

JUNE TWENTY-FIVE CENTS

Our TIMES

SINCE 1891

A

THE NEWS



LETTERS

From Our Readers

Sirs:

I do not know who subscribed to OUR TIMES for me, but I certainly think it is the outstanding Christian magazine today. I do not know when my subscription ends, but I want to continue it. Please bill me.
Seattle, Wash.

B.W.F.

Sirs:

I am enclosing another year's subscription to your good paper. I have enjoyed it so much. I am a member of the Methodist Church. I believe you are doing a great deal of good. All the articles are very enlightening.
Orlando, Fla.

Mrs. J.R.R.

Sirs:

I do not like the picture on the June OUR TIMES. I hope you put on a different picture on this paper.
Redlands, Calif.

S.S.

Sirs:

I have been getting OUR TIMES for three years and would not want to be without it. I am very old and enjoy reading it and the Bible when I can read. God bless you.
Shreveport, Louisiana

Mrs. J.M.C.

Sirs:

While in the States I really enjoyed reading OUR TIMES. Personally I think it is one of the finest papers.
South Africa

P.H.C.

Sirs:

I found a small magazine called OUR TIMES (November, 1948). I found the book very interesting, but I have been wondering just what denomination it represents. Would you mind telling me? It seems to be wholly in accord with my way of thinking. I found the book in an empty house I went to look at.
Pitman, New Jersey

L.K.F.

Sirs:

Thank you all very much for your wonderful magazine you have sent me during 1949—OUR TIMES. This magazine is remarkably fine—helpful to me in my evangelistic work which for many years I have done gratis. This magazine is so clean and spiritually constructive that I have mailed it on to a family having growing children. How much I would love to subscribe for the coming year, but my brother in the East has embezzled all my inheritance, left me by my father; and I have been compelled to take old age pension. Will you pray with me that God will loose the funds of my lawful inheritance so that they may be used in His work and for His glory?

Los Angeles, Calif.

Mrs. R.H.B.

Sirs:

Please send me fifty copies of the January issue of OUR TIMES. I want to thank you for the numbers you have sent me. It is a wonderful paper. I like it better than any other, and this January issue tops them all. I wish I could order another fifty. Honestly, I can think of one hundred people to whom I'd like to give a copy.

Wichita, Kans.

Mrs. P.B.H.

Our TIMES

SINCE 1891, A BIBLICAL INTERPRETER OF THE NEWS

JUNE, 1950

VOL. 59

No. 6

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 - - IRVIN H. IHRIG
Art Director - - - ROBERT M. ELDRIDGE

Published monthly (except December, 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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The Cover

We are happy to credit Camera Clix for our beautiful cover picture.

God's Yoke of Love

Making Your Burdens Lighter

by Yoking Up With God

By Arnold V. Wallenkampf

AS A YOUTH in Sweden, I often had occasion to use a yoke. A yoke is a frame of wood which fits the shoulders and extends twelve to fifteen inches. It is used for carrying pails suspended by chains from the ends of the yoke.

When my brothers and I moved mixed concrete, where we could not use a wheelbarrow, and when we carried water to the garden, we invariably used a yoke. Two six-gallon pails could be carried without effort with the use of a yoke, even if they were brimful with concrete. Often as I would carry such a load, I would put my hands in my pockets as I walked along.

The purpose of the yoke is to make the otherwise heavy burden lighter and to enable the bearer to carry it more easily and comfortably.

The yoke used for oxen has the same purpose. It is intended to make the load pull more easily. It would be possible to hitch up the oxen to a loaded wagon by placing ropes over their necks and across their breasts. In pulling a load with this improvised harness, however, the oxen would be cruelly lacerated, inasmuch as the ropes under the pressure of the load would press into their flesh and cause the blood to flow.

Even though the word "yoke" today ordinarily carries a connotation of oppression, or burdensome toil, the purpose of the yoke is the very opposite. The yoke is not intended to oppress or unduly burden anyone, but is specifically intended to lighten or ease one's load. I so well recall how happy my brothers and I were to use a yoke when we were to carry those big six-gallon pails. It would have been well-nigh impossible for us to carry those two pails of concrete without the yoke, but with it the burden became comparatively light.

As there are yokes for both men and oxen to ease their loads, so God has a yoke for man to help him carry the burdens of life and enable him successfully and more easily to cope with the problems that every person has to face during his sojourn on earth. In

(Continued on page 16)



CY LA TOUR AND SON

THIS MORNING, between half-past three and half-past four o'clock there was a war of shooting stars in the northwest. For an hour, meteor succeeded meteor in such rapid succession that it was impossible to count them; at times the sky seemed full of them and the earth was illuminated as with morning light."

This is a description of the world's greatest meteoric display, as published in *The Liberator* by William Lloyd Garrison and Isaac Knapp, in Boston, November 16, 1833. On the night of Thursday, November 13, 1833, the heavens were afire with the light of numberless falling and shooting stars. Great meteors sailed into the earth's atmosphere and then exploded into thousands of particles that traced their luminous courses through the sky. The earth was lighted by the glare.

The Liberator continues: "They were many thousands in number, and as they shot from one part of the heavens to another, they would burst like rockets, discharging balls of fire in all directions. The morning was dark and the atmosphere clear and cold. Those who were so fortunate as to witness the scene, describe it as brilliant beyond conception, as far surpassing the most brilliant fireworks.

"In every respect they resembled the phenomena of



The Explanation of a Remarkable Phenomenon

By Rodney Pelton

shooting stars when the sky is clear, the stars shining brightly, and the wind high. The line of descent was rectilinear, the course from the direction of the zenith towards the horizon, and most generally in a line varying from 10-45° from a vertical line. Many fell in a direction directly downward towards the earth. Much diversity of size and of the degree of brilliancy was observed; whilst many in their sudden transit, would exhibit only a train of pale light, but well defined; others bursting suddenly upon the sight would blaze splendidly through the whole extent of their course, impressing the eye for a few moments with the appearance of a brilliant line of light. It was impossible to witness these appearances without being strongly impressed with the splendor and solemnity of the scene.

"As the sun approached nearer to his rising, the number of falling meteors which appeared diminished, though perhaps there was no real diminution of the frequency of their occurrence, as less were seen in consequence of the superior light of the sun. Even, however, about six o'clock, I observed one of very uncommon splendor, somewhat southwest of the zenith, and shooting in a direction towards the western point of the



N. A. NISWONGER, ARTIST

The meteor display of November 13, 1833, is one of the great signs in the heavens of the soon return of Christ. It is also an awful spectacle warning all men to turn to the Holy One, who stands at the door of every heart, yearning to enter.

horizon. The path which it passed through was visible by a whitish light for nearly sixty seconds of time. Not long after this time the eye could trace their courses no longer, the sun to which all other lights must yield, having diffused over their paths a higher degree of illumination."

"The sky, during the whole time of this remarkable exhibition, was bright and without a cloud; the wind

was chilly and fresh; and the mercury of Fahrenheits' thermometer ranged at about 30-40°."—*Philadelphia Chronicle*, Nov. 14, 1833.

"The firmament, from four o'clock till day light, yesterday, presented a scene of brilliancy and sublimity which in our generation at least, was never equalled. We learn from Capt. Hoyt, of the steam-

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FATHER'S DAY

By

Anne McCollum Boyles

burdens are almost too heavy to be borne. With fortitude and courage, which would be amazing if all were known, he undertakes to bear them alone, thus freeing wife and children from anxiety and worry as far as possible. There are millions of men who daily show greater heroism in the midst of the daily grind than those who faced shot and shell in battle. They face and surmount problems which, at times, are seemingly insolvable. The quiet, unrecognized, unconscious bravery, which carries multitudes of fathers up the steep road of almost unremitting labor, deserves to be remembered now and then by those who are dependent upon such toil and sacrifice.

Not many years ago, a labor leader, speaking before a great convention, said that the laws of the modern world seem to be especially designed to make it hard for men to support their families and educate their children, and that millions of men are wearing their hearts out trying to preserve their homes and provide for their dependents.

But it seems to me that he missed the real point. There are millions of men who are ready and willing to wear their hearts out for the *love* they have for wife and children and for the home itself, which they are resolved to preserve at any sacrifice.

How true this is. Why not remember what father is doing? Why not give him some sign that you know of his sacrifices and loving devotion? Why not give him a badge of merit, if it is only a kiss on the cheek or a hug about the neck? When it is too late, there will remain many a heartache because of the neglect to do so simple and natural a thing.

Is it not an inspiring thought that the fathers of our country are and should be honored by sons and daughters? One day of the year for remembrance of their sacrifices and their fidelity is not a day lost.

AS MAN and wife are one, it would seem that Father's Day and Mother's Day might well be combined. Yet, the functions of the father and the mother in the home are, after all, quite different. Their associations and their influence with the children are not to be confused. There is a period in the life of both boys and girls when a mother's influence is greater and more essential. And there is a time when a father can do most, at least for a boy.

The authority of the parents over the children, their interest in them, their love for them, and their responsibility in connection with their support and training are mutual and equal. There should be no division between them. Each should stand with the other, and co-operation should be regarded as essential.

But the father, because of his tender regard for motherhood, because of his being left out of the intimate relationship existing between children and the mother, and because he is too often regarded merely as the breadwinner, has not come in for his share of appreciation. He, too, should be remembered with some little token of affection and of regard. Often his

IN THREE and one-half years of public life, Jesus Christ, largely through His prayer "know-how," accomplished things that the wisest persons in a lifetime of effort never dream of. How? Jesus understood and utilized the science of prayer. He knew how to pray and *when* to pray. Happily, His secrets may be ours, too.

William Jennings Bryan said of Christ: "Reared in a carpenter shop, with no knowledge of literature save Bible literature, with no acquaintance with philosophers living or with the writings of sages dead, when only about thirty years old He gathered disciples about Him, promulgated a higher code of morals than the world had ever known before, and proclaimed Himself the Messiah. His religion spread until hun-

First, *He chose the early morning hour for prayer.* Jesus knew that the sublime secret of success is the union of divine power with human effort. And since He realized that those who achieve the most gratifying results are those who rely most implicitly upon God's power, He contacted God early in the morning. Many of the mightiest men of God have followed Christ's example in this practice. When the early minutes of the day are spent in prayer, the whole day is sanctified, and power is obtained to overcome its temptations and to perform its duties.

Naturally, it takes dynamic effort to change one's daily program to include time for early morning prayer. But Jesus never promised the kingdom to shirkers. He said that a man must first seek the

Do You Know *When* to Pray?

The Way to Gain Influence and Power for a Successful Life

By **Kenneth Holland**

dreds of millions have taken His name with reverence upon their lips, and millions have been willing to die rather than surrender the faith which He put into their hearts. How shall we account for Him? Here is the greatest fact of history; here is One who has with increasing power, for nineteen hundred years, molded the hearts, the thoughts, and the lives of men, and He exerts more influence today than ever before." Such was the result of Jesus' prayers.

Philosophers, scientists, and psychiatrists attach utmost importance to the therapeutic value of prayer. The difference between their view of prayer and Christ's is that they make it a medicine, but Christ made it His very strength. And that strength is available to anyone who will use the prayer methods of Jesus. In fact, Christ emphatically stated that His followers were to have greater power than He possessed. Christ truly obtained His power to live a perfect life in His intimate moments of prayer; and when a true Christian discovers the times when Christ communicated with the Father, he, too, can have unbounded power.

Do we wish to know? Here is how Jesus did it:



LUIS FELDMAN PINK

kingdom of God with all his heart.

Secondly, *Jesus prayed before all the great crises in His earthly life.* Jesus lived one day at a time. He knew that as He went step by step the way would open before Him, accordingly Jesus specifically asked for power as the crises in His life developed. He prayed before the Sermon on the Mount, before choosing the twelve disciples, and before His experience at the cross. Jesus prepared for these crises by getting alone with God. Christians should do the same.

Thirdly, *Jesus prayed, not only before the great events and victories of His life, but He also prayed after great achievements and important crises.* Here is another priceless secret in the prayer life of Jesus. Many a man has prayed before attempting great things, but few pause to give God the fullest credit *afterward*. Thus, pride comes in, and man is shorn of his power. Christ prayed after the five thousand had been fed with the five loaves and two fishes. In like manner, if we who are His followers would pray after our great triumphs, as Jesus did, we might go on to major achievements.

Fourthly, *Jesus Christ gave a special time to prayer when life was unusually busy.* Do we allow our business to steal our power? A Christian writer once had the privilege of asking questions of an apparently useful Christian man of his day concerning prayer.

"Will you tell me something of your prayer life?" the writer asked.

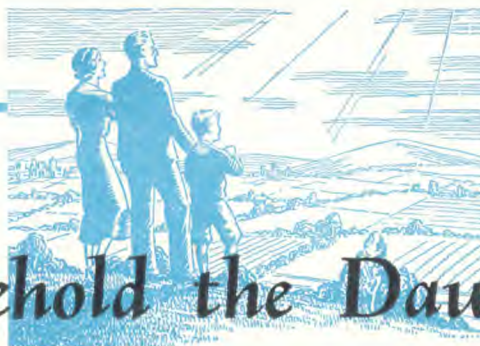
The man was silent a moment, and, then, turning his eyes upon the writer, answered:

"Well, I must admit that I have been so crowded with work of late that I have not given the time I should to prayer."

Is it any wonder that that man lost his power? We should never forget that the more the work presses on us, the more time must be spent in prayer.

In Luke 5:15, 16 we read of Jesus: "But so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities. And He withdrew Himself into the wilderness, and prayed." When Martin Luther had most to do, he spent three hours a day in prayer. Of course, not all this time was spent on his knees, but in devout meditation. As one writer so ably states: "Meditation is the better part of

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Behold the Dawn!

The faithful pray and search God's Word for light
To guide them to all truth. The evening star
Oft finds them bowed in prayer. Beyond the bar
The sun doth rise to find they've prayed all night.
Long have they agonized with God for sight
That they might see to blaze a trail afar,
To lands where those who live in darkness are—
Who know not how to turn from wrong to right.

O ye who watch and pray, you ask how long
Ere light the last dark heart shall penetrate,
Ere the last soul from Satan's grasp is drawn?
Have patience—do not stay. The victor's song
The very courts of heav'n will soon vibrate—
Your voices yet will shout, "*Behold the dawn!*"

—STANLEY COMBRIDGE.

prayer; for in prayer we talk to God, but in meditation we commune with Him."

It would be well to set apart a half hour each day for such communion. Let the mind relax. Start at the head and completely relax the entire body. Re-affirm your faith in God. Tell Him how much you love Him. Critically scan your life. If everything is all right, be bold. Open your heart to God as to a friend, for that is what prayer is. After you have talked to God, let Him talk to you. Open your Bible to a verse you picked out the day before. Study its every implication. Ask the Holy Spirit to illuminate your mind. Remember—such a deliberate program is guaranteed to win, for success in Christian living depends on the unfailing regularity of the daily spiritual habits.

Fifthly, *Jesus prayed before the great temptations of His life.* The glorious victory Christ gained at Calvary was won in the garden of Gethsemane. Of course, many of the temptations of life come upon us unawares, and then all we can do is to lift a cry to God for help. But there are several times when temptations can be seen coming, and then we should plead

(Continued on page 30)

THE STORY of Christian baptism begins with the ministry of that remarkable evangelist, John the Baptist. In the preface to the Gospel of Mark is this concise and interesting record:

"The beginning of the gospel of Jesus Christ, the Son of God. Even as it is written in Isaiah the prophet, Behold, I send My messenger before Thy face, who shall prepare the way; the voice of one crying in the wilderness, make ye ready the way of the Lord. Make His paths straight. John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins." Mark 1:1-5, A.R.V.

The world was standing at the portal between two dispensations. Types and shadows of the old era were soon to pass away, and the true Light was about to shine. Throughout forty centuries, patriarchs and prophets had looked forward to a coming Messiah; and the prophet Daniel had foretold the exact time when He would appear. Suddenly, a forceful voice sounded from the wilderness of Judea announcing, "The kingdom of heaven is at hand." To prepare "the way of the Lord," the desert preacher urged the multitudes to repent of all sin and be baptized.

John, as the herald of a new age, presented teachings and methods that were of divine appointment. A few months later, Jesus entered upon His ministry with an identical message: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. Likewise, Jesus and His disciples practiced the baptismal rite; and, at length, just prior to our Lord's ascension, He left as a legacy the great 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: and, lo, I am with you alway, even unto the end of the world. Amen." Matthew 28:19, 20.

Armed with this mandate and anointed with power from on high, those uneducated peasants of Galilee went forth to face a hostile world. Everywhere they went, heartfelt repentance followed by baptism was presented as the gateway to the gospel church. Throughout New Testament times, the rite of sprinkling was unknown. Immersion, the outward expression of an inward cleansing, was universally practiced by the apostles and was regarded as a Christian memorial expressing faith in the death, burial, and resurrection of our Lord. (Romans 6:3-11.)

During the lifetime and labors of the chosen twelve, the church remained essentially pure in precept and practice; but with the second century of our era,

strange and spurious doctrines were gradually introduced. Of such apostasy, both Daniel and Paul had warned the church. They foretold the rise of a power that would "think to change times and laws" and that would oppose and exalt itself "above all that is called God." Said the apostle: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves

CHRISTIAN

*The Thrilling Story of How True Baptism Has
Weathered the Storm of Satan's Opposition*

By Roy F. Cottrell

shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. See also Daniel 7:25; 2 Thessalonians 2:3, 4, 7.

In direct violation of the second commandment, forbidding idolatry, image worship stealthily crept into the church; the seventh-day Sabbath of the Bible was set aside, and the ancient solar holiday (Sunday) was exalted in its place; the doctrine of purgatory was invented to terrify the credulous; and numerous other heresies and fabrications became popular.

During those years of apostasy, the Greek church adopted trine immersion. In this type of baptism the candidate was plunged forward three times into the water—once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost. In so doing, according to the confession of the ancient Tertullian (A.D. 200), they were "fulfilling somewhat more than the Lord has decreed in the gospel."

Also, in numerous ancient lands, paganism had its "lesser mysteries" and "greater mysteries." Since outward display ever appeals to the masses, ambitious church leaders, craving popularity, artfully presented baptism as the "lesser mystery" and the Lord's Supper as the "greater mystery." The first was employed as introductory to the second; both were clothed with mysticism and were conducted as the initiation ceremonies into a secret fraternal order.

Bishops and presbyters, likewise, declared baptism

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to be a "saving ordinance" and taught that there was divine virtue in the water to efface and wash away all sin, whether hereditary or actual. Further, if infants died before baptism, they were pronounced eternally doomed; hence, the church leaders hastened to confer this "blessing" upon the little ones at the earliest moment. Irenaeus, the first of the so-called "church fathers" to mention infant baptism, lived near the

BAPTISM

close of the second century A.D. and refers to it as an established custom. "Many fond ladies," we are told, "would persuade the minister that their children were too tender for dipping." The mother urged sprinkling as a less strenuous procedure.

In the case of the weak and the extreme aged, where immersion was considered im-

practicable, "holy water" was poured or sprinkled upon the head. This came to be known as "clinic baptism." Likewise, in northern lands, in the cold of winter and on occasions where large numbers were baptized together, the easier methods were sometimes employed. More and more the church followed the path of least resistance, until throughout most countries of Europe, sprinkling became the established form, and immersion was branded as heresy.

To the Roman Catholics, this course was not regarded as being inconsistent, for they maintain that the church has power to change the ordinances of Scripture and the laws of God. But to the true Protestant, who accepts the Bible as his supreme guide, an error, though it be a thousand years old, is still error. As the brilliant Erasmus once said: "It



R. M. ELDRIDGE



EWING GALLOWAY

Here you see contrasted baptism by immersion, which is what the Bible teaches; and sprinkling, which has as its basis the doctrines and traditions of men.

is not from human reservoirs, fetid with stagnant waters, that we should draw the doctrine of salvation, but from the pure and abundant streams that flow from the heart of God."

During those centuries when the church was drifting into apostasy, there were, however, many loyal men and women who continued to walk in the footsteps of the Master. Among these were the Waldenses of northern Italy, who possessed the Bible in their native tongue, who "understood and practiced immersion as baptism," who opposed infant baptism, and who believed in "the baptism of believers only." Their kinsmen, the Albigenses of southwestern France, held essentially the same Bible truths. Unwilling to surrender their faith in God, or bow to the mandates of Roman bishops, both these peoples suffered extreme persecution, and by fire and sword were well-nigh exterminated.

Since they faced such an inferno, it is not strange that some renounced their faith. However, neither violence nor death can wholly silence the voice of truth. Even before the Reformation of the sixteenth

(Continued on page 26)



EVENTS *of Our Times*



YOUR TAX MONEY BUYS BOOZE!—The Congress of the United States has voted to give John Barleycorn preferential rating among international diplomats and statesmen. For the fiscal year of 1950 John Barleycorn will be a welcome guest at all meetings and conferences with representatives of foreign governments at which representatives of our own government serve in the capacity of host.

Otherwise stated, Congress has approved an appropriation of more than \$1,000,000 for the entertainment of foreign government representatives, the larger proportion of said entertainment fund to be used in purchasing high-priced alcoholic beverages. The Information Service and the Foreign Service of the State Department will doubtless spend the major part of this representation allowance, or so-called entertainment fund.—*The Civic Bulletin*, Jan. 13, 1950.

A MERRY-GO-ROUND IS THE ONLY PLACE TO LIVE.—Spokesmen for some Latin-American governments, speaking confidentially, frankly admit that they must pursue deliberate policies of systematic inflation as the only means of developing their countries. Higher costs, including wages and other emoluments of the social revolution, can only be met by higher debt and a "gradual" depreciation of the currency. "And if the Merry-Go-Round breaks down?" "We'll meet that situation when it arises." The idea is not too different from that in vogue in some of the more highly developed countries, in both Hemispheres.—*Whaley-Eaton Foreign Service*, Jan. 24, 1950.

A DRY U.S. "HEAVEN."—Joseph T. Zottoli, associate justice of the Boston Municipal Court, told U.S. Senators that there would have been "heaven on earth" in this country had the prohibition law been enforced properly.—*The New York Times*, Jan. 15, 1950.

PRIEST CLASSES PROTESTANTISM WITH COMMUNISM.—Protestantism was again classed with communism as an archenemy of the Mexican people and the Roman Catholic Church in speeches made by zealots during the Guadalupe festivities. Declared Fr. Alfonso Maria Barragan in a fiery tirade: "We must fight against the two enemies of the church

in Mexico today, Protestantism and communism. The former attempts to wrest from the Mexican people their love of the Virgin Mary; the latter tries to introduce class struggle and hatred into Mexican life."—*The Christian Century*, Jan. 4, 1950.

THE CHILDREN GOT IT FROM FATHER'S SUPPLY.—A tragedy occurred one Saturday night when an automobile in which two young people were driving suddenly crashed. The young man was killed and the girl, seventeen years old, a popular high-school student, was seriously injured. They were taken to a hospital and the parents were called. The girl's mother had been unable to sleep that night for she thought she had seen a bottle in the young man's pocket as the couple left the house.

At the hospital, the parents learned that both young people had been intoxicated at the time of the crash. The father went into a rage and exclaimed: "If I can find the person who sold those children that whisky, I'll kill him!"

As they returned to their home, the father felt that he must have a drink to steady his nerves. Going to the place where he usually kept his liquor, he found, instead, a note in the handwriting of his daughter: "Dad, we hope you won't mind our taking your whisky along with us tonight."

It was the father's own whisky that had killed the young man and critically injured his daughter.—*American Tract Society*.

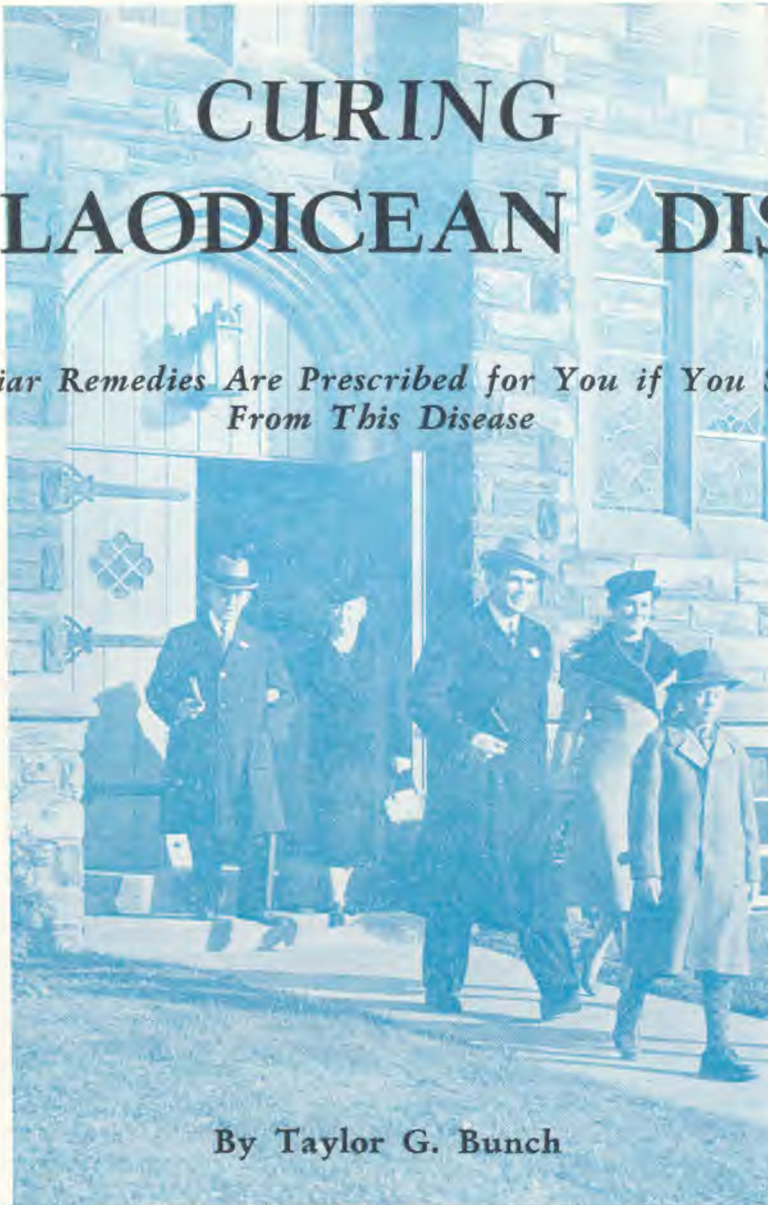
LUMINOUS FORECAST.—Six months ago Minneapolis's civic-minded Northwestern National Bank looked around for something new and different to offer customers and friends. It picked a natural—the weather—and started flashing up-to-the-minute U.S. Weather Bureau reports over a giant "weather ball" perched atop its seventeen-story building.

The seventy-eight-ton weather ball glows red for warmer, white for dropping temperatures, green for no change. It also flickers, in one color or another, for rain or snow. At night its light carries over a twenty-seven-mile radius.

Northwestern decided to stay in the weather business for keeps. Against puny costs, the bank is getting in return good will and much advertising.—*Pathfinder*, Mar. 22, 1950.

CURING THE LAODICEAN DISEASE

*Peculiar Remedies Are Prescribed for You if You Suffer
From This Disease*



By Taylor G. Bunch

H. M. LAMBERT

God urges the Laodicean church to do three things: to buy gold tried in the fire, which represents the truth of the Word; white raiment, which represents the righteousness of Christ; and eyesalve, which is spiritual vision.

LET US recall that the city of Laodicea was a famed health resort to which people came from far and near for healing. They came to have their vision restored by the famous Phrygian eyesalve, to drink of the hot, cold, and lukewarm water from the mineral springs, with their reputed medicinal virtues, or to be healed by magic in the temple of Æsculapius, the Greek god of medicine, who was supposed to be able to heal any disease. Because of this historic background, Christ pictures the Laodicean church as suffering from a serious spiritual malady and presents Himself as the Great Physician, with a remedy that will bring complete restoration.

The Great Healer diagnoses the disease as follows: "I know thy works, that thou art neither cold nor

hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Revelation 3:15-17.

The Laodicean church today is not only lukewarm in love, devotion, and missionary zeal, but is spiritually sick and ignorant of her condition. There is still life and works, but the signs of approaching death are many; and death will be inevitable unless a remedy is quickly applied. But not realizing the danger, the church approaches the tomb boasting of wealth,

(Continued on page 32)



H. A. ROBERTS

Many have diligently searched for a text said to be in the Bible, and for which thousands of dollars have been offered as a reward if found.

However, in the world today supplanters have arisen. The Mohammedan world sets aside Friday as their holy day. One particular tribe of aboriginal people, with whom I was acquainted in the mountains of southern India, kept Tuesday as their holy day. However, the majority of the Christian world observes Sunday, the first day of the week, as the "Lord's Day."

As followers of Christ, we ought to "walk as He walked."

The question is, Where in the Bible are we admonished by Christ, or any of His followers, to attach any spiritual significance to the first day of the week?

The first day of the week is mentioned only eight times in the entire New Testament. If this day were ever commanded to be kept as the Sabbath, we should discover it in one of these eight scriptures.

The first reference in the New Testament is found in Matthew 28:1. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and

The MISSING TEXT

By Robert H. Pierson

SUNDAY is not mentioned in the Bible. This may come as a surprise to you. As a matter of fact, none of the names of the days of the week, as we know them now, are mentioned in the Scriptures. The writers of the Bible refer to the days by number, rather than by name. Only one day is mentioned by name—that is the seventh day—and it is called the Sabbath; for it was to be God's day of rest.

All through the Old Testament, as well as the New, the seventh day is set forth as God's holy Sabbath day.

the other Mary to see the sepulcher." This is merely the account of the resurrection—the statement of a historical fact. No mention is made of any sanctity being attached to the first day.

The second reference is in Mark 16:1, 2. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of

the sun." Here, also, is a statement of historical fact, in which Mark concurs with his colleague Matthew that the Sabbath and the first day of the week were two distinctly separate days. He declares that "the Sabbath was past" when the women came "very early in the morning the first day of the week."

In the same chapter of Mark's Gospel, we read: "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Verse 9. This text, likewise, needs no explanation. It is merely a recorded fact of the resurrection.

Turn now to Luke 23: 54-24:1. In this passage of scripture, three distinct

days are mentioned: the preparation day, verse fifty-four; the Sabbath day "according to the commandment," verse fifty-six; and the first day of the week, verse one. Inspiration places them in just that order. The Sabbath day according to the commandment is Saturday, the seventh day of the week. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Exodus 20:8-10. The preparation day is the one before Saturday, which would be Friday. Chronologically speaking, Inspiration places the Sabbath as coming immediately "before" the first day of the week.

Someone may suggest that time has been lost track of, that we cannot tell which is the true seventh day that Jesus kept. However, the Christian world has no difficulty in identifying the day on which Jesus rose. Most of the Christian churches commemorate Easter Sunday. If it is possible to know on which day Jesus rose from the dead, it is as simple to know which day the seventh-day Sabbath is; for Luke's reference, under consideration, says it was the day just before the Saviour rose from the dead.

The fifth inspired mention of the first day of the week is also found in connection with the resurrection. Again, it is but the statement of a historical fact: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1. Here, also, Inspiration is silent as to any spiritual significance being attached to the day.

Is there no mention in the New Testament of any meetings on the first day of the week? There is. John 20:19 contains such a record: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Does not this prove that the first day of the week was kept holy by the disciples? Were not the followers of Jesus gathered together in holy convocation on this

occasion? Note well the wording of the text. It says that "the disciples were assembled for fear of the Jews." The followers of Christ were not gathered on this occasion to commemorate the resurrection of Christ, as some would lead us to believe. They were assembled for fear of their lives. They knew what the enemies of Christ had done to Him, and they feared like treatment at the hands of those who had sought to put an early end to the Christian movement. They were not assembled for worship. They were gathered together for fear of their lives.

They could not have been there to celebrate His resurrection, for they did not, at this time, believe He had risen. Luke 24:36-41 con-

tains an account of the same meeting; and here Luke declares that when Jesus stood in their midst, "they were terrified and affrighted, and supposed that they had seen a spirit." If they had believed that Jesus had already risen, such an experience would not have been theirs. The meeting described by John was not an assembly of the faithful to celebrate the resurrection, but rather a gathering of disciples who were in fear of their lives.

Only one other place in Scripture is a meeting on the first day of the week mentioned. In Acts 20:7 is the only record in the New Testament of a religious service being held on the first day of the week. Inasmuch as the inspired writer declares that they had come "together to break bread," may we not deduce that they were meeting to celebrate communion? This might be our conclusion if this were the only text of Scripture where such terminology is used. Other statements and scriptures make it clear that breaking of bread does not make a day holy.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2:46. If the breaking of bread made a day holy, then every day would be a holy day, for the disciples broke bread *daily*, according to the words of Inspiration. The fact is that the breaking of bread, as recorded in Acts 20:7, was not communion. It was, as the eminent Bible scholar Dr. Adam Clarke explains, merely "the act of taking their meals." The bread of the Jews was thin, hard, and dry and was never cut with a knife as ours is, but was simply broken.

A closer study of Acts 20:7 reveals that Paul was actually holding his meeting Saturday night, for the eighth verse says that "he preached until midnight," the first day of the week. According to God's way of reckoning time, the dark part of the day precedes the light part ("the evening and the morning were the first day," Genesis 1:5, 8). Evening is at the going down of the sun. (Deuteronomy 16:6.) This service

(Continued on page 17)



The SERMON of the MONTH

JUSTIFICATION, SANCTIFICATION, AND GLORIFICATION

By Mitchell R. Garrett

THERE are three things that the gospel of Jesus Christ will do for every one of us. Christ died to save us from the *penalty* of sin. (1 Corinthians 15:3.) He wants to live in us now to save us from the *power* of sin. (John 1:12.) Jesus Christ is coming the second time to save us from the *presence* of sin. (1 Thessalonians 4:17.) The first is justification; the second is sanctification; the last is glorification.

Justification is what God has done *for us* through Jesus Christ. Sanctification is what God wants to do *in us* through Christ. Glorification is what God will do *with us* through Christ our Lord. Justification saves us from past sins. Sanctification saves us from present sins. Glorification saves us from even the presence of sin.

It is a glorious truth and a Bible fact that when Jesus died upon the cross, He saved us from all our sins. That was a substitutionary death—Jesus died our death that we might have His life. We must believe this great fact and accept it if it is to be a reality in our lives. (Romans 5:10.) This is justification by faith. (Romans 5:1.)

As Christians, our greatest and most urgent need now is for victory and power over present temptations and sins. That is possible only as we let Jesus Christ live in us by faith. Paul states this truth in this language: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. When that is our experience, Christ will be seen, be known, and be heard in our lives.

In an evangelistic meeting, a minister was speaking on Bible temperance; he made a call for men and women to come forward and sign the temperance pledge—a pledge to keep from drinking alcoholic beverages. One man who came forward and signed said to the evangelist: "I have signed the pledge to keep from drinking; now what I need is someone to keep *me*." That keeping power is in Jesus Christ and is available to everyone.

We need God's saving power, but most of all we need God's keeping power. We need power to keep us in the hour of temptation, power to cope with the

kingdom of darkness. To the child of God, that power is promised: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24. This promise is for us today.

This power to keep us from sin is Bible sanctification. The kind of sanctification that the Bible teaches and that we need is not emotionalism or a flighty feeling, but power to keep us from sin. One may ask, "How is this power and experience obtained?" Jesus said, "Now ye are clean through the word which I have spoken unto you." John 15:3. Furthermore, He said, "Sanctify them through Thy truth: Thy word is truth." John 17:17. Under inspiration Peter writes, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." 1 Peter 1:22. From this we can see that Bible sanctification is obedience to the truth and walking in the light by the aid of the Holy Spirit.

When Jesus comes the second time in all His glory, and the glory of the Father, He will save us from even the presence of sin. This is glorification. When Jesus comes, He "shall change our vile body, that it may be fashioned like unto His glorious body." Philippians 3:21. At His second coming, "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17. This doctrine of the second coming of Christ together with the "changing of our bodies" is a comforting doctrine. On this point Paul concludes his message, "Wherefore comfort one another with these words." 1 Thessalonians 4:18. Not only is this a comforting doctrine, but it will be a stupendous event and a glorious experience.

Jesus died to save us from the penalty of sin, which is eternal death. (Romans 6:23.) We must by faith accept His death as our death, so that we may have His life. He wants to live in us now to save us from the power of sin. May we let Him do that. He is coming the second time to save us from even the presence of sin. May we accept these great, but simple Bible truths, so that we will be ready to meet Him in peace when He comes to translate us into the kingdom of glory.

THE PATH up the steep hillside was very old and deeply worn with the years of passing feet. Those who climbed it to the heights often returned with a glow on their faces, reflecting the peace of a heart at ease and a spirit strengthened for the conflicts ahead.

They knew that path when, far as the eye could reach, its tree-lined aisles were carpeted with snow. They knew it when the last rays of the sun lighted the aisles and the vesper hymn of the hermit thrush was a heavenly benediction.

They knew it in the hush of autumn, when the glory of the yellow leaves lighted the way even after the sun had set. They knew it when the June glory of early flowers—

flowers white as an angel's robe and bluer than the sky—lay along those aisles, and the glad songs of birds filled their dimmest recesses. For they who went along this way returned with June glory in their faces and heaven's glory in their souls.

It was not a passing thing, that hill-path experience. Days were still full of toil. There were levies of grief and of misunderstandings on mind and heart, but they had met the Master in one of those aisles up the hillside; and they had received enduring strength. He who often prayed on the mountaintop, who fed a throng of weary, hungry folk on its grassy side supplied the needs of those who climbed this path. The light that glowed in His face when He returned from His mountaintops of communion with the Father shone, in lesser degree, in their faces.

Some miles down the road is a farm where the path to the barn is gay with petunias. Lilacs bloom where the farm road turns near the barn. The grass growing up to barn and shed and silo is mowed to greensward smoothness. The whole of it reflects the spirit of the ones who live there.

The Master does not require us to change the world and its ways, but the glow of our mountaintop experiences with Him should be carried into the everyday life and reflect His spirit, as that farm reflects the spirit of its owner. For there is in each lowly task a priceless opportunity to serve Him—opportunity to manifest His glory to all whom we meet.

When we meet temptations the Master's way, when we turn seeming defeats into victories that honor Him,

when we reach back the hand to help another over the rugged ways—then, oh, then, we walk the high places of life with Him. And He will keep us on the heights, for His promise is sure. "He maketh my feet like hinds' feet, and setteth me upon my high places." Psalm 18:33. We walk securely, for our feet are co-ordinated with His.

It may be that He will call us to a fiery furnace of trial; it may be to a barren field where we are to sow the seeds of the kingdom; it may be a channel to

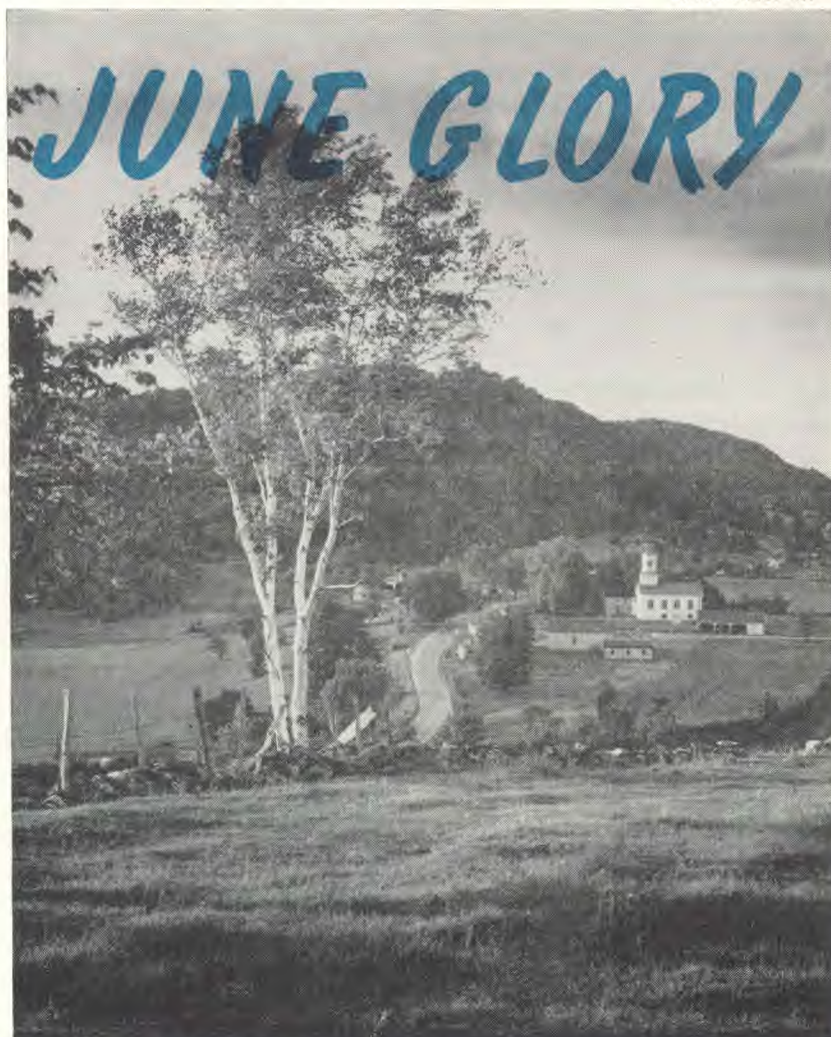
build that the water of life may flow; it may be only to "stand and wait." His high place for you and for me comprehends all these; but it will be a joyous way, for He has declared, "I will make all

My mountains a way." Isaiah 49:11. He will guide us in that way lest we stray, and support our footsteps lest we stumble or slip. Jesus is our only safe Guide and He will Himself walk by us in that way. And like the faces of those who climb the hill above the valley, our faces will shine with His glory, the glory He has with the Father.

A Foretaste of Heaven's Glory

By Mary Miles

EWING GALLOWAY



God's Yoke of Love

(Continued from page 3)

Matthew 11:28-30, Jesus extends this invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Jesus is here offering His yoke, or the Ten Commandments. By accepting and living according to these divine precepts, the burdens of life will become lighter, and the problems of living will be simplified. It is self-evident that those who disregard the Ten Commandments make life unnecessarily hard for themselves. Think of the violator of the sixth commandment: by breaking it, he has committed murder and consequently has to be incarcerated for the remainder of his life. He is languishing behind prison bars, because he refused to accept the yoke Christ proffered him. Think of the transgressor of the eighth commandment, who has brought dread disease upon himself by not heeding this moral precept, or the person who has given no attention to the ninth commandment, but has gleefully carried gossip about everyone in his community. He is abhorred by all his neighbors, even by those who have listened to him.

When Moses reiterated the law to Israel, he stated that all the commandments were explicitly given "for our good always, that He [God] might preserve us alive." (Deuteronomy 6:24.) This is also the purpose of the Ten Commandments. All of them are intended to help us lead free, healthy, and happy lives under law and order, even as the citizen who heeds the civil laws is able to lead a happier and more comfortable life than the criminal that is constantly violating them. The criminal never has any peace or freedom. For when he is at large, he is continuously harrassed by fear that the police will catch up with him; or else he is deprived of liberty of action within prison walls.

Many people today fallaciously think that Jesus died on Calvary's cross to abolish the moral law of Ten Commandments. Jesus truly died to save us from eternal death, which is the result of transgressing His law; but He also came to show us how, after having received forgiveness for our past sins through His indwelling power, we might be kept from falling into sin. To this end the Ten Commandments are an aid, inasmuch as they point out the pitfalls along the road of life, just as road signs along the highway warn the motorist of unseen dangers. The Ten Commandments point out certain things that we are to refrain from doing, even as the highway signs inform us where and how much we are to slow down, if we wish to avoid accidents and continue to enjoy a healthy, happy, and comfortable future.

Jesus died to succor us, not to make life harder for us. The destruction or the removal of the yoke from

my brothers and me, when we were called upon to carry concrete, would have been disastrous. It would have been impossible for us to carry those two heavy pails with our hands. The yoke, indeed, was a god-send, inasmuch as it enabled us rather expediently to discharge the otherwise impossible task. Today Jesus is anxious to forgive us our sins through His shed blood on Calvary's cross and to teach us how to live by the Ten Commandments, or how to use His yoke.

Jesus Himself while on earth used this yoke. He lived by the Ten Commandments and, as a result, worked out a perfect life. The scribes and the Pharisees, who were untiringly looking for faults in Him, were unable to accuse Him of sin. (John 8:46.) When Jesus reached the end of His life on earth, He could say without boasting, "The prince of this world cometh, and hath nothing in Me." John 14:30.

Thus, the Ten Commandments, instead of being an oppressive burden or cumbersome load or a yoke of bondage that God has cruelly laid upon us, are a yoke of love, which God has given because of His inexpressible love that all may be able victoriously and more advantageously to lift and carry the burdens of life and solve its multiple problems. Jesus is anxious to come into your life and mine to show us how to live in obedience to His ten precepts; He will teach us how and also supply adequate power to live victoriously over sin by using His yoke of love.

A Blazing Sky

(Continued from page 5)

boat Constitution, who had a most favorable view from the deck of his boat, that for two hours, the entire canopy was illuminated by millions of stars, 'madly shooting from their spheres' and traversing the heavens in every direction. The larger meteors resembled rockets, describing long, luminous tracks in the atmosphere, and upon approaching the earth, were extinguished, in a similar manner, by explosions."—Albany, *Evening Journal*, Nov. 13, 1833.

Early risers, farmers, and those traveling by coach are reported to have looked skyward in awe. Never before had they seen more than a few shooting stars at one time, but here before their eyes was a heavenly panorama of flaming meteors flashing by thousands in disorder across the darkened heavens.

Many awoke in amazement, as did a writer in Baltimore, who said: "The light in my room was so great that I could see the hour of the morning by my watch which hung over my mantel, and supposing there was a fire near at hand, probably on my own premises, I sprang to the window and beheld the stars, or some other bodies presenting a fiery appearance, descending in torrents as rapid and numerous as I ever saw flakes of snow or drops of rain in a storm. Occasionally a large body of apparent fire would be hurled through the atmosphere, which, without noise,

exploded, when millions of fiery particles would be cast through the surrounding air.

"To the eye, it presented the appearance, of what may be called, a raining of fire, for I can compare it to nothing else. The shed in the adjoining yard to my own, was covered with stars, as I supposed, during the whole time."—*Baltimore Patriot*, as reported in *Massachusetts Spy*, Nov. 20, 1833.

"The appearance of the heavens, during the continuance of this phenomenon, is represented as most sublime. At times, it is said that it almost seemed as if a shower of light would fall from the firmament, and, again, the brilliant flashes would shoot athwart the sky, rendering every object around distinctly visible. Every one concurs in saying that a more magnificent and splendid spectacle was never presented."—*Alexandria Gazette*, Nov. 14, 1833.

In the days following this amazing demonstration of celestial power, many queries were made concerning a reason for it. There was a note of reassurance in *Noah's Evening Star*: "The Laws of nature are always the same. . . . It is our ignorance that makes things perplexing and miraculous; and whether the northern lights flash over the heavens or the stars shoot madly from their spheres, all are in the hands of omnipotence and infinite wisdom, and those who have good consciences, may view all these wonders as they would a dramatic spectacle that they have a right to enjoy."—*Noah's Evening Star*, as reported in *Massachusetts Spy*, Nov. 20, 1833.

Thousands of years ago the apostle John beheld in vision the falling of the stars, as recorded in Revelation 6:13. The Revelator could not have more accurately portrayed the great heavenly manifestation of November 13, 1833; for he wrote: "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

The record of *The New York Commercial Advertiser*, considering the event, asserts: "In one instance we distinctly heard the explosion of a meteor that shot across to the northwest, leaving a broad and luminous track; and witnessed another which left a path of light that was clearly discernible for more than ten minutes after the ball, if such it be, had exploded. Its length was gradually shortened—widening in the centre, and apparently consisting of distinct globules of light, drawing around a common centre, glimmering, less and less vividly, until they finally faded in the distance.

"Compared with the splendors of this celestial exhibition, the most brilliant rockets and fireworks of art bore less relation than the twinkling of the most tiny star, to the broad glare of the sun. The whole heavens seemed to be in motion, and little need have been borrowed from a morbid sensibility to imagine, that the opening of the sixth seal was indeed at hand, when 'the stars of heaven fell unto the earth even as a

fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Never before has it fallen to our lot to observe a phenomenon so magnificent and sublime."—*The New York Commercial Advertiser* as recorded in the *Massachusetts Spy*, Nov. 20, 1833.

When His disciples asked Jesus, "Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the end of the world?" (Matthew 24:3) He answered: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Verses 29, 30.

The truth then, as it is today, is the truth spoken by Jesus, who said the stars were to fall announcing His soon return. The great meteoric display on November 13, 1833, is a comfort to those looking for the soon return of Christ. It is also an awful spectacle warning all men to turn to the Holy One, who waits at the door of every heart, yearning to enter.

The Missing Text

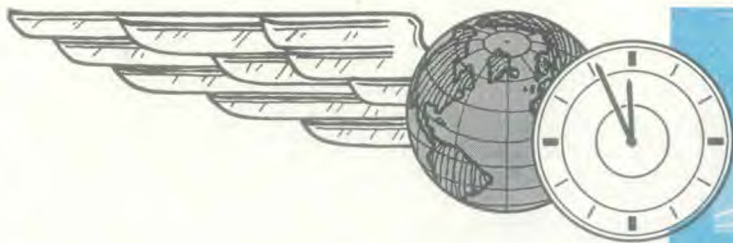
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was a farewell meeting. Paul was about to leave his friends, so he held a meeting with them on Saturday night, which is the dark part of the first day of the week. The record says he kept the light part of the first day of the week, which is known to us as Sunday, by traveling all day across the Isthmus of Assos to meet those who had gone ahead by boat. So Paul did not keep very sacredly what we know as Sunday.

Bible writers reveal that Paul held at least eighty-four meetings on the seventh-day Sabbath, but the only one he ever held on the first day of the week was on the Saturday night before he left on the morrow.

The last place in the Word that the first day of the week is mentioned is in 1 Corinthians 16:2. Here there is no religious significance whatsoever attached to the day. Paul was merely instructing the church to go over their accounts. There was to be no public meeting. Accounts were to be gone over by the believers to ascertain how the Lord had blessed them, so that they might make generous contributions to the poor in the church at Jerusalem. Instead of the first day being a sacred day, Paul here suggests that it was to be a day for the believers to do their bookkeeping. This text does not support Sunday observance.

The seventh day is mentioned 118 times in the Bible as the Sabbath. We have carefully studied each text in the New Testament where the first day of the week is mentioned and have found that no sacredness whatsoever is attached to it. Ought we not then to follow Jesus in the observance of His holy seventh-day Sabbath?



INTERPRETING

In the Light
By



INTERNATIONAL

These homeless wanderers from a refugee camp in Germany seek a place to settle. The tragedies that still exist from the last war do not seem to deter the trend toward another conflict.

★ Science Proves Creation

"THE UNIVERSE was born in a matter of minutes, in a single tremendous act of creation!"—*Coronet*, Dec., 1949. This striking announcement by a group of famous scientists gives scientific support to the story of the creation as recorded in Genesis. We are amused by the sudden change in the position held by the scientists. For years there have been studied attempts to overrule the Bible story of creation. Universities, colleges, high schools, and even grade schools have taught the students that the world came into existence by a process of evolution covering many millions of years.

Now, after careful investigation by the scientists, we are informed that the universe was born in a matter of minutes. Only now, after so long a time, are the scientists finding out what the Bible has always taught. The sad part of this report in *Coronet* is that the scientists still refuse to believe the Bible record that God is the One who made the world. They say, "Our earth and all the other planets, and probably countless millions of planets revolving around other suns, were made just as the stars were made—from clouds of dust."

Our scientist friends then make an honest confession as follows: "How long it [the primordial life stuff of the universe] had been there, where it had

come from to begin with, the scientists of course cannot even imagine."

The Christian's answer to this is easy: It came from God who is the original source of all power. The Bible-believing Christian has an easily understood explanation for the existence of the stars and planets—God created them. "In the beginning God created the heaven and the earth." Genesis 1:1.

Inasmuch as the scientists have now discovered that the world came into existence in a very short time and not over a period of millions of years as formerly held and thus have found some truth in harmony with the Bible, we are hopeful that they will soon recognize the entire creation story as true.

The scientists admit that they are stumped on the matter of how life came into existence from the cosmic dust. Here is how their quandary is stated: "How did life emerge from the nuclear fluid that became cosmic dust that became the suns and planets?" And then they make this statement: "It is a humbling thought to realize that science cannot provide the answer to this greatest of questions."

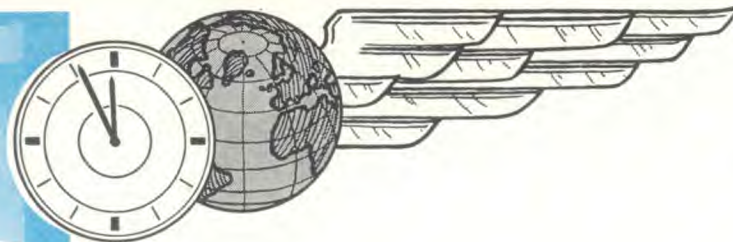
Why there should be any quandary over this matter of the origin of life is hard to understand. Now that the scientists have discovered the great outstanding truth of a quick creation, which has been taught in Genesis for centuries, why do they not recognize that the whole Genesis story is true and accept the rest, instead of stumbling along for centuries longer until it is proved by further investigations? We are told very plainly in Genesis 1:26, 27: "And God said, Let us make man in our image, after our likeness. . . . So God created man in His own image, in the image of God created He him; male and female created He them."

God is the Author and Source of all life. He created life. There is no other explanation. It all comes back to this greatest of all facts, the greatest of all mysteries: Before ever there was a beginning of material things, God was, and He always has been. Back of everything is the uncreated, eternal God, who had no beginning and who will have no end. He is

OUR TIMES

Bible Prophecy

tor



the eternal I AM, existing in three eternal Persons: the Father, the Son, and the Holy Spirit.

We are thankful for the advancement that science has made in discovering the fact that the universe came into existence in a quick, powerful creation. This, at least, is an admittance that the creation story is true. Now we hope that science will make further progress and discover that the other phases of the Genesis story are also true.

★ Millennial Desolation

THAT "THING OF HORROR" called the hydrogen bomb may contribute a large part to the final destruction of the earth spoken of by the prophets. Although we do not believe that man or his weapons will cause the utter destruction spoken of in the Bible, yet it does seem apparent that he will, under the promptings of the devil, do much to leave the earth in a shambles. Certainly it seems as if some of man's inventions come from Satan.

The scientists tell us that the H-bomb is an "open-ended" weapon that can be developed bigger, and bigger, and bigger, until it is big enough to destroy all life on this planet. Most men recoil at the mention of such a program, but it is conceded that if we do not start making the hydrogen bomb right away, the Russians will get it first. We are in a dilemma from which there is no escape short of a horror of desolation that no imagination can compass.

The Atomic Energy Commission experts have been seriously investigating whether a relatively small number of hydrogen bombs would poison the air all over the world and thus destroy all life. Their answer has been negative; but the consequences of this menace cannot be foreseen. The Bible does prophesy that the very last events in our world will result in great destruction and that during the thousand years of the millennium, the earth will be left in a desolate, broken-down condition. In Jeremiah 4:20 it says: "Destruction upon destruction is cried; for the whole land is spoiled." What man fails to destroy with his ingenious weapons, God will destroy with a mighty final earthquake.

Again, we read in Jeremiah 4:26, 27: "I beheld, and, lo, the fruitful place was a

wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."

It is truly a serious hour. We face a whirlwind of destruction that will culminate in the second coming of our Lord to "destroy them which destroy the earth." May God grant that we shall not be among the destroyers but among them of whom the Bible says, "Blessed are the peacemakers; for they shall be called the children of God." Matthew 5:9.

★ Americans Are Eating Worms

GREAT NUMBERS of Americans are suffering untold pangs and twinges caused by the consumption of infected pork. An article in the March, 1950, *Reader's Digest*, entitled "Must Our Pork Remain Unsafe?" tells us that Americans are "the most trichinous people in the world," meaning that many are suffering from the trichina worm, which gets into the body through the medium of pork. It is becoming a well-known fact that most pork is heavily infected with the parasitic *Trichinella spiralis*.

The above-mentioned article states that "a single serving of infective pork—even a single mouthful—
(Continued on page 29)"



This new Western Union Telefax machine was installed recently in the Capitol. Drop telegrams into a slot, press a button, and automatically the telegrams are wrapped around a revolving cylinder. An electric eye scans them and flashes them over the wires, recording facsimiles at the terminal.

ARE YOU *Too Busy?*

*Take Care That You Do Not Become
"Overcharged With the Cares of This Life"*

By Harvey C. Hansen

WITH ALL the laborsaving devices we have, we ought to have time for the important things of life; but we are busy, we are *rushed*. We have less time to ourselves than ever—especially for renewing the spirit.

Yes, we hear a good sermon once a week. And we at least glance over the Bible-class lesson enough to avoid possible embarrassment when the teacher asks the questions. But during the week we become so absorbed in our round of activities and spend so much energy in them that we just do not take enough time

to read the Word of God. Or if we do have time, we do not feel up to meditating upon His precepts.

It is just as Jesus said: "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." Mark 4:19.

From His point of view, being overcharged with cares of this life is just as serious a matter as *surfeiting* and *drunkenness* (Luke 21:34). If we are to have the personal devotion necessary for spiritual well-being and for our *growth* in the things of God, worries need to be avoided fully as much as wine and gluttony.

Remember Felix? When Paul reasoned with him of "righteousness, temperance, and judgment to come," Felix said, "Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25. But the Scriptures never tell us that that time ever came.

And what about the oxman, the landowner, and the bridegroom who asked (and for very legitimate reasons, too) to be excused from the lord's "great supper"? They typify the indifferent who will be excused forever. (Luke 14:16-24.)

Can we expect to fare any better if we excuse ourselves from partaking daily of the best food God gives—the words of life, the meat and drink, indeed? As Jesus put it, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matthew 16:26.

Satan overcharges in more ways than one.

Of course, we have work to do. But let us make place for God to take over the cares, the worries. "Cast all your anxieties on Him, for He cares about you." 1 Peter 5:7, R.S.V.

When Martha, "cumbered about much serving," asked that Mary, "which also sat at Jesus' feet, and heard His word," help her, Jesus said: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:39-42.



H. M. LAMBERT

If a man is too busy to read his Bible, pray, and build up his spiritual life, he is just too busy and needs to "take heed to himself."

When there were many coming and going, and the disciples had no leisure so much as to eat, Jesus said to them, "Come ye yourselves apart into a desert place, and rest awhile." Mark 6:31. "Over the brook Cedron, where was a garden, . . . Jesus oftentimes resorted thither with His disciples." John 18:1, 2.

In effect, Jesus says, "If you are so busy that you are not having time or energy for personal devotions, you are busier than I ever intended you to be. Even if what you are busy at is My work, take time out to go into thy closet or a garden or a desert place. And there talk to Me through prayer, and let Me talk to you through My Word."

No one was more faithful and diligent about the "Father's business" than Jesus. But He took time to

depart "into a mountain to pray . . . alone." (Mark 6:46, 47.) There He cast anxiety away and acquired strength to meet all coming duties. That's why He accomplished so much. Before the severest trial of all, His harrassers found Him in a garden. Whether test or opportunity, nothing could come upon Him unawares.

Christ knew what He was talking about when He said, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and *cares of this life*, and so that day come upon you unawares." Luke 21:34.

The more regularly and thoroughly we acquaint ourselves with the inspired precepts and promises, the more richly His Word will dwell in us.

The Wooded Glen

By F. E. Thompson

This poem was one of the late President Roosevelt's favorites and was used in the memorial service for him over the "Nation's System."

This morning, dear, I'd like to go
Where shadows dance and waters flow
O'er sparkling stones, with musical tones,
On their long, long way to their future homes.
And there alone I'd talk face to face
With Him who gave such marvelous grace
And beauty rare, to the things around;
And we'd sit together on the ground.

I'd hear His voice in the warbling brooks;
From birds and flowers I'd guess how He looks.
I'd glean wisdom from the stately trees,
And I'd learn the melody of the leaves.
And there alone with God near to me,
I'd think of the man I planned to be.
With unmarred beauty on every side,
To God, my heart I'd open wide.

I'd hide nothing there out under the sky;
I'd reveal all secrets that hidden lie,
The ugly stains that were made within;
I'd ask Him to cleanse my soul from sin.
I'd ask Him to make, and keep me pure;
To guide my feet and make them sure;
To make me kind and gentle and strong;
To keep me all life's way along.

He'd hear me, too, and He'd talk with me
By the warbling brook on its way to the sea,
As wrapped in silence I sat on the sod
Hearing through nature the voice of God.
He'd give me faith and courage new
As He freshens the flowers with morning dew;
He'd grace my soul with fragrance rare
As sweet and pure as the morning air.

Oh, let us go apart and rest awhile—
Far, far from the stern harsh rule of style.
Let's go away from the contending throng
And listen again to Nature's song.
Let's hear from things around, above,
That God is really a God of love;
Then we'll bring again to the haunts of men
The wondrous lesson of the wooded glen.



MARTHA E. BONHAM

For BETTER HOMES and HEALTH



EWING GALLOWAY

“OF EVERY tree thou mayest freely eat.” This thought is voiced by Inspiration, instinct, and science. The Creator placed within man a desire for fruit, and He placed him where his craving could be satisfied—in a garden in which were planted trees “pleasant to the sight and good for food.”

There are certain foods that are wholesome of which we should eat sparingly, but not so with fruits. Fruits may be used freely. Nothing is so attractive as a luscious peach, a pear, an apple, or an orange. Children will often defy the cane in order to satisfy their craving for fruit. By choice, children would make this the chief part of their diet.

When fruit is not well masticated, or is eaten when unripe, or combined with vegetables, it may cause trouble. This has led some to regard fruit as dangerous. Parents, to supply the desire of their children for sweets found in fruits, purchase lollies, cake, etc.; but the cane sugar, which they contain, is a poor substitute for the sugar found in fruit. Fruit sugar is a natural food; cane sugar is not. Cane sugar is irritating to the alimentary tract. It is found only in minute quantities in man's original bill of fare—grains, fruits, and nuts.

Cane sugar is derived from the coarser foods, as grasses, roots, and the stems of plants. It was first commercially introduced into Europe in the fourteenth century. Americans consume over 120 pounds per capita annually. The free use of sugar is responsible for the prevalence of intestinal catarrh and many other ills. The colds so prevalent among children during the Christmas season are due in many instances

FRUIT AS A FOOD IN HEALTH and DISEASE

By D. H. Kress, M.D.

to the free use of sweets. The rapid increase of diabetes and also derangements of the liver is often due to the free use of sugar. Many diseases of modern man might be prevented if fruit were given the place the Creator designed it should have in man's dietary.

The craving for sugar exists in all. It is a normal craving. Fruit is best taken at or near the close of the meal. Science gives us the reason for it: The acids in fruits may interfere with starch digestion if eaten before or with the meal, but both the acids and pectose in fruit aid the digestion of the albumins and fats when taken at or near the close of the meal. Apples, pears, peaches, strawberries, cherries, grapes, etc., aside from sugar, contain a considerable amount of pectose and valuable acids. All these acids aid stomach digestion. A small quantity of any of the following juices—lemon juice, pineapple juice, orange juice, or apple juice—at the close of the meal is one of the best remedies physicians can prescribe for slow digestion due to diminution of stomach acid. Paul's advice to Timothy should be given more frequently to those who have slow digestion, “Use a little wine [juice of the grape] for thy stomach's sake and thine often infirmities.” 1 Timothy 5:23.

Ship crews when deprived of fruits and forced to subsist for any length of time upon meats, new breads, tea, and coffee grow haggard and rheumatic; their gums sometimes grow spongy. They develop a condition known as scurvy. It has been found that in such cases the addition of a liberal supply of fruit will cause a disappearance of these unfavorable symptoms.

Fruit is not merely a food: it is one of nature's best medicines. It increases the alkalinity of the blood. It dissolves and holds in solution for elimination the acid tissue wastes. It clears and cleanses the tissues and acts

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By Caris Lauda

Backbones—Not Wishbones

Greetings, Teen-agers!

Today I have a great story for you. It goes back a number of years ago to the city of Philadelphia, to an old dilapidated building, and to a boy by the name of Johnny McGee.

Johnny's task was to run the elevator. The owner knew that the building was too old and shaky to be safe, but still he rented the office rooms and kept the building in use. The day of our story a windstorm came up, and this strong wind was hitting the old building so that soon one corner began to creak and shake; and then it fell. Of course, everyone made a rush for the elevator. Johnny was at the basement floor when this happened, and he knew that soon all the building would be blown down. He thought first of running to safety. Then, he thought, "No, I must do my honest part. I have been hired to do my work well; I must not shirk my duty. I must get all the people out of the building." So he shot up to the top floor, took on as many people as the elevator would carry, and carefully came down again.

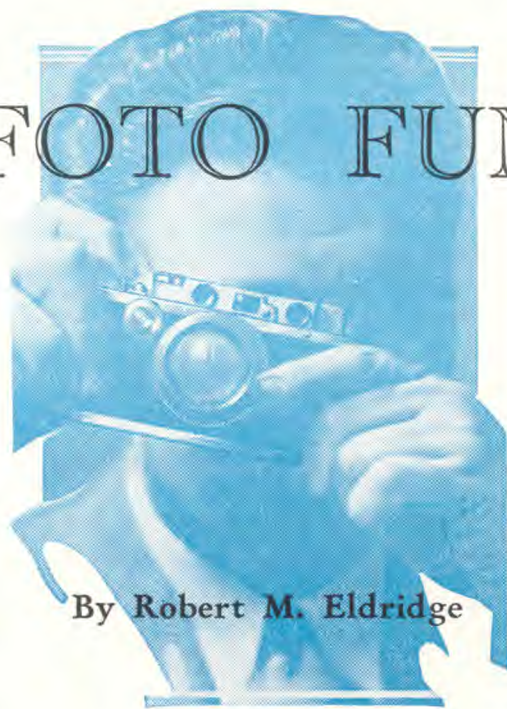
Again and again he went up for passengers and brought them down, until he had made eight trips. One side of the building was nearly all blown away, but the elevator shaft and the small part near it were still standing. A great crowd had formed on the street. They shouted, "Johnny, don't go up again! Come on away! Run to safety!" But Johnny was a great teenager. He paid no attention to the calls of the crowd, for there were still three persons on the upper floor, and he must be true to his duty and get them down. He was the only one who could save them, so once more he started the elevator upward. The building swayed and swung, but he kept on till he reached the floor where the three people were waiting. Soon he brought them to the ground floor to safety. And then he hurried out of the building, for he had done his honest part.

Just as he left the building, what do you think happened to the elevator shaft? Yes, it fell. Johnny had gotten away just in time! The crowd cheered, and they called Johnny a great hero, which, of course, he was; but Johnny felt that he had only been true to his duty, faithfully carrying out the work he had been assigned to. He had stayed in the face of danger to do

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OUR TIMES, JUNE, 1950

"FOTO FUN"



By Robert M. Eldridge

FIFTY-THREE years ago a pioneer arctic explorer by the name of Andrée pressed on into the frozen arctic wastes north of Spitsbergen, gathering various data and taking pictures with a reflex-type camera of the latest design at the time. How could he have even guessed that the plates he was exposing would lie undeveloped in the frosty silence of the polar icecap for thirty-three long years before yielding their story. But such was to be the case. Complete disaster befell him and his party. Every one finally perished from hunger, exposure, and the depredations of polar bears. Not until the year 1930, when a Norwegian scientific expedition happened upon their pitiful remains and the scattered remnants of their last camp, was their true fate revealed.

It seems almost incredible that the undeveloped and invisible "latent" image, registered on the plates in Andrée's camera so many years before, could still be coaxed to materialize and form a visible record of the scenes as he saw and photographed them. The fact that they were securely locked in the great arctic ice-box undoubtedly made this possible. Special treatment was necessary, of course—meticulous handling, extra-cold developing solutions, etc. But the amazing fact is that this almost ethereal thing—the chemical reaction to light in the film emulsion, which took place when the camera shutter was tripped—did linger intact and responded to development. And it is just this element of seeming magic about photography that is one reason it is so fascinating.

What about this stuff called film emulsion? Very simply stated, it is a mixture of animal gelatin, which has been especially treated to toughen it, and micro-

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The Devil in Chains

How, When, and Where Will Satan Be Bound for 1,000 Years?

BEFORE me is a newspaper picture of a house, large and solid, made from stone by an old couple. Beneath the picture is the statement that these folks built the house to stand during the entire millennium. They plan to spend that period in their own home.

Turning to the Holy Scriptures, I read: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Revelation 20:1-3.

The word "millennium" does not appear in the Bible; but it is the combination of two Latin words, which simply mean one thousand years. This period is directly spoken of only in the twentieth chapter of the Book of Revelation.

Some believe that the beginning of the millennium will usher in a great era of peace and prosperity. Since the Devil is to be bound, it is suggested that a great time of conversion for sinners will occur—a second chance will be given; and, without the temptations of Satan, sinners will gain a victory.

There are, also, folks who will tell you that we are already in the millennium. However, it is plain that

When does this period begin? An event and not a date marks its beginning. God has not revealed to us the exact time, but He has told us the event or events which bound this period.

The verses of Scripture that follow the statement of the binding of Satan for a thousand years read: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . .

By John W. Boyd

if we have entered the era of peace when Satan is bound, world conditions will be utterly unbearable if he ever gets loose.

Any thinking person can see that we are not now in the millennium, for on every hand we see the work of Satan. The evils and vice in the cities, the war so fresh in our minds, headlines telling of a man who kills his children, his wife, and ends his own life—all show the handiwork of the archdeceiver. It is also plain that the millennium is not in the past, for history has no record of a thousand years of peace.



ROBERT AYRES, ARTIST

Satan is soon to be bound in the bottomless pit of this chaotic world for a period of one thousand years. He will have plenty of time to contemplate the awful destruction that he has caused.

and they lived and reigned with Christ a thousand years. . . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Revelation 20:4-6.

One of the events that marks the beginning of the millennium is the resurrection of the righteous. The record says of these dead, "*And they lived.*" This is called "the first resurrection." Since we know that the resurrection of the righteous is one event at the beginning of this thousand-year period, we can find other happenings that also occur at that time.

In 1 Thessalonians 4:16 we read that the saints will be resurrected at the second coming of our Lord Jesus. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first."

They will not only be resurrected, but they will be taken to heaven also, as we read: "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." Verse 17. The Scriptures state: "And they lived and reigned with Christ a thousand years."

The truth that the righteous are to spend the millennium in heaven with Christ, rather than here on earth, is emphasized by Jesus Himself, who declared: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

As I read this promise of Christ, I think of the old couple who built their own home for the millennium. Personally, I would much rather make sure that I am ready for the home that Jesus is preparing in His Father's house.

There are other events which take place when this period begins. When Christ comes in power and glory triumphantly to raise from the dead all those who believed on Him, the wicked people, having rejected the offer of salvation, will not fare so well.

We are told: "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth." Revelation 19:11, 16, 19, 21.

Thus, we find that at the second coming of Christ, the glorified saints will be taken to heaven, and all the wicked people will be killed. This situation will

leave Satan helpless to stir up trouble, or to tempt anyone. There will be no one for him to work on; he will be helpless—as helpless as if he were chained. In fact, he will be chained by the circumstances of the time. He will deceive the nations no more until the thousand years are finished, because there is to be no one alive on earth to deceive. The wicked will be dead; the righteous will have been taken to heaven.

You say, "What about the bottomless pit? Is not Satan cast into it? Where is it?" To find the answers to these questions, let us note again some events that transpire when Jesus comes the second time. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Revelation 6:14. We know this will occur at the coming of the Lord, for the next verses describe the terror which wells from the hearts of the wicked as they see the Son of God coming in power.

The mountains and islands will be moved; for "behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isaiah 24:1, 3.

Again, it is written: "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4:24-26.

In the light of these texts just considered, the meaning of the term "bottomless pit" is understood. Furthermore, the Greek word for this term, as used in the New Testament, is the same word from which comes the English, abyss. In like manner, the writers of the Septuagint translated this word from the Hebrew word meaning deep. Thus, a picture of what the bottomless pit will be like is presented in the first chapter of Genesis, where the King James Version reads, "The earth was without form and void."

The bottomless pit is not a dark, mysterious place somewhere off in the universe, but it will be this earth in its broken and desolated condition during the thousand years. And here on this earth Satan will be confined.

When the Russians retreated before the armies of Hitler, in 1941, they left behind them broken cities and a devastated country. We called this the "scorched-earth policy." God's scorched-earth policy will take place at the second coming of Christ, when the world will be devastated and desolated.

We have found from Holy Scripture that there are at least five events which mark the beginning of the millennium. These are: (1) the glorious second coming of Jesus Christ, (2) the resurrection of the
(Continued on page 30)



Let's Ask the DOCTOR



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

What causes boils, and is there any way to prevent them?—J.T.

Boils when recurring repeatedly mean that your body has temporarily lowered its resistance to a certain germ usually known as a staphylococcus. Ultraviolet radiation of the entire body with a little extra on the parts where the boils are tending to occur will often stop them. Cold quartz lights are especially good for this, but if sunshine is available, it might be substituted. Vaccines may be used to build up resistance, but the dose should be regulated by a physician and given at proper intervals, usually of about one week. Since skin integrity is regulated by Vitamin A to quite a degree, the taking for a short while of extra-large doses of this vitamin up to fifty thousand units a day should help to check them. Avoid an excessive use of fats and sugar in the diet, and use many raw fruit and vegetable salads. Keep the elimination good by drinking freely of water and some juices daily.

What would you suggest for bronchitis? Is climate a factor of importance? Is it safe to use aluminum cooking utensils?—A.R.B.

It is true that a dry climate is often of much benefit in treating bronchitis although not always absolutely

essential to improvement. The climate of the desert or inland Western states is beneficial for this trouble, but it is not always possible to change climate. Try cutting down on milk in the diet. You might use buttermilk instead. Have light evening meals and make the main meal near midday. Use a great deal of fresh fruits, salads, and green and yellow vegetables in your meals. Each morning and evening rub your chest and throat vigorously for a few moments with a wash cloth wrung out of cold water, then dry it and rub with a little oil, made up of equal parts of camphorated and eucalyptus oils. Avoid sleeping in a draft, but have sufficient indirect ventilation.

Regarding the aluminum ware, it would seem from the research work done on small animals that it would take at least twenty times as much aluminum as one ordinarily gets from the use of cooking utensils to create any untoward symptoms. One must not forget that aluminum is one of the more common metals, being present in quite large amounts in nearly all soil and dust. Hence we are likely to take in an appreciable amount of aluminum, whether we cook with it or not. We are not particularly endangered by this that we breathe, and the little more from cooking is negligible.

Christian Baptism

(Continued from page 9)

century, under Luther, there appeared a numerous people in many countries of Europe known as the Anabaptists. The name means "rebaptizers," and was a term of reproach given them by their foes; because they rebaptized those who joined them from other sects, the most of whom had received only sprinkling or infant baptism. By many Protestants and Romanists alike, they were ruthlessly oppressed; and the stories of Anabaptist martyrs would fill volumes. Their only refuge on the continent of Europe seems to have been in the Dutch Netherlands, where William of Orange, at length, granted them full religious liberty.

Turning to the British Isles, we find the early Celtic church following the New Testament rite of immersion; and down to Reformation times, it continued as the prevailing mode. Only by stern measures was infant baptism forced upon the English people; and in the fourteenth and fifteenth centuries, the Wyclifites, or Lollards, "refusing to baptize infants," suffered imprisonment in Lollard Towers, or were committed to the flames.

How times have changed! In American colonial history, there is, perhaps, no name that appears with greater luster than that of Roger Williams. Driven from Massachusetts by cruel zealots, he became the founder of Rhode Island, the founder of the first Baptist church in America, and the founder of civil and religious liberty on the new continent.



What Says the BIBLE?

Dr. Bible's Soul Clinic

[More problems of Christian experience solved by the Bible, under the figure of the doctor. He speaks to the patients one after another.]

"Mr. Suffering, what makes you feel so sick today?"

"Dr. Bible, I know the Lord can't forgive my sins, and He is pouring out His wrath on me."

"But God is more willing to forgive your sins than you are to have Him. He reserves His wrath for the impenitent. He says to you: 'For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.' [Isaiah 48:9, 10.]

"Mr. Upright, what makes you look so stricken?"

"Dr. Bible, I've loved the Lord and my fellow men and endeavored to do good to those about me, and now this fearful slander has been brought upon me. I've been framed. What shall I do?"

"Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. . . . I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass?' [Isaiah 51:7, 12.]

"Mrs. Too-Anxious, what is destroying your peace of mind?"

"Dr. Bible, I'm so afraid I won't bring up my children right, and they'll be lost. They're good children, but I just can't help worrying about what they may do sometime."

"Thus saith the Lord, . . . I will contend with him that contendeth with thee, and I will save thy children.' [Isaiah 49:25.]

"Mr. Gloomy, why are you back here? Did you take the promise-and-praise pills I gave you?"

"Well, Dr. Bible, I got the prescription filled, but I didn't take the pills. That prescription would be all right for someone else, but my faith is so weak!"

"Mr. Gloomy, that prescription is as good for you as for anyone, if you will take it. 'Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.' [Matthew 7:7.] The chief value in that prescription is not for whom it was written but for the patient to try it. If your faith is weak, the cure is in taking the prescription.

'So then faith cometh by hearing, and hearing by the Word of God.' [Romans 10:17.]

"Mrs. Up-and-Down, is this the day for your recurrent fit of heaviness?"

"Dr. Bible, why do I have an experience that varies so? Hasn't God promised me salvation?"

"Mrs. Up-and-Down, your trouble need not become chronic; though it will, if you fail to take frequent doses of Trust medicine. Your salvation is sure; just now you're having growing pains while your character is developing. Your prescription is 2 Peter 1:2-11, which will keep you always going up.

"Mr. Mature Christian, you've been a successful patient of this clinic. We'd like to have a testimonial from you."

"Why, Dr. Bible, it would be presumptuous of me to dare say I was saved. Think what sin I might commit in the future!"

"Mr. Mature Christian, after all that has been done for you in this clinic, are you going to deny the good you've received? The Head of the clinic has told you to rejoice, because your name is written in heaven. [Luke 10:20.] How are you going to bring other patients here if you don't believe that God 'is a rewarder of them that diligently seek Him'? [Hebrews 11:6.]

"Mr. and Mrs. Hopeful, what brings you to this clinic?"

"Dr. Bible, we'd like to take training to help patients ourselves."

"Fine! Our entrance requirements are simple. Can you read? 'Give attendance to reading, to exhortation, to doctrine.' [1 Timothy 4:13.] Is your hearing good? 'Faith cometh by hearing, and hearing by the word of God.' [Romans 10:17.] Classes will be held any hour of the twenty-four that accommodates you. But the largest and best one is held every morning when you first awaken. 'The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned.' [Isaiah 50:4.] Experience and practice make a large part of the training, 'that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God.' [2 Corinthians 1:4.]"

Fruit as a Food in Health and Disease

(Continued from page 22)

as a preventative of rheumatism, gout, and other maladies in the adult; and it prevents scrofula in children.

No remedy exists that is better than the free use of oranges and lemons for gouty or rheumatic subjects. The salts of potash and the acids found so plentifully in fruits are the chief agents in purifying the blood from uric acid poisons. The acids of fruits are oxidized in the body. Fruit acids are much better than the much advertised lithia and other alkaline waters. In scurvy, when iron, quinine, and other drugs have proved miserable failures, fruits have accomplished that which artificially made salts fail to accomplish.

Fruit is relished when the palate is unperturbed. Solomon, the wisest of kings, gave expression to this in the following words: "*Stay me with raisins, refresh me with apples.*" Song of Solomon 2:5, A.R.V.

When Moses sent out the spies to the land of Canaan, they were told, "Be ye of good courage, and bring of the fruit of the land." Numbers 13:20. They returned, carrying between them a cluster of grapes cut down at the brook Eshcol, and said: "*It [Canaan] floweth with milk and honey; and this is the fruit of it.*" Verse 27. Among the people whom God led and taught, special attention and thought were to be given to the cultivation of vineyards. It was God's purpose that fruit—not meat—should constitute the most essential part of their food.

After the wanderings of the children of Israel in the wilderness had ceased, and the manna upon which they had depended for sustenance no longer fell, "they did eat of the old corn of the land . . . unleavened cakes, and parched corn. . . . But they did eat of the fruit of the land of Caanan that year." Joshua 5:11, 12. No better food could have been given them to acquire health and to develop purity of life than cereals and fruits. These foods combine perfectly and make well-balanced meals.

The account of a poor Egyptian, who was forsaken by his master, because he was hopelessly ill, is recorded in 1 Samuel 30:12. When found by David the king, instead of giving him beef tea, "they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him." Many a poor sufferer can date his recovery at the adoption of a similar diet of fruits and bread, and there are still many invalids that are considered hopeless who might be helped by the adoption of such a diet.

Fruit should be fully ripened and should also be thoroughly chewed. It should not be swallowed in lumps. Fresh fruits are preferable to dried or canned fruits; but when fresh fruits cannot be obtained in liberal quantities, the latter may be used.

The juice of fruit is valuable in disease both as a nutrient and as a germicide. Usually beef extract is

resorted to, in disease, due to the supposition that it is especially nourishing. This is a mistake. Dr. W. H. Wiley said: "There is no nourishment in broth or the so-called meat extracts. Every one of the so-called invalid foods made from meat is a fake of the worst kind. Extract of meat is absolutely without value as a food. A dog that was fed on beef extract for eleven days died of starvation." W. Gilman Thompson, M.D., in his *Practical Dietetics* says, "Liebig's extract of meat consists of the flavoring extractive matters, such as creatine, isolin, decomposable hematin, and salts." These excrementitious substances are eliminated chiefly through the kidneys; hence, Masterman compares meat juices to urine. The elements found in meat extractives are almost identical to those found in urine. Thompson said that meat extract "contains no albumen or fibrin, hence its nutritive power is practically nil."

Anyone acquainted with chemistry will recognize creatine, isolin, and hematin as poisons formed in the body. All meat extracts contain these soluble tissue wastes. These give aroma and flavor to the meat extractives and act as a stimulant. They produce a feverish condition. The only part of meat that has any real food value is the insoluble part, or the fiber. This part is rendered more wholesome by the removal of these soluble wastes.

The nutritive value of beef extract cannot be compared to fruit juices. One cup of orange juice is equal in food value to five cups of beef tea, and one cup of grape juice is equal to eight cups of beef juice.

In most diseases, and especially in fevers, the saliva and gastric juice are diminished, and digestion is retarded. In the diminution of the digestive juices, the food eaten tends to decay in the stomach because of its prolonged retention. This accounts for the coated tongue and foul breath found in fevers. Beef tea is one of the worst things to give to fever patients. Instead of discouraging, it favors the growth of germs and increases the formation of the poisons which feed the fever.

Even milk may afford a favorable culture medium for germs, and it is not the most suitable food when the temperature is high. Meat juices encourage the growth of bacteria, but fruit juices destroy germs of disease. Grape juice, even one part to one hundred parts of water, is destructive to typhoid fever germs in less than three minutes. Lemon, pineapple, or orange juice are destructive to germs of cholera.

Fruit juices contain properties which aid the digestion of protein. Pineapple juice will digest meat fiber or the white of eggs. Other fruits contain this same property. When fever patients are fed on fruit juices, the coating on the tongue is absent, the breath is not foul, and the temperature is easier to control. When fruit juices disagree, it may be traced to the way they are taken. They should not be gulped down, but should be sipped slowly.

Backbones—Not Wishbones

(Continued from page 23)

his work well. He was truly living up to the part of being faithful to his duty.

"Oh," you say, "but I don't run an elevator!" And perhaps you say, "I have never had a chance to save anyone's life." How do you know? We never know what even today will bring forth. We should remember that heroes are not born—they are made. Heroes are wonderful, because they were faithful *before* the moment of heroism. They were prepared. It is by doing our share in the duties at home, at school, at church, or at play that we prepare ourselves for the greater tasks in emergencies that may come tomorrow.

You say it is hard to be faithful in little things. Yes, it is. But teen-agers are to have backbones—not wishbones. They are to be strong young people—not weaklings. It is easy to do the things that everybody else does. You don't need to be strong to say, "Oh, I don't want to be a Christian. I want to do what everybody else does." But it does take real backbone to be true, to do what others can't do, or don't want to do—to be faithful to duty when others call and say, "Ah, come on; it won't make any difference. Somebody else will do your job."

I am thinking of our daily living. Is it hard when mother leaves you the dishes to do, or father leaves you the chores to do, and your playmates want you to come out and play? It takes real courage then to say, "No, I must first do my part in the home. My parents are depending on me, and I won't fail them." The teen-ager who does his work well when others are urging him away from it is a real hero. I trust that everyone of us is resolving to have a strong backbone, and will determine always to do his honest part no matter where it is or what the task may be.

It is well for us to remember what the Bible tells us: "Even a child is known by his doings, whether his works be pure, and whether it be right." Proverbs 20:11. The way we do our work helps to determine what our characters will be when we are grown.

How thrilling it would be if we all could be faithful to duty like the great men and women of the Bible! They were just plain folks like you and me, but they were faithful in the little things, so that when greater opportunities came to them, they were ready to be true. Think of them today—Timothy, Daniel, Joseph, Samuel, Esther, and those faithful three, Shadrach, Meshach, and Abednego. They all stand out in our minds, for they did their honest part. They made Christ first, and last, and best in everything they did.

Say! That's a good motto for us today, isn't it? Oh, I must hurry on now; but let us remember to make "God first, and last, and best" in everything we do today and always and, thus, to do our honest part.

As ever yours,
Caris

Americans Are Eating Worms

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can kill or cripple or condemn the victim to a lifetime of aches and pains." Physicians have been unable properly to diagnose trichinosis. Fifty ailments, ranging from typhoid fever to acute alcoholism, have been the diagnoses. Pains in the arms, legs, and other parts of the body variously diagnosed as arthritis, rheumatism, gall-bladder trouble, and other things may be trichinosis.

Sir James Paget, who discovered this parasite in 1835, wrote: "Fancy the body of a single individual supporting more separately existing creatures than the whole population of the world!"

Frugal Americans feed their pigs garbage waste that is germ and vermin ridden. Then they eat the flesh of these animals that have been fattened by a garbage diet, which is really eating garbage second hand.

The average American pork eater is "conservatively estimated to eat three servings of trichinous pork each year and thus it is not surprising that, according to U. S. Public Health experts, at least 16 per cent of all Americans harbor some degree of trichinous infection."

America's greatest favorites—hot dogs and hamburgers—present the greatest risk of infection from trichina worms. But there are those that maintain that they eat only pork that is stamped "U. S. Government Inspected and Passed." But this means very little if anything. It merely means that the meat has passed the routine inspection that is given meat in general. Trichinae are so minute that they would be very difficult to find even with a microscope.

Perhaps now some will accept God's command given in Deuteronomy 14:8: "And the swine, . . . it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass." God certainly knew what He was talking about when He gave this command. But these words of the Lord have been mocked at by many, which reminds us of the text that says, "Let God be true, and every man a liar." Romans 3:4.



COMING
Next Month



"Religious Liberty and the World Crisis." by Bishop G. Bromley Oxnam

"Awake, America!" by Glenn L. Archer

"The Liberty We Live By," by V. G. Anderson

"Let Freedom Ring," by Anne McCollum Boyles

"The Christian Attitude Toward Government," by Harvey Hansen

"What Price Security?" by Stanley Harris

Do You Know When to Pray?

(Continued from page 7)

earnestly for God to give us the victory. The people of God have gotten into the unfortunate habit of relying upon their own efforts and thinking that little help is to be received from God; the result is that they are continually falling prey to Satan, and their faith is weakened.

Lastly, *Jesus set apart certain nights for prayer.* Perhaps Jesus did not always spend the *entire* night in prayer; but Jesus was more than willing to take as much time as was needed. Here is another advantageous method Jesus used to be sure He was keeping in close contact with the heavenly Father, the source of power. Imagine the outcome if you as a Christian would set apart certain nights for prayer and give them completely to God's control. Manifestations of God's power in your life would then be so striking that you could scarcely contain them. Such prayer would provide not only help in time of genuine need, but fullness of joy, faith in the reality of God's presence, and freedom from all anxiety.

Have you often wondered uncomfortably why you have such an ineffective prayer life? You are not praying Christ's way. But now a new life has opened before you. The power of God is yours if you will use it to His glory.

In 1 Thessalonians 5:17 we read, "Pray without ceasing," and in Ephesians 6:18, A.R.V., "Praying at all seasons."

"Our whole life should be a life of prayer. We should walk in constant communion with God. There should be a constant upward looking of the soul to God. We should walk so habitually in His presence that even when we awake in the night it would be the most natural thing in the world for us to speak to Him in thanksgiving or in petition."—R. A. Torrey, *How to Pray*, p. 95.

It is true that our minds should always be in tune with God. Man does not *limit* his conversation with his earthly father to set times, and neither should man so limit his conversation with his heavenly Father. But we have seen from Jesus' own life that He set apart certain times expressly for earnest prayer; and such times should be potently utilized by His followers.

If we do not follow Jesus' prayer habits, we are certain to lose ground in the battle of life. Our influence will be on the wrong side, and we should never forget that one word or act of ours may cause one to lose eternal life.

However, if we seek for truth as for hid treasure and diligently follow Jesus' prayer methods, we shall advance in holiness and attain to heaven. And since God judges us by the trend of our lives, we shall have the certain knowledge that we are acceptable to God and that we are attracting men to Him.

To summarize: If we would know the fullness of blessing that there is in Jesus' scientific prayer life, it is important, not only that we pray, but that we pray at the right times. Pray Jesus' way—in the early morning hour, before great crises, after great crises, when unusually busy, during great temptations, and all night if the occasion demands.

The Devil in Chains

(Continued from page 25)

righteous dead, (3) the carrying to heaven of all the righteous, (4) the slaying of the wicked along with the desolation of the earth, and (5) the binding of Satan by the circumstances of the time.

Not a great deal of information is revealed as to the activity of the saints during the thousand years. We are told, "And they lived and reigned with Christ." Such a rich experience is suggested by this statement, that we can be assured the time will pass all too rapidly. Then the millennium will draw to its close.

As the second personal appearance of Christ marks the beginning of the millennium, so the third coming of Christ will declare its termination. John the Beloved has pictured it for us: "And he carried me away in the spirit to a great and high mountain, and he showed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21:10. With the city will also be Christ. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Verse 22.

As there is to be a first resurrection, in which the participants are called blessed and holy, there is to be also a second resurrection—this time of the wicked. Holy Writ states: "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

The two resurrections will be one thousand years apart, for the record is that after the righteous are brought forth, "the rest of the dead lived not again until the thousand years were finished." Revelation 20:5.

Considering this, it makes a tremendous difference which resurrection you are in. Which will it be with you? The answer lies with you, for the way of salvation is open to everyone. "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.

After the raising of the wicked, Satan will be helpless no longer. He will have persons to work on. We are told: "And when the thousand years are expired, Satan shall be loosed out of his prison." Revelation 20:7. He will go right to work with his deception, as

we find in verse eight: "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sands of the sea."

This does not sound like a great conversion of the wicked during the millennium, does it? The Word of God holds out no hope of a second chance. At the end of the thousand years, the wicked will still be controlled by Satan. It does not pay to put off salvation to a future time. This life is all we have. If we do not in this life accept Christ and His pardon from sin, a thousand years more would make no difference.

The prophet beheld the wicked under Satan's direction: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Verse 9. This vast army, under the generalship of the archrebel, with many of the great military men of the ages lending their counsel, will suddenly be halted; for above the city will appear a throne, glistening in its white brilliance, and seated upon the throne will be the Son of God.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Verses 11, 12.

At that time, when conviction strikes deep into the heart of every person, the prediction of Romans 14:11 will be fulfilled: "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God."

Though the wicked, and even Satan, bow in acknowledgment that Jesus is the Son of God, their hearts are not changed. They still are in rebellion against God. Their punishment must be meted out. We read, "And fire came down from God out of heaven, and devoured them." Revelation 20:9. The all-consuming fire which brings the second death will be theirs. "The wages of sin is death." Romans 6:23.

Again summarizing, we find five events which will mark the close of the millennium: (1) the third coming of Christ with the New Jerusalem, (2) the resurrection of the wicked, (3) the loosing of Satan, (4) the wicked receiving the second death in the fire which God sends upon them, and (5) the earth being made new, as we read in Revelation 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

When all who have ever lived on earth will meet at one time around the great white throne, there will be only two classes: the saved, who are inside the city with God; and the lost, who are on the outside. You are deciding now where you will be. Accept the salvation so fully and freely provided through Jesus.

OUR TIMES, JUNE, 1950



HYDROGEN BOMB.—For fifteen years science has had good evidence that there might be great energy, and very sudden, gigantic energy, in the coming together of atoms of the heavy or double-weight sort of hydrogen. . . .

Secrecy surrounds the hydrogen bomb, here and abroad, but it would not be realistic to conclude that top-level scientists are neglecting this research. It should be top priority at Los Alamos and other Atomic Energy Commission laboratories. Obviously there is little real publication on this new bomb, which theoretically could live up to its rumored reputation of being a thousand times as powerful as the conventional atomic bomb.

SUN'S EXPLOSIONS STILL TOPS.—Any atomic superbomb that could be constructed on the surface of the earth is a mild firecracker in comparison with tremendous explosions in the atmosphere of the sun, Dr. Donald H. Menzel, associate director for solar research of the Harvard College Observatory, declared.

ATOMIC POWER FOR PLANES.—The day when airplanes will be powered by atomic energy is coming closer, Maj. Gen. Donald L. Putt, U.S. Air Force, told the Institute of the Aeronautical Sciences in N.Y.

AUTOMOBILE REFRIGERATOR.—A refrigerator for installation in the passenger compartment of an automobile for cooling foods and beverages may also be used for cooling the car in hot weather. It will even freeze ice cubes. Patent 2,495,350 was granted to Charles L. Smith, San Diego, California.

PLASTERERS CATCHING UP?—Plasterers have been using the same tools for more than 4,000 years, but they are now starting to catch up with the machine age. They are spraying plaster on walls with a hose and nozzle, thereby cutting plastering time almost in half.

TEST SHOWS WHETHER CHILD HAS MUSICAL ABILITY.—Whether it is worth spending money on music lessons for a child or whether it is a waste of effort and money, can be told by a new test developed.

Try these chords on your piano: first F, A, and D, then E, A, and C sharp. If your child can tell you which of the two chords is lower, he may be a budding Bach. If he cannot, he probably will profit more from playing baseball after school than from practicing on the piano. Chord comparison is one device used in the new test of musical talent.

Curing the Laodicean Disease

(Continued from page 11)

health, and happiness. The disease is similar to that which afflicted Israel as that ancient church was approaching captivity. See Isaiah 1:4-6. Jeremiah shed so many tears over Jerusalem that he has been called "the weeping prophet." Modern Israel needs leaders with the same concern before the disease reaches the fatal stage, when there is no remedy.

The Laodicean condition is so alarming that Christ finds nothing praiseworthy. The church is rather an object of pity. It is a picture of spiritual poverty. However, the church is not deceived by false doctrines; her great sin is self-deception, accompanied by complacency and even boasting. It seems that only a drunken or insane person could fulfill this picture. Such persons sometimes boast of what they do not possess. There is not a sin more distasteful to Christ nor more difficult to cure than pride and self-sufficiency. Of all sins it is the most hopeless and incurable. It was the disease of ancient Israel when Christ visited them, and His work was largely fruitless. They were very sick, but felt no need of a physician. He came to "seek and to save that which was lost," but only a few knew they were lost and accepted His saving grace.

The Pharisee in the temple represented the attitude of the Jews as a whole. He was glad he needed no help and was so different from others, especially the despised publican. This was the attitude of Saul of Tarsus until he met Jesus on the road to Damascus. He was blinded physically that he might be given spiritual vision. He became the meek and humble Paul. It was the poor, despised publican who knew his spiritual state who received the blessings of justification. The task of awakening the modern church to her great danger seems almost impossible. If the message of Christ to the Laodiceans does not bring about a revival, how can it be accomplished? The mighty power of the Holy Spirit on a Pentecostal scale is needed to stir modern Christians out of their lethargy and stupor.

The words, "I know thy works," indicate that the church is busy. In fact, she was never engaged in so many lines of activity in an effort to fulfill the great commission. She is not lazy. Programs, campaigns, conventions, and social functions are the order of the day. As with the Pharisees of old, modern Christians are in a bustle of activity, which is set forth as the evidence of superior piety. Her accomplishments in mission work at home and abroad are commendable. Her institutions are multiplying everywhere, and her wealth has reached proportions never before dreamed of. In fact, here is the cause of the situation. The church is deceived by material progress and prosperity, which has blinded her eyes to spiritual things.

Material prosperity is never favorable to making a true estimate of moral and spiritual worth. We are never in greater danger than when the pathway is smooth with the comforts and conveniences brought by material success. It is easy to mistake sloth and apathy for a peaceful conscience. Laodicea is self-centered, self-sufficient, overconfident, spiritually impoverished, and blind to her condition and need of God's mercy and saving grace.

There are two kinds of progress—material and spiritual—and it is possible for the church to experience the former without the latter. The history of religions furnishes many examples of this fact. In this world the adherents of false religions have always been in the majority, and they have often been the most prosperous in material wealth. In fact, during times of



PHILIP GENDREAU

When you are hot and thirsty and all you can get is lukewarm water out of the spigot, you want to spew it out of your mouth.

material growth and popularity, the church has always waned in piety and experienced diminished spiritual power. As far as numbers are concerned, Satan has always been able to claim the pre-eminence over Christ in this world. The real test of prosperity is in the degree of moral worth, intelligence, and piety in the members of the church, rather than the number and value of institutions and apparent success in material things.

Laodicea is not a victim of spiritual hallucinations. She is honest in her erroneous conclusion, as indicated by the statement, "Thou knowest not." The difficulty lies in the fact that Laodicea is looking at one thing and Christ at another. The general opinion of leaders and laity that the church is flourishing and that there is peace and spiritual prosperity in all her borders, when at the same time there is a gradual retreat worldward and the members are in a wretched and miserable state, is due to the fact that the church is busy studying statistics and viewing her accomplishments in things visible. She thinks of her missionaries

in the far-flung mission lands, her church buildings, her schools, and her hospitals. Reports indicate a steady and commendable increase in generosity and missionary zeal. Much time is spent in numbering Israel, by way of comparisons with earlier years, and with satisfying results. It is a splendid showing, which makes Laodicea complacent and happy. With a flawless doctrine, splendid organization, and competent leadership, a degree of self-sufficiency and self-satisfaction is virtually inevitable.

But Christ with His searching eyes looks past all things visible and material into the inner sanctuary of the soul. Knowing that "out of it [the heart] are the issues of life," He studies the motives that give birth to actions. He sees boastful and self-satisfied Laodicea in a wretched spiritual state. He sees pride, ambition, criticism, faultfinding, murmuring, and love of the world flourishing. The gold of genuine character is greatly lacking. The "filthy rags" of mere human endeavor are worn instead of the beautiful robe of the righteousness of Christ. But although the situation is serious, it is not hopeless. There is a remedy.

The Great Physician has some counsel for sin-sick Laodicea. After describing the disease in language that cannot be misunderstood, He says: "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; and anoint thine eyes with eyesalve, that thou mayest see." Revelation 3:18. Speaking to a people who are always ready for any counsel as to how to increase their material possessions, Jesus uses language they can understand. He appeals to them on the basis of their need of spiritual wealth, raiment, and healing.

Asking a pauper to purchase what would make him rich is indeed "gentle and loving irony." But the riches of divine grace can be secured "without money and without price," except the price of surrender. The same Physician, who so accurately diagnoses the disease, provides a healing remedy that will fully restore to health and divine favor. It is a life and death message, for acceptance of the counsel means life, and rejection, death. Only Jesus can cure the disease. His price is one that even the beggar can pay. All are on an equality as far as spiritual wealth is concerned.

Gold has always been the symbol of wealth, and is here used to represent spiritual riches. The gold Christ offers is without dross, for it has been "tried in the fire," or "refined by fire." (A.R.V.) It is the gold of truth and faith and love. "The words of the Lord" are declared to be as pure as "silver tried in a furnace of earth, purified seven times." See Psalm 12:6, 7. What hidden wealth is to be found in the great mine of divine truth revealed in the Scriptures! Rich, indeed, is the person who digs deep for these precious gems, which are of greater worth than all earthly treasure.

In James 2:5 we are told that "the rich in faith" are "heirs of the kingdom." To the church in Smyrna,

Jesus said, "I know thy poverty, but thou art rich." Smyrna was a poor rich church, and Laodicea a rich poor church. The ancient Laodiceans were rich in material things, but bankrupt spiritually. They were greatly lacking in faith, without which it is impossible to please God. Paul declared that faith works by love and that "love is the fulfilling of the law." The Laodiceans had lost their first love, and were lukewarm in devotion. Of the three eternal and priceless virtues—faith, hope, and love—"the greatest of these is love." The love of Christ constrained the apostles as they went forth "conquering and to conquer."

Modern Laodiceans are so blinded that they cannot see their shameful nakedness. But Christ offers them a complete covering in His own character-garment, which has in it not one thread of human devising, but was made in the loom of heaven. Man-made fig-leaf garments are not a sufficient covering in the presence of God. The Lord offers His church a beautiful wedding garment as a gift. It is the righteousness of Christ imputed to the believer in justification to cover the sins of the past and imparted in sanctification to keep him from falling and to present him faultless before the Father. To the church "was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." See Revelation 19:7-9.

The Laodiceans wore clothes made from the glossy, black wool produced in the Lycus Valley, and Roman officials and men holding high office wore the white toga. Christ promises His people "white raiment" so as to hide "the shame of their nakedness," or to replace the symbol of mourning and defeat. The importance of this part of the Laodicean remedy cannot be overestimated. It is the very core of the gospel, which distinguishes it from all forms of false religion, which are based on attempted righteousness and salvation by human effort and credit.

Just as the Phrygian eyesalve was used in Laodicea to restore vision to the blind, or to those whose vision was growing dim, Jesus offers the eyesalve of spiritual anointing to open spiritually blind eyes. It is still true that "where there is no vision, the people perish" and that when "the blind lead the blind, both shall fall into the ditch." Spiritual vision is even more important than prophetic vision; and it must be restored, or death is the certain result. It is the mission of the Holy Spirit to open blind eyes and guide into all truth. The first work of the Spirit is to convince the sinner of his sins and then reveal to him the righteousness of Christ. He first pricks the heart and then heals the soul. Every Christian should fervently pray, "Open Thou mine eyes, that I may behold wondrous things out of Thy Law." Psalm 119:18. On the answer to this prayer depends our eternal salvation. It is the only means of recognizing our Laodicean state and applying the remedy of the Great Physician. (*This subject will be concluded in the August issue.*)



By Mary Hunter Moore

St.-John's-Bread

I looked meditatively at the tree I had just been told was the carob tree, or St.-John's-bread, a familiar tree in Southern California, where its sweet, nourishing pods are still used as stock feed. The pods of this tree together with honeycomb from some wild bees' hive composed the fare of John the Baptist.

It was not a large tree, but it had a sturdy look that pleased. Its head was globular and densely foliated. Its twigs were strong and upstanding. It had none of the lackadaisical grace of the pepper trees with their swaying string-like branches. It was comely rather than beautiful. Its buxom full-leaved maturity suggested strength, patience, cheerfulness, wholesomeness, dependability. I could not imagine birds in a storm harboring in a pepper tree, much as I love that willowy lady. But wind-beaten birds would be sheltered and secure in a carob tree.

Carob trees are well groomed—no unkempt shedding of bark or berries as with eucalyptus and pepper trees. Tidy gardeners are always picking up after those snobs who drop their discarded garments where fancy dictates, selfishly oblivious of the work they cause others. Carob trees are neat and tidy and thoughtful of their surroundings.

Carob leaves are beautiful, partaking of the well-rounded comeliness of the whole tree. Carob leaves are compound leaves, as pepper leaves are, but carob leaves do not have threadlike midribs and weak, pointed leaflets; carob leaves are strong, their leaflets firm, tough, and rounded.

The carob tree made me think of John the Baptist. Jesus might have said to a Southern California group: "What went ye out to the arroyo to see? A pepper tree swaying with the wind? A eucalyptus tree shedding its bark to show off its soft, silken inner garments?" The ways of these trees are suggestive of character. The sturdy, dependable appearance of the carob tree suggests the power of John's soul.

The carob reminds me of another Bible character—but not by resemblance. A young scion of nobility, well endowed, had a yen for the glamour world of the Sunset Boulevard "Strip." He dined on cocktails and caviar and thought himself well fed. He perceived not that the only glitter was the reflection of what light still clung about him from his father's house. The only

wealth in that country he brought in from his father's treasury—the natives lived off ensnared tourists. Starving, he was reduced to eating—carob pods. "Husks" the natives called them and fed them contemptuously to their swine. But they were sweet to the prodigal's taste; they medicated his diseased body; his beclouded mind cleared; they recalled the heavenly food on his father's table.

I looked up at the dense green dome of the carob tree. Many of the compound leaves did not spread flat, but the leaflets folded together like book pages. I thought, "Leaves of the St.-John's-bread tree—they remind me of leaves of the Bible, the bread of life."

"Foto Fun"

(Continued from page 23)

scopically fine, evenly distributed metallic salts which are sensitive to light. This compound is spread evenly upon a transparent base, such as clear celluloid or glass, which makes handling practical both in the camera and in developing and printing. The gelatin of the emulsion is a blood brother of the more glamorous and colorful dinner desserts. And in spite of its special toughening course, it always retains certain of its family characteristics. For instance, it is very sensitive to warm temperatures when it is wet. Within a range of about ten degrees, between 60° and 70°, it is quite dependable and does its job well. But as the temperature of solutions or rinse water rises, it swells and softens until "reticulation" or wrinkling of the emulsion on the film base occurs. Then it is very touchy and easily moved, and it may slide off the film and head down the drain without so much as a "fare ye well." When the temperature drops below 60°, the gelatin proportionately shrinks and tightens its hold on whatever is within, so that in the case of developing, the process is slowed and otherwise adversely affected. And effective washing is retarded, because it will not "open up" and release the chemicals, which must be washed away.

The invention of tough, pliable, crystal-clear celluloid was a great thing for photography. Prior to that the emulsion had to be spread upon thin sheets of glass. This limited the versatility and capacity of cameras. There could be no multiple-exposure film strips, no miniature photography; and woe to the butterfingers who dropped a negative. But many fine pictures have been made on glass plates, and some photographers still use them.

Every day is a fresh beginning.
Listen, my soul, to the glad refrain,
And in spite of old sorrow, and older sinning,
And troubles forecasted, and possible pain,
Take heart with the day and begin again.

—SUSAN COOLIDGE.

? PLEASE EXPLAIN ?

Address your questions to Editor, OUR TIMES, Box 59, Nashville 2, Tennessee.

Is baptism essential to the plan of salvation, or is it a church ordinance as taught by some faiths? Is immersion the correct form of baptism, or will sprinkling serve the same purpose if baptism is essential?—J.L.T.

Christ taught on this point that "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16:16. Without question baptism is a Bible doctrine. It is a part of the plan of redemption. Christ set the example for His followers by being baptized in the Jordan River by John the Baptist. Baptism is a symbol of one's death and burial to sin. When the individual is lowered into the watery grave for a moment, his hearing, sight, and breathing are cut off. Then he is raised from the watery grave, henceforth to walk in the newness of life.

In regard to the correct form of baptism, we would call your attention to Colossians 2:12, which reads: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Notice that it says we are to be "buried" with Him in baptism. It is impossible to bury a person in a grave of water by just sprinkling a few drops upon him.

Another text that helps to clear up this matter is found in Romans 6:3, 4, and reads as follows: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." It is clear from these and numerous other references in the Bible that baptism is important, for it is a memorial of the death, burial, and resurrection of Christ. We show our acceptance of Him as our Saviour by following after His example and being baptized into His death. We should not hesitate to follow in the Master's steps.

Why did God create the narrow way so obscure that few find it?—M.L.

Undoubtedly the Bible text that has brought up this question is the one that reads as follows: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:14. This does not say that God made the narrow way obscure. It just indicates that few will find it, not because it is obscure, but because they will not go to the trouble of finding it.

Proverbs 1:29, 33 says: "They hated knowledge, OUR TIMES, JUNE, 1950

and did not choose the fear of the Lord. . . . But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Many people do not want a knowledge of the truth if it means that they will have to change their way of living. The pathway to eternal life is very clearly charted in the Bible. And of course we all know that the Bible is not obscure or hard to find.

Perhaps we may put it this way: If someone willed us \$100,000 but it was necessary for us to read all the will from beginning to end in order that we might comply with the conditions laid down, I am sure that we would take the time to go through the will very carefully until we understood everything that was required of us. The Bible contains God's plan and will for us. We are promised riches far beyond \$100,000 if we will accept and abide by God's will, and yet we doubt that there are very many who study the Word of God as they would a will of a man that promised \$100,000.

Jesus is the Light of the world. He is the world's Saviour; and yet there is nothing obscure about Him. Every man knows about Christ. John 1:9 says He "was the true light, which lighteth every man that cometh into the world." Another text that shows that the way of life is not obscure says that "if any man will do His will, he shall know the doctrine." John 7:17. Psalm 25:9 says: "The meek will He guide in judgment: and the meek will He teach His way."

The narrow way is not obscure. The Lord clearly tells us: "Behold, I set before you the way of life, and the way of death." Jeremiah 21:8. The choice is up to each one individually. But the way is plainly shown in the Bible. The only reason why more people do not travel in that way is that they like the broad way which is easier to travel.

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ALMOST HOME

Familiar Signposts Show Us That the Joys of Home Are Near

By Inez Storie-Carr

WE HAD traveled through hundreds of towns and cities and seen thousands of homes that looked pleasing to the eye, but none of them tugged at our heartstrings, for we were homeward bound. There was only one building that would satisfy our hungering hearts—that was *our* home. It was the place where we had perfect liberty and contentment—where we belonged to the things that were there, and those things belonged to us. After nearly two thousand miles, the highway took on a familiar look. We were almost home.

We strained our eyes for that first glimpse of a white house with roses by the door. There had been many white houses with roses growing about the door, but they all lacked those hundreds of little signs that said, "This is home." We had the key to this house; we had the right to enter. We were not intruders nor strangers. We were home. From across the way, a neigh-

bor called, "Welcome home." Yes, it was wonderful to be home.

There is a heavenly home where all God's children may enter. We have passed many mileposts on life's journey. There are countless interesting things along the way, but none will or can satisfy soul hunger. God placed our yearning for Him in our hearts long ago, and we can never be satisfied regardless of who or what we are until we accept Him. Making Him supreme puts all other things in their rightful places and gives increased enjoyment of them here as well as hereafter.

Almost home. Already we see familiar signposts and sights: men's hearts failing them for fear of things to come, knowledge increased, our age of speed, rumors of war and distress of nations, and the message of God's love being sent to all nations.

Almost home. God is waiting with outstretched arms; He has long been hungry for us to come home. In that country we shall find rest, find gladness, find release from all that annoys, and find that which satisfies our lifelong soul hunger—Jesus. There greatest pleasures will be realized, highest hopes find fruition, and deepest joys will be unending.



S. C. ELDRIDGE