

JULY TWENTY-FIVE CENTS

Our **TIMES**

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



"Religious Liberty and the World Crisis"

(See page 6)

LETTERS

From Our Readers

Sirs:

The July number of OUR TIMES was given to me by a friend. This is my first introduction to your very carefully and well-edited magazine. It is full of fine, wholesome, thought-provoking articles which should arrest the attention of all true Christians and the real citizens of these United States of America. I want to commend two articles: one was written by Heber H. Votaw, page 4; and the other by Frank A. Coffin, page 10. Especially timely is Mr. Coffin's article.

Tustin, California C.F.M.

Sirs:

You will find check of \$15.00 enclosed for six subscriptions to your truth-revealing magazine. Last night on my way from a movie I saw your August number in the street, dusty and beaten by the passing of many cars. When I picked it up, my married daughter laughingly said, "Why, mother, picking up dirty magazines from the street?" Yes, the outside is dirty, but, oh, the peace and beauty of its revealed messages from the inside!

Years ago I had a copy of your magazine. One of my sons bought it on the corner from one of your representatives, but before I got the correct address someone misplaced the magazine. Thank God, I found another.

Beaumont, Texas R.C.

Sirs:

Though you have good articles from time to time, there are also those we can't agree with. We do not wish to be associated with those who lean upon the arm of flesh and teach others to do so, as you do by substituting doctors for divine healing.

Newport, Washington J.W.D.

Sirs:

I find people sick of life and very discouraged. I hope the writers for OUR TIMES will write more about Jesus as the sinner's Friend. Folks need to know Him, whom to know is life eternal.

Denver, Colorado H.W.

Sirs:

Please send OUR TIMES to me for one year (am sending check to cover). I bought the September number from a sweet little girl on the street and am delighted with it.

New Orleans, Louisiana Mrs. A.B.

Sirs:

I have enjoyed reading your magazine OUR TIMES so much that I am renewing the subscription for another year.

Chicago, Illinois Mrs. E.M.I.

Sirs:

How very true it is that lashing the darkness will not make it light; turning on the light is the only thing that will. Turning it on strong is what is needed for dispelling the present depths of darkness. Even then, it will take a little time for unaccustomed eyes to see; but light they must have. May its benign rays penetrate everywhere and may the dear Lord raise up more light-bearers. May Heaven bless what you are doing to send the light.

Albuquerque, New Mexico L.M.A.

Our TIMES

SINCE 1891, A BIBLICAL INTERPRETER OF THE NEWS



JULY, 1950

VOL. 59

No. 7

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The Cover

Thomas Jefferson was not only a great statesman and champion of freedom but was also an architect and horticulturist. This color photo of his stately home at Monticello overlooking Charlottesville, Va., was taken by R. M. Eldridge.

Let Freedom Ring

God Created Man a Free Moral Agent

By Anne McCollum Boyles

THE PRINCIPLES of truth—the principles that Jesus Christ came to teach—are the groundwork of America's freedom, the foundation of America's liberty. In the anticipation of our great patriotic festival on July 4, there is comfort for every American, for what men everywhere value above everything else is independence and freedom.

As we Americans come to observe another Independence Day, we should not only rejoice in our glorious heritage of freedom but also sympathize with our less fortunate neighbors and friends in other parts of the world today.

"For freedom did Christ set all nations free; freedom from old laws of vengeance and slavery; freedom from sin, sickness, death and lack; freedom from ignorance, anxiety, and fear."

The attitude that Jonah once had—that God loved exclusively a chosen people—has been accepted by many. Jonah had to learn through bitter experience that there is really a wideness to God's mercy and that, as Paul said later, "God hath made of one blood all nations of men." Acts 17:26. Men have that truth yet to learn, or, having learned it, have violently cast it aside.

The Spirit of the Lord abides in the soul of man as the guiding light, the divine power that desires to lead men of all races into the glorious liberty of the children of God. Real freedom comes from mastering the thoughts, things, or conditions that hamper the mind, weaken the body, and deplete the soul.

There is liberty for all men. It is good for all to look away to the wideness of God's mercy. For God is the Creator. He made men from the dust of the earth, and when they had fallen away, He redeemed



them by His precious blood. Salvation, therefore, like original creation, is of grace.

His mercy, however, does not end with creation and redemption. God has a perfect plan for individual lives. He is the Potter, and men are the clay; He is the Sculptor, and men are the stone; He is the Artist, and men are the paint. But whether clay, stone, or paint, it is all the same: men are of the consistency of earth.

The glory of the divine conception is that from such humble stuff as the dust of the earth God fashioned those who were destined to be sons of God.

A materialistic philosophy, unfortunately, has infiltrated the schools and tainted learning. Children are taught that they sprang from apes and that at the end of the world instead of the righteous returning to God to live with Him forever, all mankind will

(Continued on page 16)



INTERNATIONAL

The "Flag of Liberation" which was flying over the U. S. Capitol when Pearl Harbor was attacked, and which later flew over Rome, Berlin, and Tokyo, is presented to Congress in a ceremony at the Capitol.

IT IS "in regard of the oath of God" that His followers are counseled "to keep the king's commandment." (Ecclesiastes 8:2.)

When government is living up to that for which it is ordained of God, the Christian is to be respectful, obedient, and submissive to those in authority. "Honor the king," says Peter. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him." 1 Peter 2:17, 13, 14. Paul says, "Be subject to principalities and powers, to

sake" and shows that rulers are ordained of God "for the punishment of evildoers, and for the praise of them that do well." (1 Peter 2:13, 14.)

But the Scriptures and history, too, tell of several rulers who became terrors to good works, especially to the living and the giving of Scripture truths. Christians recall, for example, the opposition of the Jews in the time of Christ, the persecution of various believers in God during the Dark Ages, the terrorizing reign of "reason" in France, just prior to the nineteenth century, and the suppression of Christian

THE CHRISTIAN ATTITUDE TOWARD GOVERNMENT



*In These Days of Great
Religious and Political Stir,
What Should Be the Christian
Attitude Toward Those in
Authority?*

By
Harvey Hansen

Christians should watch to duly oppose the establishing of any law or act that could give rise to religious persecution or hinder the giving of God's Word to the people.

obey magistrates." Titus 3:1. "Let every soul be subject unto the higher powers." Romans 13:1.

"For there is no power but of God," Paul continues, "the powers that be are ordained [ordered, margin] of God." Romans 13:1. (See Colossians 1:16, 17.) David calls the Lord "the Governor among the nations." (Psalm 22:28.)

Further reasons why "ye must needs be subject" are given as follows: "For rulers are not a terror to good works, but to the evil. . . . For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Romans 13:5, 3, 4.

Peter also enjoins submissiveness "for the Lord's

churches in Hitler's Germany. God has given all men, including rulers, freedom of choice. Like Pilate they have power to release or to crucify Christ. (John 19:10.)

Christians are also shown what stand to take when rulers despise the oath of God and break His covenant, thus invoking His displeasure. Paul, whom Christ used "for a pattern," and who knew by experience what it means to be unjustly delivered to authorities, exhorts that "first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Timothy 1:16; 2:1, 2. Christians are also to pray "that the word of the Lord may have free

Who Is Uncle Sam?

You ask me who is Uncle Sam.
I modestly reply, *I am.*
These hungry urchins meanly dressed,
These mothers all, in East or West,
These traffic cops along the street,
These rushing crowds on eager feet,
These thousands caught in fortune's jam—
All these, and you and I, are Uncle Sam.

All farmers working in the field,
All bankers making dollars yield,
All miners climbing from the mine,
All boot-blacks calling for your shine,
All lawyers pleading at the bar,
All doctors rushing by in car,
All dealers measuring gill and gram—
All these, and you and I, are Uncle Sam.

The pioneers on land and sea,
Unnumbered millions yet to be;
Of noble men who work and plan
To build and guard their native land;
Who daily do their civic share
Unflinchingly and unaware
Of those who praise or those who sham—
All these, and you and I, are Uncle Sam.

—Adapted From FRANCIS G. BLAIR.



course, . . . and that we may be delivered from unreasonable and wicked men." 2 Thessalonians 3:1, 2. (See Ezekiel 17:19, 20.)

And in order that these noble ends may be more surely accomplished, Christ Himself revealed that something should accompany prayer. When He predicted various world conditions, including the coming of religious persecution by political means (Luke 21:12), He gave this instruction: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Verse 36. "And what I say unto you I say unto all, Watch." Mark 13:37.

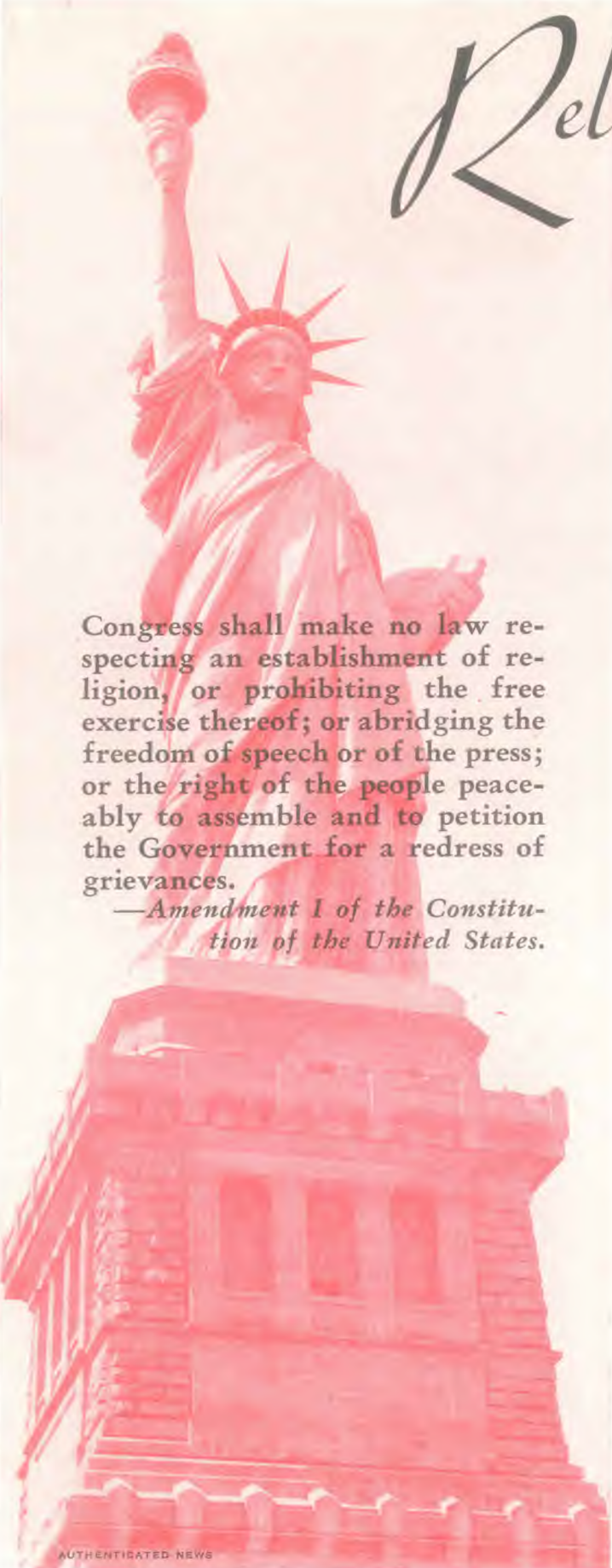
God notices and is not pleased when His people fail to intercede for the cause of righteous judgment, truth, and liberty. But when Christians uphold these, they

may expect present deliverance from much trouble and eventual deliverance from all oppression. (See Proverbs 24:11, 12; Isaiah 59:4, 14-16; Ezekiel 22:25-31; Isaiah 58:6-12; Revelation 13:10.)

As the Jews at Shushan prayed in Queen Esther's day (Esther 4:16, 17), and as the Christians prayed when King Herod "stretched forth his hand to vex certain of the church" (Acts 12:1), it befits men everywhere to "pray always" for freedom from the works of religious prejudice. And as Jonathan and Mordecai worked for religious liberty (1 Samuel 19:1-6; Esther 4), it is expedient that Christians watch to duly oppose the establishing of any law or act that could give rise to religious persecution or hinder the giving of the Word of God to the people.

Even today, according to the Religious Liberty
(Continued on page 16)

Religious Liberty



Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

—*Amendment I of the Constitution of the United States.*

PROTESTANTS believe in religious liberty. They are determined to maintain and to extend such freedom until every man, woman, and child lives in a community in which religious liberty is a fact. The Federal Council has stated:

"The right of individuals everywhere to religious liberty shall be recognized, and, subject only to the maintenance of public order and security, shall be guaranteed against legal provisions and administrative acts which would impose political, economic, or social disabilities on grounds of religion. Religious liberty shall be interpreted to include freedom of worship according to conscience, and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property for these purposes."

During the First Assembly of the World Council of Churches held in Amsterdam, August 22 to September 4, 1948, a Resolution on Religious Liberty was adopted. The World Council is composed today of 151 religious denominations, Protestant, Orthodox, Anglican, and Old Catholic. At the time the Resolution was adopted, representatives, including the heads of these great communions, were present from forty-four nations. The Preamble to the Resolution states:

"An essential element in a good international order is freedom of religion. This is an implication of the Christian faith and of the world-wide nature of Christianity. Christians, therefore, view the question of religious freedom as an international problem. They are concerned that religious freedom be everywhere secured. In pleading for this freedom, they do not ask for any privilege to be granted to Christians that is denied to others. While the liberty with which Christ has set men free can neither be given nor destroyed by any government, Christians, because of that inner freedom, are both jealous for its outward expression and solicitous that all men should have freedom in religious life. The nature and destiny of man by virtue of his creation, redemption, and calling, and man's activities in family, State, and culture establish limits beyond which the Government cannot with impunity go. The rights which Christian discipleship demand are such as are good for all men, and no nation has ever suffered by reason of granting such liberty. Accordingly:

"The rights of religious freedom herein declared shall be recognized and observed for all persons without distinction as to race, color, sex, language, or religion, and without imposition of disabilities by virtue of legal provisions or administrative acts."

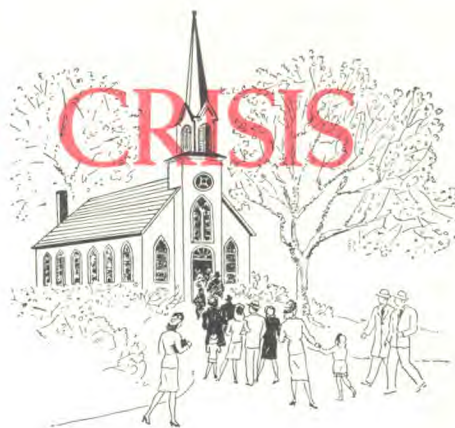
I quote here the propositions, but not the paragraphs which follow and develop the propositions. There are four:

AUTHENTICATED NEWS

AND THE WORLD CRISIS

*It Must Not Be Thought Intolerant
to Refuse Obedience to Intolerance*

By Bishop G. Bromley Oxnam



"1. Every person has the right to determine his own faith and creed. . . .

"2. Every person has the right to express his religious beliefs in worship, teaching and practice, and to proclaim the implications of his beliefs for relationships in a social or political community. . . .

"3. Every person has the right to associate with others and to organize with them for religious purposes. . . .

"4. Every religious organization, formed or maintained by action in accordance with the rights of individual persons, has the right to determine its policies and practices for the accomplishment of its chosen purposes."

On December 10, 1948, the General Assembly of the United Nations adopted a Universal Declaration of Human Rights. Article XVIII reads:

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others, and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

I am proud of the decisive contribution made by the Federal Council of the Churches of Christ in America and of the World Council of Churches through its Commission of the Churches on International Affairs to this declaration. Several years of painstaking research, negotiation, and brotherly insistence lie back of that declaration.

Thus, Protestantism in the world crisis stands firm against all who would destroy religious liberty. Protestantism denies the right of the state to determine the philosophy to which every individual who lives within the state must give assent. It rejects the assumed right of the state to mobilize every impact upon the rising mind—school, press, church, radio—in order that the individual may be so educated that he will accept the predetermined philosophy. Protestantism insists that man's final loyalty in the realm of religion is to God. Protestantism holds that decision in matters of religion are made in the sanctuary of conscience. Protestantism holds that the state does not confer civil rights: it merely confirms them. These rights belong to man because he is a man. They are inherent and inalienable. Protestantism, therefore, in the world crisis, when confronted by a Church that does not believe in religious liberty and seeks, when it is powerful enough, to

deny religious liberty to all save its own, must stand in brotherly spirit but nonetheless with determination against all attempts to deny religious liberty whether they come from a state, a class, a party, or a church.

Intolerant men who deny liberty to others seek to silence protests by calling the protesters bigoted and intolerant. *It must not be thought intolerant to refuse obedience to intolerance.* Unless a man has convictions of his own, he cannot be tolerant. If he has no convictions, he does not care what other men think and, therefore, is not tolerant; he is simply indifferent. Protestants hold to certain great convictions that lie at the heart of their Protestant heritage. They recognize full well the right of others to hold their convictions, but refuse to be denied by others the right to be loyal to their own convictions.

A little later, I wish to deal with two aspects of the Protestant heritage: first, the Protestant insistence upon the immediacy of man's relations to God; and secondly, their insistence upon the right of private judgment. But before I turn to these positive aspects of the Protestant witness, I must consider further the question of religious liberty, since it is involved fundamentally in the tensions that exist in the United States of America today. I believe I know the mind of the Protestant community, and that I express it when I say we do not wish religious division in this country. We desire the same liberty for every Roman Catholic that we demand for ourselves. I believe I also speak the Protestant mind when I say that we are determined that clericalism shall not take root in this country, and that our own liberty shall not be jeopardized. By clericalism we mean "the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods, and for purposes of social domination." These are the words of the distinguished president of the Princeton Theological Seminary who is also president of the International Missionary Council, Dr. John A. Mackay.

But few of our Protestant laity are acquainted with the official position of the Roman Catholic Church
(Continued on page 32)

WHAT PRICE SECURITY?

Americans Are Selling Their Birthright for a Mess of Pottage

By Stanley Harris

THE FOLLOWING touching incident occurred during the war between the United States and Spain in 1898: There were about a dozen wounded men lying in a field hospital. A chorus of moans arose through the treetops. Amputation and death stared a number of the boys in the face. Suddenly a voice started singing softly:

"My country, 'tis of thee,
Sweet land of liberty—"

Others took it up; and the singing, made spasmodic by pain, trembled from the lips of that little group of wounded Americans in the midst of Cuban solitude. One voice did not quite keep up. After the rest had

finished, these words came from this man whose life was almost gone:

"Land of the—Pilgrims' pride—
Let freedom—"

Then it was silent. One more son had died as did the fathers.

We swell with pride when we think of the courage of our American manhood in defending the freedom of our country. American men have always been very gallant in protecting their heritage.

The words inscribed on the tombstone of William Bradford, beloved governor of Plymouth Colony, undoubtedly have been well taken. These familiar words tell us: "What our fathers with so much difficulty secured, do not basely surrender."

The American people, since the founding of this nation, have unhesitatingly rallied whenever they knew that their liberties were endangered. When the issues are clearly drawn and recognized between freedom and oppression, our citizens have always responded wholeheartedly to the call for sacrifice and have even died in defense of freedom.

At the present time we are facing issues that are not clearly drawn nor recognized by the general public, else they would be concerned. Yet there has been aroused in the souls of a number of prominent figures a solemn feeling that all is not well—that we are heading for a socialistic form of government in the United States unless remedial measures are taken and a change of course is charted.

An unknown poet has penned the following words that describe this situation:

"A solemn murmur in the soul
Tells of an age to be,
As travelers hear the ocean roll
Before they view the sea."

United States Senator Byrd is one of the prominent figures who have had a strong premonition that America is heading toward socialism; and he has stated the following: "The American people never will knowingly and voluntarily give up their liberties. But the entire trend of government



LEON CANTRELL

Though they did not enjoy the refinements of modern life, the pioneers' spirit of self-reliance and independence is what has made America great.

during the past fifteen or more years has been gradually and definitely toward a higher regimented state with personal liberty subordinated to bureaucratic control."

The people, without realizing the ultimate danger, are asking for greater governmental controls in the hope that they will be protected against insecurity. Patrick Henry's cry, "Give me liberty, or give me death," has been changed today to, "Give me security, or give me death." In reality, the government is trying to supply the demand of the unthinking public. Unwittingly the people are asking for something that is robbing them of their freedom. And in spite of all that the national government is doing to establish this security, actually there is less security now than there ever has been.

Dwight Eisenhower has tersely stated that "if all Americans want is security, they can go to prison." The citizens of Germany were promised security by Adolph Hitler if they would surrender to rigid governmental controls, and look at what they got! Today in Russia the people have a government that promises security for all, but although they have surrendered every freedom, they have no security. The people in England wanted security and voted for a socialistic form of government in order to obtain it. And although the government has endeavored to supply the demands of the people through socialistic means, yet the inhabitants of the British Isles are discovering that their economic plight is more serious than ever. The people of England are most insecure.

In a recent issue of the *Cleveland Plain Dealer*, we found the following statement: "One fourth of all the people of Great Britain draw their pay from the government, which does not create any wealth. See what we mean by socialized government?"

There are seventeen million people in the United States receiving monthly checks supplied by one or another programs, or payment pipelines, from the federal treasury. That is the equivalent of one in each nine of the total population, the equivalent of one third of the total labor force. When we add the number of those receiving direct payments from state and local governments, the number of persons on public payrolls becomes roughly twenty-five million. That is one sixth of the population of the United States.

We have recently been shocked by the exposures of numerous frauds against state and local governments by people who are unjustifiably living on the doles, who are dishonestly demanding support when they do not need it.

Another shocking exposure has revealed that there are literally thousands of people receiving support from the unemployment insurance program without justifiable reasons. When we hear of these fraudulent practices, and in some instances they seem to be encouraged for the sake of putting money into circulation, and see the strong trend toward gaining security at any price, we are forced to ask, "What has happened to the American rugged individualism, enterprise, and independence? What has happened to the spirit that led the pioneers to fight the elements, hunger, and the savages in order to gain independence and the right to free enterprise in this land?"

As a result of the demand for security, the federal government is requesting authority over prices, wages, commodity allocations, unemployment practices, consumer credit and bank reserve requirements, extended federalized power development through public works, expanded federalized insurance, socialization of agriculture, federalized urban redevelopment, housing

(Continued on page 17)

★ ★ ★ ★ ★ *Thomas Jefferson's View on Getting in Debt* ★ ★ ★ ★ ★

"I place economy among the first and most important virtues, and public debt as the greatest of dangers to be feared. To preserve our independence, we must not let our rulers load us with perpetual debt. We must make our choice between economy and liberty, or profusion and servitude.

"If we run into such debts, we must be taxed in our meat and drink, in our necessities and in our comforts, in our labors and in our amusements. If we can prevent the government from wasting the labors of the people under the pretense of caring for them, they will be happy.

"The same prudence which in private life would forbid our paying our money for unexplained projects, forbids it in the disposition of public funds. We are endeavoring to reduce the government to the practice of rigid economy, to avoid burdening the people and arming the Magistrate with a patronage of money which might be used to corrupt the principles of our Government."

—*Sunshine Magazine*, March, 1949. ★ ★ ★ ★ ★



EVENTS

of Our Times



CALLS ON ALL PROTESTANTS TO DECLINE STATE FAVORS.—At the New York City Congregational Church association's dinner at Broadway Tabernacle Sunday, Frederick M. Meek, pastor of the Old South Church, Boston, warned Protestants that they must be prepared to meet the challenge of a rising and powerful political state and decline any favors from it. He told the 300 ministers and laymen: "Protestantism is faced with judging the efforts and purpose of an increasingly powerful state and the effect that these have upon men, the sons of God. It must be prepared even at the cost of hostility and opposition to refuse acceptance of favors from the state. . . . The watchfulness which the free Protestant church must show here is one of democracy's most valuable safeguards. Protestantism has a great stake in democracy, and democracy has an even greater stake in Protestantism."

CLOSER TO WAR NOW.—The First Secretary of a U. S. Embassy told this to American dress manufacturer Sidney Gittler: That we are closer to war now than when we were Pearl Harbor'd. . . . That in a war with Russia, they "could go through Europe in seven days!". . . He advised the manufacturer to get his financial holdings out, "as New York will be the first destroyed."

SIN IN HIGH PLACES IN THE CHURCH.—"We have too many cocktail-drinking officials on our church boards."—Bishop Cushman.

ROMAN PRIEST, BIG-TIME DOPE PEDDLER.—*Time* magazine reports that Rev. A. Taillefer, curate of the Roman Catholic Church of Ste.-Madeleine, confessed that he was a "key figure in the biggest narcotics ring ever uncovered in Montreal." Canadian Mounties smoked out the gang.

YALE PROFESSOR PREDICTS PREMARITAL SEX FREEDOM.—Giving expression to the desires in the hearts of multitudes of unsaved men and women, Prof. George P. Murdock, Yale anthropologist, suggested "sexual relations before marriage . . . to determine whether their sex life would be satisfactory." Murdock urged Protestant pastors to lead in

the reform that would remove the taboo against premarital sex relations. Evil men are getting more bold in their attempts to overthrow God's Word and God's laws, His clearly expressed will in the Bible. No matter what man says, God's Word remains unchanged in its strong condemnation of fornication, adultery, and other sex sins.

15,000,000 CASUALTIES.—Taking Army Secretary Gordon Gray's word for it, that World War II has cost one trillion, 400 million dollars, we must decide what we are willing to pay in money, effort, and ingenuity to try to keep World War III—the one we are now in—from becoming a shooting war. The price of not preventing war was made more frightening by a Navy scientist's guess that we might suffer 15 million casualties on the first day of war and by military estimates that our big problem would be how to survive the first 18 months, while our potential power was mobilized to counter the enemy's stockpiled power and eventually take the offensive in the traditional American way of waging war. Some of the decisions must be made right away. This year of 1950 may be the last in which the U. S. will be able to make its choices of its own free will instead of having them made for us by the Soviets.

A NEW AGE.—This is the age of obliteration.



- "What Is God?" by Robert L. Osmunson.
- "The Majesty of the Law," by Robert Leo Odom.
- "The Source of Supreme and Final Truth," by Carlyle B. Haynes.
- "Religious Liberty and the World Crisis" (conclusion), by Bishop G. Bromley Oxnam.
- "The Rebuke of Love," by Taylor G. Bunch.
- "What Time Is It?" by H. M. S. Richards.
- "How Was the Sabbath Changed?" by Robert H. Pierson.

Immortal American Phrases

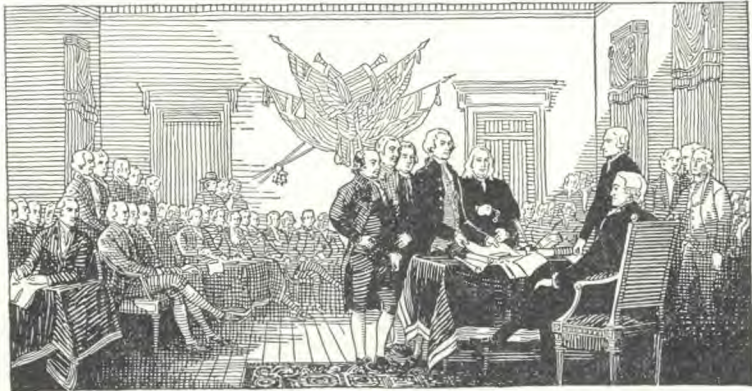
Certain ringing phrases, spoken in times of crisis, have become a part of the American way of thinking. These phrases have become our watchwords. We repeat them and are inspired by them, sometimes without even knowing the names of the men who first spoke them, or the circumstances which called them forth:

★ "We must all hang together, or assuredly we shall all hang separately."—Remark by Benjamin Franklin after signing the Declaration of Independence (1776).

★ "To be prepared for war is one of the most effectual means of preserving peace."—George Washington in his first annual address to both houses of Congress (1790).

★ "I only regret that I have but one life to lose for my country."—Nathan Hale, in a speech he made just before being hanged by the enemy as a spy (1776).

★ "These are times that try men's souls."—Thomas Paine in "The American Crisis," in the *Pennsylvania Magazine* (1776).



★ "Men, you are all marksmen—don't one of you fire until you see the whites of their eyes."—Israel Putnam at Battle of Bunker Hill (1775); also attributed to Colonel William Prescott.

★ "At what point then is the approach of danger to be expected? I answer, if it ever reach us it must spring up amongst us; it cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of free men, we must live through all time or die by suicide."—Lincoln, in an address on the "Perpetuation of Our Political Institutions."

★ "Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it."—Abraham Lincoln.

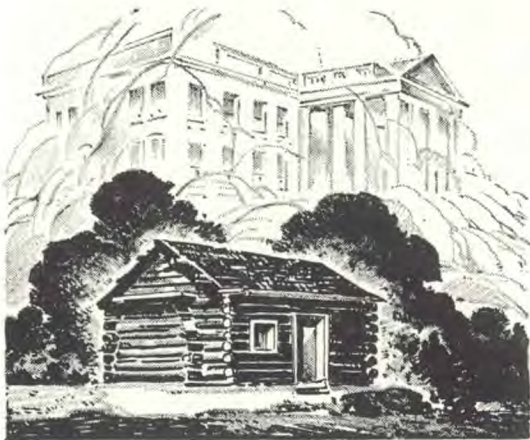
★ "There is no right to strike against the public safety by anybody, anywhere, any time."—Calvin Coolidge, in a telegram to Samuel Gompers, President of the American Federation of Labor, during the Boston police strike (1919).

★ "There can be no fifty-fifty Americanism in this country. There is room here for only 100 per cent Americanism, only for those who are Americans and nothing else."—Theodore Roosevelt, speaking at the Republican Convention, Saratoga.

★ "I would rather be right than President."—Henry Clay's answer when told that he was injuring his chances of becoming President because he was advocating certain compromise measures (1850).

★ "I believe in democracy because it releases the energies of every human being."—Woodrow Wilson, in speech at Workingman's Dinner (1912).

★ "That nation has not lived in vain which has given the world Washington and Lincoln, the best great men and the greatest good men whom history can show."—Henry Cabot Lodge, in a "Lincoln" address before the Massachusetts legislature (1909).
—*Sunshine Magazine*, July, 1949.





This is a general view of the interior of St. Peter's Church in Rome during ceremonies at the creation of new cardinals.

THE PAPACY with its headquarters in the Vatican and the Communists with their headquarters in the Kremlin are engaged in a cold war, each aspiring to rule the world in both temporal and spiritual affairs. Both are actuated by the totalitarian ideology of ruling all men in all things. In this gigantic struggle for world supremacy between the Vatican and the Kremlin, the United States of America is destined to play a leading role.

The Los Angeles *Mirror* printed a series of articles during the months of November and December, 1949, portraying the struggle between the Vatican and the Kremlin and the leading part the United States government is playing in co-operating with the Vatican in the cold war with the Kremlin. Some very startling revelations are brought to light in this series of articles, written by John P. McKnight, a veteran foreign correspondent in Rome, and a North Carolina Presbyterian. These articles claim to give an up-to-the-minute report on "America's strongest single ally against communism," the 423,000,000 potential Catholic allies in all parts of the world. The writer portrays an alliance between the United States government and the Vatican—a church organization more influential and powerful than the United Nations—in fighting the cold war against communism. Each article in this series is entitled "Vatican Versus Kremlin," and the first article is illustrated with a picture of the National Capitol building in Washington, containing an inset

of the photograph of President Truman, and directly below it a picture of St. Peter's Church in Rome, with an inset of the photograph of Pope Pius XII.

These articles state that Americans, who some decades ago thought very poorly of the "Pope of Rome," and the popes of Rome, who at that time thought very poorly of Americans and their democratic form of government, have both changed their minds "somewhat," and are willing to co-operate in "the Pope's fight to the death against communism," now "the hottest front in the cold war between Russia and the western world." President Truman is called "the leader of the material forces drawn up against the Kremlin," and as writer McKnight says, "Pope Pius XII, in the eyes of much of the world, is the spiritual leader."

These articles quote from the friendly correspond-

The VATICAN

*Is the World Being Conditioned
for Another So-Called Holy Crusade?*

By C. S. Longacre

ence between the President of the United States and the pope of Rome, who promises "wholehearted co-operation from God's church" in this cold war against the Kremlin. The European communistic press stated that here is a Washington-Vatican "axis" and that the "U. S. and Vatican interests exactly coincide." Mr. McKnight says, "For once, the Communists hit the nail on the head. There is an axis, an alliance, even though no signed treaty exists. Apparently it is the objective of the Roman hierarchy to make the United States the sword of the Vatican in the war with the Kremlin.

When the leaders of the Western Allies met with Stalin to plan a war of strategy against Hitler and Mussolini and suggested to Stalin that Pope Pius XII be admitted into their circle as a partner, Stalin sneeringly asked, "The Pope! How many divisions has he got?" Stalin well knew that although the pope exercised temporal rule over only tiny Vatican City—less than half a square mile of territory—Pope Pius XII, the world's most astute politician and clever spiritual leader, aspired to world supremacy not only in the religious but in the temporal realm and that he was a

OUR TIMES, JULY, 1950

totalitarian rival. Although the pope has but a few hundred Swiss guards and papal gendarmes, with only antique weapons, yet in the spiritual domain he is supreme monarch of about 423,000,000 loyal adherents, who are willing to do his bidding. Moreover, there are at the Papal Court in Rome ambassadors and envoys from nearly every government in the world, who are either adherents to the faith or friendly, who serve the Vatican as the most effective sounding board in the world in the cold war against the Kremlin. That is one reason why President Truman did not recall Myron



ACME

The red star shines over the Kremlin, shown at night in this recent photograph.

Versus the KREMLIN

Taylor as his personal representative to the Vatican, as he promised the leaders of American Protestantism nearly three years ago he would do. The Vatican's intelligence service in this war against the Kremlin has far exceeded that of any other temporal power on earth.

The newspapers of the country exhibited a picture of Myron Taylor kneeling at the foot of the throne before Pope Pius XII, presenting to him Christmas greetings, just prior to the opening of the sealed door of St. Peter's Church inaugurating the Holy Year of 1950—a crucial year in the cold war of papal propaganda—when Pope Pius XII appealed to all Protestants to return to the fold, as he says, “of the only true church.”

The differences that existed between the Vatican and the United States government in the past are all forgotten now. The popes of Rome during the beginning of the American “experiment” in launching a republican form of government bitterly criticized it as an “American heresy.” The founders of the American Republic sought to liberate the individual from the bondage of autocratic authority not only in temporal affairs but in the spiritual realm. The individual conscience was to be set free in following its own convictions in all religious matters, and this the popes of Rome condemned as an “erroneous dogma” and an “American heresy.” As late as 1889 Pope Leo XIII condemned the “American democracy” as an “American heresy.” The reason is that the Bill of Rights in the American Constitution granted the individ-

ual the right to do his own thinking about religious matters without any interference from the civil government, which was contrary to the creed of the Catholic Church. The Constitution also made provision to separate the church and the state, which was contrary to the procedure of the Catholic Church in dominantly Catholic countries.

But politics and common interests make strange bedfellows. The Catholic hierarchy during the past century has learned that the Catholic Church increased its membership in the United States from a mere handful of adherents a century ago to 26,700,000 in 1949, while in many Catholic-dominated countries the membership has suffered a considerable loss. Now the hierarchy praises the American democracy, and the Vatican and the government of the United States have become allies in the fight against communism. The man in the White House and the man in the Vatican have become bosom friends, exchanging greetings and diplomatic notes in the cold war against the Kremlin.

Pope Pius XII is everywhere recognized as the new spiritual leader of the world's anticommunist forces, working in close alliance with the most powerful civil anticommunist power—the United States of America. The government of the United States is bending every effort to heal “the deadly wound” inflicted upon the Papacy by the revolt of Protestantism against the Catholic Church hierarchy in the days of the Reformation and the Renaissance.

(Continued on page 28)



The SERMON of the MONTH

THE LIBERTY WE LIVE BY

The Love of Liberty Permeates Every Fiber of the Fabric of American Life

ACROSS the span of man's years upon the earth comes marching a great horde of valiant men and women who have suffered beyond the understanding of superficial reasoning and have even laid down their lives for the inherent love of *freedom*. In retrospect we can see them—all ages, all classes, all races—defending man's priceless right to *liberty*. They come marching across the pages of history like the true heroes that they are.

From the time that the liberty-loving Pilgrims set foot upon this continent, where "the breaking waves dashed high, upon a stern and rock-bound coast," to this day, liberty has been the supreme desire in the hearts of Americans. Our national anthem refers to this land as "the land of the *free*"; we place on honored pedestals great images of *Liberty* and *Freedom*, and they appear also on our national coins; liberty has been the inspiration of classics in song and speech. Our most famous President of recent decades devoted his greatest energies to defining for the world the "Four Freedoms." Truly the love of liberty permeates every fiber of the fabric of American life.

But there has always been an element of enmity against freedom, ready to strike its deadly blows when circumstances appeared to be favorable. Often its most vicious offensives have sought not only to circumscribe the secular life but to fetter the conscience of man, a vital and sacred aspect of human existence.

The question of religious liberty, or man's right to free thinking in his relationship with his Creator, is an old one. It was a vital matter of controversy in the days of the apostles, who for preaching the gospel of the risen Christ were brought before the priests' council. Peter, their spokesman, stated, "We ought to obey God rather than men." Acts 5:29. That the issue is a live one today is further proved by a proposal of united Protestants, which emerged from the turbulence of last year: "We believe that the time has come for Protestants and Roman Catholics, at the highest level of leadership in both groups, to enter negotiations

specifically directed to the issue of religious liberty and related human rights."

We Americans cannot depend upon man-made political analyses for evaluation of spiritual issues. For sound principles, omnipotent in their working, we must turn to the Giver of all law. And what an overwhelming insight into infinite wisdom confronts us! In God's Word we find His inexorable law, upon which His government functions. But its uncompromising code is counterbalanced by a profound ex-

position of the irrevocable right of man as a free moral agent. Not once does God set forth a principle which seeks to force the will of man; He gives to man

the right of choice. How many times we read, "If *ye* will, . . . *I* will."

The respect of the rights of man, both civil and religious, is the trustworthy foundation upon which this greatest nation on earth has been built. But is all well as we scan the horizon? The answer is not left to religious leaders, and thus they escape being derided as alarmists. Every discerning person is aware of the stupendous efforts being made by every available means which reach the public to "build up" democracy, to prick us into an aggressive awareness of the need for preserving our liberties. It comes to us at intervals all day long over the radio; we receive it by special publications through the mail; the newsstands and bookstores are laden with expositions of this menace to our liberties, which, the articles tell us, definitely include our *religious* liberties. A former justice of the United States Supreme Court says that "they [the people] seem more afraid of life than of death" and reminds us that the nation should think "more of the next generation and less of the next election."

What is it all about? A well-known, modern analyst, whose most recent book on the subject of the threat to Americans' liberties has been circulated by the thousands over the nation in an effort to mold public thinking, would have us believe that religion is to be an effective tool of this formidable enemy of our free-

By V. G. Anderson

doms. He believes we are eventually to "have everything communism has plus God" and then awaken to find ourselves shorn of every privilege we understand to be a component part of liberty if we do not act quickly. He cites prominent churchmen, one of which said, "There is more in common between Christianity and communism than appears on the surface," to prove his contention that "the church in America, according to these men, must be made the instrument for bringing about a social revolution." He quotes further a well-known clergyman as saying that "the change in thought and commitment on the part of those who exercise leadership has been so marked that the churches are moving in a new direction," adding his own warning that "here is an admission that these leaders are running away with the machinery of the churches of Christ without the knowledge or approval of the faithful."

Obviously, this is one attempt to define the menace to our liberties about which we are continually being warned. Americans should realize the fact that religious liberty has *always* been in danger, in varying degrees. The measure of religious liberty attained to has ever been in direct ratio to the strength of the eternal vigilance necessary for its preservation, according to the will and purposes of God.

We Americans like to believe and worship according to the convictions of our hearts. We must accord the same privilege to our "neighbor," whether he be next door or in a foreign country. There is untold hazard in placing human interpretation upon the terms of religious liberty. But as we turn to our safe guide, God's Word, we find magnified and interpreted there "the perfect law of *liberty*." (James 1:25.) This law is a guide for human behavior, for "where the Spirit of the Lord is, there is liberty." 2 Corinthians 3:17. "I will walk at liberty: for I seek Thy precepts." Psalm 119:45.

And yet history, both secular and Biblical, reveals the astounding fact that insidious forces *have* been able to stupefy and confound mass thinking for the carrying out of their own diabolical purposes against freedom of conscience. What a sickening travesty of mercy and justice this must have been to the Creator, when it wore the garb of religion! "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. We know too well that these orgies of human nature have many times ravaged humanity until the whole creation groaned and God in His mercy intervened.

Intolerance is a malignant blight on any nation, any group, or any individual. It works at cross-purposes to the spirit of Christ. It breeds hatred, with all its attendant train of miseries. It stifles all the God-given principles upon which the happiness and prosperity of any nation depend. Tolerance is heaven born. Though it shook the foundations of the universe, God

The Law of Liberty

By H. F. De'Ath

Of liberty the root is sovereign law,
Assent to which makes man's freedom secure.
Of freedom law the correlative is,
And rebels but make their slavery sure.

But liberty's final, strongest support
Is drawn ever from the spiritual zone,
Where it is held that the laws of mankind
Should the higher one of religion own.

Liberty's chief champion, the church of Christ,
Upholds, the world over, all human rights;
Since she stands for man's relation to God,
Set in Sinai's Ten Words, love's traffic lights.

allowed Satan to exercise his perverted will in the heavenly courts. One annihilating word could have been spoken; but He regarded the will as inviolate, even in one whose aim was to overthrow His government and choose the way of destruction for himself and all whom he could influence to follow him. God has borne long the havoc created by departing from His way, and the long-delayed day of reckoning demonstrates His justice; but the shining truth streams down from heaven to earth: that the ultimate in interpretation of freedom of choice rests with the Omnipotent God. To tamper with the human will in matters of conscience is a thing that only the littleness of man would dare to presume.

The course in "freedom education" to which every American citizen is now being called urges upon us the realization that "freedom is everybody's job." And it is. It could not be otherwise. So is *religious* liberty, perhaps the most vital one of the freedoms we love.

What can we do? First of all, we can make certain that our own hearts are swept clean of any rubbish of intolerance of others' beliefs; we must be broad enough to see from others' viewpoints, while cherishing our own religious convictions. We must not try to evaluate issues through the dark glass of prejudice. "So speak ye, and so do, as they that shall be *judged* by the law of liberty." James 2:12. Then, when our vision is clear and unbiased, we are in a position—and it is a positive duty—to exert our influence by every legitimate means to forestall all trends and all legislation that would lead to abrogation of religious

(Continued on page 28)

Let Freedom Ring

(Continued from page 3)

disintegrate and be no more. Paul's conception of the plan of God for humanity was quite different: "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together . . . in heavenly places in Christ Jesus." Ephesians 2:4-7.

So when men are tempted to think lightly of others, they should rather contemplate the mercy of God. Distinctions of race, nation, and social standing are largely accidental and superficial. Had men been born in some other nation, their souls would have been worth just as much. The fundamental fact is that all are God's creatures, with needs and longings very much the same. All need Christ, and salvation from sin is offered to all on equal terms.

Jesus said: "And ye shall know the truth, and the truth shall make you free." John 8:32. There are two great qualities outstanding in this text—freedom and truth. Men today resent, as the Jews of Christ's day resented, the suggestion that they need to be set free. But, after all, there is a deeper and more lasting bondage than the slavery of one nation by another: it is the slavery of sin. The Lord Jesus pointed out to the Jews that they were in slavery to evil.

It is truth alone which brings freedom. It was to proclaim truth that Jesus came into the world. He said to Pilate, "For this cause came I into the world, that I should bear witness unto the truth." And His own statement was, "I am the truth." It is only in the Lord Jesus Christ that men see God as He is and man as God means him to be. Think of the liberating power in His words.

Today as never before in the history of mankind, men are thinking of the world rather than the individual, thinking in terms of civilization rather than of individual culture and development. Yet now as always, the individual is the unit of progress; and before making any specific plans of great importance, men must needs come back to the individual as a starting point. Men are willing to applaud the idea that religion be restored to its rightful place among all nations, yet they are unwilling to admit that only by individual conversion can there be an understanding of what must come first before a nation or the world catches anew the spirit of religion—that renewing of the soul by the power of the divine Spirit.

Religion can do great things for men now. It can answer life's ultimate questions—the questions that really matter. It can provide a working spiritual philosophy of life; it can answer man's restless quest for the truth about himself, about God, and about life eternal. It can give valor to dreams of good. It can consecrate childhood, arm youth for its battles, support maturity in its burden bearing, speak cheer to the aged, and light up the valley of the shadow of death.

Christianity has marvelous powers of survival. It has stood the wear and wash of centuries. It is on the side of humanity, and has for every human woe a soothing balm and a power that overcomes the world.

So when the nations ask for the secret of America's prosperity, let us point to the open Bible; let us point to our churches. True lovers of our country will do it with grateful pride.

The Christian Attitude Toward Government

(Continued from page 5)

Association (Washington, D.C.), bills are before Congress which could be interpreted to prevent the distribution by mail of the New Testament. And people are being prosecuted and fined under various blue laws still on statute books in these United States.

Yes, "supplications, prayers, intercessions, and giving of thanks" are to be made "first of all." But in spite of these often successful endeavors, laws are made that are contrary to God's commands. But here, too, Scripture precept and example show the Christian attitude.

In Old Testament times, Daniel's three friends would not break the second commandment even though their infidelity meant that Babylon's greatest king would cast them into the exceedingly hot furnace. And though King Darius of the Medes and Persians forbade the worship of God, Daniel continued to keep the first commandment. These, like Solomon, taught that the "whole duty" of man is to fear God and keep His commandments. (Ecclesiastes 12:13.)

In New Testament times the apostles were commanded "not to speak at all nor teach in the name of Jesus." (Acts 4:18.) But Christ had said in answer to the questions of the formal Pharisees and the political Herodians, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mark 12:17. And this the apostles were doing; they, too, made it clear that God is to be given first place. They said, "We ought to obey God rather than men." Acts 5:29.

The miraculous deliverances accomplished for many Bible characters and the wonderful promises made to Christians who "shall endure unto the end" show that God approves unreserved faithfulness to Him. (Daniel 3:6; Acts 5:12, 16; Hebrews 11; Matthew 24:13.)

The Scriptures also show that full obedience to God, in spite of decrees to the contrary, does the king "no hurt." And though Christ and the apostles were accused (falsely) of being seditious, perverters, and pestilent, and though their way of life was called heresy, their trials show conclusively that there was and is no criminality, no condemnation, and no fault at all in living and spreading the gospel.

Actually it was for political favor, hope for bribe,

and for the works of the flesh, *not* for justice, that Christ was crucified and His messengers maltreated. (See Daniel 6:22; Jeremiah 37:18; Acts 24:5, 14, 23; 25:25-27; 26:31, 32; 28:16, 21, 30, 31; Luke 23:2, 13-15; John 18:37, 38; Acts 12:3; 24:26, 27; Mark 15:10, 15; Galatians 5:19, 21.)

The way to serve one's government the best in these momentous times is to serve God the more. Truly the calling and election men are admonished to make sure of does not concern earthly kingdoms (they will soon pass away [Daniel 2:44]), but rather concerns that which will minister to an abundant entrance "into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Peter 1:5-11.)

What Price Security?

(Continued from page 9)

and farm housing, federally aided education, socialized medicine, and adoption of a fair-employment-practices commission, which would empower the federal government to enter every private business and say who should be hired or promoted. Is security worth this price?

There is an increasing overburdening tendency toward more financial aids, grants, subsidies, benefits, pensions, payments, and contributions, so that each year the national debt increases. The financial deficit for the current fiscal year will be between five and eight billion dollars. Without retrenchment or new taxes, it will be larger in the year beginning July 1, 1950. It is a case of robbing Peter to pay Paul. Someone will have to pay for all the socialistic benefits that are being authorized in the quest for security, and that somebody will be Mr. Public.

It is already a foregone conclusion that taxes will have to be increased sooner or later. In addition to the peacetime deficits that are piling up, we must not forget that there is still a postwar debt of a quarter of a trillion dollars. Every citizen is obligated to the extent of approximately two thousand dollars.

It is of outstanding importance to America and to the world to preserve the solvency of the American dollar and the American free-enterprise system. Our free-enterprise system supports the government of this nation in its present form, and there is no other economic system that can do this. If our free-enterprise system falls, our government, as we know it today, will also fall. A people cannot continue surrendering their powers to a federal-control program in the quest for security without eventually sacrificing basic individual freedoms.

We sincerely hope that the people of our country will recognize this fact before it is too late. Solemnly and in all truth we must say that if the American government should ever fall, so will the last hope for the preservation of freedom.

OUR TIMES, JULY, 1950



MERRIM FROM MONKMEYER

Recipe for an American

By Robert J. Otstot

Sift one cupful of patriotism with an equal amount of tolerance. Stir in a heaping tablespoonful of ambition, tempered with a proportionate amount of restraint.

Beat well, slowly adding the milk of human kindness in bountiful measure. Fold in a half-cup of brotherly love mixed with charity.

Flavor to taste with Christian, Jewish, Mohammedan, or any desired extract. Pour mixture into a mold and let it rise in the heat of competitive spirit. Bake at an even temperature.

Frosting may be any desired color: red, white, brown, or yellow.

Serve in unity—enough for 140 million people.





INTERPRETING

In the Light
By

★ "Shocking, Immoral, and Indecent"

IN THE recent attempt of the big gambling interests to gain legalization of gambling in New York City, Governor Dewey spiked the movement with a fighting speech before the State Legislature in which he used the memorable statement: "I regard this as such a shocking, immoral, and indecent proposal that I consider it my duty to lay my views before you immediately before the matter is considered." We commend the Governor for his courage.

Mr. Dewey pointed out that in all cases where nations and cities have endeavored to finance themselves from revenue from legalized gambling, the practice has resulted in corruption and poverty. He added that those nations that have national lotteries and legalized gambling are in a bad financial condition, and their people are poverty stricken. Intelligent observation will bear out his statements.

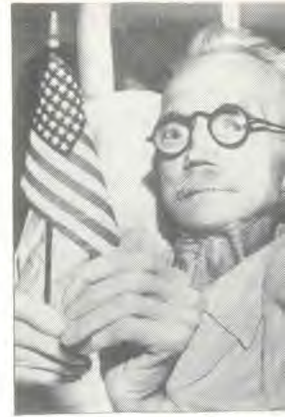
Americans of all political affiliations should praise Mr. Dewey for speaking out against this evil. Large and powerful underworld groups are endeavoring to gain political strength in the large cities of the United States so they can carry on their dishonest practices uncondemned. The fact is that these underworld groups are becoming so powerful and are gaining such

control over political machines in certain large cities that the government is preparing to institute a nationwide investigation of crime.

It has been revulsive to lovers of athletics to see the corruption that has crept into American sports. If gambling on sports is legalized, there will be much greater corruption than ever before. Many of the sporting events will be fixed. And those contestants who are willing to throw a game for a price will certainly get that price. The very idea of organized gambling, sponsored by the state, on events in which our sons and daughters in high school and college participate is entirely abhorrent.

The American people need to have pointed out to them repeatedly Mr. Dewey's statement that "the entire history of legalized gambling in this country and abroad shows that it has brought nothing but poverty, crime, and corruption, demoralization of moral and ethical standards, and ultimately a lower living standard and misery for all the people."

We fully agree with Mr. Dewey that the proposal for legalized gambling is "shocking, immoral, and indecent." There is enough crime in our country now without legalizing something that will foster it further. We Americans do not need any more oppression, crooked dealings, and bribery. The Lord says that only those who refuse to have any part in these things will ever live in His presence: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high." Isaiah 33:15, 16. Can such enter God's kingdom? He tells us very plainly: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:27.



INTERNATIONAL

Nicholas Pastoret, a Euro-
immigrant, had his twenty-
year-old dream come true
he took the citizenship oati-
cently on his deathbed in
Paul, Minn.



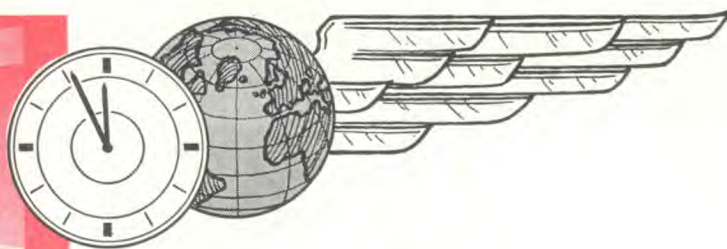
INTERNATIONAL

Sleep and food were forgotten as students of Wheaton College took part in a spontaneous religious revival which broke all records.

OUR TIMES

Bible Prophecy

Editor



★ Strikes, Strikes, Everywhere

AMERICA was almost paralyzed by a nationwide coal strike this past winter. There have been strikes in the automobile industry, transportation and utility strikes, and numerous strikes in various manufacturing organizations. With increasing debts, higher taxes in the offing, H-bombs, war talk, and the terrible strikes occurring everywhere, it is no wonder that the rate of insanity is increasing, and heart failures and nervous breakdowns are occurring on every hand. Perplexity and fear will not diminish; rather, they will increase until the end of time.

If it were not for the fact that Bible prophecy reveals that these are omens of the end of the world and the soon coming of Jesus Christ to establish a kingdom of peace and glory, Christians would be of all men most miserable. James 5:3, 4 speaks of the gold and silver of man becoming worthless, laborers crying out against their employers; and the seventh and eighth verses explain that these things mean that the Lord is coming soon. Here is the promise: "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

To emphasize further that these troubles between the capitalists and laborers and the monetary difficulties mean that earth's hour is drawing to its close, the ninth verse says: "Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door."

With promises like these, the children of God find no occasion to bemoan the fact that the world is in a frightening state; for they recall the words of the Lord, who said, "When these things begin to come to pass, then look up, . . . for your redemption draweth nigh." Luke 21:28.

★ Mr. Truman, Please!

WE HAVE been hearing from various sources that President Truman is planning to appoint another representative to the Vatican to take Myron Taylor's place. The *U. S. News* reports that "George Garrett has been elevated to Ambassador to Ireland, from Minister, as a first step in a plan to

make him President Truman's personal envoy to the Vatican, as successor to Myron Taylor, who recently resigned. The President is inclined to keep a representative at the Vatican in spite of some opposition." Perhaps he will already have made the appointment by the time this appears in print, but we sincerely hope not.

An informant claims that Mr. Truman is being subjected to strong pressure to appoint someone as his representative to the Vatican. Thousands of letters are pouring in from Roman Catholics everywhere urging the matter, while only a few letters are reaching him voicing opposition.

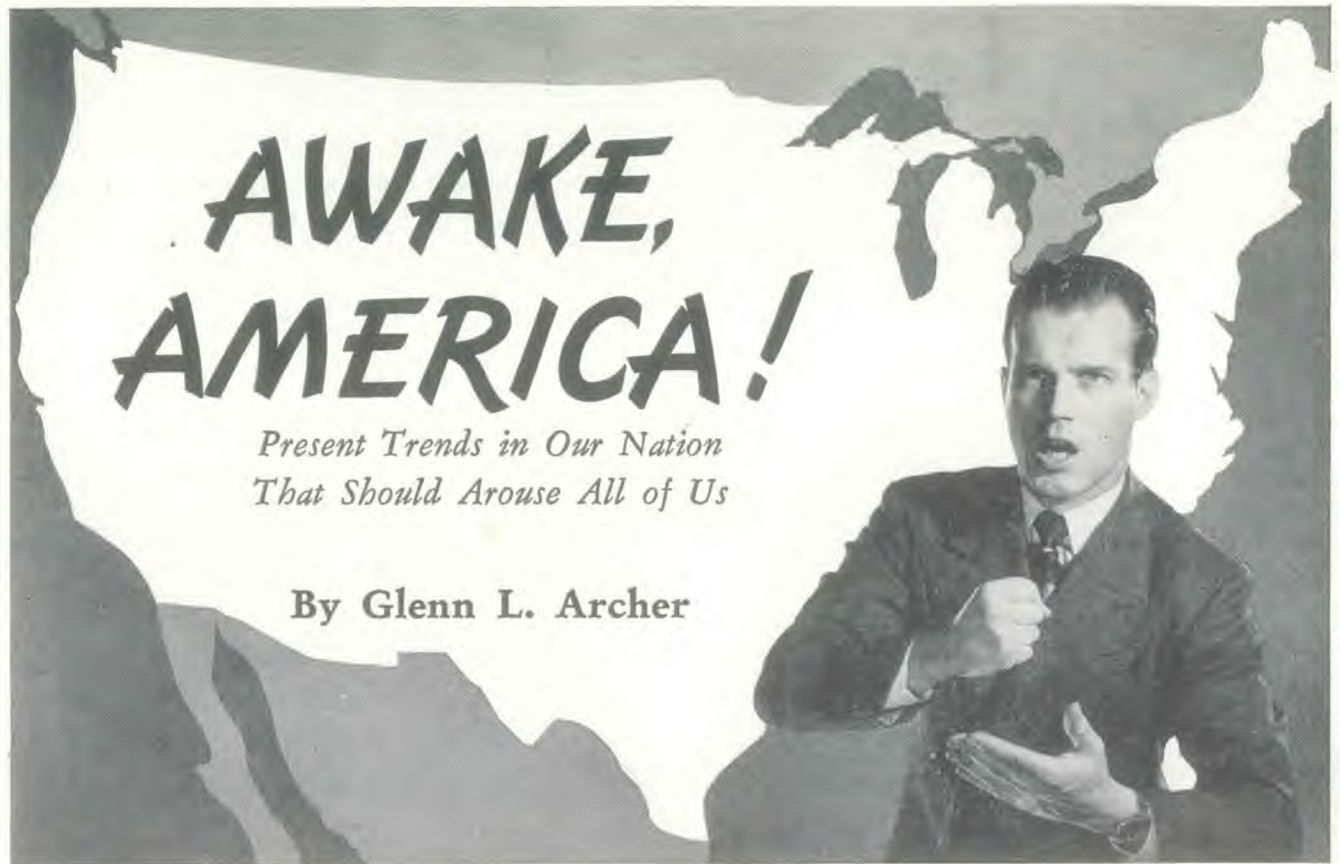
We hope that Mr. Truman will not be swayed by the pressure that is being brought to bear. Frankly, we see no legitimate reason why this government should maintain a representative at the headquarters of the Catholic Church any more than it should at the headquarters of the Methodist, Baptist, Lutheran, or Seventh-day Adventist churches.

The Vatican is threatening to cut the United States off from its listening post in their domain if the United States government does not establish a formal diplomatic relationship with them. But we can see no good reason for listening in at the Vatican. If it is a good

(Continued on page 28)



INTERNATIONAL
This new fifty-star banner was presented to President Truman by E. L. Bartlett, Congressional delegate from Alaska. It is proposed in the event that Alaska and Hawaii are granted statehood.



[Mr. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, declares in this article his belief that religious liberty is a reality only when church and state are kept separate. Here is set forth also what his organization means by "separation." This is reprinted by permission of the author and the editor of "The Convert."]

IT IS a thankless task for a citizen to warn his countrymen against peril. This is especially true when the average person has not felt the pinch of that peril; when it may seem to him that the day is bright and the storms are far away. But the patriotic citizen, sensing danger, has a duty to speak—to alert his friends and neighbors that they too may be prepared to meet the threat.

Relations among religious sects have been relatively peaceful in America. No matter how zealously each sect has propagated its doctrines, the clash of beliefs has never become so intense as to threaten the general welfare of the country or the good neighborliness of American citizens. This fortunate state of affairs was made possible by the American constitutional guarantee of separation of church and state, under which all religions are given full liberty to compete with one another in the free market place of ideas, neither aided nor impeded by the government in their bid for public favor.

Today, however, storm clouds are rising. Under increasing pressure from certain religious leaders, authorities in many states have experimented with in-

genious but ill-advised schemes to render governmental aid to sectarian institutions, particularly parochial schools. The result has been bitter controversy and a division of clerical and lay elements of the population into two camps. The conflict has even reached the halls of Congress. One camp would adhere strictly to the concept developed by Jefferson and Madison, that there must be a "wall of separation between church and state." The other camp would reinterpret that concept until it actually becomes a parody of its former self.

It behooves us, therefore, to re-examine the doctrine of Jefferson and Madison in its historical context, and determine for ourselves its precise meaning and intent. A candid investigation of this question will, I think, leave no room for equivocation—the financial aid now being demanded of the government by overambitious clergymen would never have been assented to by Madison or Jefferson. Madison's *Memorial and Remonstrance* of 1784, and the *Virginia Act for Establishing Religious Freedom*, penned by Jefferson shortly thereafter, both state the justification and necessity for separation of church and state with remarkable clarity

and force. Both documents were presented as a counterproposal to a bill which would have levied a state tax for the support of all religious denominations in Virginia. The *Memorial and Remonstrance* declared:

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease, any particular sect of Christians, in exclusion of all other sects? That the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment, may force him to conform to any other establishment in all cases whatsoever?"—*Writings of James Madison* (G. Hunt ed.), Vol. 2, p. 183.

When he became president, Madison demonstrated how strictly he would guard separation of church and state from even the slightest breach by vetoing two bills—one providing for the incorporation of the Protestant Episcopal Church in the District of Columbia, and the other allocating to the Baptist Church a parcel of land in the Mississippi Territory. And Jefferson, as president, refused even to "proclaim fasting and feasting thanksgiving, as my predecessors did."

The principle of religious liberty fathered by these two men, the most passionate devotees of equality and brotherhood in their generation, was not conceived out of thin air. Casting their eyes abroad, they saw the monstrous evils engendered in European countries wherever religious and civil functions were confused or combined in the same authorities. In America, they vowed, citizens must be free of religious persecution. For centuries the citizens of the Old World had been plagued by conflicts and struggles for dominance between political and ecclesiastical authorities. In these conflicts individual rights were ignored, and all liberty consisted in accepting the will of the majority. Americans following Jefferson and Madison are willing to accept the will of the majority in matters political. They resist the will of the majority in matters religious.

So well did the scheme of church-state relations work that James Bryce, the great British historian, paid tribute to the genius of the founding fathers for avoiding the internal troubles and wars which, in Europe, flowed so frequently from "the theological differences of the rival claims of church and state. This whole vast chapter of debate and strife," Bryce wrote, "has remained virtually unopened in the United States. There is no Established Church. All religious

bodies are absolutely equal before the law, and unrecognized by law, except as voluntary associations of private citizens."—*The American Commonwealth*, part 6, chap. 110, rev. ed. (New York: Macmillan Co., 1919), p. 763.

The unique contribution of American democracy to true religious liberty is crystallized in the First Amendment to the Constitution of the United States which reads:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."



INTERNATIONAL

"I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions. . . . Certainly no power to prescribe any religious exercise, or assume authority in religious discipline, has ever been delegated to the general government."—Thomas Jefferson.

It should be noted that this first statement in our Bill of Rights does not merely say there shall be no state church. It says more—that "Congress shall make no law respecting an establishment of religion." This restriction plainly prohibits (and the Supreme Court has so held) any action which would either deny the free exercise of religion or contribute directly or indirectly to the establishment of any religion.

The late Ellwood P. Cubberly, commenting upon this principle, said: "How much we as people owe the Fathers of our Republic for this intelligent provision (the First Amendment) few who have not thought carefully on the matter can appreciate. To it we must trace not only the almost inestimable blessing of

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For BETTER HOMES and HEALTH

THE GOLDEN MOLD

By Robert Oppenheimer

MOLDS were used as home remedies as far back as the Middle Ages. Husbands injured during hunting trips on feudal game preserves had their wounds treated with their wives' favorite hot poultice of yeast and moldy bread, or sprinkled with powdered punks (mushrooms) in an attempt to stop the flow of blood. It is doubtful whether these crude treatments had much medicinal effect, because gradually they lost favor, and for many years little was thought of any members of the entire mold family in connection with medicine.

But in recent years, following the development of penicillin from a mold, interest in molds has experienced a rebirth, with scientists intensively seeking new mold-derived drugs. A reflection of this trend was the bringing of Dr. Benjamin M. Duggar to Lederle Laboratories at Pearl River, New York, as consultant on mycology, or the study of fungi (molds). Shortly after his arrival at Lederle, Dr. Duggar, restless with consultation duties alone, began an attempt to develop a superior antibiotic. An antibiotic, in the medical sense, is defined as a substance produced by the growth of molds and bacteria, this substance being effective in the treatment or control of one or more germ diseases. Penicillin and streptomycin, the first two antibiotics to achieve medical importance, were soon to be joined by Dr. Duggar's superior, more versatile antibiotic, which is now called Aureomycin.

Dr. Duggar and his associates, from earlier work in the field, felt that one of the lesser studied families of molds (actinomycetes) might furnish a valuable antibiotic. Since molds are members of the plant kingdom and are inhabitants of the soil, the Lederle researchers began their project by gathering more than six hundred soil samples from all over the United States. They probed these samples for strains, belonging to the actinomycete family, that would be effective against organisms upon which penicillin and streptomycin had proved to have little effect. The task was an intensive one—that of weeding out the nonproducing strains—for although more than 3,400 strains showed promise, more than ten times that number were examined and rejected as inferior or as being obviously duplicates.

Those molds tentatively approved were tested for potency by putting them on laboratory plates along with specific bacteria and watching the ability of the molds to prevent the growth of these bacteria. Any mold with the capacity to produce a promising antibiotic substance was then carried further, and, if it passed other tests, ultimately went to the pharmacology department for toxicity tests to find out whether it was safe to use.

Of the entire group, mold number 377, producing a golden-colored substance, proved to be the safest and most effective of the 3,400 strains. This was called Aureomycin, a name derived from the Latin word *aureus*, meaning gold; and from the Greek form *myco*, meaning fungus.

Investigators soon began to find out many wonderful things about Aureomycin. Penicillin is effective against one class of disease-producing bacteria, streptomycin largely against another sort. Aureomycin, on the other hand, battles with much success against both types of germs. Among the bacterial infections conquered by this new drug are undulant fever, rabbit fever; infections of the eye, the skin, and the urinary system.

Even greater range for Aureomycin was soon found, for it broke down the hitherto impregnable wall behind the bacteria to control the next smallest class of disease-producing agents—the Rickettsia. Rickettsial diseases such as Rocky Mountain spotted fever, Q fever, typhus, parrot fever, and a venereal disease called lymphogranuloma venereum all are brought under control quickly by Aureomycin, effecting recoveries that amaze the medical profession.

Perhaps the most spectacular results with Aureomycin have been achieved against so-called "virus" pneumonia, against which doctors were helpless. Physicians speak of "virus" pneumonia as primary atypical pneumonia, and although it is seldom fatal, this common respiratory infection (before Aureomycin) usually caused many days of high fever and an even longer convalescent period. But after a few golden capsules of Aureomycin were taken, fevers as high as 105° vanished after twenty-four to forty-eight hours, painful coughs became nonexistent, and many

a patient who might have been hospitalized for weeks was up and fully recovered seven days after the treatment with Aureomycin was started.

One of the greatest advantages of Aureomycin is that it is taken by mouth, a few capsules daily, thus relieving hospital congestion and demands on the nursing staff, when frequent injections are necessary. Another advantage is that it does not build up resistant strains of germs which make diseases harder to fight,

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By Inez Brasier

Your Face Shows What You Are

MANY YEARS ago a great artist was painting a picture of Jesus and His disciples eating supper together. This artist wanted to find someone whose face was kind and good and pure. He watched the people whom he met on the street. He hunted everywhere. At last he found a young man whose face showed that his heart was kind and good and pure. He looked often at this young man's face, as he painted the face in his wonderful picture. That face is the one we know as the face of Jesus when we look at this picture by Michelangelo.

The artist worked many years on the picture of the Lord's Supper, as it is called. Finally, he needed someone whose heart was so very wicked that it showed in his face. Again he watched the people on the street. At last he saw a beggar with such a wicked face. He asked the beggar to let him paint his face for the face of Judas.

When the artist had finished painting the face of Judas, full of selfishness and every unkind thought, the beggar said, "You painted my face once before."

"I did!" exclaimed the artist.

"Yes. You painted my face as the face of Christ."

The young man whose face had showed such kindness and goodness and purity had allowed wrong thoughts to come into his mind and stay there. He had become very wicked, and it showed in his face.

When I read this little story, I thought of some words Jesus said. "Out of the heart proceed evil thoughts. . . . These are the things which defile a man." Matthew 15:19, 20. That is, all the dishonest, unkind, and evil thoughts that are in the heart—if they are kept there—grow worse and worse. Soon the face shows just what is in the heart.

I thought of another verse in the Bible. Jesus spoke it to a great many people. "Blessed are the pure in heart: for they shall see God." Matthew 5:8. There are two verses in Psalm 24 which are almost like this one. "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands, and a pure heart." Verses 3, 4.

Good thoughts in the heart crowd the evil thoughts out. The face shows these good thoughts. And good thoughts grow into good deeds. They become "clean hands." That is, they become hands that do only kind, helpful things: things that are honest and true.

God's promise is that those whose hearts are pure and true and kind and honest will see Him. They will be near Him. They will live in His "hill."



By Caris Lauda

Keep Your Temple Clean

HELLO THERE, Teen-agers!

We have all seen large, beautiful churches, haven't we? We have seen the caretakers of these churches polishing and cleaning them hour by hour. The brass on the doorways is kept clean and shiny. The stone pillars are kept clean; and as we go inside, we notice that there is not a speck of dust anywhere. The windows are clean and colorful. The floors shine, and the rugs are clean. As we look to the front, all is spotless. Great care is taken to keep these churches pure and holy for worshiping Jesus.

I noticed a very interesting text in the Bible the other day. It reads this way: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:17. Quite a serious thought, isn't it, friends? Just think of it—our bodies are temples. Your body and mine are temples for the Spirit of God to dwell in. How careful we should be that we keep them pure, holy, and spotless that the Spirit of God can truly dwell therein! You know, God doesn't dwell in a temple of wickedness. He doesn't dwell where there is filth, dishonesty, disobedience, pride, selfishness, anger, and faultfinding. No, His Word tells us: "Blessed are the pure in heart: for they shall see God." Matthew 5:8.

You and I, Teen-agers, are to keep our bodies pure temples for God, caring for them day by day, as the faithful caretaker cares for the beautiful church. Christ's Spirit is to dwell in our hearts, and as we care for these temples, one of these days we shall have the joyous pleasure of living in the great temple in heaven. So daily let us remember that we are building a temple for Jesus.

A number of years ago there was a fast runner—a cross-country runner, they called him—who used to

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KEYSTONE

They Call It "The Pursuit of Happiness"

Sunshine Magazine, July, 1946.

THEY TELL you that it's over there, where the guard stands on watch. So you walk expectantly over the marble floor, hearing your footsteps shatter the hush and quiet all about you. And then, suddenly, there you are—peering at it.

And there are the famous signatures—John Hancock, Charles Carroll, Samuel Adams, Button Gwinnett. The words, scrawled on parchment, are hard to read at first. But you know from memory the opening paragraphs—remember them from your history book in the sixth grade:

"We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness."

You have heard these words, you have seen them—many times. But, somehow, standing there before the wrinkled parchment, you become conscious of meanings that used to be only sounds in the music of the language.

Those men who signed that document called it "The Pursuit of Happiness." The right that every

man was to enjoy in this new country was the right to *pursue* happiness—to roll up his sleeves and go after it, and struggle and win it with his own two hands, and his wits.

And because the people who first heard those words understood them, because they realized their right was one of pursuit, they went out with strength and courage and faith to hew quarries out of Vermont rock, to dig mines in the West Virginia earth, to build mills along the rivers of North Carolina.

Their sons, too, understood—and pumped oil out of the sands, and harnessed the power in steam, and welded one end of the country to the other with rails of steel.

Because of that right—and because they understood it—the people who came to this country, and their sons, made it the richest, most powerful, most restless nation on earth.

The Declaration of Independence is the rock upon which American freedom is built. As long as it is understood and heeded, the rights it proclaims will not be lost.

Keep Your Temple Clean

(Continued from page 23)

run in a marathon race from the Ferry Building in San Francisco, California, out to the Cliff House, a distance of about eight miles. Oh, the course was a hard one, for it led up steep hills, through alleys, over cobblestones. For three straight years this man won the marathon race. During these three years, he practiced good health habits. He watched closely his eating, his sleeping, and the care of his body. He was, indeed, a good caretaker of the temple. But after three years he fell in with some companions (you know, we have to watch them closely) who were careless and not particular about their bodies. Gradually he began hurting his body.

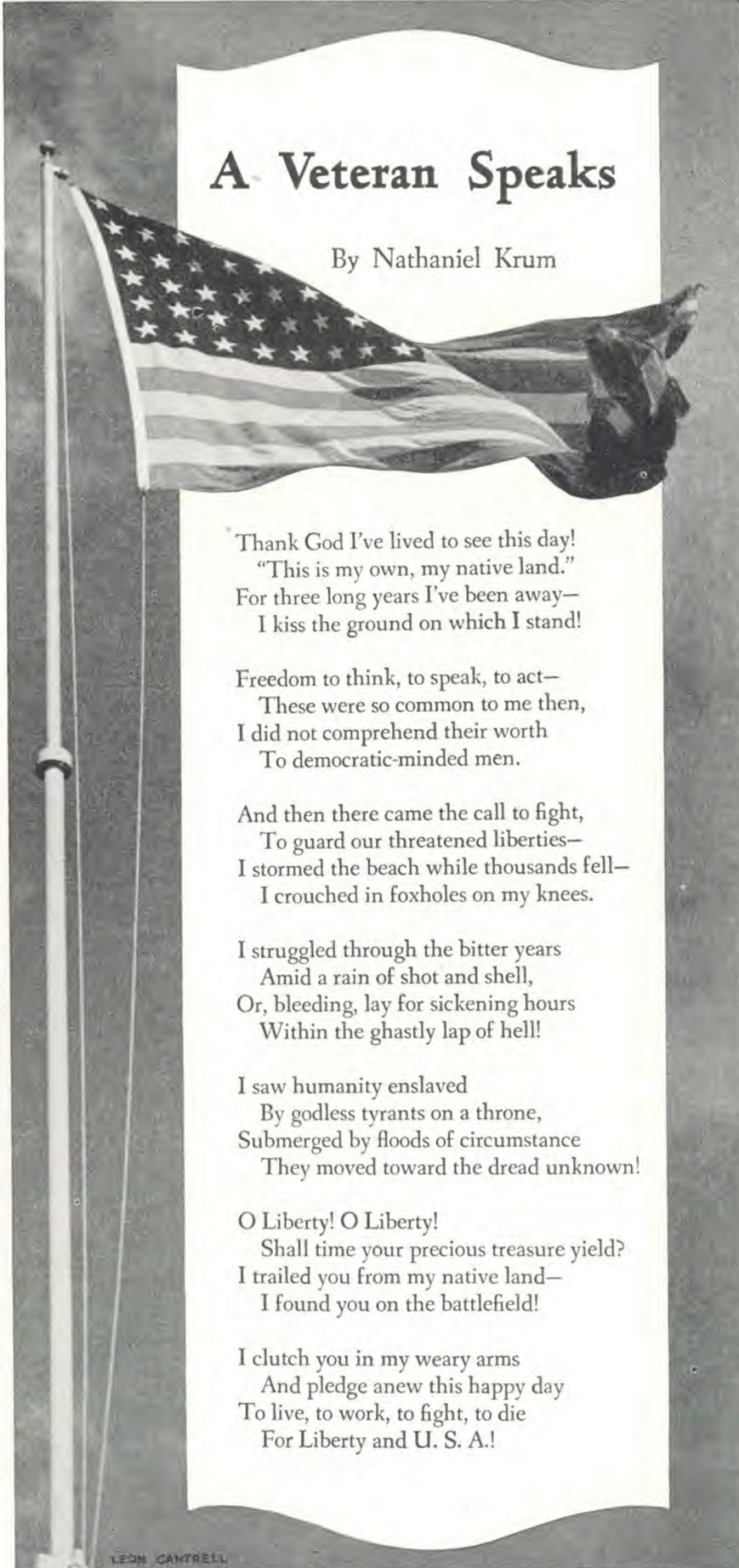
You ask, "How did he hurt his body?" I answer readily, "By smoking and by eating harmful foods." Oh, he didn't think these habits would bother *him*. And the next year he entered the race again, fully expecting to win as he had for the past three years. But what happened? He dropped back into third place. This did not teach him a lesson, though. He continued keeping company with these evil companions. The next year he finished so far back in the race that he did not count among the winners.

You and I are running a race every day. It is a race to our heavenly temple. There are many Teenagers who are trying to get us to lag behind and not to care for our bodies. They say, "Oh, this won't hurt. Oh, doing this just one time won't hurt your playing tennis, basketball, or football." But it is that *once* that starts you off on a habit. Let's remember that we are building a temple, a temple for God to dwell in; and if we defile this temple, God will destroy us. By God's grace we *can* live pure and kind and true lives. Let's talk to Him often in prayer and make sure that our hearts are pure, for then we shall have the joy of seeing God.

Yours as ever,
Caris

A Veteran Speaks

By Nathaniel Krum



Thank God I've lived to see this day!
"This is my own, my native land."
For three long years I've been away—
I kiss the ground on which I stand!

Freedom to think, to speak, to act—
These were so common to me then,
I did not comprehend their worth
To democratic-minded men.

And then there came the call to fight,
To guard our threatened liberties—
I stormed the beach while thousands fell—
I crouched in foxholes on my knees.

I struggled through the bitter years
Amid a rain of shot and shell,
Or, bleeding, lay for sickening hours
Within the ghastly lap of hell!

I saw humanity enslaved
By godless tyrants on a throne,
Submerged by floods of circumstance
They moved toward the dread unknown!

O Liberty! O Liberty!
Shall time your precious treasure yield?
I trailed you from my native land—
I found you on the battlefield!

I clutch you in my weary arms
And pledge anew this happy day
To live, to work, to fight, to die
For Liberty and U. S. A.!

LEON CANTRELL



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.

My X-ray examination report showed a nonfunctional gall bladder. I belch much gas, and I sometimes vomit a slimy fluid. I have a pain in my right side just below the ribs, and pass much mucous in the stool. I cannot digest eggs or sweet milk or butter. Recently I noticed the fingernails of my right hand turning yellow. Have I gallstones, and, if so, can I take something to get rid of them?—W.S.

If the X rays were well taken and the gall bladder either fails to fill or empty 60 per cent in two hours after eating fats, you probably have a diseased gall bladder either with or without stones. An X-ray report showing a bad gall bladder is reliable in about 94 per cent of cases; and if the report is a good one, it is reliable in 92 per cent of cases, according to past experience. If the gall bladder is proved to be bad, there is only one thing to do, and that is to operate on it and remove it if it can be done safely. Other measures will be only palliative and temporary. Removal is almost always followed by marked relief from symptoms. It is a major operation, but in the hands of a good surgeon, not very dangerous. Do not hesitate to resort to surgery, as it is almost a certain cure and is the only means of permanent relief.

A man eighty-six years of age complains of frequent urination at night, getting up three and four times. Can anything be done?—P.M.B.

The first thing to determine is whether he is emptying his bladder completely each time, or if, as I suspect is true, he has incomplete emptying or retention with overflow. This usually means an enlarged prostate with obstruction. A doctor should determine this by passing a catheter after he empties the bladder to find out how much remains in the bladder, as normally it should be emptied completely each time. If there are several ounces left in the bladder each time, he is in need of removing the obstruction by a prostate operation. The new operation for this is done by means of a small electric instrument through the urethra without cutting the abdomen. If there is no obstruction as shown by the examination, which must be made by a physician,

it is possible that the patient might get relief by drinking less in the afternoon and evening and more in the early part of the day. Keep the urine alkaline by the free use of juices and fruits and by using no coffee and little or no meat. This practice would render the urine more bland and less irritating to a sensitive bladder. A urine test would rule out a possible bladder infection, which could be a factor in frequency, in which case the emptying of the bladder might be painful. Retention in the bladder favors infection.

Are ultraviolet rays of value as a preventive of colds?—M.E.F.

Yes, they are of distinct value in this particular. The best ultraviolet is obtained from the sunshine itself, but the artificial lights, such as the mercury-vapor lamps, are of value in winter, when the natural sunlight is less. The carbon-arc light is the best substitute for the real sunshine, and sometimes can be obtained without much expense from the chain drugstores. Care should be used in starting the treatment in order to avert severe burns, as the tolerance increases as the tanning process advances. This treatment is also good for the nerves, since ultraviolet light produces vitamin D. This in turn increases the calcium content of the body, and increased calcium diminishes nervous tension. Rats given calcium-free or low-calcium diets become extremely nervous.

I have been told that tobacco is good for the nerves. Is there any truth in this?—A.S.

If this were true, we should seldom find anyone nervous nowadays since most people seem to have taken to smoking. Most heavy cigarette smokers, however, are notoriously nervous. Tobacco plays a most important part in the matter of increased cardiovascular disease, for deaths from heart disease have kept pace with the rapidly increased consumption of tobacco. One of the world's leading hygienists estimates that smoking shortens the average life by eleven years. In this matter tobacco might be considered a soother of the nerves—as Luther Burbank, the plant wizard, pointed out, it soothed them forever.



What Says the BIBLE?

Watchers at the Cross

MARTIN LUTHER once said that from every text in the Bible a plain path could be beaten to the foot of the cross. This study will not so much be how to reach the cross from the chosen text but to discover who will be found walking the path.

What did the bystanders do at the cross?

"And sitting down they watched Him there."
Matthew 27:36.

Who are the "they" in this text?

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him *the whole band of soldiers*. . . . And after that *they* had mocked Him, *they* . . . led Him away to crucify Him. . . . And when *they* were come unto a place called Golgotha, . . . *they* gave Him vinegar to drink mingled with gall. . . . And *they* crucified Him. . . . And sitting down *they* watched Him there." Matthew 27:27-36.

As plainly as the construction of language can make it, the antecedent of "they" in verse 36 is "the whole band of soldiers" in verse 27.

But were they the only watchers beside the cross?

"Then were there two thieves crucified with Him. . . . And they that passed by reviled Him, wagging their heads. . . . Likewise also the chief priests mocking Him, with the scribes and the elders, . . . the thieves also, . . . cast the same in His teeth." Matthew 27:38-44. "And there followed Him a great company of people, and of women, which also bewailed and lamented Him. . . . And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things." Luke 23:27, 49. "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleopas, and Mary Magdalene, . . . and the disciple standing by, whom He loved." John 19:25, 26.

All classes of people were represented there: friend and foe, cruel soldiers and merciful women; church prelates, venerable officials, and the riffraff of the slums; Roman, Jew, Galilean; criminals and curiosity seekers; relatives and disciples.

Had not Jesus foretold this very thing?

"And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." John 12:32, 33.

The old controversy as to whether Jew or Roman crucified Jesus is irrelevant and ignores the meaning of the cross. As every class of human beings was represented in the "they" who watched Him there,

so every human being born is figuratively included in that assemblage.

Who crucified Him?

"All we like sheep have gone astray; . . . and the Lord hath laid on Him the iniquity of *us all*." Isaiah 53:6. "Behold the Lamb of God, which taketh away the sin of the *world*." John 1:29.

Why did Christ die?

"Christ died for *our* sins according to the scriptures." 1 Corinthians 15:3.

Is it not more specific than even the general "our"?

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15.

Who then walks the path from Matthew 27:36 to the cross?

I do. I find myself in that company sitting and watching Him there. With what eyes do I look—hate, derision, contempt, loathing, fear, misunderstanding, resentment, curiosity, sentimentality, superstition, self-abasement, penitence, faith, gratitude, love, devotion? Let me look well, for I shall see that scene again.

When will I see the crucified Christ again?

"Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

What stupendous difference will there be between the cross-section of humanity who watched Golgotha and the world population who will see Him return in glory?

Past: He was in anguish. "His visage was so marred more than any man. . . . He is despised and rejected of men; a man of sorrows, and acquainted with grief, . . . stricken, smitten of God, and afflicted, . . . wounded, . . . oppressed." Isaiah 52:14; 53:3, 4, 5, 7.

Future: He is glorified, and *His beholders* are in anguish. "All kindreds of the earth shall wail because of Him." Revelation 1:7. "His eyes were as a flame of fire, . . . and out of His mouth goeth a sharp sword, that with it He should smite the nations: . . . and He treadeth the winepress of the fierceness and wrath of Almighty God." Revelation 19:12, 15.

Is there any escape for me from that wrath?

Yes, indeed. If I have watched the cross aright, with eyes of penitence, faith, love, and devotion, I have seen there the Propitiation for my sins that slew Him; and I will see Him in glory not as my executioner but my Friend coming to take me to be with Him where He is. (John 14:1-3.)

The Vatican Versus the Kremlin

(Continued from page 13)

Sometime ago the pope of Rome predicted that world councils and conferences would not succeed in establishing a reign of peace upon this earth as long as God was excluded from the council tables. What did Pope Pius XII mean by God not being represented at the world council tables in planning world mandates to govern world affairs? Certainly he could not mean that God Himself would leave His throne in heaven and descend to this earth to sit at a world council table with men to argue world affairs with them. There is no doubt that the pope meant that the alleged "vicegerent of God," or "vicar of Christ," as the pope represents himself, did not have the privilege of representing God and speaking for Him at the world council table. With the alliance now existing between the Vatican and the White House, the diplomatic council table in planning strategic movements and measures does now recognize Pope Pius XII, as far as the United States is concerned, as "communism's foremost single adversary in the world."

The book of Revelation gives an accurate description of just such a contingency that was to arise in the healing of the "deadly wound" inflicted upon the Papacy in 1798, when the secular powers of Europe deprived her of her temporal powers. A new governmental power was to arise at that time, according to John the Revelator (which Henry Ward Beecher and Dr. DeWitt Talmage characterized as the United States), which was to play a leading part in healing "the deadly wound" inflicted upon the Papacy by making an alliance with the Papacy, and in co-operation with the Papacy was to exercise "all the power of the" Papacy, "and cause the earth and them that dwell therein to worship" the Papacy, "whose deadly wound was healed." (Revelation 13:12.) This, according to our best Bible commentators, is the evident meaning of this prophetic utterance.

For many years before recent events had developed along these lines, leaders of the Seventh-day Adventist denomination and of other denominations were thus interpreting this prophecy. Now these predictions are being fulfilled as applied to the United States and the Papacy in the healing of the "deadly wound" the Papacy received in 1798, when Napoleon and the French armies took the pope of Rome captive and deprived him of his temporal reign and possessions. It is the United States government that is restoring the influence and prestige and power of the Papacy more than any other nation in the world.

Students of divine prophecy are watching with keen interest future developments as related to the Kremlin, the Vatican, and the White House. The startling developments in the Far East and in the Near East and among all the powers of the West, as opposed to "the kings of the east," are taking definite shape to head

up in a final world struggle at "a place called in the Hebrew tongue Armageddon," where "the kings of the earth and of the whole world" will be gathered together to engage in the final "battle of that great day of God Almighty." (Revelation 16:14.)

The Liberty We Live By

(Continued from page 15)

freedom. To take a passive attitude toward that which we must inevitably face is to nurture this serpent in our bosoms. We must be as fearless as Martin Luther and repeat his words, which have reverberated around the world, "Here I stand. I cannot do otherwise. God help me."

May every one of us, free citizens of wonderful America, say in spirit, in thought, and in action:

"Ay, call it holy ground,
The soil where first they trod;
They have left unstained what there they found—
Freedom to worship God."

—FELICIA HEMANS,

Mr. Truman, Please!

(Continued from page 19)

spot for spying, Americans must remember, as *The Christian Century* says, that "it cuts both ways." If we can spy on other governments there, they can also spy on ours.

Also, the Vatican threatens that if we do not have an American ambassador there, visitors from this country will find it hard to see the pope. This also does not seem to be a good reason for maintaining a representative at the Catholic headquarters. It hardly seems likely that the pope, in the present world situation, would refuse to receive Americans.

When we consider Myron Taylor's mission, we wonder what was accomplished. We have heard nothing but vague and meaningless generalities in respect to his work. We have read his book, and frankly there is nothing in it that could not have been accomplished as well with a letter from the White House with a five-cent stamp on it.

American Protestants can see no good reason for the maintenance of a diplomatic relationship between this country and the Roman Catholic Church. Therefore, we say, Mr. Truman, please do not send another representative to the Vatican.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

Awake, America!

(Continued from page 21)

religious liberty, which we have so long enjoyed, but also the final establishment of our common, free, public school systems. It still required a half century of struggle with the churches to break their strangle hold on the schools and to create really public schools, but the beginning of the emancipation of education from church domination goes back to this wise provision inserted in our National Constitution."—*Public Education in the United States*, rev. ed. (Boston: Houghton, Mifflin Co., 1934), pp. 87, 88.

The historical background would be incomplete without the testimonial that state legislatures, one by one, proposed constitutional amendments to the people which forbade a division or a diversion of funds for the support of private education. New Jersey in 1844 was the first state to adopt such an amendment.

In two recent Supreme Court cases the court said: "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve any breach."

But the American people must make a decision far more comprehensive than any decision of the Supreme Court can possibly be. Not only must this decision take account of the American tradition and the American Constitution, but it must also formulate in detail the public policy that must be pursued in all the states of the union in the light of present circumstances. Too often supposedly responsible leaders pay lip service to the principle of separation of church and state. In the guise of "incidental" or "auxiliary" services, measures are being advanced that would give millions upon millions of dollars in tax funds for the support of sectarian institutions. Only the American people rising in wholesome wrath can put a stop to this organized movement by showing the legislators what their true sentiments are. This must be done before it is too late.

The basic American principle of separation of church and state is today being undermined in many ways. The following violations have been listed by Dr. Willard E. Givens, executive secretary of the National Education Association:

1. Transporting children in public busses to parochial schools.
2. Furnishing of textbooks at public expense to parochial schools.
3. Extending of public health services to children in attendance at parochial schools.
4. Furnishing of school lunches, paid for in part or in full out of public funds.
5. Supplying of surplus building and equipment, paid for out of public funds, to nonpublic institutions.
6. Permitting teachers in religious garb to teach in public schools and carry on what is in fact a parochial education at public expense.

7. Placing the entire cost of some parochial schools upon public taxpayers, such as the recent case in North College Hill, Ohio.

In America today Roman Catholics, Protestants, and Jews have enjoyed the blessings of liberty. Americans, who have learned to breathe freely, are forever done with manacled minds and shackled souls. Wise men of all faiths will refuse to follow mistaken men whose training has conditioned them to subjugation and whose principles compel them to seek mastery. Coercion in the realm of religion is a contradiction of terms. Regimentation in the realm of economics is foreign to American concepts of free enterprise. American reformers rebel at the state's playing religious favorites.

The search for special privilege is repugnant to Americans. We seek to destroy special privilege in the political sphere. We seek to eliminate it in the economic order. We will not tolerate it in our religious life. Consent is basic in democracy. It is essential in religion.

The question that now confronts us is whether our guarantees of freedom of conscience are to be subverted by instituting a system of governmental paternalism toward religion; to be followed later by a gradual swallowing up of religion in government, or of government in religion. The decision is not one which can come from above—from political, judicial, or clerical authorities; it is a decision for all Americans who value their liberty.

The Golden Mold

(Continued from page 23)

nor does it frequently cause allergic reactions. Early batches caused some nausea, but Lederle experts have now improved Aureomycin so that the discomfort it previously produced is eliminated. In addition to the wonder-working capsules, which control internal infections, Lederle recently introduced an ointment which shows amazing results in clearing up bacterial skin infections, among them impetigo, a nasty, quick-spreading, festering disease which heretofore took weeks to cure.

Day by day more evidence of the effectiveness and the versatility of Aureomycin is being added to its clinical score. There are hopeful indications that the discomforts of certain infectious diseases typical of childhood—such as mumps—may be lessened by Aureomycin, and reports have been received that amoebic dysentery succumbs to this great drug. Recently, its effectiveness against whooping cough and infectious mononucleosis has been shown.

Because Aureomycin has made such vital conquests in the battle against disease, the medical profession is today inspired with the greater hope that the viruses—a class of germ still baffling to science—may in time be fought successfully with antibiotics.



BLOOD PRESSURE AND CANCER.—A New York doctor reported in the *N.Y. State Journal of Medicine* that markedly lower blood pressures were found in a survey of cancer patients. He also said that if continued study confirms this statistical analysis, it may be possible to use blood pressure and heart disease as an aid in the diagnosis of cancer.

NEW POLIO AID.—Recently a new portable iron lung was exhibited at the Atlanta (Ga.) Graduate Medical Assembly. The new “medical gadget” is for use by polio patients.

INFECTING PARTICLES SEEN?—By using electron microscopes, scientists now claim that they can see the thing that gives us colds, flu, or infantile paralysis, or other virus-caused diseases. The report was made at a meeting of the American Chemical Society.

PORTABLE DISHWASHER.—A portable dishwasher, which opens like the trunk compartment of an automobile, can be set on the sink drainboard and connected by hose to the faucet. Operated on water-pressure principle, using no motors, it contains twin multi-jet spinners and a siphon-type detergent chamber.

CARPET SWEEPER.—A new carpet sweeper has a plastic window in its cover so that the user will know when the dust holder needs emptying. This new sweeper also has pivoted double-acting combs that run through the brush as the sweeper is operated to comb dust, fluff, and lint into the pan.

NERVE OPERATION MAKES POLIO-SHORTENED LEG GROW.—A child's polio-shortened leg may be stimulated to grow by a nerve-cutting operation, Drs. John A. Reidy, Thomas F. Broderick, Jr., and Joseph F. Barr of Boston reported at the meeting of the American Academy of Orthopædic Surgeons.

The operation consists in removing a mass of nerve cells, called a ganglion, along the spinal cord on the side of the short leg. One result of such an operation on the sympathetic nervous system is that the blood flow to the legs is increased strikingly.

COIN BOX.—A coin box, which forms a convenient handle to a new transparent plastic umbrella, will hold fifty cents or more in pennies, nickels, and dimes where the coins are readily available for streetcar fare. Coins are removed through slots on the side.

LIVES LOST BECAUSE PLANES NOT CRASH PROOFED.—The “crashworthiness” of today's commercial airlines is inadequate. Many lives are lost that would have been saved if the proper equipment had been provided in the planes, according to William I. Stieglitz, design engineer of the Republic Aviation Corporation.

Safety belts in use now are not strong enough, seat structure often contributes to crash death, and baggage is often not properly stored away, Mr. Stieglitz contended at a meeting of the Institute of the Aeronautical Sciences in New York which was devoted to safety.

He pointed to cases in which passengers who might have escaped from a crashed plane were wedged in by baggage or were prevented from reaching exits because seats and other cabin equipment had been strewn about the passenger compartment.

JETLINER TO CROSS ATLANTIC.—A visit to England is to be made in September by the new Canadian jet-propelled, 50-passenger airliner, the A.V. Roe Canada Limited, its builder, has announced. Jet fighters have crossed the Atlantic, but no jet-propelled craft of the airliner type or bombers have as yet done so.

SPEEDY DRILLING HEATS UP TEETH.—Got a hot tooth? You have when the dentist drills, especially if he works at high speed without pause. And the heat adds to the pain and discomfort of the drilling.

A 100-degree temperature rise, on the average, takes place when the burr goes through enamel, a 38-degree rise when it drills in the softer underlying dentin of the teeth. Maximum temperature rise during tooth enamel drilling is 140 degrees.

Low speed, intermittent drilling, with small cutting tool sizes and light pressure applications will keep the temperature down, Dr. Floyd A. Peyton, University of Michigan professor of dentistry, suggests. He reported his temperature experiments at the Chicago Dental Society.

CAR LIFE EXPECTANCY DOUBLED IN 25 YEARS.—The family car of today has a probable life of 12 years of service. It will have 103,000 miles behind it before it reaches the junk yard.

These auto life expectancy figures have been compiled by W. L. Aiken, automotive engineer at SKF Industries, Philadelphia, Pa.

In 1925 the average auto had an average life span of about six years and 25,750 miles. The car of 1935 had a life expectancy of over eight years and a probable 58,000 miles.

Cars last longer now because: Metals are lighter, stronger, and more durable, due to alloys. Engines are better balanced because the sizes and weights of parts within assemblies are precision matched. Wear is substantially reduced by antifriction bearings.

"FOTO FUN"



By Robert M. Eldridge

THE CAMERA lens is properly considered to be a very important item in photography. In fact, it is the most important single part of any camera; and if it becomes smeared or scratched or fogged, the entire effort of the picturemaker can be and usually is quite thoroughly nullified, and the quality of results is impaired. Many snap shooters forget this and go blissfully about their picturemaking with a lens that is sadly fingermarked or covered with oil or dust. Then they wonder why the pictures are not sharp and why they lack good contrast and "definition." A brief inspection and the gentle use of a dry, freshly laundered handkerchief in removing all foreign matter from the lens repays the slight effort many times over.

Some may be surprised to learn that it is possible to take remarkably good pictures without any lens at all. The pinhole camera is a simple box of the correct proportions with nothing more for a "lens" than a needle hole through foil or black paper centered in the front. Many instruction courses in photography have among their early requirements the making and using of a pinhole camera, because it reduces photography to its simplest and most elemental form. Because the pinhole admits so little light, such a camera requires relatively long exposures and, hence, cannot take pictures of moving objects. But since the ability to photograph objects that move is very desirable, the admission of greater light requires the use of some substance which will allow light to pass and at the same time permit a sharp focusing of the picture image. This is where specially prepared glass has solved the camera lens problem.

It seems wonderful that anything as commonplace as sand should form the basic ingredient of these

glistening discs that are so all-important to fine photography. The sand is a special kind, of course, composed of fine, white quartz crystals, which formerly was found mostly in a few places in Europe, but which, since the first World War, has been produced in America in increasing and ample quantities. Now American manufacturers have become entirely independent of outside sources of this valuable material. Blended with boron, sodium, barium, lead, phosphorus, and other elements, then fused and fired in a furnace at white heat, and finally cooled, sorted, annealed, and selected, this sand at last becomes optical glass. Comparatively "soft" and limpidly clear, this glass responds to cutting, grinding, and seemingly endless polishing on intricate machines with successively finer polishing powders or "rouge," as it is called, until at last it emerges a complete or a component part of a camera "objective." These parts, depending upon the lens design and its light-passing ability, are cemented together and fitted into delicately machined metal mounts, ready for the particular camera they are intended to serve.

The box camera, with its modest requirements, is fitted with a one-piece lens. This lens is inexpensive, because it is comparatively simple to make; yet it is capable of producing a good picture within definite limitations. It is called a meniscus lens and is not "corrected" nor able to render as sharp a negative as a compound lens does, especially when the photographer is working in color.

It was discovered that more than one piece of glass, properly shaped and in some cases cemented together, could be employed to so bend and align the different colored rays in light as to pass a large amount of light through to the film while retaining a sharp image. This type of objective is used on all the medium-priced and expensive cameras and is called an anastigmatic lens. As many as seven separately ground pieces of glass are used in the very fast lenses, and with the intricate mounting and the far more intricate shutters which accompany these fabrications, it is easy to see why such things have such a high price tag on them.

The lilac began life in the Balkan mountains, where it grew wild. From there, it migrated to other countries in Europe and then was brought to America from Europe. Another lilac—*Syringa persica*—migrated from China. According to ancient legend, lilacs are the guardians of the household. They were cherished by the early settlers of America, and many a lilac shoot came over on the Mayflower. As the early settlers traveled westward, flower-loving women secretly tucked in cuttings with their household effects. Now we find lilac bushes dotting the countryside to mark the path of the pioneers across America.—*Flower Facts and Fancies*.

Religious Liberty and the World Crisis

(Continued from page 7)

upon the subject of religious liberty. I have reason to know that devoted priests and dedicated nuns, as well as distinguished laity in the Roman Catholic Church, are restive under the dictatorship of a hierarchy that persists in holding to views upon the subject of religious liberty that do not become men of catholic and democratic spirit. It is with regret that I must make this matter clear. I do so because our own religious liberty is involved, as well as the concept of freedom that lies at the center of American culture. This entire matter could be resolved immediately if the Roman Catholic Church would announce a new doctrine in the realm of religious liberty. If His Holiness would simply declare that in all matters of religious liberty the Roman Catholic Church will do unto others as it would be done by and would then act upon that declaration, the difficulties would be ended. Before I state the official position of the Roman Catholic Church in this matter, I must say that wherever we Protestants have ourselves departed from our own principles in the matter of religious liberty and have sought to deny such liberty to others, we should seek to make amends immediately: first, by asking forgiveness of those wronged; secondly, by coming to our own altars to ask forgiveness from the Eternal; and finally, by moving out in such service as shall reveal the true meaning of the liberty to which we give our minds and hearts.

The briefest expression of the Roman Catholic position upon the subject of freedom of worship is found in a pamphlet of that title written by Father Francis J. Connell, published by the Paulist Press, and carrying the imprimatur of Cardinal Francis J. Spellman. Father Connell says:

"The Catholic Church is the only organization authorized by God to teach religious truth and to conduct public religious worship. Consequently, they (Catholics) hold that any creed which differs from that of the Catholic Church is erroneous, and that any religious organization which is separated from the Catholic Church lacks the approval and the authorization of God. The very existence of any other church is opposed to the command of Christ that all men should join His one church. From this it follows that, as far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion, or to be a member of any church save the Catholic Church, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church. . . . Logically, then, Catholics hold that no one has a genuine right, as far as God's law is concerned, to profess any religion except the Catholic religion. Certainly, no creature has a genuine right to disobey the commands of God. . . . It was in accord with this principle that Pope Pius IX, in his Syllabus of 1864, condemned the proposition: 'Every man is free to embrace and to profess that religion which, guided by the light of reason, he judges true.' . . . The mere fact that a person sincerely believes a religion to be true gives him no genuine right to accept that religion in opposition to God's command that all must embrace the one true religion. Neither does it necessarily oblige others to allow him the unrestricted practice of his religious beliefs. . . . The second Catholic principle, pertinent to freedom of worship, can be called, by

contrast to the first, the principle of *personal tolerance*. . . . Catholics may not persecute non-Catholics because of their sincere religious convictions. However, as was pointed out above, this does not necessarily imply that unrestricted freedom must be granted by Catholics to the religious activities of non-Catholics. . . . If the country is distinctively Catholic—that is, if the population is almost entirely Catholic and the national life and institutions are permeated with the spirit of Catholicity—the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion. . . . They are justified in repressing written or spoken attacks on Catholicism, the use of the press or the mails to weaken the allegiance of the Catholics toward their church, and similar anti-Catholic efforts. . . . Nevertheless, even in a predominantly Catholic country, circumstances may render it more advisable for the government to grant non-Catholics the same measure of freedom of worship as is enjoyed by Catholics."

That, no doubt, is the Roman Catholic position. It is not the Protestant position.

We are familiar with the authoritative volume *The State and Church*, written and edited for the Department of Social Action of the National Catholic Welfare Council, as it was then called, by Professor John A. Ryan, D.D., and Morehouse F. X. Millar, a Jesuit father, which bears the imprimatur of Archbishop Hayes, and has passed through several editions. I am also aware of the recent articles by the distinguished Jesuit scholar, John Courtney Murray of Woodstock College, on "Contemporary Orientations of Catholic Thought on Church and State in the Light of History"; but Ryan and Millar have expressed clearly the official position of the Church. They write:

"The fact that an individual may in good faith think that his false religion is true gives him no more right to propagate it than the sincerity of the alien anarchist entitles him to advocate his abominable political theories in the United States."

If the premises laid down by the Roman Catholic Church are accepted, it follows that "the one true religion" should be protected against attack from any quarter and that this is a duty of the state. Ryan and Millar continue:

"To the objection that the foregoing argument can be turned against Catholics by a non-Catholic State, there are two replies. First, if such a state should prohibit Catholic worship or preaching on the plea that it was wrong and injurious to the community, the assumption would be false; therefore, the two cases are not parallel. Second, a Protestant State could not logically take such an attitude (although many of them did so in former centuries) because no Protestant sect claims to be infallible. Besides, the Protestant principle of private judgment logically implies that Catholics may be right in their religious convictions, and that they have a right to hold and preach them without molestation. . . . In practice, however, the foregoing propositions have full application only to the completely Catholic state. This means a political community that is either exclusively, or almost exclusively, made up of Catholics."

Then follows a paragraph that deserves careful study:

"But constitutions can be changed, and *non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient*. What protection would they then have against a Catholic State? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their religious organization certain privileges that had formerly been extended to all religious corporations,

for example, exemption from taxation. While all this is very true in logic and in theory, the event of its practical realization in any state or country is so remote in time and in probability that no practical man will let it disturb his equanimity or affect his attitude toward those who differ from him in religious faith."

As I say, I regret to record these matters, but they must be understood and faced by Protestants across the nation as we confront a crisis, now world wide, in which freedom itself is at stake. The Roman Catholic Church does not believe in religious freedom as we understand it. The Communist party does not believe in civil liberty as we understand it. When either the Roman Catholic Church or the Communist party, acting upon its belief in these matters, seeks to deny to us either religious or civil liberty, our own freedom is involved; and it is not a part of tolerance to submit to such denials until at last our freedom passes.

Protestants, in holding to the doctrine of religious liberty, believe with our blessed Lord that when Jesus is lifted up, He will draw all men unto Himself. Coercion in the realm of the spirit is a contradiction in terms. Men who come to the cross of their own volition gladly surrender their wills to a love so amazing, so divine, that it demands their lives, their souls, their all.

Thus, Protestantism in the world crisis renews its demands for the liberty necessary to proclaim the gospel, the liberty essential for the individual to respond to that gospel, and the liberty required for its fullest practice. The political, social, and religious disabilities suffered by Protestants in Spain, in Italy, in Latin American countries, and in many sections of the world where a hierarchy is still obsessed by medieval notions of power must end. The burning of churches and even the killing of our people, such as that which occurred recently at Cochabamba, must be stopped. It is within the power of fellow Christians to end this. The terrible threat to religious liberty that lies in communistic expansion must be met by human beings prepared to suffer and to die for their convictions, and met, likewise, by co-operation with free men everywhere who seek to resist the forced imposition of an ideology.

In this connection, the current issue involving the use of public funds for the support of parochial education becomes one of major importance. It is part of a carefully calculated plan of the Catholic Church to break down the American doctrine of the separation of church and state, part of a plan so to mold the thinking of youth as to discount the values that lie in liberty of conscience and of worship, in liberty of speech and of press. In the catechisms used in Catholic schools, the children are specifically taught that the state may not separate itself from the church, and the basic liberties of the Bill of Rights are specifically condemned. The public school system of the United States of America is one of our greatest achievements and stands today as a bulwark of democracy. I know of no more loyal, devoted, and

patriotic body of citizens than the teachers of the United States of America. To discredit our schools by calling them "godless schools" is not only to mislead the people but also to undermine this bulwark of democracy. The right of a church to maintain schools to educate its children is not denied, if the parents so desire.

Personally, I prefer the public schools. I am proud of the fact that my Protestant sons and daughters had the privilege of sitting in classrooms with their Roman Catholic and other friends, Jew and Gentile, black and white, foreign-born and native-born. All learned to live together in mutual respect, not as Protestants, Roman Catholics, Jews, Gentiles, Negroes, and whites, but as Americans, and children of one Father.

To drain off vast sums from public education to support private and parochial education is eventually so to weaken the public system as to destroy it. I am proud of the fact that when the President's Commission on Higher Education faced this issue, it came to the conclusion that public funds should be used solely for institutions under public control. Do we wish a score of competing parochial systems in the United States? Is there to be a Methodist system of education, an Episcopalian, a Baptist? It is interesting now to note that a distinguished prelate tells us that all the hierarchy is interested in is so-called "auxiliary service," such as bus transportation, school lunches, and public health service. He must know that when the head of education in his Church in the United States presented an official document to the President's Commission on Higher Education, the claim was made for public support of *all* their activities, including current operations as well as capital expenditure. The truth is that the nation has become alerted to the danger to our public system that lies in these proposals, and it will demand that public funds be used solely for public institutions.

And if it be when we discuss such matters in the future, all of us, Protestant and Roman Catholic alike, realize that within the freedom of democracy we have the privilege to serve but do not have the privilege to dictate, we can save ourselves apology trips up the Hudson.

We must not allow our community to become divided. Let us end this tendency to divide groups that ought to be American into sectarian groups. Why should we have Roman Catholic firemen, Roman Catholic policemen, Roman Catholic veterans, and, similarly, why should we attempt to have these same groups divided upon the basis of their Protestant affiliations? After all, these groups are American groups. Is this sectarian division but prelude to the formation of a Roman Catholic political party? It is basic to the maintenance of religious liberty that we hold to the old American principle that our state does not play religious favorites.

(To be concluded in the August issue)

GOD'S TWO BOOKS

By Mary Hunter Moore

Channels

I HAVE been renewing acquaintance with an old friend. Soon after revisiting my brother's home after many years, I asked, "Is the Gage Canal still running where it used to?" When I had lived in California before, I had loved to look at that irrigation canal. Where Date Street and the canal crossed, the canal went under by a tunnel. Had it not been for the cement railings at the edge of the sidewalk on each side of the street, a passer-by might not have noticed that he walked or rode over a stream.

I liked to stand by that railing and watch the canal and think. Coming, it made a great arc around the base of the hill Pachappa. So close by, this young mountain shouldered out a part of the sky and hid the course of the canal. I imagined the canal coming looping among the folded hills from off toward Saddleback.

"Where does the canal come from?" I asked the residents.

"Off yonder"—vaguely—"off in the mountains."

So the source of the stream seemed as mysterious to me as its destination; for, looking in the other direction, I saw it curve behind the bulging boles of the date palms, and I never traced it further. It came into my sight full sized and passed beyond my ken undiminished.

My imagination was also caught by the canal's smooth, self-contained symmetry. Natural streams *sprawl*. They fling themselves about across the landscape like lazy men sleeping in the sun. This man-made, cement-walled stream never varied in width, never spread into shallows, never backslid into eddies. As sleek as a slender lady in a satin gown, it curved its measured way across the land. It drew no attention to itself like boisterous schoolgirls. It reminded of the words of an old etiquette book: "A lady is serene; a gentleman makes no noise."

But there was power within those graceful curves and beneath that silence. That water was deep. Look up it toward the sunset, and its unrippled surface was a mirror. Look straight down over the railing, and one became aware that the whole translucent mass was moving swiftly, irresistibly.

Many a thought of the power of God I have dreamed, looking at that canal. The Holy Spirit's work is as mysterious as the source and destiny of that

canal. We are aware only of the part that flows through our own hearts. The Holy Spirit is as silent as that canal. Only occasionally is God's power manifested in noise. As silent as sunlight, as noiseless as gravitation, the Spirit moves among men. God provides the water; man makes the canal. And as the cement-lined canal does nothing for the soil it passes except where opened sluice-gates allow a portion to flow out, so we must open the door if the Holy Spirit is to mold our personalities. As the irrigator hoes out little ditches in every flower bed, and the soil around every tree, and beside every garden row, so we must open the way for the Holy Spirit to permeate our souls. God's power flows through the world; we determine its course and the good it will do by opening the gates and clearing out the channels.



The Father of Our Country said: "Drink is the source of all evil and the ruin of half the working men of the country. My first wish is to see the whole world in peace, and the inhabitants of it as one band of brothers, striving to contribute most to the Happiness of Mankind."—George Washington.—*The Civic Bulletin*, March 4, 1949.

Other costs may change, but the wages of sin remain about the same.—*Western Recorder*.

Act well at the moment, and you have performed a good action for all eternity.—Lavater.

Better keep yourself clean and bright. You are the window through which you must see the world.—George Bernard Shaw.

If we do not have peace within ourselves, it is in vain to seek it from outward sources.—La Rochefoucauld.

That best portion of a good man's life, his little nameless, unremembered acts of kindness and of love.—William Wordsworth.

Who is first silent in a quarrel springs from a good family.—Talmud.

Before I got married I had six theories about bringing up children. Now I have six children and no theories.—Lord Rochester.

? PLEASE EXPLAIN ?

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

What does it matter what day we keep, when the 7th, 14th, 21st, and 28th of the months are so "irregular" anyway?—Unsigned.

Scripture does not relate the Sabbath to every seventh day of the month or to every seventh day of the year. It relates the Sabbath to the seventh day of the *week*. The week is independent of the monthly and yearly cycles, and has continued unbroken from the dawn of history, according to *Nature* magazine and the official League of Nations *Report on the Reform of the Calendar*, quoted on page 450 of *Bible Readings for the Home* (1949 ed.). Changes made in the calendar did not disturb the steady march of the days of the week. The Gregorian calendar in use today is basically the same as the Julian calendar in use in Christ's day. The change that made the Julian calendar into the Gregorian calendar was a change in *dates* not days. To synchronize the calendar dates with the seasons, Pope Gregory XIII issued a bull in 1582 which changed the *date* of October 5 of that year to October 15. But the *day* was still Friday, the sixth day of the week, and the next day was the seventh-day Sabbath as always. The Sabbath day Christ made and kept is here today for His followers to keep, too.

How may we know that the Ten Commandment law is still a part of God's government? Does the Bible tell us?—J.R.

The Bible tells us that we are to be judged by the commandments. Therefore it must of necessity be the standard of right and wrong in God's government. In James 2:10-12 we read: "For whosoever shall keep the whole law, and yet offend in one point, he is

guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

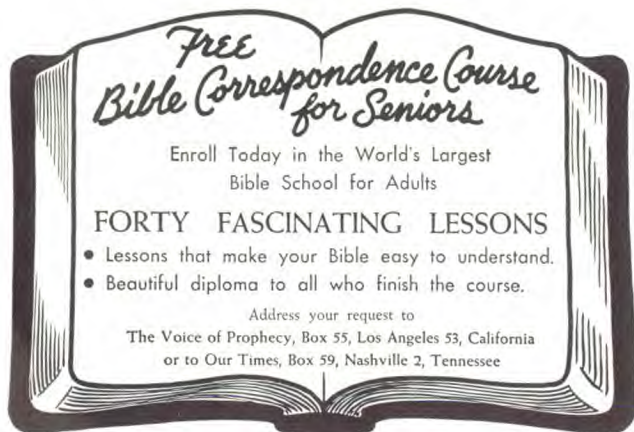
It is very clear that the law by which we are to be judged, spoken of here, is the Ten Commandment law; for it is the one that says, "Do not commit adultery," and "Do not kill."

In ancient times the sanctuary of the children of Israel contained the ark of God, which was located in the most holy place. It was called the ark of His testament. Inside the ark was the law, or testament, of God. It was placed directly under the mercy seat, which was the platform of gold on the top of the ark, and which represented the throne of God. The placing of the Ten Commandments beneath this mercy seat, or symbol of God's throne, indicated that the law is the foundation of God's government.

"But," someone says, "that ark does not exist in the world today. Therefore how do we know that the Ten Commandments are still in force?" To answer this question, we refer you to Revelation 11:19, where it reveals that John the Revelator was permitted to look into the temple of God in heaven, or the heavenly sanctuary, and that he saw the ark of God's testament there. John saw that the Ten Commandments are still the foundation principles of God's government. The only way by which man could destroy the commandments of God would be to find a way to reach heaven, battle through the armies of angels into the throne room of God, cast God off His throne (the mercy seat), and obliterate His law. Then he would have to destroy the memory of it from the minds of heavenly beings and all the inhabitants of the universe.

Of course you say immediately that all this is utterly impossible, and we agree. It is a grievous thing to see weak, fallible men endeavoring to overthrow the law of God by their writings and speeches. Little do they realize that they are playing right into the hands of Satan, who is the greatest enemy of God's law, and who is the one who has the greatest responsibility for the lawlessness of the world. Let us never forget that if there were no law, there could be no sin; and if there were no sin, there would be no need of a Saviour.

Those who claim to believe the gospel are contradicting themselves when they teach that the law has been abolished.



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"Love Thy Neighbor"



COBB SHINN

By
Henry H. Graham

IS THERE someone whom you dislike? Perhaps you feel uncomfortable when near this person, and, hence, give him a wide berth. Unless he is unfit to associate with, from a moral standpoint, why not cultivate his friendship instead of shunning him? Why not get to know him well? Many dislikes and even hatreds are based on hearsay, rumor, and insufficient evidence. In a vast number of cases there is no good reason for one individual having it in for another. Such animosities are frequently based on the foolish habit of jumping to conclusions.

In my home town lives a man to whom I took a keen dislike. He was not affable and was inclined to be gruff and outspoken. But being a student of human nature and desiring to see the best in everyone, I decided I wanted to know him better. I felt sure that no one could be as undesirable as this chap appeared to be. So I deliberately spoke to him and got really well acquainted with him.

As is so often the case, I found his bark much worse than his bite. It was true that he could have improved his personality. But beneath that gruff exterior lay a heart that was warm and human. He had put his worst foot forward instead of his best one. I found him a most worth-while friend—intelligent, considerate, helpful, and understanding. But I had to dig deep to find the real man.

Many of the grudges existing in the world today should never have been permitted to develop. There is no good reason for them. From a small beginning the principals involved permitted disagreements to grow alarmingly until both nourished the idea that

the mere sight of the other was nothing short of obnoxious. How foolish! Few people are bad enough to snub. Large numbers of long-standing friendships are broken up for trivial reasons or actually no reason at all.

Many disagreeable people are that way because of some unfortunate incident, which perhaps occurred in their early childhood. Perhaps their parents mistreated them or failed to show them love, protection, and devotion during the impressionable years. This sort of

thing has blighted numerous lives—more than most of us have any idea. All these unfortunates need to turn them into "human beings" are a few kind words and some attention. They need to have their faith in human nature restored. Some individuals get soured on the whole human race merely because one or two persons have played shabby tricks on them. This, of course, is unwise and unchristian, but it is so just the same. There are all kinds of people in the world.

If love were substituted on a wide scale for hate, what a different and infinitely better universe this would be! Nations would get along more amicably among themselves and so would the citizens who comprise each of those nations. Jesus Christ wants all men to love one another. He wants us to be happy, prosperous, and decent. He loathes feuds and bickerings. We are not bowing to His will when we allow ourselves to hate our neighbors.

The friendly word, the neighborly gesture, the kind act all help to soften the hardest heart. Everybody appreciates attention. The doer of good deeds enriches his own life as well as that of the recipient. Those deeds give him a good feeling way down deep. All of us could do more of this sort of thing than we do—and with distinct profit to so many people, including ourselves. By beautifying another's life, we also beautify our own.