to follow divine revelation. Again, wherein were the promises made to Abraham any different from or any greater than the promises made to Moses and David and Paul? The New Testament abounds in “exceeding great and precious promises.” Where in all the Scriptures is any particular period called a time of promise?

It is of the other three so-called dispensations, however, that we would particularly speak, for here are found the multiplied evils of this modern heresy. There are seven indictments against modern Dispensationalism:

(1) It disparages, discredits, and degrades the law of Ten Commandments, the Constitution of God’s government.

(2) It takes “grace” away from the Old Testament and “law” away from the New Testament, thus perverting the gospel of our Lord Jesus Christ.

(3) It teaches the false hope of salvation after the judgment and the second coming of Christ.

(4) It robs the church of the Sermon on the Mount and the other “kingdom” teaching of our Lord.

(5) It perverts the “gospel of the kingdom” by applying the prophecies and promises of the kingdom to the Jew by natural birth, whereas the Bible applies them to Israel of the spiritual birth.

(6) It perverts the truth of the second coming of Christ, which is declared in the Scriptures to be with “power and great glory,” by dividing the *second* coming into *two* comings, one of which is “secret.”

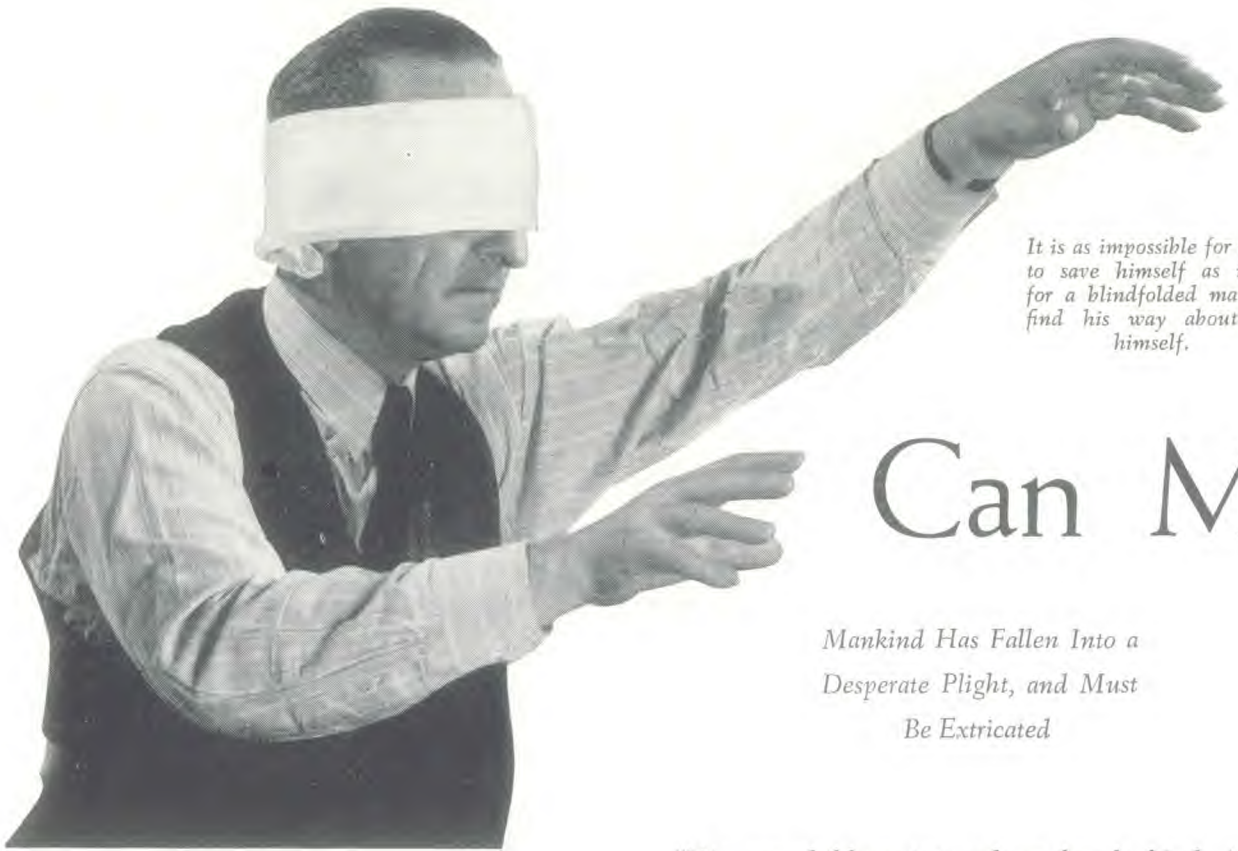
(7) It substitutes the “futurist” interpretation of prophecy, which was a Jesuit invention, for the historic Protestant prophetic teaching.

What has modern Dispensationalism done to the law of God? It has cast reproach and contempt upon that which God honors and exalts. It has broken down this great bulwark against unrighteousness. This is a most serious charge. If proved true, it brands Dispensationalism as one of the darkest and most dangerous of all apostasies of the last days. Sad to say, the charge is only too true. Note the following statement as an example: “The law is . . . a ministry of condemnation, death, and the divine curse.”—Scofield Reference Bible, notes to Galatians 3:24.

The testimony of the Holy Spirit, speaking through the psalmist, is this: “The law of the Lord is perfect, converting the soul: . . . the commandment of the Lord is pure, enlightening the eyes.” Psalm 19:7, 8. With this exalted view of the law of God, the men who brought about the Protestant Reformation were in exact accord. Written into the “Westminster Confession” and every other creed of Protestantism is a declaration of loyalty to the moral law as contained in the Ten Commandments. This law, according to the historic Protestant faith, “has never been repealed.” It stands fast forever as a faithful witness in heaven. Such well-known men as John Wesley of the eighteenth century, and Dwight L. Moody of the nineteenth century proclaimed the majesty of the law, its essential holiness, its enduring righteousness. It remains for this strange branch of twentieth-century modernism to link the law of God with the “divine curse.”

In the very first Psalm is found a divine blessing upon those who love the law of their Lord: “Blessed is the man . . . [whose] delight is in the law of the Lord; and in His law doth he meditate day and night.” The words of the psalmist reflect the words of Moses: “If thou shalt harken diligently unto the voice of the Lord thy God, to observe and to do all His commandments, . . . all these blessings shall come on thee, . . . *blessed* shalt thou be, . . . *blessed*, . . . *blessed*, . . . *blessed* shalt thou be, . . . *blessing* upon thee.” Deuteronomy 28:1-8.

Again the Word of God declares: “Behold, I set
(Continued on page 28)



It is as impossible for man to save himself as it is for a blindfolded man to find his way about by himself.

Can Man

*Mankind Has Fallen Into a
Desperate Plight, and Must
Be Extricated*

THE DESPERATE plight of mankind today is evident everywhere. The lurid past and the uncertain present cast dark shadows on the future. The grim outlines of another world war seem to be shaping up, and those who know warn us that it will be one of the worst catastrophes that ever struck the human race. They fear it may spell the doom of civilization.

What can be done about it? Does man have within himself the powers to turn aside the tide of evil? Some still cling to the hope of inevitable progress that dominated the thoughts of men for a generation. Though many are disillusioned as to this high hope, there are those who continue to believe that the present terrible crisis is but a momentary pause in man's march to the golden age. In spite of all evidences to the contrary that mankind is evolving into a superior race, we are told that man is fully able to work out his own salvation without divine aid. These optimists believe that if man keeps working away at his problems long enough, he eventually will realize all his hopes.

In the *Atlantic Monthly* (November, 1948) Sir Richard Livingstone writes on this subject under the title, "The Road Ahead." He says: "It is our lot to live in one of the most important and difficult epochs of the world. This will seem good or bad fortune according to our temperament. We cannot expect to have easy, untroubled minds; we cannot count on enjoying the comfort which so many of us have always been accustomed to expect"

"We are children into whose hands kind Aunt Science almost unconsciously, while she was thinking of other things, has put much more dangerous weapons than razors.

"When one problem is solved, another appears. There are no final solutions in human affairs, no Armageddon, no decisive battle that settles everything. There is only a long campaign for a better world, lasting centuries and indeed millennia; and for such campaigns we ought [not] to have short-term objectives, but very, very long-term views."

In the September, 1948, issue of this same journal, W. T. Stace, well-known philosopher of Princeton University, writes of the disillusionment and despair of men today and says that this "crisis in man's spiritual condition is something unique in history for which there is no sort of analogy in the past." But he says further that the light of religion has gone out and will not shine again—"not at least in the civilization to which we belong."

By Frederick Lee

What, then, can deliver man from his troubles? Professor Stace, who admits he has no use for religion, declares that only mass education will give that true foundation for moral lives that the world needs today. He says we must face the fact that "the universe is nonspiritual and indifferent to goodness, beauty, happiness, or truth." He states that there have been men who have lived great and fine lives without the illu-

sions of religion, and says: "It follows, of course, that if we could make the vast majority of men as highly educated as the very few are now, we might save the situation. And we are already moving slowly in that direction through the techniques of mass education . . . Perhaps in a few hundred years most of the population will, be sufficiently educated and civilized to combine high ideals with an absence of religion."

Save Himself?

Professor Stace seems to realize that this is whistling in the dark, for he admits that "the critical question seems to concern the time-lag," and that "long before we reach any such stage the collapse of our civilization may have come about." Of course, he no doubt believes that another civilization may arise from the ruins which may have better success than this one has had.

For the man who has little faith in a personal God there is nothing else to cling to but the uncertain belief in man's powers to save himself. Some educators and scientists hold that man can get along without the idea of a personal God; but others, daring not to go so far, think that some aid from God is necessary. However, faith in man's ability to achieve Utopia, sooner or later, seems to be the general characteristic among modern scholars.

Julian Huxley, noted British biologist, does not hesitate to say, "Man stands alone as the agent of his fate and the trustee of progress for life. . . . For a justification of our moral code we no longer have recourse to theological revelation, or a metaphysical Absolute; Freud in combination with Darwin sufficed to give us our philosophic vision."—*Fortune*, December, 1942.

Earnest Albert Hooton, noted Harvard anthropologist, wrote in the *Atlantic Monthly* some years ago, "Human deterioration can be checked if we tincture our humanitarianism with biological common sense. Human conduct can be corrected through education if only we have sound organisms to develop and instruct." (October, 1939.)

The renowned historian, Arnold J. Toynbee, writing on the threatened collapse of civilization at this time, says, "We are not doomed to make history repeat itself: it is open to us, through our own efforts, to give history, in our case, some new and unprecedented turn . . . We cannot shuffle off our responsi-

bility upon the shoulders of God."—*The New York Times Magazine*, Sept. 21, 1947.

One great scientist declared some time ago, "Science and technology make it possible, . . . if moral and practical development can keep pace, . . . for men to realize the kingdom of God on earth."

It is believed by these great men that the only reason why science has not as yet achieved the perfect world for which we look and pray is because, as John Dewey has stated, it "has not been tried at any time with the use of all the resources which scientific material and experimental method now put at our disposal."

All this is being said in the face of overwhelming evidence to the contrary. What does history tell us? The more progress man makes, the more dangerous and unhappy life becomes. Each new revelation of power adds to man's frustration. War, which once

(Continued on page 32)



The Willing Lute

By Thelma Wellman

Lord, let me be an instrument,
From which Thy deft hand brings
Harmonies that delight the heart,
When Thou shalt pluck the strings.

Perhaps a lute or mellow harp,
Whose measured, throbbing tone,
Evokes the hallowed memories
Of blessed hours I've known.

Too easily the strings are loosed,
Discordant notes creep in;
The dulcet chords are sadly marred
By subtle, cherished sin.

Yet I would be a willing lute,
Tuned with unerring skill,
A part of that great orchestra
Which strives to do Thy will.



The SERMON of the MONTH

The Two Thieves on the Cross

By C. S. Longacre

“FOR THE preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Corinthians 1:18.

The cross of Christ divides the world into two classes—those who perish, and those who are saved. To one group it is foolishness, to the other the power of God. In the light of this text, let us see what the cross of Christ did to the two thieves that hung by His side:

“And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss. And he said to Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.” Luke 23:33, 34, 39-44.

Here are presented two criminals who are representative of the two different groups of criminals in all prisons. One group deserve to be released and set free, and the other group should never be released from behind prison bars. The first group learn their lesson by the first shock, when arrested, convicted, and thrown into jail, and discover that it does not pay to commit a crime. The second group never change because they never learn any lessons from their past mistakes. Even if they were arrested a thousand times and spent a thousand years in prison, they would never profit by their mistakes, so should never be released.

Just so, there are two different groups of sinners. One is the repentant group who should be pardoned, and the other is the unrepentant group that never should be pardoned and whom God does not pardon.

All of us are sinners and belong to one of these groups. To which group do you belong? I will let you place yourself in the group where you think you belong.

I want to talk to you about those two thieves who died with Christ on Calvary. We behold three crosses standing in a row on the summit of Golgotha's hill. On these crosses three men were crucified. Two of them were robbers, malefactors, and murderers, and One was the Redeemer of the world. There should have been three murderers crucified that day, but one of them, Barabbas, was released, and Christ was chosen by the people in his place. But if that murderer had not been released and Christ chosen in his stead, that thief on the right would not have been brought to repentance that day and would have died in his sin without salvation. Christ's loss was that thief's gain, and your and my gain.

Before the crucifixion there was no difference between those two thieves and murderers. Both were equally guilty and equally wicked; for we read that when the multitude mocked and reviled Christ on the cross and in contempt said: “He saved others;

Himself He cannot save” (Matthew 27:42), the two thieves cast the same accusation “in His teeth” (verse 44). So they were both alike wicked when they were first nailed to the cross. But after the crucifixion only one was a thief and a murderer. A radical change took place in one of those thieves. Something happened to him. He changed his attitude toward Christ. The Son of God had preached no sermon; He gave no exhortation; He performed no miracle; He gave no rebuke for the railing against Him. He gave no sign or evidence of setting up His kingdom. The

crowd were hooting, hissing, wagging their heads and tongues, saying, “He trusted in God; let Him deliver Him now.” The work of death was going on undisturbed. Yet this thief experienced a change of heart in that dark, foreboding hour.

Do you know what wrought that change? I will tell you what I think wrought the change of attitude toward Christ. It was that wonderful prayer Christ uttered after they were nailed to their crosses, when He prayed for His enemies, who spit upon Him, smote Him, tortured Him, scourged Him, and cruci-



fied Him, saying, "Father, forgive them for they know not what they do." It was that prayer for His murderers that broke the thief's stony heart. That prayer of Christ's did what the law could not do, what the scourge could not do, what force could not do. That thief had his trial, he was beaten, he was scourged, he was nailed to the cross; yet his heart had not been made tender, it was not subdued, he did not call upon God and ask to have his sins forgiven. But when he heard that remarkable prayer of Christ's for His murderers, something happened. The Holy Spirit sent a conviction into his heart which he did not quench. He recognized that no mere man could pray such a prayer, but that the Man must be divine and the Lord of heaven and earth.

Another thing happened on Calvary. A dark cloud was overshadowing the cross of Christ, which spread itself over all the earth from the sixth to the ninth hour. In the midst of that darkness the Son of God cried out: "My God, My God, why hast Thou forsaken Me?" Mark 15:34. Yea, in the midst of that darkness the thief on the right saw a great light, even though the sun, the moon, and the stars did not shine and a total darkness covered the whole earth at midday. The other thief on the left saw nothing but the grim darkness of the darkest night that ever engulfed the earth. The thief on the right saw his Mediator dying, making an "infinite sacrifice" in atonement for the sins of the world; the thief on the left saw only a man dying as a sinner, like himself.

Sinner, I ask you, as you look at Christ on the cross of Calvary this day, *What do you see?* Just a mere man dying? Or do you behold "the Lord of glory" dying, as that thief on the right did?

These two thieves continued to differ very decidedly as the hours of that terrible day passed by. At last the thief on the right was sealed for salvation, but the thief on the left was sealed for damnation. At that time the cross of Christ was the great divider of men—and it still is—dividing the sinners of the world into two divergent groups—the repentant and the unrepentant. To one group the cross of Christ becomes a steppingstone to a higher and better experience—from death to life, from earth to glory, from time to eternity—whereas to the other group it becomes a stumbling stone and a rock of offense over which they stumble and plunge into the pit of hell and damnation. During that fateful day, while those two thieves came in close contact with Jesus there on Calvary, the thief on the right grew better and the thief on the left grew worse spiritually. Jesus was a Saviour unto life to the one and a savor of death unto the other. The thief on the right was saved, the thief on the left was lost. The cross of Christ divided them and separated them as the shepherd divides the sheep from the goats—the one on the right, and the other on the left. Bodily, both these thieves

were equally distant from the central cross on which their Redeemer hung; but spiritually they were a million miles apart. As the thief on the right looked at Christ, he desired to become a better man; but the thief on the left, as he looked, saw only a man in the same condemnation as he, and he had no desire to be better. The one asked for the gift of eternal life; the other asked only for this temporal and mortal life. The repentant thief, who had lived most of his life in sin, was dying to sin. His cross represented the repentant cross. Christ, who had done no sinning, was dying for sin. His cross represented the redemptive cross—for He bore the sins of the whole world. The unbelieving and unrepentant thief, who railed against Christ, was dying in sin. His cross represented the unrepentant cross. One died to sin, Christ died for sin, and the other died in sin. He who dies in sin dies without hope.

The unrepentant thief said, "Never mind about helping me in the future, *help me right now.*"

The repentant thief said, "Never mind about helping me now, just remember me, Lord, *when Thou comest into Thy kingdom in the future.*"

The one had his affections set on heavenly things; and the other, on earthly. The thief on the right united himself with Christ as against the world, and was saved. The thief on the left united himself with the world against Christ, and was lost. The penitent thief spoke in defense of Christ, and the unrepentant thief spoke in condemnation of Christ. The one called Jesus by His rightful name, "Lord;" the other doubtfully said, "If Thou be Christ." One demanded a demonstration of miraculous works, while the other was satisfied with a declaration of faith in Christ.

Says one, "That suits me. If God saved the repentant thief without works, I, too, can be saved without works." Not long ago in Oklahoma I met a local church elder who set up the penitent thief on the cross as his example and pattern to follow. He did not believe in paying tithes and offerings. He told his congregation that the thief on the cross, to whom Christ promised salvation, did not pay tithes and offerings, so he too could be saved if he did not pay his tithes and offerings. The congregation wanted to know what my reaction was to the elder's attitude.

I replied, "I have two good reasons to show that there was a big difference between the thief on the cross and your local elder. First, the thief on the cross was a dying thief, but your elder is a living thief. Second, the thief on the cross was a repentant thief, but your elder is an unrepentant thief. That difference is the difference between salvation and damnation as far as those two thieves are concerned. That thief on the cross had no opportunity to be baptized; he had no opportunity to partake of the Lord's Supper. But that does not mean that Christ did not intend

(Continued on page 27)

What Does It Mean to Be SANCTIFIED?

Bible Examples of True Sanctification

By John W. Boyd

TERROR FILLED the hearts of all who so lately had been taking part in the boastful reveling led by Belshazzar, King of Babylon. Trembling lips, that shortly before had been drinking wine from the sacred vessels of God's temple, were now pleading for someone to read the strange letters that had been traced high on the palace wall. The queen mother, whose memory went back to the reign of Nebuchadnezzar, suggested that the king call Daniel, one of the captive Hebrews. In recommending the prophet, the queen declared, "There is a man in thy kingdom, in whom is the spirit of the holy gods." Daniel 5:11.

What a recommendation! Through his dependence upon God, through his constant prayer life, Daniel was recognized as a man "in whom is the spirit of the holy gods." By his faith and trust in God, Daniel had experienced what we today would call sanctification by faith.

One of the definitions Webster gives to the word "sanctify" is "to set apart to a holy office." This is true of sincere followers of Christ, for we read: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Peter 2:9. The word also means "to make free from sin or purify" and also "to render productive of holiness." It is with these last two aspects that we will particularly deal.

It is well to consider the contrast between justification by faith and sanctification by faith. A person is justified the moment he believes on Jesus Christ as the Son of God, accepting Him as his Saviour; the work of sanctification requires the rest of the person's life. When justified, the righteousness of Christ is credited to one's account; whereas sanctification goes further by transferring, by actually giving this righteousness of Christ to the individual. When one is justified, God reckons him as righteous; but through sanctification a person actually has righteousness, for God gives it to him.

We read in the Holy Scriptures: "And the very

God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. By this verse we understand that sanctification enters into every phase of a person's existence. It includes more than his spiritual experience and well-being. The body is also to be sanctified.

Daniel's experience reveals this fact. Because of intellect and capabilities, when taken captive to Babylon, Daniel and three friends were placed in a school where the wise men of the kingdom were trained. Here they were offered the wines and highly spiced viands which also freighted the king's table. The use of such foods had been forbidden them by God, but they could have reasoned that since they were captives in a strange land, it would be all right to make an exception in this case; and, after all, they might offend the king. There are many people today who follow the saying, "When in Rome, do as the Romans do." Daniel was not of this jellyfish crowd. With his friends, he requested a diet of simple food which would be of nourishment to his body. (Daniel 1.)

Daniel put into practice that which Paul wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1. A person's spirit and soul cannot be sanctified when his body is made a receptacle for the poisons of narcotics, tobacco, and alcoholic drinks. Even intemperate and harmful use of that which is good is restricted from the life of the Christian. But restriction is hardly the proper word. God wishes to bless with health those who are His, and who will obey the laws of health.

God questions the one who would live a sanctified life, "Do you not know you are God's temple and that God's Spirit dwells within you?" Then He warns, "God will destroy anyone who would destroy God's temple, for God's temple is sacred—and that is what you are." 1 Corinthians 3:16, 17, Moffatt.

Somebody objects, "My body is my own. I can use it or abuse it as I choose." God denies such a claim,

by saying: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20. The price with which you were bought was the life of the Son of God.

The prophet Daniel was also sanctified in soul and spirit. His example in spiritual living is a challenge to anyone. Even though he knew that the Persian monarch, who then ruled the world, had signed a decree that meant death to anyone who should ask a request of another than the king, Daniel prayed three times a day to the God of heaven, as he had done before the law was enacted. He had come to know the real values in life, and would let nothing separate him from his companionship with God. Because he had broken the law, he was given as food to the lions, but even in the den of lions his faith in the protecting care of God did not waver. By divine intervention his life was spared. (Daniel 6.)

He was a man who searched the Scriptures. That Daniel was a student of Holy Writ is revealed in the ninth chapter of his book. As he studied, he asked God for guidance in understanding the Word. It is the same today; when one is sanctified by faith, he will have a desire to study the Bible and to commune with the Father in heaven by prayer. Unless a person has such a desire to search the Scriptures for truth, he does not know what sanctification is.

Daniel and his three companions are true examples of sanctification. They refused to disobey God, purposing in their hearts that they would not defile themselves. They were sanctified by complete obedience to God's Word.

The humility of Daniel is a trait to be admired. At the time the ninth chapter of his book was written, he was prime minister of the whole empire of Persia. He was great from a human standpoint as well as in the sight of God. He is one of the few men against whom the Bible records no sin, yet we find his prayer includes these words: "I was speaking, and praying, and confessing my sin and the sin of my people Israel." Daniel 9:20. He did not claim perfection. He was a humble man.

In Daniel 10:5-8 we read that the Son of God, who later appeared to John on the Isle of Patmos, appeared to Daniel in vision. Describing this, the prophet said, "I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." Verse 8. This is the experience of all who draw nigh to Christ. The clearer we see Jesus, His glory, His perfection, the more vividly we will see our own weaknesses and imperfections.

The disciple John is also an example of one who was sanctified by faith. The New Testament reveals that his original character was filled with ambitious self-seeking. With his mother and brother he came to Jesus, asking for the highest place in the earthly kingdom which he expected the Lord to establish. With kindness the Master directed their minds to greater things. (Matthew 20:20-28.)

At one time Jesus and His followers sought shelter
(Continued on page 32)





INTERPRETI

In the Light

By

Liquor Advertising

IT IS GENERALLY understood that the liquor interests are powerful. This is very evident in the large advertising program that they are putting on. They have space in nearly all newspapers and time on almost every radio station. This high-pressure advertising campaign is responsible for the tremendous increase in liquor consumption. The sad fact is that many youth are joining the ranks of liquor drinkers as a result. They see and read the attractive advertisements in the newspapers and magazines. They hear its so-called merits lauded over the radio. It appears prominently on many billboards and electric signs along the highways, and it is glamorized before their eyes in the moving-picture shows. They are led to believe that strong drink will guide them down the road to distinction.

High-pressure salesmanship and advertising genius are selling this nation down the road to destruction rather than to distinction. Our children are being seduced and debauched by the ingenious promotion of the liquor interests.

To give a small idea of the results of liquor advertising in the lives of our youth, we quote the following experience of an individual, which is quite typical and not an isolated one:

"I spent one never-to-be-forgotten December Saturday night in a famous Ohio hotel after a college football game. Mrs. Grundy would have called what happened a 'drunken debauch.' Young people, some of them high-school boys and girls, became increasingly loud until at four in the morning they were screaming and shouting through the halls and in some of the rooms. At breakfast a gentleman who knows said, 'You have to be drunk to enjoy it.'"—*Christian Herald*, March, 1949.

Scenes like this take place in railroad trains, especially football specials, and also at high-school and college dances.

Many Christians of America are wondering what is going to be done about this growing orgy of social drinking. Is it going to be permitted to go on and increase with each passing year until our nation becomes one of drunkards? Truly this will be the result if the present high-pressure advertising program continues. America will eventually lose all her glory as did ancient Rome.

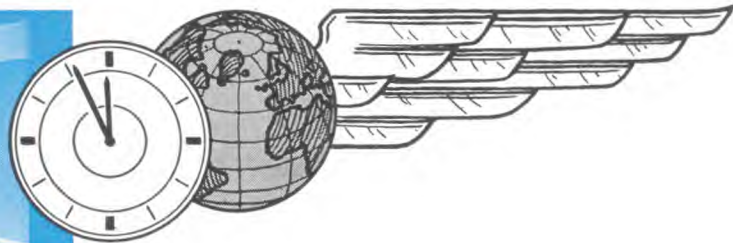


INTERNATIONAL NEWS
Feeling ran high in Shanghai just before the communists took the city. Here is shown an execution of disloyal citizens. The animosities aroused in such wars are not quickly healed.

Every true Christian in America ought to rise up in opposition to the high-powered and shrewd advertising program of the liquor interests in their efforts to convert this nation to alcoholic drinking. There is need to educate our youth to the true results of liquor drinking. But this is not enough. There should be a strong outcry of opposition made to the newspapers, radio stations, and moving-picture producers against their propoganda. It is true that the producers of alcoholic beverages are wealthy tycoons and have the means to buy what they want. But for the sake of our

OUR TIMES

ible Prophecy
or



children and the future of America we must, under God, make our voices be heard against the devilish propaganda that promotes the potent poison that is undermining and destroying the health and character of young America.

God strongly condemns those who influence others to drink. The one who encourages or gives another drink is just as guilty of the consequences as if he himself were the drunkard. God's feeling concerning this matter is plainly revealed: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" Habakkuk 2:15.

Will We Ever Get Out of Debt?

MANY WILL BE SURPRISED to discover that in all but the last two years out of the past eighteen years our government has spent more than it has taken in. It has lived by borrowing, and it is beginning to look as if a permanent habit has developed. It seems quite evident that this year and the next will find our government borrowing again. At the present time the national debt stands at over 250 billions of dollars. This is a terrific sum. Nothing short of an unusual upward spiraling of prosperity can ever give us any hope of getting out of debt again. It is very unlikely that we would have a consistent boom long enough to help erase the national debt; but granted that we did, it would be many years before we would be out of the red.

It is generally agreed by economists that the European Recovery Program is aimed at stimulating business for this country as well as those abroad; but because the United States is not balancing its budget, it is likely that at least one billion dollars will be cut off of the aid to Europe. This will very likely affect business.

The financial situation of our country and of the world is a very perplexing one, and what the future holds in store, nobody knows. We do know that businessmen and financiers are having many headaches. *The Cincinnati Enquirer* stated some time ago that it is only a question of a few more billions until

the one who is going to need federal aid the most will be Uncle Sam. It would be a calamity if our government should ever have to declare bankruptcy. This is a more serious fact than most men realize. We do not wish to predict that this will take place, but in these uncertain times anything can happen. Everyone is hoping that we are on the road to prosperity. However, we cannot forget the words of Holy Writ that say, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5:1.

Men's Hearts Failing

THE WORLD WAS SHOCKED some time ago by the report that former Defense Secretary James V. Forrestal died in a suicide leap. Quite some time before this occurred, Ambassador Winant, who represented this country in the King James Court, also committed suicide. We also think of the untimely deaths of Wendell Willkie and Franklin D. Roosevelt, who died, not as a result of suicide, but seemingly from the tremendous burdens that weighed them down in these critical hours of the world's history.

President Roosevelt guided this nation through the
(Continued on page 30)



INTERNATIONAL NEWS
The new Secretary of the U. S. Navy is Francis P. Matthews, a devout Roman Catholic. After his appointment by President Truman, he was questioned regarding his nautical background. Landlubber Matthews said, "I have a rowboat."



EDEN'S SERPENT WORSHIP

The Beginning of Paganism

By George S. Belleau

ALL PAGANISM is the worship of Eden's serpent, which was the medium used by Satan to lead our first parents to sin. The serpent became the symbol of the worship of disobedience.

It is the purpose of this article to trace the worship of the serpent back through paganism to the source of all false worship. Serpent worship can be found in all heathen religions. We will find that the origin of paganism was in Eden, and also that it was the worship of the power of evil that brought sin into the world.

"All the pagan gods were eventually identified with the serpent, which was also regarded, like the sun, as the great father, and was a symbol of the sun."—John Garnier, *The Worship of the Dead*, London, Chapman & Hall, Ltd., p. 108.

Serpent worship was general in Babylon. The apocryphal book of Bel and the Dragon says: "In that same place was a great dragon which they of Babylon worshipped."—*Id.*, p. 237.

"The worship of the serpent was general in Babylon, the central seat of Cushite idolatry."—*Ibid.*

In Egypt the serpent was called the "Royal Serpent" and "The Basilisk." The Egyptian monarchs wore a serpent headdress as a type of dominion. "Pharaoh" is a compound word meaning "Aphe," serpent, and "'Ra,' the sun, by which they claimed descent from the sun and serpent god."—*Id.*, pp. 237, 239.

In Africa the descendants of Cush still worship the serpent, and in the Congo the most celebrated temple is called "The Serpent's House." The priestesses of the serpent temple mark their bodies with figures of a serpent, "thus claiming to be the 'seed of the serpent.'"—*Id.*, p. 240.

The great Chinese dragon was the banner of the empire, and it stood for everything sacred. The dragon, or serpent, was the stamp and symbol of royalty, and was sculptured in all temples and even on ships.

"Buddha was also represented by a serpent, and a serpent was the sign of his worshippers."—*Id.*, p. 241.

The Juggernaut of India "was sometimes worshipped under the form of a seven-headed dragon."—*Ibid.*

Beelzebub, the god of the Canaanites, was repre-

sented by a serpent. He was first worshiped as "the destroyer, and then as a renewer and life-giver."—*Id.*, p. 239. Their sacred serpent was always called "Oph."

In Greece the serpent was worshiped in a circle passing from circumference to circumference, and was a distinctive symbol of the sun-god. Alexander the Great found it so important to be related to the serpent that he claimed to have been begotten by Jupiter Ammon in the form of a serpent. This claim to be a descendant of the serpent was "to give him prestige of victory before undertaking his conquest of Asia."—*Id.*, pp. 237, 239.

In Rome the red serpent, or dragon, was the imperial standard. Augustus claimed "that he was the son of Apollo, and that the god had assumed the form of a serpent for the purpose of giving him birth."—A. Hislop, *The Two Babylons*, London, S. W. Partridge & Co., p. 277, note.

The Celtic god "Hu" was called "The Dragon Ruler of the world; his car was represented as drawn by serpents, and his priests were called 'adders.'"—*The Worship of the Dead*, p. 242.

In the sun temple in Topira, Peru, there was a large image of a serpent with its tail in its mouth, and, like the Egyptians, it was a representation of the serpent of the sun. "The badge of the Incas was a rainbow and two snakes."—Faber, *The Origin of Pagan Idolatry*, Vol. 1, p. 269.

"The gods of the ancient Mexicans were also identified with the serpent." There was a large figure of a dragon placed on top of the temple where human sacrifices were offered to the sun-god. When the Spaniards arrived in Mexico, they found "a large serpent idol still warm with the blood of human victims."—*The Worship of the Dead*, p. 241. M. Aglio in *Mexican Antiquities* says: "There was scarcely a deity who was not symbolized by a dragon or serpent."

The Epidaurian snake worshiped with the sacred fires of Rome was regarded as "the enlightener of men in the same sense as the serpent was."—*The Worship of the Dead*, p. 233.

Adam Clark in his commentary on John 8:44 says: "In Sohar Cadash, the wicked are called 'The children of the serpent, who slew Adam and his descendants.'"

Paganism calls their serpent "the bestower of knowledge and wisdom on man."—*The Worship of the Dead*, p. 216.

"Aesculapius," one of the names of the Babylonian sun-god, signified "the man-instructing serpent."—*Id.*, p. 233.

The following quotations all agree that the worship of the serpent of paganism is the worship of that individual who caused our first parents to sin in Eden and brought the knowledge of sin to mankind:

Tertullian, an early Christian writer, says of the serpent worshipers of his day: "These heretics magnify the serpent to such a degree as to prefer him even to Christ, for he gave us the first knowledge of good and evil."—*The Two Babylons*, p. 278.

Colonel Garnier tells us that the serpent of Eden

becomes the god of the pagans: "Hermetic writers identify the serpent of the Garden of Eden, whom the Scriptures speak of as 'the devil,' with 'the divine wisdom,' or 'logos,' and the author of man's salvation, i.e., with Christ."—*The Worship of the Dead*, p. 231.

The god Teitan in pagan belief is the worship of Satan himself. Teitan is a synonym for serpent. Hislop tells us: "It is undeniable, then, that Teitan, in Pagan belief, was identical with the Dragon, or Satan."—*The Two Babylons*, p. 276.

The above historical evidences all prove that the worship of the serpent in paganism is the worship of the Satan of the Bible. The Bible calls Satan the serpent. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Revelation 20:2.

The Bible is very clear that there are only two forms of worship in the world. All religions, all worships, come under the head of two masters—God or Satan. The Word of God speaks of the heathens' worship as devil worship. In Bible times all heathen were called Gentiles. Paul says: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." 1 Corinthians 10:20.

Moses, speaking of Israel's apostasy to sun worship, says, "They sacrificed unto devils, not to God." Deuteronomy 32:17.

The psalmist says of Israel's apostasy: "Yea, they sacrificed their sons and their daughters unto devils." Psalm 106:37.

In the days of Paul all the Roman world worshiped the sun-god Mithra. Paul told Agrippa that God had given him a vision to send him to the Gentiles and to deliver them "from the power of Satan unto God." (Acts 26:18.)

So far we have seen that the serpent is a symbol of the devil, and in worshiping the serpent in paganism, they are worshiping the medium that the devil used in Eden, the serpent, to deceive Adam and Eve. The serpent gave our first parents the knowledge of good and evil and the pleasure of sin that came with it; and so Satan, through his Edenic symbol, the serpent, is the god of the pagan religions. This all agrees with the aim of Satan as revealed by God in the Bible.

It is not surprising that Satan is worshiped as god in paganism, because this has been his secret ambition since he sinned in heaven. He has wanted to be god. God created Lucifer perfect in the beginning, but he made a devil out of himself. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:15. The next verse says, "thou hast sinned." What was the sin that made this beautiful angel fall and become the devil? Isaiah exclaims: "How art thou fallen from heaven, O Lucifer, son of the morning!" Isaiah 14:12. Then

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N. A. NISWONGER

The serpent was used by Satan as a medium to deceive Eve. Since then, it has been a symbol of the devil. Worship of the serpent through the ages has been a type of devil worship.

For BETTER HOMES and HEALTH

ONE DRINK DRUNK, WHAT THEN?

By D. H. Kress, M.D.

DR. HARVEY WILEY, U. S. Chemist, said, "A man can be intoxicated without tottering or without disclosing in any way to the ordinary sense the fact that he is intoxicated. A moderate drinker will not admit this, but he cannot disprove the scientific fact that he is under the influence of alcohol."

Professor Yandell Henderson, Professor of Applied Psychology at Yale University, says: "We used to mean by alcoholic intoxication that a man was drunk when he could not walk straight or could not talk distinctly. Since the introduction of the automobile, however, the definition must be changed to that which appreciably impairs the ability of a man or a woman to drive an automobile with safety to himself and the general public."



It is not primarily the drunken driver but the drinking driver who is responsible for the numerous and serious accidents. Dr. Morris Fishbein, editor of *The Journal of the American Medical Association*, said, "Just a drink or two and the safe driver is turned into a reckless traffic menace."

As a drink or two may turn a safe driver into a reckless traffic menace, so a drink or two may turn a safe and trustworthy young man or young woman into a reckless social menace.

Many sad cases are reported of both young men and young women whose first seduction resulted from loss of resistance, brought on by the one drink.

Whenever alcohol promotes sociability and loosens the tongue, it is the consequence of a cerebral intoxication. Whenever the dose is too weak to produce this result, it also fails to have the desired effect.

"American Business Men's Research Foundation of Chicago states that as a result of a questionnaire sent to a large number of county and State prosecuting attorneys, the conclusion reached in a consensus of replies received was that 'liquor makes criminals out

of persons who have never before committed crime and who, except for their senses being dulled by alcohol, would never commit crime.'"

It is estimated that 62 per cent of American youth between the ages of sixteen and twenty-four are drinkers of alcoholic beverages.

Roger W. Babson recently said, "The teen-age situation at present is frankly bad and scientists fear that the future outlook is even worse. The crimes are major; the criminals are minors."

J. Edgar Hoover said, "This country is in deadly



CANADIAN PACIFIC R.

Womanhood has always been considered as something virtuous, decent, and fine; but when the modern woman took to drinking, a great blow was struck against our civilization.

peril. . . . For a creeping rot of moral disintegration is eating into our nation. . . . The nation is facing a potential army of six million criminals. . . . Our homes and our lives are daily threatened by this vast army. . . . We must eradicate the cause of crime at its roots. Small crimes generally precede great crimes, and too often these small crimes are perpetrated by youngsters still presumably under home influence."

America is consuming more alcohol per capita than any other country in the world.

Of six hundred cases that came before a Cleveland Municipal Court in one month, 85 per cent involved intoxication. Since 1941, juvenile delinquency has increased 356 per cent. Drunkenness among young girls has climbed 100 per cent.

Dr. Robert V. Selenger, Psychiatrist of Johns Hopkins Hospital of Baltimore, tells us that "actually, more than two fifths of all women in jail in America are there because of drunkenness." He says, "All over the United States more and more women are becoming the victims of alcoholism."

J. Edgar Hoover reported "drastic increases in violent crimes by women, and warned that further increases in female arrests may portend a future rising juvenile crime rate."

Attractive young women are serving the drinks in America, over the bars. They are known as barflies.

Former Mayor Fiorello H. LaGuardia said, "A potent argument for revival of prohibition was the female barfly who has become a standard character in the modern saloon."

The power of women in shaping the destinies of men and of nations has always been greater than that of men. We have expected women to live purer and better lives than men. When women, the homemakers, go wrong, the world is doomed.

Professor Demme of Berne, Switzerland, made a study of the intimate history of ten families which drank and ten families which were nonusers of alcohol. The record which these parents were making for their children was as follows: "The drinking families had fifty-seven children, nine of them were normal. The nondrinking families had sixty-one children, fifty of them were normal."

The American Business Men's Research Foundation issued a statement in which were these words: "Beverage alcohol has played an amazing part in undermining and ultimately bringing about the defeat of practically every nation that has lost the crucial decision on the field of battle or in conflict with other people. Liquor has defeated more men, more armies, more nations than any other cause."

Captain Richmond Hobson said: "In America we are making the last stand of the great white race, and substantially of the human race. If America fails, the world will be undone and the human race will

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By D. A. Delafield

Every normal boy and girl likes to play good, clean games, and we all like to belong to the side that wins. If we lose, we sit down and ask ourselves the question, "What is wrong with the team? Why did we lose the game?" We try to find out what is wrong with our side. That is a wise thing to do. The side that loses and profits by its mistakes will correct their errors and probably rise up to win the next time the game is played.



Often it is found that the reason why our side loses is that we were poor sports and did not follow the rules, and the umpire was forced to penalize us. No one can ever be a successful player in any game unless he learns the rules and follows them very carefully.

Perhaps you have not thought of life as a game, but it is. Of course, it is vastly more important than volleyball, baseball, or basketball. If we lose a game of sports, it does not matter much; but if we lose the game of life, we have lost everything. In the battle of life there are two captains and two sides. Christ and His followers are teamed together on one side in a great contest for truth and righteousness; Satan and his followers work together on the other side to defeat the plays and maneuvers of Jesus' side.

The rules for the game of life are the Ten Commandments, and God is the umpire. Those who are on Christ's side play fair. They do not argue with the umpire. They respect His authority and obey the laws of the game. But those on Satan's side know no law. Satan is to them both captain and umpire. In every way possible they try to break down the influence of God and the rules of the game, but this does not affect the skill nor the energy of God's players who serve their team so faithfully. They are determined, at any cost to themselves, to be absolutely honest as they struggle to win the game of life.

Now let us study the ten rules of this game to see if we can tell which side we are on. These rules are found in the Bible. (Exodus 20:3-17.) The first commandment reads like this: "Thou shalt have no other Gods before Me." We must be loyal to one captain and never take orders from others who try to take God's place on the team.

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The Era of WANING LOVE

First in a Series of Articles on the Seven

Churches of Revelation



By

Taylor G. Bunch

THE BOOK of Revelation, which closes the canon of Scripture, was sent to the seven leading churches of Asia Minor. The visions were given to the apostle John while he was a prisoner of the Roman Empire on the island of Patmos in the Aegean Sea. There the ascended Christ visited him on the Sabbath and said: "I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Revelation 1:11.

The apostle was then given a vision of the priestly ministration of Christ in the heavenly sanctuary, of which the earthly was a type. He sees Him in priestly robes serving in a mediatorial capacity in the temple in heaven and, through His Spirit, among the churches on earth, which were symbolized by seven golden candlesticks, or lamp stands. In His right hand He holds seven stars which are interpreted to represent the angels or ministers of the churches. He upholds His servants who preach His word. The apostle's description of Christ in His glorified state is unsurpassed in Holy Writ. The glory of the scene caused the prophet to fall at His feet as dead. Christ told him to fear not because He was dead but is alive forevermore, and through His Calvary victory He got the victory over death and brought with Him from the tomb the keys of death and the grave. (Verses 12-20.)

The Apocalypse is sent to the seven churches named with a personal letter attached for each. These seven epistles of Christ are as important and up-to-date and applicable as the epistles of Paul, Peter, and John, all of which were addressed to individuals or churches of the same time and places. These seven

were selected because local conditions were symbolic of similar conditions that would prevail in the seven periods of the church universal between the first and the second advent of Christ or during the Christian era.

"Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Revelation 2:1-7.

In each of the introductions to the seven epistles Christ identifies Himself by one of the sevenfold descriptions given in the introductory vision, the one most appropriate to His message to that particular church. Each letter is divided into seven parts: the name of the church addressed, the identification of the author, a description of the spiritual conditions which were praiseworthy, the reproof or condemnation, the call to repentance, the appeal to hear the voice of the Spirit, the co-author of the letter, and the promised reward to the overcomer. The combination of the seven promised rewards constitutes a res-

toration of all things that have been lost through sin.

To the church of Ephesus, Christ introduces Himself as the One who walks about among the churches in priestly ministry, keeping the lights burning and upholding the ministers who preach His word. He goes from church to church, from heart to heart, as the Watchman of the Lord's house, the Warden of the temple courts. He never slumbers nor sleeps in His eternal vigilance. He is the great Shepherd of the flock who laid down His life for the sheep of His pasture.

Each letter has a threefold application: to the prophetic history of the city, to the local church, and to the period of the church universal of which it is a type. All seven combined picture the prophetic history of the church of Christ during the entire Christian dispensation. The chief application is to the universal church, but in order to get the background, we will first briefly consider the history of the city of Ephesus.

The word Ephesus means "desirable," and it was one of the most desirable cities of Asia and of the world. It was built in the eleventh century before Christ, and was located at the mouth of the Cayster River on the Aegean Sea. At one time it had one of

the most beautiful harbors in the world which was visited by ships from all nations. By imperial edict it was made the gateway to the Roman province of Asia. According to coins found in its ruins, it was called "The first and greatest metropolis of Asia," and "The Light of Asia." Near by was the great temple of Artemis, or Diana, which was one of the seven wonders of the ancient world. The ruins of this temple, as well as of the city, have been uncovered by archeologists.

Ephesus is called "the temple keeper" in the margin of Acts 19:35, and inscriptions found declare it to be "the temple keeper of Diana." Diana, or Artemis, was one of the many manifestations of Semiramis, the "mother of the gods," and inscriptions call her the "savior goddess," and the "mother of God." It was at the council of the bishops held in Ephesus in A.D. 431, that the phrase, "Mother of God" was applied to Mary, the mother of Jesus. Thus, at the reputed home of Mary, who lived with the apostle John until her death, the pagan Madonna became the emblem of the Virgin Mary and Jesus. Inscriptions also indicate that the chief industry of Ephesus was the making of gold, silver, and terra-cotta shrines of Diana which were sold to the visiting worshipers at a great profit. Demetrius is named in an inscription as one of the city fathers.

The desirable city became the city of change and decay. Following the destruction of the temple in the third century, together with the filling up of the harbor, Ephesus rapidly declined and is now a part of the desert waste. The candlestick of the city was removed and "the first city of Asia" was no longer a brilliant light in the commercial and political world. "The Light of Asia" went out in darkness, and silence, malaria, and death now brood over the ruins of the once-magnificent city. The ruins of a great theater, with a seating capacity of twenty-five thousand people, is covered with vegetation. The heavy masonry of broken-down temples and walls lies in scattered profusion where the great city once reveled in her pride and glory.

The local church was organized in A.D. 56 when Paul visited the city. The charter membership was twelve, as was that of the church at the beginning of the first period of the Christian era. Paul made Ephesus his headquarters for more than two years as he and his fellow laborers proclaimed the gospel throughout the province. In that city the apostle to the Gentiles performed some of his greatest miracles. There he battled with Demetrius the copper-smith and met the fury of the mob. His epistle to the church of Ephesus indicates a good spiritual state when it was written, more than thirty years before the writing of the Apocalypse.

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The Christians of the Church of Ephesus were so zealous and in love with the gospel that they burned all their pagan possessions that were reminders of their past lives.



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.

Do sigmoid diverticula ever get better without an operation? My age is sixty-nine years.—M.S.

In this condition little pockets, like the threatened blow-out in an inner tube, balloon out and fill with fecal material which may stay in the pocket for long periods of time and cause severe inflammation much the same as appendicitis. Sometimes there are dozens of these, and the mass of inflammation may appear to resemble a cancer, which can only be diagnosed for certain by a pathologist. There is little or no chance of getting rid of these by any known means, so about the only thing one can do is to plan to live with them on the best possible terms. This means keeping a culture of friendly germs in the bowel in place of the more virulent pathogenic varieties. For example, such germs as are found in buttermilk are harmless or actually helpful, whereas germs like streptococci and Welch's bacillus are poisonous and capable of creating most serious bowel disorders and inflammation. Fruits and vegetables, especially fresh and raw salads, are most helpful; but meat, which is the most highly infectious of all foods, and the natural culture media of disease germs, should be discarded. Each morning start the day with an eight-ounce glass of lemon water to which has been added one large tablespoonful of beta-lactose and two teaspoonfuls of metamucil. Use some buttermilk in the diet, but avoid all cheese, except Philadelphia cream and cottage cheese. By these and similar measures you may be able to live with your bad colon with a degree of peace and comfort.

Every time I go swimming I get an earache. Is this the result of getting water in my ear? Must I give up swimming, or is there some way to remedy the trouble?—E.L.H.

Three factors commonly create the trouble of which you speak. Chilling may lower your vitality somewhat; washing the protective mucous off the throat may permit infection to develop on the mucous membranes, especially if the pool is chlorinated, which adds an irritant factor; and thirdly, the water in the ear may, especially if the drum is perforated, reach the middle ear where it may start an infection. Avoiding diving and getting the head under water would help to avoid the dangers mentioned. It is not well to go in swimming immediately after eating a hearty meal. Small plugs of cotton, oiled with vaseline, placed in the ear canal before going in swimming and removed immediately afterward, should be helpful in avoiding trouble.

I usually suffer an attack of intestinal flu once or twice every year. These leave me in a weakened condition. What is the cause, and can these attacks be avoided?—L. D.

Any attack which might be so-called intestinal flu must mean that the condition of the gastrointestinal tract is such that the resistance to infections and disturbances is at a low level. My suggestion would be to so regulate the diet and other hygienic factors that resistance is raised against any and all untoward conditions. See that the elimination is as perfect as possible, and start the day with a glass of grapefruit juice and follow with a glass of water to which has been added two teaspoonfuls of metamucil. Use some buttermilk and cottage cheese. Use eggs sparingly unless you are anemic. Use no coffee, tea, or meat.

One Drink Drunk

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be doomed to go down from degeneracy into degeneracy till the Almighty in wrath wipes the accursed thing out."

Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. Every individual exerts an influence in society. Every voter has some voice in determining what laws shall control the nation. That influence and that vote should be cast on the side of temperance and virtue.

We may call upon the friends of the temperance cause to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor selling is sustained. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence.

We may fitly close this appeal with the words of Abraham Lincoln. He said: "And when the victory shall be complete—when there shall be neither slave nor a drunkard on the earth—how proud the title of that land, which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people, who shall have planted and nurtured to maturity, both the political and moral freedom of their species!"

The Two Thieves

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that Christians should be baptized or partake of the Lord's Supper when they had an opportunity to do so."

The lesson we are to get from the saving of the thief on the cross at the eleventh hour, without being baptized, without taking the Lord's Supper, without paying tithes and offerings, is that we must not make the ordinances of the Lord the means of our salvation. The ordinances of the Lord, important as they are in the plan of salvation, were never intended to be substitutes in the place of Christ. We observe them as the result of our salvation. They are the fruits of salvation and not the means.

That penitent thief was saved on the cross in his last hour so that no sinner on this earth might despair of salvation at the eleventh hour. But, *mark you*, as far as I have been able to determine, this is the only case on record in the Bible where the Lord gave a promise of salvation to a sinner in his last hour. This is most significant. As a rule a sinner who puts off his salvation until the eleventh hour, puts it off until the clock strikes twelve, when it is too late, and he is compelled to say with all the lost: "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20. God promised that penitent thief salvation in his last hour, but nowhere within the lids of the Bible have I ever run across a case where God promised salvation to a sinner for tomorrow after the sinner neglected his salvation. Today is the day of salvation. (Hebrews 8:7, 8.)

Two men hung with Christ on Calvary—one, as he looked at Jesus, saw the abundant life, an opportunity to have all his sins forgiven, and he found salvation; but the other saw nothing but a chance to grumble, criticise, find fault, complain, curse, and whine, and he found damnation. The unrepentant thief saw Christ. He, too, heard that wonderful prayer Christ prayed in behalf of his enemies, but his cold, unbelieving heart was untouched. He said: "If Thou be the Christ, save Thyself, and save us. Come down from the cross, work a miracle before me, and I will accept you as the Messiah." That is modernism, pure and simple. Our modernist preachers today say they do not accept the atonement, the vicarious sacrifice of Christ, as the necessary means of salvation. "Unless we see the miracles of Christ performed before our eyes, we will not believe them," say the modernist preachers.

Yea, like that unbelieving thief who saw and heard Christ, who was right by His side, so near to Him that he could talk to and with Him, yet did not accept Christ by faith, so it is possible for you as a sinner to get so near to Christ, so near to the church, yes, into the church, and even into the pulpit to preach, and yet not accept and receive Christ.

(To be continued.)



By Caris Lauda

GREETINGS, TEEN-AGERS:

You have heard the song, "Deep in the Heart of Texas." Well, here is a story that comes from the panhandle of Western Texas:

Miss Miller, a country schoolteacher, lay at the point of death in a little village hospital. The doctor and two nurses were working frantically over her to fan the spark of life into a flame. Presently a gentle knock was heard at the door, where hung the sign, "No Visitors Allowed." One of the nurses left her post of duty to respond to the knock. Upon opening the door, she saw a lad of six, one of Miss Miller's kindergarten pupils, holding a disheveled bouquet of flowers he had gathered from the prairie that early spring morning. The nurse gently told the lad that no visitors were allowed. His response was, "I don't want to talk to her; I just want to love her."

The door was just being closed, when the doctor, who heard these last words, said: "Nurse, we have done all we can. Science is helpless. I believe in love. Let the lad in."

The nurse quickly opened the door and called the sobbing boy back. She took him into the room and placed him in a chair, drawing him up close to the bedside of Miss Miller. The lad's hand, with the bouquet of wild flowers, was softly put into the open palm of the teacher's limp hand. This caused Miss Miller to move slightly, and it was then that the boy said: "Miss Miller, I don't want to talk to you; I just want to love you." Those were the last words the doctor and the nurses heard until sixty minutes had passed. When they did open the door, they found the country schoolteacher and her kindergarten lad exchanging words of affection. This touch of love had brought life with it.

Yes, we all like to be loved—we love to have people like us. Now that you and I have decided to have a friendship with the grandest Friend in all the world—Jesus—we are sure of some wonderful times.

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The Dangers of the New Dispensationalism

(Continued from page 11)

before you this day a blessing and a curse; a *blessing*, if ye obey the commandments of the Lord your God, which I command you this day: and a *curse*, if ye will not obey the commandments of the Lord your God." Deuteronomy 11:26-28.

When Moses and David, in days of old, wrote these words, they "spake as they were moved by the Holy Ghost." 2 Peter 1:21. The Holy Spirit pronounced a *blessing* upon those who keep the commandments of God and a *curse* upon those who break them. Modern dispensationalism *reverses* the word of God and gives the blessing to those who reject the law and the curse to those who keep it. What kind of "spirit" would dare to reverse the word of the Holy Spirit? "Blessed are they that do His commandments," wrote a sweet singer of modern times, in a well-known and biblically sound hymn. "Free from the law, O blessed condition," wrote the same singer after he had become infected with the virus of antinomianism.

According to the venerable John Wesley: "But above all these, in the highest ranks of the enemies of the gospel of Christ, are those who openly and explicitly 'judge the law' itself and 'speak evil of the law'; who teach men to break (*lusaí*—to dissolve, to loose, to untie the obligation of) not only one, whether of the least or of the greatest, but all the commandments at a stroke. . . . This is indeed carrying matters with a high hand; this is withstanding our Lord to His face. . . . The most surprising of all the circumstances that attend this strong delusion is, that they who are given up to it, really believe that they honor Christ by overthrowing His law, and that they are magnifying His office, while they are destroying His doctrine. Yea, they honor Him just as Judas did. . . . Nor can anyone escape this charge, who preaches faith in any such manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God."—*Sermons of John Wesley*, Vol. 1, pp. 225, 226.

The God of heaven gave His laws to Israel. In His infinite love He delivered them from Egyptian bondage "that they might observe His statutes, and keep His laws." Psalm 105:45. In direct opposition to this truth is the declaration of the Dispensationalists: "At Sinai they exchanged grace for law. . . . Israel rashly accepted the law."—Scofield Reference Bible, note on Genesis 12:7. Thus does this modern heresy pervert the truth of God. The Lord Himself came down upon Mount Sinai and spake to them from heaven. He gave them various laws, some to guide in national life, some to preserve sanitation in the camp, some in ceremonies which prefigured the sacrifice of the coming Christ. Above all, He reiterated the Ten Words which had been known from of old, which were the basis of

morality, and which defined sin. The people hardened their hearts in sin and refused to obey. "But they and our fathers . . . hearkened not to Thy commandments, and refused to obey." Nehemiah 9:16, 17. In the face of this testimony it seems incredible that modern men could teach that the Israelites "rashly accepted the law" in place of grace, when in very fact they *refused to obey* God's law and *rejected* His grace.

There is a subtle sophistry which attacks and degrades the law while apparently exalting grace. The fact is: Salvation has always been through faith and by grace. The fact is: The grace of God establishes and exalts the law of God. God's grace vindicates the holiness and righteousness of His law. When man sinned in the Garden of Eden, the sentence of death would have been immediately and irremediably executed, had it not been for the grace of God. In fact, the provision of grace was made before the creation of the world. God did not ordain sin, but He foresaw it. Therefore, in His wondrous love He provided a remedy: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:9, 10.

It was thus that in the plan and purpose of God a remedy for sin was provided, and Jesus became the "Lamb slain from the foundation of the world." Two facts are sure: (1) The law, which defines and points out sin, was in existence at the foundation of the world; (2) the grace of God was extended to man at the very time of the fall. Without the law there is no knowledge of sin (Romans 7:7) for sin is defined as "the transgression of the law" (1 John 3:4). Without grace there is no salvation from sin, for "without shedding of blood is no remission" for sin. Hebrews 9:22. Thus law and grace existed side by side in the days of Adam, and have existed side by side even until now.

"Righteousness by faith" is the cornerstone of Christian doctrine. This God-given righteousness exalts and establishes the law of God. "Do we then make void the law through faith? God forbid: yea we establish the law." Romans 3:31. The "faith," so-called, which attempts to make void the law of God is a counterfeit, designed to deceive. The righteousness which is by faith was real to Abraham and David, even as it was real to Paul and Peter. It belonged to the men of Old Testament times as well as to those of the New. Two texts should make this fact plain:

"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God

would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Galatians 3:6-9.

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Romans 4:6-8.

What, then, is the conclusion to be drawn from this Bible truth? The so-called dispensations of "law" and "grace"—one before the cross, and the other after—are a fiction, man-made and without foundation in fact. The Ten Commandments are as much in force today as in the days of Abraham; there was as much of grace for him as there is for us. Salvation has always been and ever will be "by grace, through faith." Therefore the whole probationary period—from the fall to the judgment—is a dispensation of grace. There was grace for Abel, and his name is found among the heroes of faith (Hebrews 11); there is grace for us.

The "new school" of theology which separates law from grace, which teaches that Israel made a fatally bad choice in consenting to accept the law of God, which disparages the law of God, and in so doing weakens and destroys the grace of God, is not moved by the Spirit of God. The profession of Fundamentalism makes the error more deceptive. The so-called dispensations are man-made, fictitious, and fatal to our faith.

The word "dispensation" is found four times in the Bible, and in no instance does it designate a period of time. Rather, it is the grace of God which is "dispensed" to all of us through the gospel. The following are the four texts:

"A dispensation of the gospel is committed unto me." 1 Corinthians 9:17.

"The dispensation of the fullness of times." Ephesians 1:10.

"The dispensation of the grace of God which is given me to you-ward." Ephesians 3:2.

"The dispensation of God . . . to fulfill the word of God." Colossians 1:25.

This word "dispensation" thus means an administration, or a stewardship, of the grace of God. This grace has ever been extended to sinful man. For six thousand years we have been living in a dispensation of grace—grace freely bestowed as a means of salvation. This grace has never run counter to God's law. It was given, rather, that man might have some way of meeting the claims of a broken law. The suggestion that the law could be altered or removed in order to lessen the guilt or remove the sin, is a deception from beneath. It strikes at the foundation of God's government and removes the pillars of His righteousness. Satanic, indeed, is the suggestion that the law involves

a "divine curse." The curse comes from the *breaking* of the law, not the *keeping* of it. Righteousness by faith establishes the law in the heart of the believer.

The words of the Lord Jesus Christ are a revelation of His life. To take away any part from His wonderful Book is to take away our Lord. There are three distinct ways in which the expression "the Word" is used in the Bible.

(1) The eternal Son of God. (John 1:1-4.)

(2) The Sacred Book. (Luke 11:28; 1 Thessalonians 2:13.)

(3) The Ten Commandments. (Deuteronomy 10:4, margin; 4:13; Exodus 34:28; Psalm 119:101.)

It is highly significant that the Ten Commandments are called the "Ten Words." The same exalted name, applied to Jesus and to the Bible as a whole, is applied to the Ten Commandments. A word is a unit, and cannot be separated. The Ten Commandments are Ten Words. No one of them can be altered or abolished without destroying its meaning and its authority. Modern Dispensationalism attacks the foundation of the throne of God and the authority of the Son of God when it disparages and attempts to destroy the Ten Commandments. What a grievous error this is which goes so far as to remove the Sermon on the Mount from the dispensation of grace because it magnifies and exalts the law of God!

In the Scofield Reference Bible we find these strange words: "The really dangerous sect in Corinth was that which said, 'and I of Christ' (1 Corinthians 1:12). They rejected the new revelation through Paul of the doctrines of grace; grounding themselves, probably, on the kingdom teachings of our Lord."—Introduction to 2 Corinthians.

According to the wonderful Bible unmarred by the Scofield notes—the revelation of "grace and truth" came through our Lord Jesus Christ. His words—all of them—were for all of us. The Sermon on the Mount was given to us—all of us. This, the greatest gospel sermon ever preached, embracing the laws of the kingdom in the fullness of their power, belongs to all who love the Lord Jesus and have been born again into His kingdom of grace. For hundreds of years the church has sought to fulfil the gospel commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20.

Now comes a new and revolutionary teaching which assigns the commandments of Jesus, including the Sermon on the Mount, to the Jews of a future kingdom dispensation and gives to the church a "new revelation of grace" through the apostle Paul. This is deception. This is false doctrine. Many modern religious teachers are playing into the hands of that fallen angel who has ever warred against the government of God by seeking to destroy the law of God.

For the Teens of Our Times

(Continued from page 27)

You ask, "But how are we going to visit with this Friend of ours? We can't see Him." Well, it's like this—we talk to Jesus in prayer, just as we open our heart to a friend. We tell Him all our joys, our sorrows, and our secrets. We talk everything over with Him, for a true friend is "one who knows all about us, but loves us just the same."

We are to know He is walking by our side. We need not visit with Him aloud, but in our minds we may whisper words of love to Him and ask Him to help us in our studies, our problems, our love affairs, our work—and just about everything.

There is no time or place where we cannot talk to Jesus if we are truly trying to be friends with Him. One has well said, "Prayer is not only the opportunity of the Christian, but his obligation. He walks with God; and a silent companionship is hardly thinkable. We talk with God, we walk into His heart by prayer, and we stay in His heart by prayer, and we make our life vast by prayer."

Think of it—an ever-present, true, and faithful Friend, all the time and everywhere. It is wonderful to think about, isn't it?

The camel teaches us a great lesson that can be applied to prayer. Of a morning the driver of the camel gives the word of command, and the camel kneels down, for it is tall and must kneel so that the load can be placed on easily. When the load is strapped on the camel and all is ready, the command is given, and the camel gets up and starts on its way, doing its task. During the day the straps or ropes often work loose, and the load is shaken out of place. The camel soon begins to grunt and complain; so the driver gives the command, the camel kneels down, the load is taken off, then rearranged, balanced carefully, and tied on again. The command is given, and the camel is on his way again in comfort. When night comes, the camel kneels down once more. The load is taken off, and he goes to find food and to rest.

So it is with us, Teen-Agers. We must kneel early in the morning and let our Friend Jesus help us with the load we are to carry that day. We are to kneel again throughout the day as the load gets heavy, and let Him rearrange it for us and set our Christian life aright. Then at night we are to kneel again, giving to Jesus our lives, our loads, our all, for Him to watch and care for until the next day dawns.

Try out this wonderful friendship with "Our Secret Pal." You will enjoy it, for He is wonderful.

I'll be writing you again next month. I hope school is going well. Remember, as you choose new friends, to "love those best who love Christ most."

As ever,
Your Pen Pal,
Caris.

Men's Hearts Failing

(Continued from page 19)

greatest war of history, and in the conferences that followed he put forth tremendous efforts to bring about a peaceful solution to world problems. Following the strenuous conference at Yalta on February 4, 1945, he returned home greatly broken in health, and soon thereafter went to Warm Springs, Georgia, where on April 12, 1945, he died at the age of 63 as a result of cerebral hemorrhage.

In the past few years we have witnessed a number of changes in the leadership of our United States Department of State. Men of outstanding capabilities have broken under the strain of present-day attempts to solve the problems of peace. Never in our history have we known of so many cases of men breaking under strain as we do today. Nervous breakdowns and cases of insanity are becoming far more common than ever before.

It is regrettable that the brilliant Mr. Forrestal was reading such depressing literature as Sophocles' "Chorus from Ajax." It is a poetic legendary poem of a Greek hero who lost his mind after becoming famous for his valor in time of war. Just before his suicide, Mr. Forrestal copied the following words from the poem:

"Comfortless, nameless, hopeless,—save
In the dark aspects of the yawning grave."

Just beyond the point at which Mr. Forrestal stopped copying were these lines:

"When reason's day
Sets rayless, joyless, quenched in cold decay,
Better to die, and sleep
The never-waking sleep, than linger on,
And dare to live, when the soul's life is gone."

Mr. Forrestal also had read Euripides' "Chorus from Alcestis," which contains the despondent words: "The dead thou wilt not awaken for all thy weeping again."

Perhaps if Mr. Forrestal had been reading his Bible and had had faith in God, he would never have reached the point of such extreme depression as to cause him to take his own life. If he had believed God's Word, he would have known that the dead *will* be awakened, and that there *is* hope even for the hopeless, and comfort for the comfortless. Those men who lean on God have strength to meet crises.

It seems that the strenuous and troublous times in which we live today are breaking many good men. No doubt it is a direct fulfillment of the prophecy that speaks of the last days, and how men will react to the problems of these days: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:26, 27.



What Says the BIBLE?

Adventist Alphabet

1. *How will Jesus return?*
"A—s ye have seen Him go into heaven." Acts 1:11.
2. *How will He be escorted?*
"B—ehold, He cometh with clouds [of angels]." Revelation 1:7. See Matthew 25:31.
3. *What will the wealthy man do then?*
"C—ast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:20, 21.
4. *With what sound will the Lord come?*
"D—escend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16.
5. *Who will see Him come?*
"E—very eye shall see Him." Revelation 1:7.
6. *What will the wicked say to the mountains?*
"F—all on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:16, 17.
7. *What will Jesus tell His escorting angels to do?*
"G—ather My saints together unto Me." Psalm 50:5.
8. *Where will the voice of Christ be heard?*
"H—e shall call to the heavens from above, and to the earth." Psalm 50:4.
9. *What are Christ's own words about His coming?*
"I—will come again." John 14:3.
10. *Before what tribunal must every human being appear?*
"J—udgment seat of Christ." 2 Corinthians 5:10.
11. *What will my Saviour do for me?*
"K—eep that which I have committed unto Him against that day." 2 Timothy 1:12.
12. *How near is Christ's return?*
"L—ikewise ye, when ye shall see all these things, know that it [margin, He] is near, even at the doors." Matthew 24:32, 33.
13. *Those will be saved who have done what?*
"M—ade a covenant with [Him] by sacrifice." Psalm 50:5.
14. *What signs of His advent did Jesus foretell?*
"N—ation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in

divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:10, 11.

15. *What warning did He give against time setting?*
"O—f that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36.

16. *What preparation must we make?*
"P—ut on the whole armor of God." Eph. 6:11.

17. *What has Jesus emphasized about His coming?*
"Q—uickly." Revelation 22:12, 20.

18. *When Jesus comes, what will He do to every human being?*
"R—eward every man according to his works." Matthew 16:27.

19. *Since the rewards are decided before Jesus comes, and He brings them with Him, whose example should we, by repentance and confession, follow to be ready for His return?*
"S—ome men's sins are open beforehand, going before to judgment." 1 Timothy 5:24.

20. *What hope of cleansing have we if we send our sins beforehand to judgment?*
"T—hough your sins be as scarlet, they shall be as white as snow." Isaiah 1:18.

21. *Should the forgiven sinner dread Christ's coming?*
"U—nto you that fear My name shall the Son of righteousness arise with healing in His wings." Malachi 4:2.

22. *What assurance is given those who see the signs?*
"V—erily I say unto you, This generation shall not pass, till all these things be fulfilled." Matthew 24:34.

23. *What should be our constant attitude?*
"W—atch therefore: for ye know not what hour your Lord doth come." Verse 42.

24. *What encouragement is given Christ's suffering saints?*
"Y—e shall be hated of all men for My name's sake: but he that shall endure unto the end, the same shall be saved." Mark 13:13.

25. *At Christ's coming, what promise will be fulfilled?*
"Z—ion shall be redeemed with judgment, and her converts with righteousness." Isaiah 1:27.

Can Man Save Himself?

(Continued from page 13)

was a somewhat harmless sport, now spells disaster to all participants. Yet we continue to parley with doom in not too good a mood. One prince of evil follows another across the stage of human affairs. There seems to be no end to the devices to effect man's downfall.

If science and education are man's last hope, then we have little to justify optimism. Science has worked miracles, to be sure, but it has yet to prove its ability to change human character. Man is his own worst enemy, be he scholar or novice. No generation of men ever had so much education, so much superficial culture, as now, but what has happened? More crime, more cruelty, more corruption than in any other age, and that in spite of knowing better. As one college dean declared recently, "Our highest esteemed civilization . . . destroys the very qualities which have produced it."

The pity is that men will not acknowledge their weakness and submit wholly to the will of God. The Bible gives us no picture of human endowment equal to the task of rehabilitation. The key to man's total failure is the little word "sin." It is this that he cannot surmount. He may span the mighty rivers with mammoth bridges, he may harness the forces of nature for his own pleasure and convenience, but he cannot halt the evil purposes of even one man.

The Scriptures are clear on this. Concerning the days of Noah we read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man whom I have created from the face of the earth; . . . for it repenteth Me that I have made them." Genesis 6:5, 7.

Of the days in which we now live, Christ declared: "As it was in the days of Noah, so shall it be also in the days of the Son of man." Luke 17:26. The prophet Jeremiah declared long ago, "The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9.

But what can man do about all this wickedness? "Can the Ethiopian change his skin," asks the prophet, "or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. And again he wrote, "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Jeremiah 2:22.

Yes, we long for peace and abundance, but says the Word of God, "Your iniquities have turned away these things, and your sins have withholden good things from you." Jeremiah 5:25.

The only solution for man's evil plight is for him to repent of his wicked ways and throw himself upon God's mercy. "Neither is there salvation in any other:

for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

We must not look to human devisings. Deliverance from our troubles is not to come through our own efforts, nor through some scheme of political or social reform. The whole framework of life is corrupt and tottering; it cannot be bolstered up. It must be destroyed. And the time is at hand.

We can be thankful that although the world cannot be saved by the hands of men, neither can it be destroyed by his hands. Our times are in God's hand, and not until His fiat goes forth will the world face its final doom. Not in some atomic holocaust set off by man will the world be brought to its end. God alone can create; He alone can completely destroy. In this is our hope. For the hand that brings destruction to the wicked is the hand that is extended to deliver those who have committed their ways to Him. God alone is Judge. He only can save.

Let us then stop hoping against hope that some peace conference, some scientific discovery, some social reform, some political system will bring in the day of peace. Man has utterly failed up until now. What promise have we that he will not continue to fail? The worship of man is not the way out, but submission to the will of God. History and divine revelation combine to teach us this redeeming truth. So, dear reader, give your heart now to the only wise God, our Saviour Jesus Christ, and prepare to meet Him in peace.

What Does It Mean to Be Sanctified?

(Continued from page 17)

overnight at a Samaritan town, but no hospitality was shown them. John, feeling this to be an insult requiring revenge, asked Jesus if they should call fire from heaven and destroy the ungrateful villagers. John was quick-tempered and ever ready to resent injury and insult. He and his brother were called the "sons of thunder." (Luke 9:51-55.)

What a change came into his life! John is not remembered for the things mentioned above, but rather because of his love. He is called John the Beloved. His books in the Sacred Canon, more than any others, magnify the boundless love of God. He loved his Lord, but this love was only a reflection of the love which Jesus Christ had for him. This measureless love was not for John alone. From the night visit of Nicodemus to Christ the disciple records the following words of the Lord Himself, "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

John not only developed a love for God, but he came to love his fellow men. By the indwelling Spirit of Christ, the one who once wanted to destroy a village by fire was so completely changed that he

could write, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

The great difference between John and Judas was that Judas refused to be changed by the teachings of the Master. On the other hand, John was willing to let his character be molded by the teaching and example of Jesus. The object lesson that Christ gave by placing a child in the midst of the disciples and saying that unless one became as a little child, he should not see the kingdom of heaven, made a deep impression upon John. He learned to forgive as children forgive. He came to trust the Father in heaven even as a little one trusts his earthly parents. John listened, learned, and was changed.

Like John, anyone today who is willing to see his own defects and to improve his character is given every opportunity to do so. Sanctification is a daily work, and it is a progressive work. John was willing to walk in the path where Jesus walked, and we also are admonished to "walk in the light, as He is in the light." 1 John 1:7. John taught practical holiness. He recognized that human flesh is weak, but he also knew that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

The disciple also learned that by maintaining a close connection with Jesus the Living Vine, he was given power to obey the commandments of God. He heard the Master say, "If ye love Me, keep My commandments." John 14:15. John came to realize that "he that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. There can be no real sanctification apart from obedience to truth. Jesus prayed, "Sanctify them through Thy truth: Thy word is truth." John 17:17. Since the law of God is holy, just, and good, the sanctified life will be in harmony with its precepts.

John taught that the sins which one day tripped the Christian should be, and could be, overcome. Weymouth's translation of 1 John 3:9 reads, "No one who is a child of God is habitually guilty of sin. A God-given germ of life remains in him, and he cannot habitually sin—because he is a child of God." Nearly the same is recorded in Romans 6:14, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Thus both Paul and John teach that a Christian should make progress in the pathway of truth. The same sins committed in the past should not be continually repeated. Sanctification is a progressive work.

From the divinely inspired writing of Paul we learn much as to how one is to be sanctified by faith. In Colossians 3:2 we are told, "Set your affection on things above, and not on things on the earth." This is paramount. Daniel had his vision of the Son of God. John had his eyes fixed upon Christ and the many

mansions in the Father's house. Paul was given his vision of Christ and of paradise with its glories. These men had the upward look; and so must we "set our affection on things above."

As a help and encouragement to us, Paul also wrote, "I have been crucified with Christ, and it is no longer I who live, Christ lives in me; the life I now live in the flesh I live by faith in the Son of God who loved me and gave Himself up for me." Galatians 2:20, Moffatt. Thus a life of victory is a life of faith in Jesus Christ. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

Sanctification encompasses the body, soul, and spirit. It is a daily and a progressive work. It is the work of a lifetime. It is accomplished by the indwelling of Christ. "Christ in you, the hope of glory." Colossians 1:27. You can live such a life by letting Christ dwell in you and guide you in all your ways. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

Choice Thoughts

(Continued from page 23)

The second commandment forbids the worship of images. God does not want us to love the things that we make with our hands more than Him.

The third commandment teaches us to respect the name of God and of Christ, and not to take them in vain by cursing or swearing.

Those who play the game of life take time out every seventh day for rest periods. They observe the Sabbath on the seventh day of every week. This is a very important rule, the fourth commandment.

We are also to honor our Christian fathers and mothers, obeying them in all things, going to them for orders and directions. This is the fifth rule.

The sixth rule says, "Thou shalt not kill." We should not kill nor hate nor envy nor grow jealous of anyone on our own side or on the other side in the game of life.

Next, we are to be pure in our thinking and refuse to violate the rule which says: "Thou shalt not commit adultery." This is just another way of saying that boys should respect girls, and girls should respect boys, and all their friendships should be clean and wholesome. That is God's seventh rule.

Those who play on God's side do not steal, neither do they lie nor bear false witness against anyone. They are contented with such things as they have. Those are the last three of the ten rules. Those on the Lord's team are not always wishing they had what belongs to somebody else. They never go about looking for the rewards promised by Satan to all those who serve on his team. They are always happy and loyal to their Captain.

Well, boys and girls, those are the rules of the game. They are good rules, aren't they?



By Mary Hunter Moore

OCTOBER

Two friends were trying to express the thrill of an early April day in Tennessee, when a fresh, tender, gold-and-silver green mantles the world. "Did you ever see anything more soul satisfying than such a spring day?" asked one.

"Yes," said the other, "an autumn harvest day. It is more soul satisfying, for it is the end for which this day is made." Then she added: "Did you ever think in what season of the year the earth was created?"

"No. What season?"

"Autumn—harvest time. When the grass was created, it was 'yielding seed,' and the tree was 'yielding fruit.' [Genesis 1:12.] The lower creatures were created adult as were Adam and Eve. Creation was not a springtime of germinating seeds, budding leaves, and helpless infant creatures. What God does is perfect to begin with. 'Everything that He had made . . . was very good' at once. [Verse 31.]"

"That's true," replied the other. "Is that what the Bible means when it says, 'God . . . calleth those things which be not as though they were'?"

To God the end He purposes is real *now*, with no trial-and-error process of development. The Spirit of God brooded—planning, anticipating; and what was brought forth in creation week was perfect. It is the *harvest* of which our God is Lord. Even though sin has brought imperfection into every phase of nature and human existence, yet God sees a finished salvation as already accomplished. "Beloved, *now* are we the sons of God." 1 John 3:2. To Abraham God showed a countless multitude of redeemed posterity figured by the starry host. Of Israel in the wilderness He could truthfully say: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: . . . according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Numbers 23:21, 23. God saw as real then what Israel would be when their sanctification would be perfected. So God sees us—in Christ. So may we see ourselves by faith.

October need not be to us "fall"—the "falling of the year," a melancholy time. Let us look at the harvest. Let us see next year's dogwoods already with blooms tipping every twig (they are there, if you look). Next year's leaves are already on every bough. Next year's lilies lie in every buried bulb.

The earth was created at the time of what we now call the Autumnal Equinox. That is capable of astro-

nomical proof,* though we don't need it. The Bible shows it was created in harvest, adult, perfect. So is everyone who is born into the kingdom of God. God visualizes us now as we may be. If we share His faith, it will help us to be content with the discipline of life that seems long.

*Those interested may see the article by Astronomer Frank Edgar Hinkley in *The Watchman Magazine*, July, 1926.

Eden's Serpent Worship

(Continued from page 21)

he tells us why Satan fell in verses thirteen and fourteen. Lucifer said, "I will be like the Most High." He wanted to be God. He wanted to be worshiped as God.

It is not surprising to find this being, that the Bible calls "full of wisdom" (Eze. 28:12), using his mastermind to set himself up as god of a counterfeit religion in opposition to God. Paul calls him the "god of this world." Being the deadly enemy of God and His Son, he set himself up as an opposite god under symbols that represented him and his work of iniquity. He chose the serpent as one of his symbols.

As proof that he continued his program to set himself up as a god to be worshiped, we find that when Christ came to earth about 4,000 years after the fall, Satan wanted Christ to worship him. He took Christ to a high mountain and showed Him all the kingdoms of the world; then he said to Christ, "All these things I will give Thee, if Thou wilt fall down and worship me." Matthew 4:9. He wanted his Creator, Christ, to worship him. He is still continuing his program to set himself up as the god of this world.

In the garden of Eden, under the guise of a serpent, Satan deceived Eve in the following inspired recorded conversation: "The woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:2-5.

Satan promised Eve, "Ye shall be as gods." He tempted her on the very point that had caused his fall. "I will be like the Most High." Isaiah 14:14.

At the Flood God destroyed all apostasy and false worship with its worshipers. The worship of Satan had become so terrible that God repented He had made man. He destroyed the antediluvians, saving only eight persons who were His followers. God washed the earth clean of sin at the flood. The world received another chance to remain faithful to God. In our next article we will see how Satan re-introduced his scheme to become the god of this world.

The Era of Waning Love

(Continued from page 25)

The Ephesian Christians had demonstrated their love by their works. In this letter Christ says, "I know thy works." He then commends them for their labor unto weariness, their patient endurance, and their intolerance of evil. They had borne reproach and persecution for His sake. For their ability and carefulness and zeal in discriminating between pretended Christians and false apostles, and those who were genuine, Christ commends them. But the desirable condition of the local church did not long continue. The early love, zeal, patience, liberality, and spiritual power waned, and the apostasy predicted by Paul entered the church. The church decreased in membership with the decline of the city and was finally disbanded. Like the city, the local church began in a desirable condition and ended in ruins.

The Ephesian message describes first-century Christianity, whose beginning was strikingly similar to that of the local church of Ephesus. As the result of the upper-room experience the little group received the baptism of the Holy Spirit and went forth "conquering and to conquer." Jerusalem was mightily stirred and "filled with their doctrine," just as was the city of Ephesus. The disciples went "everywhere preaching the word" and multitudes accepted the gospel. Miracles were wrought, and at the close of the first century of Christianity the historian Gibbon tells us there were almost six million converts in the empire alone. Paul declared that the gospel went to all the world. (See Colossians 1:23; Titus 2:11.)

The early church was in a most desirable condition and deserved the commendations given by the writer. Their love and faith and zeal were "spoken of throughout the whole world." The Lord demonstrated that He was not straitened for men or means. He turned deacons into evangelists and missionaries, and two of the wealthiest men of the nation became Christians and poured their riches into the church. The conversion of Saul of Tarsus was another important event in the progress of Christianity. The seeds of gospel truth were watered by the blood of martyrs, but nothing could hinder the progress of the soldiers of the cross.

After praising the virtues of the first-century Christians, Christ pointed out their shortcomings. He saw much to admire and commend, which, like a faithful friend, He mentioned first, and then He told them where they were failing. "Nevertheless [or notwithstanding your good qualities] I have somewhat against thee, because thou hast left thy first love." They had relaxed or left their first love experience. "Yet I have this against you—that you no longer love Me as you did at first. Be mindful, therefore, of the height from which you have fallen. Repent at once, and act as you did at first, or else I will surely come

and remove your lamp stand out of its place—unless you repent." Weymouth Translation.

Their love for their Master and for each other had not been entirely extinguished. It had only become diminished so that they were lukewarm in their affections. Christ's love for them was unchanged; the coldness was wholly on the part of the church, or bride. Their works were no longer the "work of faith" and "labor of love." When love is lacking, works are dead and useless. "For the love of Christ constraineth us," said the apostles regarding the motive and impelling power of their labors. Works were still plentiful but they were no longer love-works which alone are acceptable to God.

When Christian love diminishes, it is evidence that another person or attraction has superseded Christ in the affections of the heart. The church had not abandoned the doctrines of Christ nor the form of godliness. She had deserted her Lord in the pathway of love, and in spite of her orthodoxy and doctrinal purity, her love had cooled. The church machinery was still functioning smoothly, but activity had supplanted fellowship and spiritual power. The warmth of fervent love had given place to lifeless form. In outward appearance all was well, but a serious change had taken place.

The Ephesians were asked to remember the earlier days of their first-love experience, and to repent and love as they did at first so they could act as they did at first. Christ remembered the first-love relationship and regretted its departure.

As an incentive to repentance, a final appeal is made for the church to hear on the basis of the joint authorship of the letter. The message came to them from Christ, and was being impressed upon their hearts by the Holy Spirit who had also inspired John to do the writing. A refusal to hear will, therefore, lead to the unpardonable sin, as it constitutes a rejection of both Christ and the Holy Spirit, the second and third persons of the Godhead. The word "ear," as used in verse seven, must include "faith, the ear of the soul." Only those who are born again can hear the "still small voice" of the Spirit.

To the overcomer is promised a continuous supply of the fruit of the tree of life, for to genuine Christians paradise begins here on this earth. In a symbolical sense the Scriptures constitute the leaves of life which are "for the healing of the nations." Man lost his right to the tree of life through sin, and only the victor over sin is promised the privilege of again partaking of its life-giving fruit. What was lost through the disobedience of the first Adam will be restored through the obedience and death of the second Adam. Thus the first promise of the first epistle of Christ concerns the restoration of the first thing lost through sin—access to the tree of life, and, thus, to the life that is more abundant.



By Arthur C. Elfring

I SAW IT the same afternoon I arrived at a particular hospital in the Philippines. It was an ugly plant coiled about an old and even uglier tree. Its vine was a smudged sea-green and its branches were a different shade of green, no less repulsive. I wondered whether it ever had been beautiful—possibly decades ago when it was young. To me it was a distraction from the cool, buff stucco of the hospital itself. Patients, looking out from the cloistered patios, had little else to see but this hideous plant. Why had not someone torn it from the earth, root and all?

One day a detail of army engineers came to survey the grounds. The proposed plans called for an annex near the site of this fantastic green growth. I supposed that now it would be removed and in its stead a stately sapling planted. But I was mistaken. The engineers staked off an area for the new building and left the tree with its tangle of vine. I grew critical in my own mind.

I had only to wait. Weeks went by. Often I walked over to watch them construct the annex, passing directly under the scanty shade of this tree. Chancing to look up one day, I noticed a change in the vine. Large, conical buds were forming on the fleshy, green stems. "Don't tell me this ancient herb will bloom?"

I exclaimed questioningly to myself aloud.

But it did bloom. It was near midnight when its fragrant, white blossoms opened. They seemed to breathe in the moonlight. The darkness veiled its daytime appearance and emphasized the beauty of the flower. I have found nothing in nature to compare with it. They were flowers more perfect than any of the illustrations I had seen in magazines. I knew then that the unpleasant vine was a night-blooming cereus.

There are people in the world who give first impressions of ugliness. To us their conversation lacks vitality, their dispositions need warmth, their lives are without aim. They are an irritation to us and we would appreciate their absence. They are sometimes the men who work near us in the factory, or "that" woman next door, or the seemingly selfish ones who jostle us in the crowd.

However, these are they who have been chosen for a particular kingdom. They all have opportunity to become children of God. Their attributes may tally above ours. They may be more qualified for heaven than we. We cannot depend on outward appearances. As with the nightblooming cereus, longer and better acquaintance may reveal unsuspected beauties. God sees these from the first.