



PREFER OF THE NEWS

SINCE 1891

Our TIMES

AUGUST . . . TWENTY-FIVE CENTS



LETTERS

From Our Readers

Sirs:

We enjoy your paper very much. It has lots of truth in it, and I consider it the best literature in our home.
Ruston, Louisiana W.N.H.

Sirs:

I just read my first OUR TIMES and will now tell you that you are quite wrong. God has ordained me a prophet and has revealed His secrets. Brother, pray for *divine* guidance in your prophecy. Don't just read someone else's word and stand on that.
Hopedale, Ohio R.G.

Sirs:

I like your paper and find it of so much help in understanding the Bible teachings.
West Plains, Missouri Mrs. E.W.

Sirs:

I am a devoted reader of OUR TIMES, and personally I believe it is worth many times its weight in gold. God bless you and may your work prosper.
Grinnell, Kansas Mrs. F.J.V.

I Think It Was a Morning

I think it was a morning just like this
A high white hope, borne on an angel's wing,
Came down the eastern sky and paled the dawn,
Quite vanishing
The darkness of earth's night that other spring.

I think the silent, sad-faced women came
Just as I would have come, desire grown
Into a great, impelling force, to see
Once more alone
The garden and the tomb sealed by a stone.

And if I had been one of those that day
Who saw and heard the angel voice proclaim:
"He is not here"—would I have been *that* one
To know my fame
Remembered down the years a shining flame
Because the risen Master called *my* name?

—Mildred Wood Harris.

OUR TIMES

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The Cover

This charming photo of good health and good looks is the work of Cy La Tour and Son.

What Is God?

How Is He Revealed to Us?

By Robert L. Osmunson

LET US imagine a group of ancient learned men—philosophers of the Roman Empire—who have just been handed a manuscript written by a man named John off in Asia Minor and have been asked to read and evaluate it. As they ponder the writing, they come to the startling words “God is.”

In a measure, let us try to feel the suspense there must be among that group of men who are about to discover for the first time a great truth. God is—what?

The heathen consider God an evil spirit who is just watching for an unguarded moment on the part of man that He may pounce upon him and destroy him. They feel that God is a monster just waiting to devour them.

With such thinking in the minds of these men who are on the verge of discovering what God is, there is an intense suspense as they wait for the next word to be deciphered. Thoughts run through their minds, “God! What is He? Is God the Being who can create, whose word can annihilate, into whose hands all must eventually fall?”

At last the momentous word appears—LOVE. *God is love.* (1 John 4:8.)

It is hard for us to comprehend that God is love. It is hard for us to understand and appreciate the love of God. Sometimes we compare God’s love to the best love we know on earth—that of a mother. Yet the Scriptures say that a mother may forget her child, but God will not forget us.

There was once a mother whose boy was a scamp. He was always getting into trouble. Finally, when he was older, he killed a man in an attempted robbery. The judge sentenced the lad to be hanged.

“It’s a good thing; the world will be better off without him,” everyone said.

But the boy’s mother would not give him up. She tried every way she could to save her boy. She appealed to the community, talked to the lawyers, pleaded in person for her boy. But they hanged him and buried

him in the prison yard, much to her sorrow and dismay.

It was almost too much for the brokenhearted mother. She would visit the grave and tend it carefully. But it was not long until she sickened and died. Her last request was, “Please see that I am buried in the prison yard beside my boy.”

She was one of those mothers who could not forget her boy. But God says, “A woman *may* forget, yet will I not forget thee.” (Isaiah 49:15.)

We see the love of God manifested in nature, too. It has long been known, for example, that for every

(Continued on page 16)



When Christ was tried before Pilate, God permitted Satan to summon all his evil hosts against Him.

The Majesty of the Law

The Greatest and Most Perfect Code in the Universe

ISAAC NEWTON became a famous philosopher and mathematician because he was a brilliant student and a keen observer. It is said that in 1666, when he was twenty-four years old, Newton was resting one day beneath an apple tree. While he sat there, he saw an apple fall to the ground. To most men of his day that was a little thing, a happening of very common occurrence. But not so with this young thinker. "Why do objects always fall toward the ground instead of some other direction?" he asked himself. As a result of his study, Newton formulated his famous law of universal gravitation, which became the basis of many later scientific discoveries.

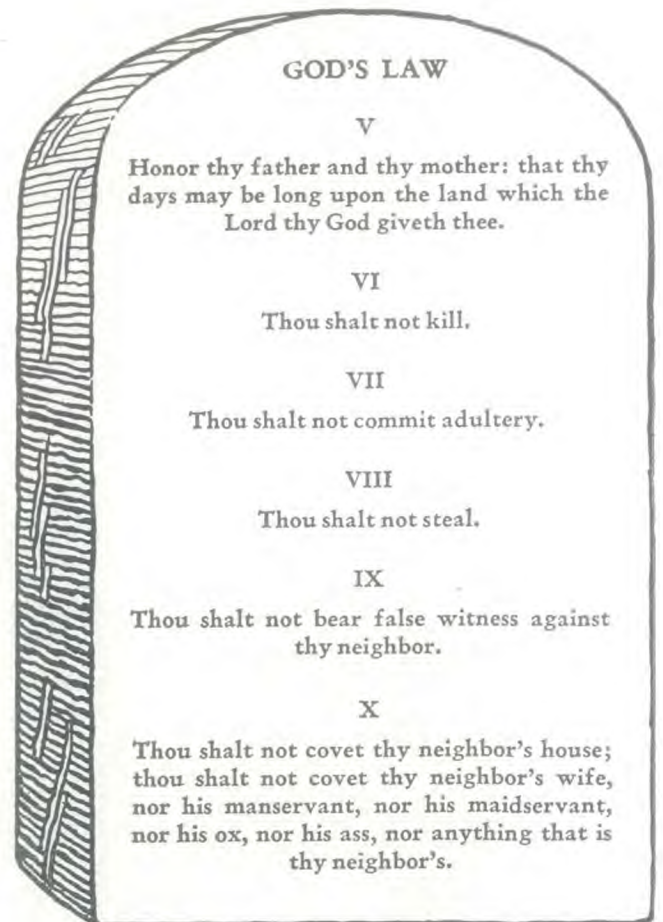
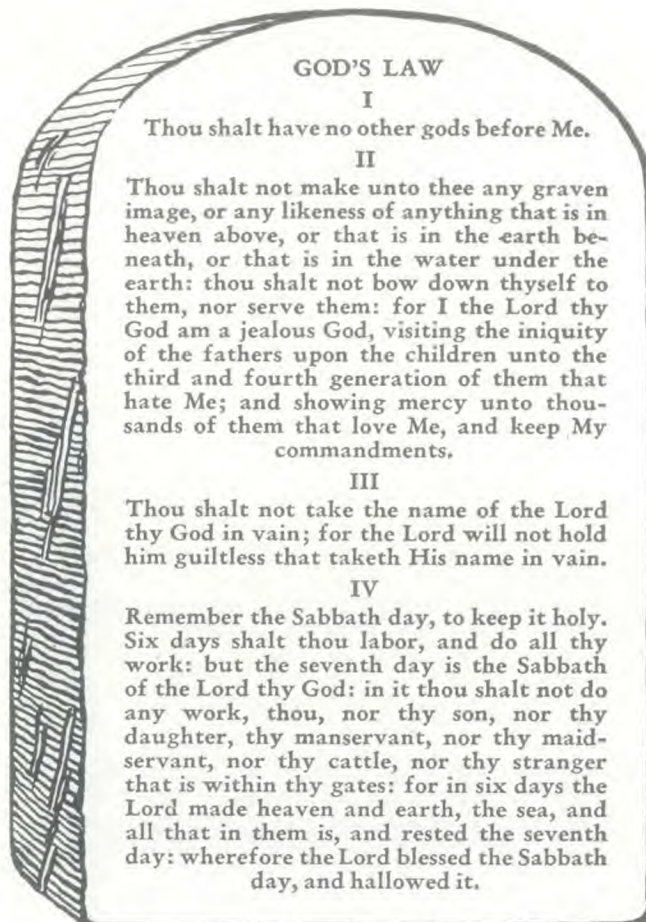
Men long ago learned that the natural world is governed by law. There is order in nature. And as a result of their studies, wise men have formulated with remarkable precision many of those laws. In textbooks

they are the basis of studies in astronomy, physics, chemistry, and music.

Apples had fallen to the ground during the centuries before Isaac Newton was born. The law of gravitation was in force before, as well as after, he made his wonderful discovery. North America existed long before Columbus and his companions arrived here in 1492. The Genoese explorer was only a discoverer of what had been here for centuries prior to his coming. So wise men, as they study the great book of nature, discover the laws already written there by its Author.

By Robert Leo Odom

They tell us, in language that we can understand, the formula of each law they find there. Scientists are not the authors of the laws of nature, but their discoverers. God is the Maker of the laws of nature, and men have discovered them in their study of His created works.



Man, although endowed with freedom of the will, is not exempt from a regime of law. He himself has learned, since the beginning of human history, that the observance of certain rules of right is absolutely essential to his welfare and peace.

From remotest times the peoples of earth have formulated codes of social regulations based on what is called *common law*. By nature, by instinct, and by reasoning itself, they have understood that there exist certain eternal principles of justice, the observance of which guarantees the peace and prosperity of mankind. They have enacted many laws for the better regulation of society. And in order that these laws might be obeyed, they have appointed officers, courts, punishments, and remedies in accord with the needs of the times. Because of perversity, ignorance, superstition, and fanaticism, mankind has not succeeded in reaching its ideal in this matter.

Paul, speaking of the heathen peoples who do not possess the divine will in written form as it is found in the Holy Scriptures, said: "When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus." Romans 2:14-16, Revised Standard Version.

Among the most barbarous and savage tribes of earth there is some knowledge of this divine law, although this knowledge may be imperfect or almost erased from their hearts because of terrible superstitions and degrading customs. They do not need either a missionary or a Holy Bible to convince them that a man does wrong when he takes his neighbor's property away from him, or seduces his wife, or attempts to do him personal injury. No; they well know that such deeds are wrong.

"All unrighteousness is sin." 1 John 5:17. Thus, the Holy Scriptures include all wrongdoing under that one word *sin*. They also define sin very precisely, saying: "Whosoever committeth sin transgresseth also the law: for *sin* is the transgression of the law." 1 John 3:4. "Where no law is, there is no transgression." Romans 4:15. "Sin is not imputed when there is no law." Romans 5:13.

What law do men transgress when they sin? Says Paul: "Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. That law is the Ten Commandments, the tenth precept of which is quoted by the apostle.

James teaches the same thing, saying: "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." James 2:10, 11. Here the apostle quotes the sixth and the seventh precepts of the Ten Commandments to show that this is the law which men transgress when they commit sin. It is called "the royal law" (verse 8), because it is the fundamental code of God's moral government. It is called also "the law of liberty" (verse 12), because it defines the rights and duties of man in his relations with God and with his fellow man.

This great moral law existed before it was promulgated on Mount Sinai. The book of Genesis, a brief history of the first 2,400 years of the human race, repeatedly mentions the sins condemned by the Ten Commandments; and the persons who committed such deeds are called sinners.

When the Hebrews were freed from Egyptian slavery, the Lord wished to make of them "*a kingdom of priests, and an holy nation*" among the peoples of the earth. (Exodus 19:6.) Their mission is shown in these words: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Malachi 2:7. Israel's prophets and apostles gave to the world God's revelations of truth—the Holy Scriptures. And when He sent His Son to redeem the world, He chose

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God's Law

Eternal code of right,
The depths of wisdom's flow,
Thy beauty is the grandest height
That mortal mind can know.

Thy light in every way
Illumes the path of man;
Thou art as safe a guide today
As when the world began.

E'en though from age to age
Thou hast borne the wrath of hell,
Thy enemies, at last dismayed,
Shall but thy goodness tell.

Unaltered is the course,
Undimmed thy glory shines—
What sovereign hand must be the source
Of those immortal lines!

—HERMAN ROBERTS.

ONE OF THE world's most picturesque and forceful evangelists was designated in prophecy as "the voice of one crying in the wilderness." (Matthew 3:3.) Concerning this ardent messenger, Christ declared: "Among them that are born of women there hath not risen a greater than John the Baptist." Matthew 11:11. He was a mighty preacher of righteousness, a genuine reformer, and so profound was the impression made that there "went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matthew 3:5, 6.

His timely and dynamic message pierced the hearts of his hearers. "Repent ye!" he cried. "Prepare ye the way of the Lord, make His paths straight." Matthew 3:2, 3. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth." Luke 3:5.

In many ancient Oriental lands, little attention was given to the construction and upkeep of country roads. Even to this day, thousands of Asiatic highways are mere trails. Yet when a monarch or prince planned a tour through a province or district, his road builders went ahead to prepare a smooth and safe route for the passage of the imperial chariot.

By Roy F. Cottrell



C. L. WOODWARD

"Thus it becometh us to fulfill all righteousness." Christ opened the path that we are to walk and did the same work that we are to do.

One of the

But John was speaking of the repairing and rebuilding of the heart. The mountains of pride, the valleys of defeat and failure, the rough-hewn traits of character, together with all dishonesty and deceit toward God were to be renounced and forsaken that "the way of the Lord" might be prepared in every individual life.

John would have us inquire concerning "the way of the Lord." Jesus Christ, who was one with the Father as Creator and Upholder of the worlds, "emptied Himself." He abdicated His exalted office to enter this lost world as a babe, to grow up as a peasant youth, to become "a man of sorrows and acquainted with grief," to be "despised and rejected of men," to be crucified as a malefactor, to die, to be buried, to be resurrected, to return to the Father's right hand as our Advocate, to preside in the final court session when the judgment is set and the books are opened, and to return to this earth as "King of kings and Lord of lords" (1 Timothy 6:15).

To become like Jesus, one thing is absolutely essential: *We disciples* must empty ourselves. In the words of General Grant spoken to his Confederate opponent, the first requisite to reconciliation is "unconditional surrender." The world-loving heart must die; the sinful desires must be buried. Then the Master fashions anew the life that is yielded to Him, and the happy disciple walks with Jesus "by the new and living way."

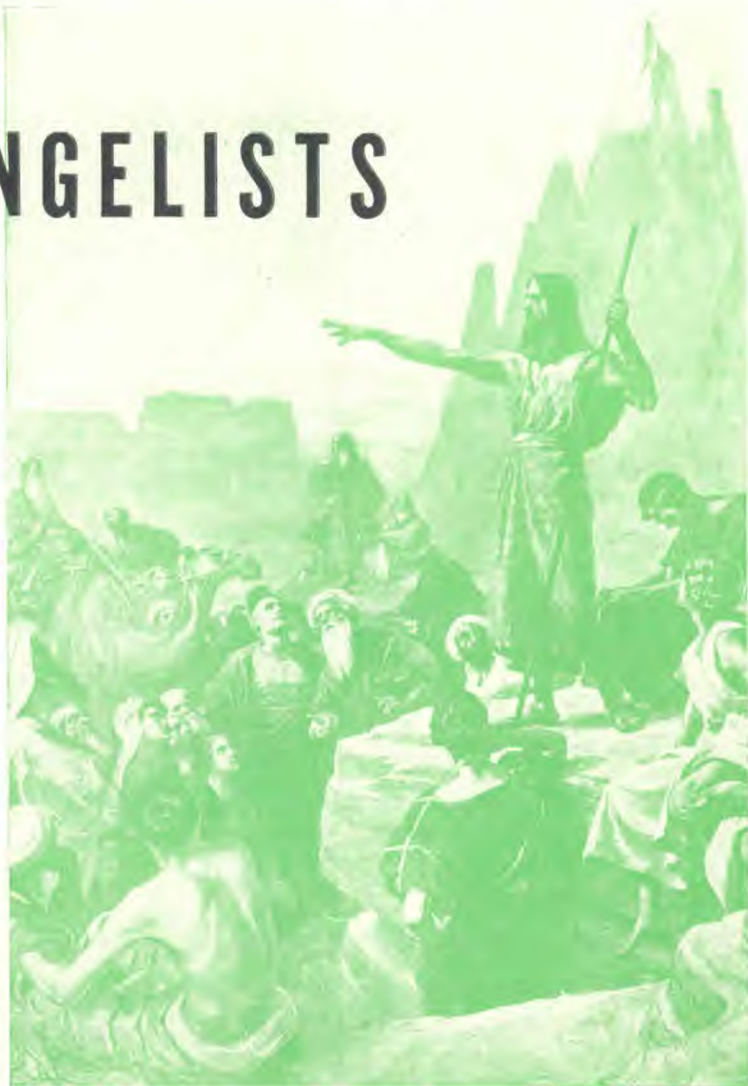
John the Baptist understood the vital truths of salvation, and he was also a keen student of human nature. Among those who presented themselves were scribes and Pharisees, who entertained a high opinion of their own piety. By receiving baptism at the hands of this popular young minister, they hoped to strengthen their influence with the people and find favor with the coming Messiah. But perceiving their crafty motives, the evangelist met their request with the well-deserved rebuke: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these

OUR TIMES, AUGUST, 1950

MIGHTIEST EVANGELISTS

OF ALL TIMES

*The Story of a Man
Who Proclaimed
the "New and Living Way"*



stones to raise up children unto Abraham." Matthew 3:7-9.

The marginal rendering of verse eight reads, "Bring forth therefore fruits answerable to amendment of life." Their descent from Abraham, their birth, education, and position were of themselves altogether worthless. Only an *amended life* could avail. These men had forgotten the essentials of heart conversion, but the advantages and light they had received from God made their condition more tragic.

"And now also," continued the preacher, "the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." Luke 3:9. The worth of a fruit tree is determined, not by its name, its appearance, or its leaves, but by its fruit. Valiantly and courageously John wielded the spiritual axe to cut and eradicate the very tap roots of evil. To king, priest, and peasant his heart-searching message was the same: Forsake that abhorrent thing called *sin*, for every corrupt and worthless tree in the vineyard of the Lord must be "hewn down and cast into the fire."

From many towns and villages, from various castes and classes, the people flocked to the desert preacher with the anxious inquiry, "What shall we do then?" He instructed those who possessed food and clothing to be generous with the poor, the tax gatherers to be scrupulously honest, and the soldiers to be kind and considerate. All candidates for the rite of baptism must give evidence of a change of heart and transformation of life. When these were seen, the chosen forerunner of Christ gladly led repentant men and women into the waters of old Jordan to become members of the family of Christ.

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of

John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7:29, 30. While one group "rejected the counsel of God *against themselves*," others "justified God." They thus declared that "God is love," that His law "is holy, and just, and good," that the provisions of the plan of salvation are adequate, and that our heavenly Parent is fair and just in all His dealings with mankind.

Further, the work of John vividly taught the great truth that all human efforts to attain to holiness are futile; that "all our righteousnesses are as filthy rags"; and that Christ alone can lift man from his low estate and clothe him with power to walk the way of holiness.

Into a little carpenter shop of distant Nazareth, the message of John penetrated; and Jesus, recognizing that His time had come, bade farewell to His mother and joined the pilgrim bands who were flocking to Jordan. Although Jesus and John were cousins, they had enjoyed no previous acquaintance with each other. They now meet, and the Baptist recognizes in Him a purity of character that is heavenly. In response

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H. M. LAMBERT

The SOURCE of Supreme and Final Truth

Is the Church the Source of Authority?

By Carlyle B. Haynes

THE INTRODUCTION of sin into this world resulted in uncertainty and weakness. Two things, therefore, are essential to life—knowledge and power.

To supply that knowledge a *revelation* is necessary. God has supplied that revelation and embodied it in a Book.

By this it is not meant that the Book is the sole revelation God has made. But the revelation God has made in many ways is summed up more fully in that Book than anywhere else.

God is revealed in nature, in providence, in history.

Pre-eminently He revealed Himself in Christ. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Hebrews 1:1, 2.

For the first disciples, Christ's presence was a complete revelation. We today do not have His presence. We do have His words. These are sufficient for us. For "these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing

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RELIGIOUS LIBERTY

and the World Crisis

By Bishop G. Bromley Oxnam

This Is the Conclusion (Parts II and III) of the Outstanding Article by One of America's Leading Champions of Religious Liberty

II

PROTESTANTS believe in the right of private judgment. This right, they hold, flows from the Christian doctrine of the worth of man. Jesus of Nazareth believed that every human being was of infinite worth. He saw a man as a child of God created by the Eternal and in His image. For Jesus, supreme value lay in personality. He saw every individual as a self-conscious being of free will, morally responsible. When He said, "Our Father," He also said, "My brother." He could look with compassion upon the multitudes because He never forgot the individuals who composed the multitude. His teaching is a final repudiation of all conceptions of man that degrade him.

Hitler could talk about the "nothingness of the individual." From such a conception of man, the concentration camps, the crematories, and war were logical consequences. Mussolini could write, "For fascism, the state is absolute, before which individuals and groups are relative. Fascism is for the individual insofar as he coincides with the state." This was to make the individual but a cell in the organism. The primary matter was the continuing life of the organism, not the life of the cell. Thus he could madly cry for arms at any price, even though civil life itself were destroyed. The communist thinks of man as but an incident in a historical process which is reality. He can see man as but a temporary combination of atoms. He explains him in materialistic terms. It is not difficult to understand the denials of liberty and the crushing out of individualism under such a regime.

Protestantism holds to the right of private judgment as fundamental in all life. The individual must be free to express his private judgment in the community in which he lives, whether it be in political, economic, or religious decision. Thus, Protestantism has stood for the free man in the free community, seeking the

truth that frees. Protestantism stands for the free mind and in opposition to all attempts to shackle that mind, whether they come from political, economic, or ecclesiastical sources. It is for this reason that the Protestant emphasis has been so creative in democracy. Protestantism, believing in the right of private judgment, has organized its churches upon a democratic basis. In Protestantism, whether the form of government be episcopal, presbyterian, or congregational, provision is made for the democratic process because of Protestantism's acceptance of the Christian conception of the worth of man and its insistence upon the right of private judgment.

In Protestantism, bishops are elected by the people. The law of the church is determined democratically by the people. Its courts are established by the people. Its finances are managed by and reported to the people. In a word, Protestants believe in the democratic way. They hold that a man who is conditioned to authoritarianism in the religious sphere is likely to find authoritarianism congenial in the political and the economic spheres, that if he takes his religion upon the authority of a priestly class, he may take his politics from a one-party system or his economics from a class-conscious revolutionary group. It is the man who is trained to exercise private judgment who can discover the scientific means to enthrone moral ideals. It is he who stands against tyranny of every kind.

It is a striking and significant fact that communism has not been able successfully to infiltrate Protestant countries. The great Protestant countries, such as Finland, Sweden, Norway, Denmark, Holland, and Great Britain have not been infiltrated. Protestant United States of America is in no serious danger from communism. This is equally true in New Zealand and in Australia. Wherever Protestantism has gone with its insistence upon the right of private judgment, it has so enthroned the concept of freedom that the atmosphere becomes congenial to the free man, and the good earth is fertilized with liberty. Such atmosphere and such earth are not the congenial hosts to the bacteria or to the seed of communism, because where men are free and exercise the right of private judgment, they seek to build a society that is expressive

(Continued on page 28)

EVENTS

of Our Times

CATHOLICISM COMPETING WITH CHRISTIANITY.—“The Roman Catholic hierarchy is the greater menace to American democracy than Communism,” declares the president of Ohio Council of Churches. “The Catholic bishops in America are the world’s largest lobby. They tell their people what to do and they do it. They swing American legislation any way they want.”

MEDICAL ATOMIC TRAINING.—A nation-wide program of intensified training in medical preparedness against atomic warfare was set in motion recently. Many physicians in the East and other parts of the country received special training courses to enable them to pass on their knowledge to doctors, nurses, dentists, and allied professions.



ACME

Colleen Townsend rejected Hollywood life to return to the simple way of living after “an eight-year search for God.” She is shown here in her first pulpit appearance.

ANNIHILATION.—Annihilation of any life on earth has been brought within the range of technical possibilities.

LIFE EXPECTANCY THREE YEARS?—Norman Cousins, editor of *The Saturday Review of Literature*, declares that “life expectancy is about three years” if the present trend in world affairs continues. He urged that this country exert a “moral leadership” for peace. He says that a solution might be found if “we take an inventory of our assets” for world leadership.

A TOWN WET AND DRY.—Police records of Rutherfordton, S. C., give a few figures indicative of the effects of liquor: Arrests for public drunkenness for the six months before beer went out, 172; six months after it went out, arrests dropped to 127. Total arrests for one year with beer, 383; first year after beer went out, 127.

THE WILL FOR FREEDOM.—The free world must know itself. It must know—it must never forget—that its freedom and its strength are one. Without freedom it cannot have strength. Without strength it cannot preserve freedom. Without the will for freedom it cannot have the strength of freedom.

LEUKEMIA CELLS BUILD RESISTANCE TO DRUGS.—Development of drug resistance by leukemic cells may be the reason why leukemia patients get only temporary improvement from treatment with anti-folic acid chemicals such as aminopterin and amethopterin.

Complete resistance to one of these drugs has been brought on in one strain of leukemic mice by continued treatment, generation after generation, although untreated mice from the same strain continued to be sensitive to the effects of the drug.

PEACE IMPOSSIBLE.—Secretary Acheson said: “The job of making peace, perhaps not with your enemies, but at least with your friends, has become impossible.”

I HATE intoxicating liquor. I hate it because of what I see it doing to people. I hate it because of James B. He was a handsome lad in my young people's group. He married a choice girl from that group. They were from our finest families. But before he was thirty, James had broken the hearts of his parents, wrecked his own home twice, had been disgraced in the Army, and had died a suicide—because he made the mistake of taking his first drink.

I hate liquor because I meet its patrons on the highways. I read of their crimes in the newspapers.

I don't hate people who drink intoxicants; I fear

liquor business. Yes, I'm tired too. It's a hard, dirty fight.

I'm worried when teachers of men's Bible classes tell me it is becoming more and more difficult to teach the temperance lessons. The liquor interests dominate advertising, and they have practically ruined the radio, beaming its programs down to the taste of their patrons. They have captured television in its initial stages and are making it the specialty of the beer parlors, with programs adapted to beer parlor environment.

Oh, Christians, you have nothing in common with

Why I Hate Liquor

By **Jesse Hays Baird**,
Moderator of the General Assembly
(1948-1949), Presbyterian Church
of the U. S. A.

HAROLD L. PHILLIPS

for them. I can't get Mrs. C. out of my mind. I buried her, with her charming daughters and distinguished husband standing by weeping hysterically. We couldn't open the casket, for Mrs. C. had been murdered with a butcher knife in a drunken brawl with another woman who had also been drinking.

Mrs. C. had been one of the social leaders of a great city. She got to enjoying the "cocktail hour." Some people say that we should learn to drink moderately, and to "carry our liquor." But it is now scientifically established that a considerable percentage of drinkers will not "carry their liquor." The liquor will carry them to alcoholism.

I am concerned over the tendency of my Christian brethren to weaken in their resistance toward the

intoxicating liquor. Abraham Lincoln said that it produced a worse slavery than the chattel slavery which he fought.

I protest against the amount of liquor it took to entertain the Christian leaders in Europe last summer—even as I humbly apologize to our hosts because they do not have our American conscience against liquor. But with my apology I also humbly advise them that they had better develop their conscience on the matter, and we had better not lose ours.

Yes, I am narrow—I am against anything that produces as much wickedness and crime and heartbreak as is created by intoxicating liquor. God help me. I am compelled to so register.—Taken from *The Civic Bulletin*, Dec., 1949.

The REBUKE

hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:19-21.

None other of the seven letters opens with such a severe rebuke, nor ends with such a tender love appeal and the offer of such a glorious reward to the victor. It is just like Christ to express His love for those whose great sin is lukewarmness of affection for Him. He who loves those who are yet enemies assures Laodiceans that He loves them and is patiently waiting to bring their wretchedness to an end. He is able and anxious to do for them "exceeding abundantly above all" they can "ask or think." Someone has said that "severity which conceals love defeats its own end."

"I reprove and discipline those whom I love" and "all whom I hold dear I reprove and chastise" are other translations. Reproof and discipline constitute the greatest evidence of God's love, for they are ministered for our good. The Laodicean message presents a dark picture of the modern church, and the outlook would be discouraging if it were not for the fact that the rebuke is the rebuke of love. It is a love letter from the great Lover of mankind. Rebuke given in anger differs greatly from rebuke given in love: one is meant to wound and destroy; the other, to heal and restore. To use this message to denounce and discourage is to pervert its purpose.

"Thou knowest not" indicates that the Laodiceans are not hypocrites making a pretense of being what they are not for the purpose of deceiving others, but are being deceived themselves. It is a dangerous deception, however, and their condition is deplorable in the sight of Christ; but they are honest in the deception. Christ loves honesty, for there is always hope for the sincere. The sin of ignorance is gladly pardoned. Honest people are also willing to accept wise counsel and walk in advancing light when their need is made known. The publican in the temple was sincere, and



CARL SCHONHERR, ARTIST

If we respond, Christ is ready to enrich us with His heavenly treasure and to heal us of all sin. He offers us eternal life.

THE SEVEN epistles of Christ to the seven churches of Asia constitute a perfect and complete message to the universal church throughout the entire Christian dispensation. All the dangers that would beset the church are briefly set forth, and the sum of the promised rewards embrace the restoration of all things lost through sin. None of the letters are sent to apostate churches, but rather to the most faithful in each period. They are, therefore, love letters to the supreme object of His regard in this earth.

As an incentive to repentance, Jesus says to the church of the Laodiceans: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man

of LOVE

*"Whom the Lord Loveth
He Chasteneth"*

By Taylor G. Bunch

his prayer was answered and his guilt removed; but the boasting Pharisee refused to recognize his spiritual depravity and went down to his house unjustified. When self-complacent modern Christians cry out with the publican, "God, be merciful to me, a sinner," there will be a great revival in Christendom that will shake the world.

Although the rebuke of Christ to the Laodiceans is sharp and severe, it does not mean that He has rejected and abandoned them, or is about to do so. In fact, it means just the opposite, as indicated by His standing at the door waiting and begging to be admitted into the inner sanctuary. He is ready to enrich them with His heavenly treasure and to heal them of their disease. How different is the attitude of Christ from that of the apostates, whose rebuke is that of hate with the motive to tear down and destroy. To claim that those to whom the Laodicean message is given are a rejected people and a part of spiritual Babylon is to charge Christ with the inconsistency of sending a love letter to a church no longer His own. This charge is akin to blasphemy. The genuine Christian will make a personal application of this heart-searching message, following the motto of Bengel, "Apply thyself wholly to the Scriptures, and apply the Scriptures wholly to thyself."

If the reproof and counsel of Christ is not accepted, discipline will follow. When God's judgments are in the land, "the inhabitants of the world will learn righteousness." (Isaiah 26:9.) The psalmist said, "Before I was afflicted I went astray: but now have I kept Thy word." Psalm 119:67. And the apostle to the Hebrews assures us that God "scourgeth every son whom He receiveth." (Hebrews 12:6.) There is no exception to this rule, for "all that live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. Trials are God's workmen in the development of character and are a blessing in disguise. Those who pass successfully through the final crisis come "out of great tribula-

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tion, and have washed their robes, and made them white in the blood of the Lamb." (Revelation 7:13, 14.)

The purpose of the Laodicean message is that God's people might "be zealous therefore and repent." To be zealous is to glow with fervor and enthusiasm, which contrasts with the sluggish spirit of lukewarmness. A revival and reformation are needed to rekindle the fires of apostolic devotion and power. It will also rekindle the fires of persecution, which have long been slumbering because of the church's conformity to the world. In the final crisis celestial power and a repetition of the persecutions of the past will be blended.

The reason for the lukewarm and wretched spiritual state of the present-day church is that Christ is outside the door. The great Physician with His healing remedy has long been denied entrance into "the midst of Zion," where He can effectively minister to the spiritual needs of His people. The name of Christ is artistically carved over the door at which He stands and knocks and pleads for admission; but He is kept outside, where He patiently waits for a response to His appeal of love. He cannot change the situation from without, and He is too courteous to force an entrance.

Christ can enter His church-temple only by way of the individual heart. He says, "If any man hear My voice." This shows that the appeal is personal. It isn't enough that He be admitted into the corridor or outer chambers. The inner sanctuary, or the holy of holies, is the only satisfying place of relationship and the only hope of complete reconciliation. He, who is the Door at which we are bidden to knock and through which we enter the kingdom, stands at the door of our hearts seeking entrance and sovereignty over the kingdom of the soul. We must submit to His rulership before we can share His throne and be entrusted with sovereign power, for only those who are willing to be ruled are qualified to rule.

A famous painting intimates that Christ does not enter because the latchstring is on the inside. He will not enter without an invitation, for He never goes where He is not wanted. He will gladly enter when the hinges of man's will swing the door open and welcome Him in as an honored guest. The door can be opened only from within, for man is a free moral agent with the power of choice. He is in one sense lord of his own heart and house; and into this fortress guests enter only by invitation. A door is a means of entrance or a barrier against it, letting a person in or keeping him out according to the will of the householder. The door of the heart is barred against Christ by sins, which must be removed. It is sin that separates man from God. When the rubbish of disobedience and indifference piled up against the door of the heart is

(Continued on page 32)



The SERMON of the MONTH

WHAT TIME IS IT?

By H. M. S. Richards

Speaker of the Voice of Prophecy Radio Program

A VISITOR to a palatial home was startled to read on the face of a sundial in the garden the words, "It is later than you think." And so it is in this world today. When we ask the question, What time is it? the answer of Bible prophecy comes to us from God's Holy Word, "It is later than you think." In Revelation 12:12, it is written: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

It seems strange that the devil should be more concerned about the time in which we are living than many Christians are. He knows that time as counted in human history is short. We are living in the latter days, and it is our privilege to know the great prophecies that show where we are.

How late is the hour? Can we know? Let us remember that the day and the hour of our Lord's coming is unknown to man, because God has not revealed it. "The exact time of the second coming of the Son of man is God's mystery." But we are actually commanded to "know that it [or, as we read in the margin, He] is near, even at the doors." Matthew 24:33.

When the world was to be overflowed by a flood, God sent a message to warn mankind. Likewise, righteous Lot was called out of Sodom before the fire fell, and the threatened destruction of Nineveh was announced to its inhabitants. In each of these cases, the prophetic message announcing God's intentions was made first *to*, and then *by*, a man of God. To Noah, "a preacher of righteousness," the word came that the Flood would come after 120 years.

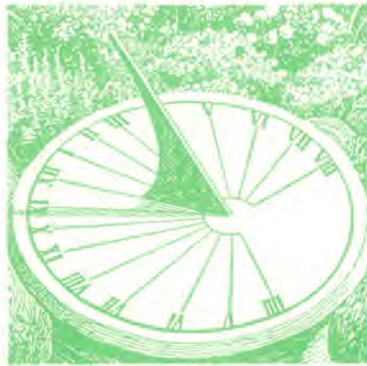
So he began to build the ark and to proclaim his faith in God's Word. In this way "he condemned the world" of unbelievers. (Hebrews 11:7.) A few days before the Flood came, the Lord revealed to Noah the very time it would begin. God's message was, "Yet seven days, and I will cause it to rain upon the earth forty days and forty nights." Genesis 7:4.

In reference to Sodom's fiery end, the Lord said, "Shall I hide . . . that thing which I do?" Genesis 18:17. Lot was also warned, and he himself warned others. The prophet Jonah warned Nineveh of coming judgment and was God's instrument in bringing about the greatest revival ever known, in which an entire capital city turned from its sin.

So in both Old and New Testament times, God's people have been God's spokesmen to announce His messages to men in general. God also reveals His present truth to His people as soon as it is due to the world. We read, "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." Amos 3:7.

The return of Christ to this earth is an event which the Scriptures teach will take place at some time. According to one authority, this is clearly stated 1,518 times in the Bible—over three hundred times in the New Testament. This shows God's emphasis on this important doctrine. We read many such passages as, "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27.

Since our Lord's return is an event of such supreme importance to all people on earth, should not the announcement of its imminence be proclaimed to all men living in the generation in which it is to occur? Surely God, who warned men of the coming flood, the fires of Sodom, and the destruction which hung over Nineveh, would not permit a whole world to meet its end without any sign or warning. That has not been His way in the past; and according to the Scriptures of truth, it is not His way now. The Bible states that there will be signs given preceding the second coming of our Saviour. In fact, our Lord Himself so stated: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming



on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25, 27.

Since the text declares that "there shall be signs," it is certainly right for us to ask, What time is it according to Bible prophecy? Well, friends, the prophecies of the Holy Scriptures point to our day as "the last days" of time, just before the return of our Lord.

When John, the apostolic prophet, saw "a white cloud, and upon the cloud One . . . like unto the Son of man" coming to reap the harvest of the earth, he also saw a people called *saints* "that keep the commandments of God, and the faith of Jesus." (Revelation 14:14, 12.) The appearance, then, of such a people in the world, giving the message of the cross, the commandments, and the coming of Christ to all the world is in itself the supreme sign of our times. And to this agree the words of our Lord, "And this gospel of the kingdom [or message of the kingdom] shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

Such a world-wide message could not have been given until after 1789, because we read: "He [the little-horn power] shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

We know that this time period refers to the 1260 years of prophetic time before the modern age of religious liberty and freedom began. So it is clear that the people of the prophecy, who herald the world-wide message of the coming of Christ, of the commandments of God, and of the faith of Jesus, could not precede this date, 1798, when the "saints," and "times," and "laws" of the Most High were delivered from the hand of intolerance.

Turning to the prophecy of the seven seals in Revelation, chapters six to eight, we find that the final message warning men of the return of Christ could not go to the

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world until after 1833; because the great sign of falling stars mentioned in Revelation 6:13 took place in that year. We read: "I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black . . . and the stars of heaven fell unto the earth." Revelation 6:12, 13.

This great sign in the heavens, this star shower, has taken place. It occurred November 13, 1833. But verse fourteen has not yet been fulfilled—the very next verse, which says that "the heaven departed as a scroll when it is rolled together." It is clear, therefore, that the sealing message brought to view in the seventh chapter of Revelation goes to the world between verses thirteen and fourteen of the sixth chapter—that is, after the star sign and before the coming of Christ.

But we go a step further and say that the gospel message of preparation for the last age of the world could not go forth in its fullness until after the middle of the nineteenth century—until after 1844, to be exact—because, according to the prophecy of the eighth and ninth chapters of Daniel and the four-

AFTER

After the crosses—a crown of life;

After weeping—a song;

After the night of sorrow—a bright and glorious dawn.

After the heartaches—the comforting;

After the storm—a calm;

After suff'ring and sighing—God's love a healing balm.

After the longing—reality;

After wand'ring—the way;

After the pain of parting—the glad reunion day.

After the mourning—the oil of joy;

After darkness—the light;

After earth's toil and trials—the blessed face of Christ.

—EDA A. REID.

teenth chapter of Revelation, the judgment hour began at that time. Notice this announcement of the judgment hour—and it is world wide, too: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:6, 7.

Every nation is the field of this angel's message, and it covers every moment of time from the opening of the judgment to the close of probation. The second and third angels' messages join with the judgment-hour message; and soon thereafter the coming of our Lord takes place, as we read in the fourteenth verse.

So it is clear that we are living now in the time of God's final message to the world: the threefold gospel message of Revelation 14:6-12. The time for the message is here, and the people of the prophecy have appeared, too. They are carrying this message to the whole earth by personal testimony, by Bible study, by sermon, by literature, by radio, and in other ways.

How far has this message gone? What time is it, according to the Bible signs? The message has gone farther, no doubt, than we realize. Yes; it is later than we think. In the affairs of this busy, troubled world and in the work of God on earth, it is later than we think. The signs in the sky—the black sun, the moon like blood, the rain of stars—all these have occurred. They are part of history.

The signs in the earth are thick about us also. A vast unrest has seized the minds of men. Fear on a world-wide scale needs a world-wide remedy—the gospel to all the world in this generation. A great apostasy from Christian faith in Christendom is a growing and terrible reality. Along with this comes one of the greatest, if not the greatest, call for the gospel in all the history of the world. There is great opposition to the message of God, but great opportunity to preach it. There is a great desire for it in the hearts of thousands—yes, millions.

What are we to do in these closing days of this dispensation? Are we to sit idly by with an "I told you so" attitude and watch a tottering civilization stumble into the darkness? That is not God's will for us. Notice the words of our Lord Jesus Christ: "Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. . . . And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household to give them their portion of meat in due season? Blessed is that servant, whom his lord when He cometh shall find so doing." Luke 12:37, 42, 43.

That is what we are to do. We are to help others. We are to give the message. The door of mercy is

open, and we should invite men to enter in quickly.

Is it not strange that that door should ever close, or that men who see it open should ever refuse to enter it? That door has stood open for ages. In fact, it has been open for so long that it seems to many that it never could close. But some day it will. Just before Christ comes again, when the whole earth shakes with the cry, "Behold, the Bridegroom cometh" (Matthew 25:6), that door will close—close for the whole human race. But right now—today, this very hour—it is closing for some people. It has closed for some since this has been written. But while there is life, there is hope. When that door closes for you or for me, or finally for the whole world, then, friends, it will never open again. When that day comes, even prayer itself will be without avail. Some will pray, "Lord, Lord, open to us," but they will not be answered. (Matthew 25:11.) Friend, enter into that door today.

Let us awake to the hour in which we are living and take heed to our own lives. That is the important thing. Let us seek God in renewed consecration. Let us find our true service for Him in these closing days of earth's history. Today is working time, today is the time for service; for "the night cometh, when no man can work." John 9:4.

What Is God?

(Continued from page 3)

square yard of earth's surface directly exposed to the sun's rays, the energy received averages one and one-half horsepower. In terms of electric power that is one and one-eighth kilowatts. The cost for one twelve-hour day of sunshine for the whole earth would cost more than one hundred million times a million dollars. Surely God is good in sending this sunshine, along with the rain, and the air we breathe, and the many other blessings we enjoy.

But nature alone cannot reveal to us the love of God. The same sun that gives life also scorches and kills; the same rain that waters the fields also floods; the same wind that cools us easily swirls into a destroying tornado or hurricane.

It is only in the life and death of Christ that we can begin to see the love of God. If we study the love of God throughout eternity, we would never fully discover the height, the breadth, or the depth of the love of God.

Let me take you to Bethlehem. We stoop low and go through a crude stable doorway; we walk softly over to a dim corner and peer into the strangest little cradle your eyes have ever beheld. Here we find the One sent by God the Father, the One who is equal to the Father, the One who is divine, the One who is the second Person of the Trinity.

This Being has clothed His divinity with humanity, has been "made flesh" (John 1:1-3, 14), "like unto

His brethren" (Hebrews 2:14-18), and has taken upon Himself "the form of a servant . . . in the likeness of men" (Philippians 2:7). And Jesus will forever retain that human form, for God gave something that will never be exactly the same again. Christ is now flesh and blood like unto His brethren.

But that is not all. Having lived and taught men the way of life, Christ took man's place on the cross. God enjoined upon Himself that which He did not require of His servant Abraham. God withheld the hand of Abraham from slaying his son; but when the choice was given between man and God's only Son, God spared man and sent His Son to the cross.

This is astonishing when we remember that in the Scriptures man is spoken of as a worm (Isaiah 41:14) and as a drop in a bucket (Isaiah 40:15). Because of sin there had to be death, which is the wages of sin. God chose to spare man, the worm, and suffered His Son to be smitten on the cross.

God permitted Satan to raise his head with hissings and snappings and to summon all his evil hosts against Christ. Satan influenced Judas, who betrayed Christ; Caiaphas, who condemned Him; and Pilate, who delivered Him to the Jews—but wait! There is something more astounding. How did these men regard that God who chose man in preference to His Son? Not as a God, not as a human being! no; at the very moment when God valued men at the price of His own blood, they valued Him at the price of a slave. At the moment when God valued men in terms of being equal with Himself, they valued Him at the price of a few coins.

In a certain Italian church may be seen a picture of unwonted insight. At first glance it seems to be just another picture of the crucifixion. But on second glance a great shadowy figure is seen behind the Christ: God in the shadows. The nails that pierced the hands of Christ go on through the hands of God. The spear thrust through the side of Christ wounds also the heart of God.

We dare not think for a moment, however, that God is so full of love that He would not doom the sinner and destroy him. God will punish those guilty of sin. His love for the sinner is always associated with hatred for sin, and nowhere is God's hatred of sin manifested so completely or clearly as at the cross.

God loves the sinner so much that, as one has put it, He makes it hard for the sinner to be lost. However, if we refuse to obey God, the time will come—though it may sound paradoxical—when this very love will leave us. If we had been loved less, we might attempt some vindication, some utterance of an excuse. But any such attempt would be in effect saying that we want another victim, a second Gethsemane, another Calvary, another cross, the first was not sufficient for us. This would be blasphemy.

There is no other victim to be had. God went the limit. He sacrificed to the utmost, gave His best gift.

No more precious gift could be found in all heaven. Even God Himself would be no greater gift, for He and the Son are equal. Nothing surpasses Divinity. Nothing can be greater than the Mighty God, the Prince of Peace, the Wonderful Counselor—Jesus Christ. There is nothing more that can be done for the sinner. All has been done; all is exhausted. The resources are at an end, because God has already given Himself in His entirety. To the degree that God is love, the punishment of the wicked will be just.

In view of this love, let us remember that (1) "whom the Lord loveth He chasteneth" (Hebrews 12:6), (2) God has a purpose all mapped out for our lives, and (3) "whoso keepeth His word, in him verily is the love of God perfected" (1 John 2:5). "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

God is love, and when we accept Him as our Father and acknowledge Him as our King, His great love will so fill our hearts that we will say with the psalmist: "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40:8.

Approaching Old Age

Helen Keller was once asked this question: "How do you hope to approach old age?" Characteristic of this, one of the world's most famous women, the following classic answer was given:

"You are the first person who has asked me point-blank how I intend to approach old age. I cannot help smiling—I who have these many years declared that there is no age in the spirit! Age seems to me only another physical handicap, and it excites no dread in me.

"Once I had a dear friend of eighty, who impressed upon me the fact that he enjoyed life more than he had done at twenty-five. 'Never count how many years you have, as the French say,' he would insist, 'but how many interests you have. Do not stale your days by taking for granted the people about you, or the things which make up your environment, and you will ever abide in a realm of fadeless beauty.'

"Then and there I resolved, vestal-like, to cherish an inextinguishable flame of youth. I have tried to avoid ruts—doing things just because my ancestors did them before me—leaning on the crutches of vicarious opinion—losing my childhood sense of wonderment. I am glad I still have a vivid curiosity about the world I live in.

"Age, I suppose, like blindness, is an individual experience. Everybody discovers its roseate mountain peaks, or its gloomy depths, according to his or her temperament. It is as natural for me, certainly, to believe that the richest harvest of happiness comes with age as that true sight and hearing are within, not without. Confidently I climb the broad stairway that love and faith have built to heights where I shall 'attain to a boundless reach of sky.'"



INTERPRETI

In the Light
By

★ The Nations Are Rushing Toward Destruction

THE PEOPLE of the world are caught in a maze of chaotic forces that they cannot understand, and most of them do not see any way out. The world is in a dilemma; and while man is groping, as it were, in the dark for a solution, the conviction is settling down upon the world that there is no way out short of a terrible war. Many are convinced that devilish forces are operating to draw the nations of the earth into a cataclysmic struggle that will end the history of the world.

God has told us that "the spirits of devils" would "go forth unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty." Revelation 16:14. This prophecy seems to be nearing its fulfillment.

It is an admirable thing that some of the great men



INTERNATIONAL

The Archbishop of Jerusalem is shown with the parchment roll of Isaiah, which is one of three scrolls found in 1947. They are believed to be over 2,000 years old.

of the world are endeavoring to forestall what is coming. But despite their efforts, we are literally being sucked into a world conflict that very likely the majority of people do not want. It is a devilish thing. In spite of all that has been done or can be done to stop it, the tragedy draws nearer every day.

Revelation 11:18 says: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Undoubtedly we are living in this time of great anger among the nations. But note that the prophecy says God is going to come and judge the world and destroy them which destroy the earth.

We are greatly concerned over the lack of preparation among many for what is impending in the near future. Even those of us who call ourselves Christians need to search out our hearts to see if we are ready to meet our Maker face to face. It is time for a great revival to sweep our churches. It is time for the churches to be fired by the Spirit of God, to evangelize the world as quickly as possible.

A very striking statement was made by Paul Hutchinson, editor of *The Christian Century*, March 26, 1947: "Where are the churches which give the impression of living with the awareness that they have no more than a few years, perhaps only a few months, left in which to press on a doomed society their offer of salvation. . . . Men and brethren, the nations are rushing to their destruction, and the time is short. The churches do not yet give the impression . . . that they are in deadly earnest about their use of the time that remains."

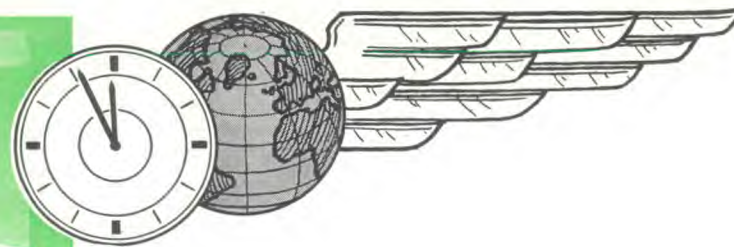
If we cannot stay the destruction that is coming, we surely can get ready to meet the crises ahead; and if we have made the full surrender to God, we will have an overwhelming burden for the lost around us and will sound the warning to them, even in tears. The prophet Joel, speaking of this time, says: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain [the church]: let all the inhabitants of the land tremble [the lost who must be warned by the church]: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Again the prophet says: "Therefore also now, saith the Lord, Turn ye even to Me with all your heart, and with fasting, and with weeping,

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and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God." Verses 12, 13. Again the prophet presses home the plea for the people to get ready for what is coming: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them." Verses 15-17.

Zion, awake! Men and women of God, stand at your posts of duty. Sound the warning everywhere. The end is near. Prepare to meet thy God.

★ "Abominable Things in Their Vessels"

"WORMS AND FLIES are tasty morsels" across the border. So says Roland A. Goodman in an article appearing in *Magazine Digest*, April, 1950. This writer relates his experiences while traveling in Mexico. On one occasion in a cozy restaurant, he was served *gusanos*. Whatever they were, they came enveloped in the familiar tortillas. He discovered, much to his dismay, that *gusanos* were worms. When the waiter saw his concern, he said, "You eat snails, do you not? But what are snails? Are they not worms? What difference if the worm is taken from a shell or plucked out of the heart of a cactus?" With superb pride in the human race, he added, "Man is wonderful. He can eat anything."

Waterfly caviar is another of the delicacies served in Mexico City. In season the eggs are gathered from the surface of a salt lake outside the city. They are boiled, then served. The flies themselves are dried for bird food, but some people eat them, enjoying their shrimplike taste. Mr. Goodman says that "in the market at Cuernavaca I saw large bowls filled with live, black, wingless insects the size of a ladybug. They are *jumiles*. Some eat them raw, alive. Others want them roasted. Another insect called the *acocin* is eaten also. It is a red-orange beetle, slender, and half an inch long. Frog legs are as much a delicacy as they are in the United States. They also use polliwogs in stuffing for their steamed corn-meal tamales. The *ajolote* is another amphibian consumed in Mexico. This is the name of a salamander. It tastes like eel. Then there is



INTERNATIONAL

Dr. Albert Einstein asks for world peace, declaring that the armament race is "hysterical." "General annihilation beckons," was his statement after mentioning the H-bomb.

the iguana, lizard meat, which is another of the delicacies. And the octopi are eaten also."

We may shudder at the revelation that there are people eating worms and flies; but Americans are not very far behind! Frog legs, eels, rattlesnake steaks, and other creeping and crawling things are partaken of in this enlightened land. And when you come right down to it, the pig, with its widespread infestation of trichina worms, is just about as filthy as anything a person could eat.

Is it any wonder that there is so much disease in our world? God declares His wrath against those who eat "swine's flesh and broth of abominable things in their vessels." Isaiah 65:4. When God speaks of the people who will be eating these things in the last days, He says: "The Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isaiah 66:15-17.

How Was the Sabbath Changed?

Who Is Guilty of Tampering With the Law of God?

By Robert H. Pierson

SEVEN in the Bible is a perfect number. We find seven days, seven seals, seven churches, seven trumpets, seven plagues, seven candlesticks, and many other usages of the number seven as a complete or perfect number. In dealing with the question of the change of the Sabbath, I would like to set forth seven propositions, each to be supported by Scripture or authoritative history.

Proposition No. 1. *It is unsafe for the Christian to build his tenets of religious faith upon the tradition of men.*

Inspiration supports such a position. The psalmist declared: "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Psalm 127:1. The Saviour also added: "In vain do they worship Me, teaching for doctrines the commandments of men." Mark 7:7. Paul in writing to Titus referred to "fables, and commandments of men, that turn from the truth." Titus 1:14. These are but a few words of Inspiration culled from among many warning the seeker for truth to establish his faith and confidence upon a plain "Thus saith the Lord," and not upon the shifting sands of man's theology.

Proposition No. 2. *The writers of the Old Testament did not authorize any change of the Sabbath from the seventh day to the first day of the week.*

Moses, the great lawgiver, declared in Exodus 31:17 that the Sabbath should be a sign between God and His people forever. David confirmed the words of his inspired predecessor in Psalm 135:13: "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations."

The gospel prophet, Isaiah, declared that the Sabbath would be kept even in heaven. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23. Likewise the prophet Ezekiel supported the teachings of his colleagues. He, too, declared the Sabbath should be "a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:20. Surely none of these inspired writers could be accused of doing away with the Sabbath. None of these writers, nor any of the others who contributed to the Old Testament, authorized any change of the Sabbath from the seventh day to the first day of the week.

Proposition No. 3. *Jesus Christ did not authorize the change.*

Our Great Example declared that "one jot or one tittle shall in no wise pass from the law." Matthew 5:18. During His earthly ministry, He fulfilled this statement of doctrine by faithfully keeping the seventh-day Sabbath week after week. "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. In fact, Jesus in His revelation to John (Revelation 1:1) declared that even at His second advent His people would be keeping the fourth commandment along with the other nine: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. The gospels are silent regarding any words of the Master Teacher concerning a change of the Sabbath from the seventh to the first day of the week.

Proposition No. 4. *The followers of Jesus did not authorize the change.*

The women who were nearest the Saviour during His earthly ministry were still keeping the seventh-day Sabbath after His death. Luke 23:56 reveals that they were keeping the Sabbath day "according to the commandment." John, the beloved disciple, did not pass on any authorization from His Master to do away with the commandments and thus change the Sabbath day.

Contrary to this, John declared: "Hereby we do know that we know Him if we keep His commandments. . . . He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:3-7.

James, "the Lord's brother," and Paul, the mighty preacher of Christ, both united their voices in saying that the commandments in their day (many years after the resurrection) were still in effect and that the Sabbath day should be kept. Nowhere in Inspiration can be found any statement supporting the thought that the followers of Jesus authorized the change.

Proposition No. 5. *The attempt to change God's law was part of a gradual falling away from the pure doctrines of Christ that crept in soon after the death of the apostles.*

Paul, even in his day, spoke of an apostasy to come.

(2 Timothy 4:3, 4.) He also warned the people of Ephesus to "take heed therefore unto yourselves, and to all the flock. . . . I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:28, 29. Peter likewise warned of error that would creep into the church of God if great care were not exercised: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3:17.

The writings of prominent historians and religious authorities regarding the fulfillment of these ominous prophecies are of special interest. D'Aubigné in his *History of the Reformation* says: "Shortly after the death of the first apostles an eclipse of this glorious light began to set in. By the close of the fourth century it had become well-nigh total. Pagan philosophy and heathen rite had altered the church and corrupted her practices. Ignorance and superstition took possession of the church."

It is well known that the early church was largely Gentile and that its members were anxious to break away from everything Jewish. Inasmuch as the seventh-day Sabbath was the very center of Jewish life, they were glad to find some reason for discarding it. Obviously, however, one day was needed for religious services. Sweeping over the heathen world at that time was a great revival of sun worship, and it was easy for the early Christians to leave behind the Jewish Sabbath and in its place set up the day on which the sun was revered.

There was no sharp break in the observance of the seventh day for the first day by the Christian

church, but rather it was a gradual change. For some time the two days were observed side by side; but as paganism gained in power, the day of the sun grew in popularity. "The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other."—Archdeacon F. W. Farrar, *The Voice From Sinai*, p. 167.

It was left for Constantine in A.D. 321, while he was still a heathen, to make the first Sunday law. "The earliest law by which the observance of the first day of the week was ordained, is the edict of Constantine, 321."—*Haydn's Dictionary of Dates*, art. "Sabbath," 25th ed. Thus history again records the fulfillment of prophecies uttered by Bible writers.

Proposition No. 6. *The Roman Catholic Church placed the seal of her approval upon the attempted change and today readily acknowledges her part in the transition.*

One needs but to read some of her own authoritative works to be convinced that the Catholic Church not only admits but boasts of her power to change the Sabbath from Saturday, the seventh day, to Sunday, the first day of the week.

Note the following: "Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious

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BENJAMIN CONSTANT, ARTIST

Justinian, the famous Roman emperor and author of the "Corpus Juris Civilis," is portrayed here having his new church laws read to the court council. The correlating of the old heathen Sunday laws and the church dogmas may in large part be charged to this ruler.

For BETTER HOMES and HEALTH

THE CIGARETTE AND AMERICA'S FUTURE

By D. H. Kress, M.D.

THE FOLLOWING letter received from "The Girls' Department" of a state civic league introduces an alarming problem that is in the minds of many thinking Americans:

"We are getting out a book for adolescent girls, dealing with social and moral problems, and since this book is likely to be read by more high school girls than any of the anti-tobacco magazines, we would like to include the latest, most scientific data on the harmful effects of cigarettes. We would very much appreciate a reply from you. *I find that 90 per cent of the girls in some of the high schools are using cigarettes more or less.*"

It is true that since World War II the young women of America have gone in for cigarettes at an alarming rate. If the increase keeps on at the present rate, it will not be long until there will be more women smokers than men smokers. Certainly it is time to give serious thought to this trend and, if possible, to ascertain what effect it will have upon America's future.

It is evident that thinking women are beginning to feel concerned about the problem, as is seen from another letter, in which the writer says:

"I am writing to ask if you have a pamphlet dealing with women and cigarettes. Two of my friends and I are rather interested in this subject. The one friend is a married woman of about thirty-five years of age and is childless. The other is twenty-eight years old and never intends to marry. I myself am thirty. We are all modern young women, and have been taking an occasional drink. We are smoking from twenty to thirty cigarettes each day.

"Naturally, I am much more interested in the effect smoking is having, or will have, on me than I am in what it might do to the other two. They never intend to have children, but sometime in the future, when conditions permit, I am going to marry, and I *do* want babies. (Maybe I am not so very modern after all!)"

If there is any obligation on the part of parents to give their offspring a robust physique, that obligation rests more heavily upon the mother than upon the father. This is a well-known physiological fact and is

indisputable. Women of today need to face this fact.

Several years ago Bishop William Boyd Carpenter of Boston remarked in a sermon, "Let women smoke if men do." The editor of the *Chicago American* commented upon the statement: "It is distressing to read that Bishop William Boyd Carpenter sends out from Boston, Massachusetts, his solemn verdict, 'Let women smoke if men do.' He says he knows some nice women who smoke. Of course he does. Nearly all women are nice. But women are very much nicer when they don't smoke. They are nicer as individuals, nicer in health, and the prospect is 'nicer' for the generation to come: The trouble is that smoking hurts women's nerves, undermines their vitality, and also, although less important, destroys their looks.

"When the good Bishop says that as long as men smoke women should be allowed to smoke, and that if men find pleasure in smoking, it is wrong to forbid women that pleasure, it shows that at the time he was not thinking about the work that women really have done."

He continued: "Good Bishop Carpenter, if women had not always been a great deal better than men, if they had not willingly refrained from doing the things that men have done, this world would be a wretched world. Woman has always set the good example. She brings into the world a little boy naturally inclined to be a savage like his barbarous father. She spends the first years of that child's life trying to make a decent human being out of him.

"Good Bishop, if the women did what the men do, instead of setting a good example and giving the children half a chance, as they come into this world, our civilization would go backward with a speed that would disconcert you, and all the good bishops and clergymen on earth could not stop it." Then he gave the bishop this wholesome advice: "Next time you preach on smoking, say to the women: 'Be better than the men as you always have been. Set a good example, as you always have done. Think of the children and the generation to come, for which you are responsible, and of which you are the creator.'"

Dr. Hugh S. Cumming, formerly United States Surgeon General, in referring to women smokers,

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said, "The cigarette habit indulged in by women tends to cause nervousness and insomnia. If American women generally contract the habit, as reports now indicate they are doing, the entire American nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today. The number of American women who are smoking cigarettes is amazing. The habit harms a woman more than it does a man. The woman's nervous system is more highly organized than a man's. The reaction, therefore, is more intense."

When a prospective mother smokes, the cigarette
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By Caris Lauda

Building Sound Bodies

HELLO THERE, Teen-agers:

My, these months go by fast! And today as I have been thinking about my letter to you, the thought has been constantly running through my mind, "You were born to live for Christ." Wonderful thought, isn't it? "Born to live for Christ!" It is nice to belong to good people. It is thrilling to be a member of a fine, prominent family. It thrills me today as I realize that you and I were born to be members of the heavenly family.

My letter last month talked about our bodies, about how we should care for them as temples, or as churches; for our bodies are places for Christ to dwell. Today as I look through the Bible, I find there are many parts of our body which should be devoted to service for God. Here are some of the texts:

Psalm 119:11—"my heart"

Isaiah 51:11—"my head"

Psalm 119:18—"my eyes"

Psalm 78:1—"my ears"

Malachi 2:6—"my mouth"

Psalm 119:171, 172—"my lips"

Ecclesiastes 9:10—"my hands"

Proverbs 4:26—"my feet"

This takes in most of our body, doesn't it? And when you and I truly realize that these different parts of our bodies go to make up the temples in which Jesus wishes to dwell, we should guard each one very carefully and make sure that not one part will be defiled.

Today I think of a young man by the name of George Young. George entered the swimming contest
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By Inez Brasier

The Kindness of Jesus

FATHER looked at Keith. "Just what are you thinking about that you are so still?" he asked.

"I was thinking about what I learned in our Bible lesson this morning at church," Keith answered. "Suppose you tell mother and me."

"It was only two verses we talked about. I'll get my Bible and read them to you. 'And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him. . . . And he was cleansed.'

"Our teacher told us that no one would let people who had leprosy come near. They had to live away from their homes and even outside their towns. Boys and girls had it; and then they had to go away, too. Lots of times they did not have much to eat. And if anybody ever touched them, why, they had to leave home, too. It was dreadful."

"But how did the leper in your lesson get to see Jesus?" mother asked.

"He had heard how Jesus made sick people well. He watched the road. One day Jesus came along that road. The leper was so happy that he ran to meet Jesus. Everybody got out of the way and yelled at him. But he was sure Jesus would help him, so he did not stop. And Jesus did help him! He touched the poor man to show how sorry He was for him. Then we talked about how kind Jesus was and how He always helped sick people."

"Do not forget that Jesus is as kind now as He was then," mother told Keith.

"Jesus puts His kindness into the hearts of people now, you know," said father. "I am thinking about a poor woman on the island of Madagascar. One day some naughty children made fun of her.

"'She's a leper, a leper!' they called as they followed her.

"She felt very bad. Just then a missionary lady came along. She heard the unkind things the children said. She smiled at the poor woman, and then she put her hand on the woman's shoulder.

"'Sit on the grass with me,' the missionary said. 'The sick woman cried, 'You touched me! No one has touched me for many years.'"

"That was the kindness of Jesus, just as when He touched that man along the road," said Keith.

"It surely was," agreed mother and father.

The Majesty of the Law

(Continued from page 5)

a holy Jewish virgin to give birth to Him. And when the Christian church was established, it was first formed of Jewish believers; and twelve faithful Jewish apostles were ordained to direct its activities. (John 4:22; Romans 3:1, 2; 9:4, 5.)

Because the Hebrew nation had such a glorious mission to fulfill on earth, they were given a copy of the Ten Commandments. Moses was not permitted to write even one precept of this holy law. The Lord "gave unto Moses, when he had made an end of communing with Him upon Mount Sinai, two tables of testimony, tables of stone, *written with the finger of God.*" Exodus 31:18. "And the tables were the work of God, and *the writing was the writing of God*, graven upon the tables." Exodus 32:16.

"The law of the Lord is perfect," says the psalmist. Psalm 19:7. It is brief. It consists of only ten simple commandments, but they are sublime and profound. Faithful obedience to this law by all men would result in the complete banishment of atheism, idolatry, blasphemy, the desecration of God's holy day of rest, disobedience to parents, murder, adultery, stealing, lying, selfishness, and all other evils.

The perfection of the Decalogue has excited the admiration of great jurists. His Excellency Manuel Roxas, first president of the Republic of the Philippines, delivered an address at the University of the Philippines on April 13, 1948, shortly before his death, in which he said:

"This world would really be a much better place to live in, and it would be a happier and a more peaceful world were the promises involved in human and international relations duly performed. The Ten Commandments are indeed a synthesis of the moral precepts which should govern men in their conduct towards each other and in their relations to God. These commandments should be made a part of our being, and they really are, if we could just listen to the small and still but stern voice that speaks from within ourselves, which we call conscience."—*The Manila Times*, April 14, 1948, p. 6.

The Decalogue was written on two tables because it is based on two fundamental things—love to God and love to man. Christ said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22:36-40. In applying the last six commandments of the law to human relationships, Paul said, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Romans 13:10. This was not "a new commandment," says John, "but that

which we had from the beginning, that we love one another." 2 John 5. Christ had only emphasized what the Lord had taught His people nearly 1,500 years before. (Deuteronomy 6:5; Leviticus 19:18.)

"Think not," said Christ, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

To "fulfill" a law is to do what it requires. Thus, Jesus said to John: "It becometh us to fulfill all righteousness." Matthew 3:15. He did not mean by this that it was proper for Him to do away with righteousness. The law of God is eternal and unchangeable. "It is easier for heaven and earth to pass, than one tittle of the law to fail," said Christ. Luke 16:17.

It will always be wrong for men to practice atheism, to worship idols, to blaspheme the name of God, to desecrate His holy day of rest, to dishonor their parents, to kill their fellow men, to practice licentiousness, to steal, to lie, and to covet what belongs to another. Christ never died on the cross to abolish the divine law that forbids these evils. And if a man does such things while making a profession of the Christian religion, this brands him as a hypocrite. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in Him verily is the love of God perfected: hereby know we that we are in Him." 1 John 2:4, 5. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. The saving grace of Christ makes saints out of sinners. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

One of the Mightiest

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to the request for baptism, John exclaims, "I have need to be baptized of Thee, and comest Thou to me?" Matthew 3:14.

He feels that he, the sinner, should never baptize the sinless Christ. Firmly and gently Jesus replies, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Verse 15. Together they walk down the bank of the river. The Son of God is buried beneath the flowing tide.

Not as a confession of guilt, nor in His own behalf, did Jesus receive baptism. He made Himself one with the human family, opening the path that we are to walk and doing the work that we are to do. Does Christ's baptism answer for me? Yes, if after conversion my life should suddenly be cut short before the opportunity for baptism is presented. But recognizing that my Lord left "us an example" that we "should

follow in His steps," I gladly seek and join in the grand refrain, "I will follow Thee, my Saviour."

"Thus it becometh us to fulfill all righteousness." These remarkable words convey a striking testimony to the significance and importance of baptism, and they identify this ordinance with the great plan and work by which all righteousness is fulfilled. The crowning event in revealing "all righteousness" to a lost world was the death of Christ on Calvary. For "in His blood" God would "declare His righteousness for the remission of sins that are past, . . . that He might be just, and the justifier of him that believeth in Jesus." Romans 3:25, 26.

But to return to the scene on the banks of the Jordan. "Jesus also being baptized, and praying, the heaven was opened." Luke 3:21. He asks for a token that God accepts the lost race in the person of His Son. The Father Himself answers, and direct from the throne radiate those beams of light that bathe and glorify the upturned face of Jesus. The Holy Spirit descends to anoint Him for service, and from the Father Himself comes the divine and loving benediction, "Thou art My beloved Son; in Thee I am well pleased." Verse 22.

And what good tidings to us! "The word that was spoken to Jesus at the Jordan . . . embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. 'He hath made us accepted in the Beloved.' The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, This is My beloved child, in whom I am well pleased."—*Desire of Ages*, p. 113.

Yes, by "the new and living way," Christ has opened a path by which the most sinful and degraded, the most oppressed and despised, may find the way to purity, peace, and the presence of God.

Building Sound Bodies

(Continued from page 23)

on the Pacific Coast a number of years ago. The course was from Catalina Island to the mainland, some twenty-six miles away. Just think of it—swimming twenty-six miles! All of us, perhaps, have gone swimming many times; but I imagine none of us has swum half that far. There were 103 men and women who entered this swimming contest, and how many do you think finished? Ah, there was only one person

who swam the entire distance of twenty-six miles, and he was George Young. He was asked by many how he thought he was able to make it—to what he attributed his success. He answered that he attributed his success very largely to the fact that he had never used tobacco or liquor in any form and had always tried to secure the proper amount of rest, food, and sleep.

Now, Teen-agers, living a Christian life is much harder than swimming this distance. Therefore, it is necessary for you and for me to guard our health and watch all the little things that go to make up healthy bodies. By guarding the little things we, of course, are caring for the greater things. Let's be on guard every moment in caring for our bodies—the temple where Jesus wishes to dwell.

These summer months you are out of school. You are busy either at work or at play. Make these summer days, days for building up your bodies to be healthy temples, worth-while temples, that you truly may enjoy life and help others to enjoy life, too.

Sincerely yours,

Caris

How Was the Sabbath Changed?

(Continued from page 21)

observance of Saturday, a day which we never sanctify."—James Cardinal Gibbons, *Faith of Our Fathers*, p. 89.

"Question: Have you any other way of proving that the church has power to institute festivals of precept? Answer: Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—Rev. Stephen Keenan, *A Doctrinal Catechism*, p. 174.

Many other statements could be found to prove that Rome not only acknowledges but boasts of her power in changing the day. It is easy to understand then how the great Protestant churches of the world, in coming out from the Roman Catholic Church in the days of the Reformation, brought this doctrine of Sunday observance with them. How sad, however, that they should continue to cling to the teachings of men rather than to the teachings of Christ!

Proposition No. 7. *As Christians "we ought to obey God rather than men."*

Peter and the other apostles of his day made such an assertion: "We ought to obey God rather than men." Acts 5:29. The prophet Jeremiah declares that if we accept the tradition of men rather than the teachings of God, we are drinking from "broken cisterns, that can hold no water." (Jeremiah 2:13.)

God grant that we may determine to obey Him rather than man.



Let's Ask the DOCTOR



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

What can be done for coronary thrombosis? Is vitamin E of value either in preventing or treating attacks?—J.D.

Sudden deaths from heart disease caused by coronary thrombosis are becoming increasingly common. Since heart disease has only become a real problem since about 1905, something must be happening to cause so much heart failure. There is much scientific truth in the verse in Luke telling of the distress of nations with perplexity and men's hearts failing them for fear and for looking after those things that are coming on the earth. Worries range from business and social cares to atomic-bomb hysteria. Jittery nerves may be responsible for the fact that of those couples married in Los Angeles County in recent years, almost 90 per cent got divorces.

Tobacco is a most important cause of heart trouble; one cigar frequently contains enough poison to kill two men; two cigarettes contain enough poison to kill one man if it is extracted and injected into his veins. Too much protein, especially meat protein, is a factor; and coffee and tea add to the trouble. To avoid this disease, then, one should avoid entirely the poisons of tobacco, tea, and coffee, use little or no meat, avoid worry and emotional strain, and subsist largely on fresh fruits and vegetables with some whole-grain cereals and bread. Do not use too many eggs on account of the cholesterol found in the yolks.

Although cardiologists have not fully accepted the importance of vitamin E in heart disease, it has been reported that cows when deprived of vitamin E have been known to die of heart failure while giving birth to their calves. We clinicians who are seeing heart patients daily are convinced that *alpha-tocopherol*, which is one of the components of vitamin E, is capable of helping these patients a great deal, whether it be the synthetic or natural vitamin. Certain it is that so important a food accessory as vitamin E, which supports the reproductive functions, and which is itself a youthful function, cannot fail to be of some help to a neuro-muscular organ such as the heart.

Trust in God as a personal Friend and Helper in meeting life's problems is the best antidote for worry.

What could be the cause of back pains that are localized in the area of the kidneys?—K.W.

Pain in the kidney area is seldom due to bad kidneys. Arthritis, muscle spasm, herniated intervertebral disc, lumbago, an extra lumbar vertebra, and postural strain are among the common causes. Arthritis is more common at mid-life or beyond, in which so-called lipping of the bodies of the vertebrae may be demonstrated by X ray. Muscle spasm may be brought on by a slight twist in the spine, either with or without subluxation of vertebrae. If the urine is highly acid, it seems to predispose to oversensitive muscles. Herniated disc is caused by heavy lifting, usually in a bent-forward position, causing the intervertebral disc to be squeezed backward till it ruptures and pushes against the nerves. This causes pain in the back and legs. Diagnosis is mostly by X ray, and treatment is surgical. Lumbago is often due to focal infections of either teeth or tonsils, and attention to these factors usually brings permanent cure. A few people have six instead of five lumbar vertebrae, and these persons are prone to have back pains on slight stress. Postural strain is a disease of civilization and is common among stenographers, schoolteachers, and others who sit a great deal and whose back muscles seldom get exercise. Bending and twisting exercises will help.

What causes one of my toes to feel as if it had needles in it? Are citrus fruits good for arthritis? Would a foggy climate be bad for sinus trouble? Can you advise as to best climate for sinus trouble and arthritis?—G.K.

There is probably some pressure point on the nerve that is disturbing the toe. Hot and cold contrast bathing of the foot and toe, together with free use of vitamin-B complex, might be of help. Also get a shoe that fits the form of the foot. There is no reason why anyone having arthritis should avoid any of the citrus fruits. Lemons and grapefruit, however, may be tolerated better than oranges. At the same time, such persons should overcome any tendency to constipation and eat proper food combinations. Sinus trouble

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What Says the BIBLE?

The Deceivableness of Unrighteousness

We are living in an age of deception. Fiction, pretense, exaggeration, dramatization, overemotionalism, glamour, make-up, high-powered salesmanship—all forms of deception—are in everything that meets the ear and the eye. More than ever before in the history of the world, we need to know the answer to the question Pilate asked but the answer to which he did not want to know:

1. "What is truth?"

"Thy law is the truth." Psalm 119:142. "All Thy commandments are truth." Verse 151. "Thy word is true from the beginning." Verse 160. "Thy counsels of old are faithfulness and truth." Isaiah 25:1. ". . . all whose [God's] works are truth." Daniel 4:37. "I will show thee that which is noted in the Scripture of truth." Daniel 10:21. "Thy word is truth." John 17:17.

2. What are some of the characteristics of this age?

"Truth is fallen in the street, . . . truth faileth." Isaiah 59:14, 15. "This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth." Jeremiah 7:28. "There is no truth, nor mercy, nor knowledge of God in the land." Hosea 4:1.

3. What supreme warning did Jesus give against this age?

"Take heed that no man deceive you." Matthew 24:4. "Let no man deceive you by any means." 2 Thessalonians 2:3.

4. When they are thus warned, why are people yet deceived?

". . . because they received not the love of the truth, that they might be saved." 2 Thessalonians 2:10.

Note.—There are two reasons why people believe lies: because Satan is now working "with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (verses 9, 10) and because they do not love the truth.

5. What are some forms of "the deceivableness of unrighteousness" that are especially common today?

a. *The idea that sincerity and good intentions are more important than obedience.* Eve had the utmost

sincerity and good intentions when she brought sin into the world. She "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise." Genesis 3:6.

b. *The idea that God is too loving to punish for disobedience.* But it is "the wrath of the Lamb" that "is poured out without mixture into the cup of His indignation." Revelation 14:10. It is on the lawless and disobedient of this age that "the seven last plagues" will fall, in which is "filled up the wrath of God." Revelation 15:1.

c. *The idea that it is all right to "try anything once."* Eve ate only once of the forbidden fruit.

d. *The idea that, as we are young only once, we must indulge every passion and impulse before we settle down to be good.* But the sins of youth have a way of catching up with adult life in disease and the degradation of everything good, happy, and lovely. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7.

e. *The idea that "you can't blame a man for trying" to see how far he can go in enticing a woman.* This idea is very common in modern stories. It is true that the sin is not in the temptation but in the yielding to it; but that is from the viewpoint of the one who receives the temptation, not the one who originates the temptation. The man who tries to sin and is prevented only because the other one does not yield has already sinned (Matthew 5:28), for his will is on the side of sin.

f. *The idea that things which it is wrong for church members to do are all right if one makes no profession.* If that were true, the way of righteousness would lie in shunning God's church and behaving like the world. But "the whole world lieth in wickedness" (1 John 5:19), and everyone in it is condemned, unless he repents. Punishment for sin is heavier on those who know better, but the others do not escape. (Luke 12:47, 48.)

g. *The idea that the sins and disobedience of others excuse us from obedience.* "We shall all stand before the judgment seat of Christ. . . . Every one of us shall give account of himself to God." Romans 14:10, 12. No one can hide behind another in that day.

The Source of Supreme Truth

(Continued from page 8)

ye might have life through His name." John 20:31.

And "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

The authority of the Bible as a revelation of God may be demonstrated in three ways: its genuineness, its credibility, and its divine origin.

It is genuine. The men wrote it who claim they wrote it. There is no fraud about it. For this we have the testimony of the church through all the centuries; the direct testimony of the books themselves; the confirmation of this testimony by the allusions to Jewish, Roman, and Greek history contained in them, allusions which could not have been made accurately by later writers; and by the testimony of the opponents of Christianity through the centuries, who, while opposing the teachings of the Book, have, by their very opposition, confirmed the truth that such writings by such writers existed in their day and were genuine.

The Book is credible. It is worthy to be believed. Other books may be genuine, but not true. The Bible is both. Its credibility is evidenced by the untarnished character of its writers, its agreement with the known facts of history, the unvarying beneficial and helpful effects of its contents, and the corroborations of archeological research. Of all the discoveries of archeology, none has conflicted with the Bible, or proved it untrue.

The Bible is of divine origin. That is the only possible conclusion an observer could arrive at from its infallible accuracy in prediction and prophecy; from its conception of the Person of the Lord Jesus, with His superhuman balance and combination of qualities and the sinless perfection of His character; and from its unvarying effects on human life in all centuries, in all races, in all places, in all conditions.

And this last is the great and determining test. "By their fruits ye shall know them." Matthew 7:20. If we would know the divine or human character of a religion, we look at what it does. If we would know the character of Confucianism, we look at China. If we would know the character of Mohammedanism, we look at Turkey and Persia. If we would know the character of Buddhism and Hinduism, we look at India. Then we look at Christianity and the unvarying, never-failing effect it has on those who accept it and on the lands where it has free course.

It is different. In all these others, man is seeking God. In Christianity, God is seeking man. These others are—all of them—only human aspirations, poor, feeble, inadequate. Christianity is a divine revelation, supplying every human need.

So God has spoken to man. And the revelation of His truth is in the Bible as it is nowhere else.

That being so, the question of the ultimate and final authority in religion is settled. The last and supreme word concerning God, man, life, and eternity has been spoken. That supreme authority is the Bible.

This does not agree, I know, with the teachings of the schools. There are those who would have us believe that the source of authority is in human reason. I would not deprecate reason. It is valuable and altogether indispensable. It is necessary in order to test the claims of any professed revelation. It is necessary in order to receive the revelation thus tested. But it is not the source of authority.

Man's reasoning faculties have been affected by the fall. Sin has unsettled their delicate balance and accurate functioning. Absolute reliance cannot be placed on their operation. And were this not so, there is such a thing as truth and reality entirely apart from, and independent of, reason. Truth is not what I believe. Truth is not even what I know. Truth is fact. I may not believe it or know it. But it is there, nevertheless, waiting to be discovered and believed.

Truth does not depend on the unsettled and changing opinions of men. It was truth before it was believed. It remains truth whether it is believed or not. Reason does not originate it or create it. Consequently, reason is not a source.

Others would have us believe that the Church is the source of authority. But that is not true. The Church, rather than originating truth, is the product of truth. It came into existence by accepting divine revelation. It is not the source of that revelation.

No; the Bible is the source of authority. The Bible embodies and preserves the revelation of God in its clearest, its purest, its fullest form. It is true, and it contains the truth. It is the best available form of God's revelation to man.

Religious Liberty

(Continued from page 9)

of their faith; it becomes a just society, and it is the just society that is invulnerable to communism.

On the contrary, those communities that have been controlled by an authoritarian Church that in itself has co-operated with the great feudal landholders and has become a great landholder itself, a Church that has co-operated with the military and identified itself with the status quo, a Church that has been one of the prime factors in reaction, are communities that today are in serious danger of communist infiltration or have already fallen to communist occupation. Surely no more striking fact can be faced than that of Italy itself, where 99 per cent of the people are alleged to belong to the Roman Catholic Church, and yet the country itself would be overwhelmed by a communist revolution if it were not for the aid given by the United States of America. The true bulwark against communism does not lie

in an ecclesiasticism, undemocratic and totalitarian. It lies, rather, in the free society where free men, exercising the right of private judgment, come at last to know the Eternal and resolve to do His will.

We believe in the right of private judgment. It is written in the Gospel of John: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The exercise of belief is one that involves the right of private judgment.

III

Protestantism, by holding to the right of private judgment, puts the final decision where it belongs, in the conscience of the individual, thus making him free from all external authority, whether of state or of church. He stands in the presence of the Eternal, a free man. Protestantism from the beginning has held to the immediacy of man's relation to God. No church stands between him and his Father. No priestly or ministerial caste may separate him from the Eternal. He comes, not upon the basis of his own merit, but because of the love of Christ. He comes, no matter how sinful or how saintly, to his Father, who receives him immediately. There are no tollgates upon the King's highway. It was opened long since by our blessed Lord, and is free to all. No clergy may refuse a man the right to the forgiveness of God. He is not dependent upon any sacrament. He may be helped by the clergy and his life be enriched by the sacraments, but it is in faith that he is saved.

Allow me to be personal for a moment. My father when a boy went to work in the tin mines of Cornwall, England. His father was a devout Christian, who had learned from the preachers of John Wesley of God's love and forgiveness, who had himself experienced that love. But the boy grew into his teens with little concern for religion. At eighteen, he possessed unusual physical strength and was a skilled miner. One day, when he was far beneath the surface with his father and younger brother, there was a terrible disaster. The mine caved in. My father told me that he caught up his younger brother in his arms and carried him to a place of safety. He knew that his father with his many years of experience underground would likewise seek safety. For a time, my father said, it was light as day, as rock striking against rock flashed by. Finally the "cave" was over. There was darkness. My father said, "Father, strike a light." There was no answer. My father understood. Two days later, they dug his father and his brother out. My father had had two full days to think seriously. He knew that his father had walked close to God. He realized that he himself had no personal relationship with Christ.

The next Sunday night he went to the little Wesleyan chapel in Carn Brae, and when the minister asked those who wished to receive Christ to come forward and kneel at the altar, my father knelt. He experienced one of those amazing transformations that

occur at the moment of conversion. It was a vital religious experience that never left him. He came to this country, which gives to men freedom to move forward in terms of their ability. I, with my mother, after his death, visited some of the mining camps at which he first worked with his hands and later directed large enterprises where many thousands worked for him. He never left a mining camp without leaving a church in it. At first he built those churches with his hands. Later he helped to make them possible. Something happened to that young man the moment that he knew he had experienced the forgiving love of God. He stood upon his feet a son of God, a being of infinite worth. He gave himself to study, hard study, since he was denied the privilege of the schools. He found, as Protestants do, all that is necessary for salvation in the Book, which is the revelation of God's will to men. He found in Christ, God Incarnate. The Word for him had become flesh; the ultimate had become intimate; Jesus was the Way, the Truth, and the Life, and, more, Christ was the God-man. No one stood between him and his Father, no one between him and his Christ, no one between him and the Holy Spirit.

My father was more like a brother than a father to me. We traveled over the world together. There was one certain fact in my relation to my father. No matter where he was, whether his work took him to Australia or to Africa, to Mexico or to Britain, no matter how many thousands of miles separated us, this I knew about my father: he was for me. I do not mean that he agreed with everything I did—not at all. He made that abundantly clear at times. But I knew, always knew, that I could go to my father, that he wished only the best for me, and that he was always ready to forgive my shortcomings, to give of himself completely to make life richer for me. Jesus had the audacity to say that the universe is like that. There is a Father of us all to whom we may go, no matter how sinful. It is this that Protestantism has stressed: the immediacy of man's relation to God.

Let us Protestants rejoice anew in our heritage, let us witness as brothers, let us maintain the conditions of religious liberty in which men may exercise the right of private judgment; and in the clear knowledge that God is ever present, let us be ever ready to receive and to experience the transforming love manifest in Jesus and to move out to do His will among men.

Let's Ask the Doctor

(Continued from page 26)

and arthritis indicate lowered vitality, and a general health-building program including sun bathing should help both conditions. A dry rather than a moist climate is best; the inland Western states furnish the most ideal climatic conditions.

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"FOTO FUN"



By Robert M. Eldridge

MANY amateur photographers are disappointed at times with the lack of sharpness in the pictures they take with the box camera. Aside from the possibility of a dirty lens or of the camera being moved while snapping the shutter, it is very likely they may be working too close to their subjects. Since the box camera lens is not in a focusing mount, it is impossible to take sharp pictures closer than eight or ten feet. It is well to remember the limitations of the box camera in this respect, but some may not have realized that it is a simple matter to equip the box camera so it can take good sharp pictures at close range. The addition of an inexpensive portrait lens will turn the trick, and even a low-power hand magnifying glass such as is found at the ten-cent store may be adapted to this purpose with surprisingly good results. Thus, the versatility of any fixed-focus lens camera can be greatly expanded, and close-ups can be taken which will not require the services of an enlarger.

Here's how: The distance from the camera to the point of critical focus in the picture field must be determined for the new lens combination. This can be done without exposing any film. Open the empty box camera and place a piece of ground glass across the opening at the back where the film receives its exposure. Oiled or tracing paper will serve quite well if ground glass isn't available, but the paper should be very flat and unwrinkled. Either glass or paper can be held in place with scotch tape or rubber band. Then place the camera on a suitable support, and open the shutter after having set it for "time." With a well-lighted subject in front of the camera and subdued light at the rear so that the ground-glass image is clearly seen, the focus is quickly determined by mov-

ing the camera or subject backward or forward. A magazine ad with large sharp-edged lettering is good to focus on, and a magnifier for examining the image on the ground glass is also helpful. Then cut a string the exact length of the distance from the front of the camera to the magazine. This will give a permanent measure for that particular lens combination, which can be kept with the camera as part of the equipment.

There is one further point before we are ready to shoot our close-up portrait. The camera view finder is built to give an approximate idea of the scope of the picture to be taken at the regular lens range. When this supplemental lens is added, one cannot depend on the view finder to show the picture field accurately. Allowance should thus be made (at the top of the picture if the view finder is on top of the camera) so as not to cut off wanted parts. The amount of allowance will have to be established with a little practice.

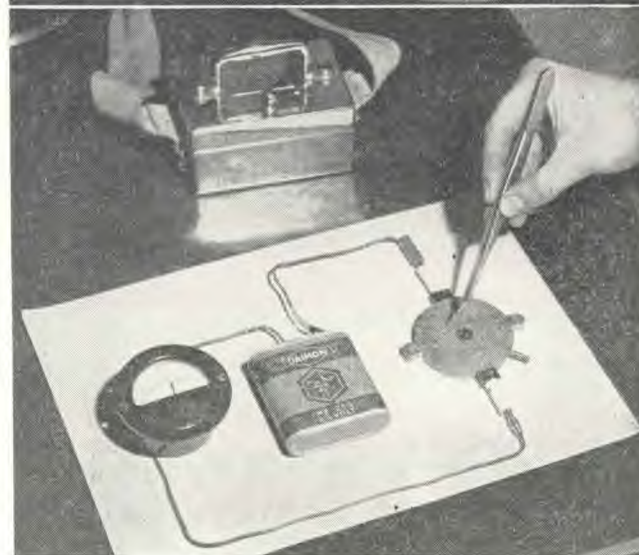
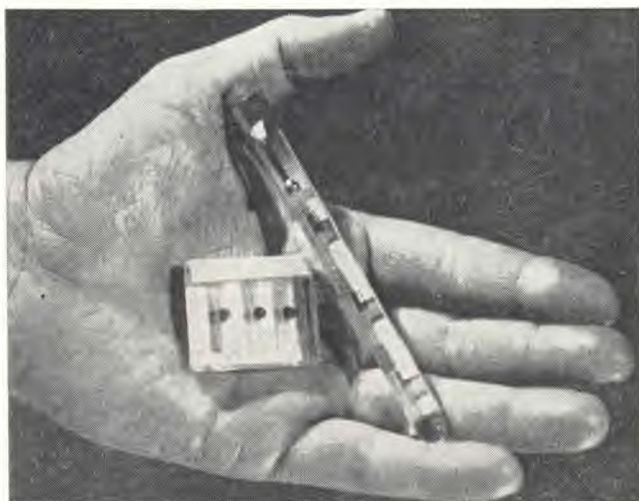
The main source of light for the portrait may well be a bright window, and the sunlight need not be streaming in full upon the sitter either. In fact, softer, more diffused light such as that from a north window is probably better. Then a secondary light to give some detail in the shadow areas and produce roundness and third dimension may be a white reflector, such as a sheet or large piece of white paper, kept back out of the picture area. If it is not a bright day, or if the picture is to be taken at night, seat the subject near a table lamp and substitute a number two photoflood bulb for the regular bulb in the lamp, and add a reflector or another flood lamp somewhat farther away for the secondary light. Probably this setup will call for a little longer exposure than the daylight shot, depending upon how fast the film used and whether it is an indoor or outdoor film.

I can promise that a pleasant surprise awaits you when you see the excellence of portraits which the box camera can take when it is fitted up with an additional lens to make closer shooting possible.



- "The Word of Comfort," by Harvey Hansen
- "Alive Forevermore," by Robert L. Osmunson
- "The Power and Influence of the Bible," by Carlyle B. Haynes
- "How Did the Apostles Baptize?" by Roy F. Cottrell
- "Universal Enemy No. 1," by Robert Leo Odom
- "Modern Scientific Marvels in Prophecy," by Taylor G. Bunch

HISTAMINE INVESTIGATED AS CAUSE OF LEUKEMIA.—Is histamine, the substance in the blood thought to be largely responsible for allergies, also the cause of leukemia? Researches at the Atomic Energy Project at the University of California at Los Angeles think it may be and are at work on this scientific “hunch.”—*Science News Letter*, Jan. 28, 1950.



ACME

Pictured above are three of the latest gamma ray detectors that have been developed. The smallest one shown can be worn about the neck like a “GI dogtag,” and one is like a pencil.

HOW TO SURVIVE ARCTIC COLD.—A way to keep alive longer under cold conditions, with potential importance in the event of an Arctic war, has been
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discovered by a team of Army and civilian researchers at Fort Knox, Ky., and New York City.

Doses of thyroid extract would be the method, these researches show.

Survival time was increased 54 per cent by the proper dosage of a thyroid compound, called endothyrin, given to a group of experimental animals. Not only were the animals able to survive the cold longer, but more of them survived.

COLD RUBBER IS SUPERIOR TO NATURAL IN TIRE TREADS.—The relatively new synthetic known as “cold rubber” is superior to natural rubber for tire treads, footwear and a great variety of mechanical goods, the American Chemical Society was recently told by Dr. W. B. Reynolds, Phillips Petroleum Company, Bartlesville, Oklahoma.

NEW JACK FOR TIRE CHANGES.—Part of the work of changing a flat tire will be eliminated by a newly patented jack which does not require the expenditure of elbow grease. The jack raises the car by use of the car’s own exhaust gases.

The jack looks something like a deflated footstool with a rubber hose attached. The other end of the hose is fastened on to the exhaust pipe, the car’s engine is started, and it thereupon lifts itself off the ground.

WHERE IS THE HEAD?—Elliott Roosevelt told of a scientist’s answer to a topical question: “Yes, it is conceivable that hair will grow back on a head that has been in the neighborhood of an atomic blast—but where are you going to look for your head?”

FOR A-BOMB-PROOF HOUSE, BUILD TO RESIST QUAKE.—Build your new house or factory to withstand the most violent hurricane or the strongest earthquake and it may stand up under a half-mile-distant blast of an old-fashioned fission atomic bomb.

SCHOOLBOY SEES DEATH.—In Los Angeles a 14-year-old schoolboy named Maitland Hardyman, asked by his teacher to write a short composition as an exercise in the use of words, did so. He lacked the facility of the scientists and statesmen, and he used one horrible word eleven times while he was writing only forty-nine. The word he used was the one that underlay the thinking of them all. The soul-searchers tidily tripped around it, but the schoolboy boldly picked it up and swung it like a sledge hammer. “The hydrogen bomb reeks with death. Death, death to thousands. A burning, searing death, a death that is horrible, lasting death. The most horrible death man has invented, the destroying, annihilating death of atomic energy. The poisoning, killing, destroying death. Death of the ages, of man. The lasting death.”

The Rebuke of Love

(Continued from page 13)

removed, it can be opened and the Saviour welcomed in. His entrance will restore the first love of the Philadelphian state; and sickening, nauseating lukewarmness will be supplanted by fervent devotion.

"If any man hear My voice." This indicates that Jesus is not only knocking, He is also calling in order to awaken a sleeping church. What is He saying to the slumbering and self-satisfied Laodiceans? We are not left to conjecture, for His appeal is recorded in Revelation 3:14-22; and the Holy Spirit joins Him in urging a response. Jesus once said, "My sheep hear My voice" (John 10:27); and so He calls with the assurance that those who love Him and are sincere will eventually answer. He declared that the secret of His success was union with the Father, without whom He "could do nothing." He dwelt in the Father and the Father in Him, and in this union He was triumphant.

We are told that Christ dwelling in the human heart by faith is "the mystery of godliness" and "the hope of glory." It is the secret of victory and perfection. Through this experience a new power takes possession of a new heart and mind. A supernatural element enters human nature and accomplishes for man what he can never do for himself. The heart thus possessed and kept by heavenly agencies becomes a fortress impregnable to all the assaults of the enemy. Without this experience is it any wonder that the church is in such a deplorable spiritual state of nauseating lukewarmness?

In the statement, "I . . . will sup with him, and he with Me," Jesus expresses His own desire for reconciliation. Eating together has always been the sign and evidence of friendship and brotherly love. In this case Jesus offers to be both the host and the guest. He is "the bread of life" and therefore furnishes the spiritual food for the banquet, just as He provides the wedding robe for His bride at the "marriage of the Lamb." In fact, this act of communion and reconciliation will climax the wedding festivities. "Return unto Me and I will return unto you" is His earnest plea to a church that has departed from Him and follows afar off.

To the church in the worst spiritual state, Christ offers the most enticing reward as an incentive to acceptance of His counsel. It is the crowning promise of the seven. The victors over the Laodicean condition will receive crowns of royalty. Conflict and victory mark the only road to sovereignty. It was the way Christ traveled to His present position at the right hand of the Father. The first of the rewards promised in the seven epistles pertains to the restoration of the tree of life and the Paradise lost through the transgression of the first Adam, and the last signifies the restoration of the throne and the kingdom of Adam

and David through the victory of the second Adam.

This unparalleled offer is another evidence of Christ's great love for the church described in the Laodicean message. It is abundant proof that they are not a rejected or castoff people. The very ones He threatens to spue out of His mouth unless they repent are offered a place on His throne and a share in His sovereign authority in the redeemed earth. He places the highest position within reach of those in the lowest estate, indicating that even a feebly smoking flax may be fanned into a brilliant flame of fervent love and missionary zeal. It would be the height of folly to refuse the exchange offered by the Master.

Mention is made of two thrones: the throne of the Father and the throne of Christ. The latter is doubtless the throne of David, or of this world, which will be occupied by Christ at His second advent. See Ezekiel 21:27; Luke 1:31-33; Matthew 25:31. Then the "Son of David" will take the government of this world "upon His shoulder," and "of the increase of His government and peace there shall be no end." See Isaiah 9:6, 7. This is the throne Christ promised to share with the victors over the Laodicean condition and not the throne of the universe. This promise forms a connecting link with the next part of the Apocalypse, with its vision of the throne of the Father and the sealed book which the Lamb of God alone was able to open.

The final appeal indicates that the Laodicean message is a joint appeal of both Christ and the Holy Spirit. It is the message of the Trinity. It is through His representative and vicegerent the Holy Spirit, that Christ stands at the door and knocks and appeals for admission. If we refuse the pleadings of Christ through His Spirit, He will some day refuse to hear us when we knock at the door of mercy, because we have sinned away our day of grace. He is longsuffering and patient, but there is a limit to His forbearance. "Today if ye will hear His voice, harden not your hearts." Hebrews 4:7.

The Cigarette and America's Future

(Continued from page 23)

smoke containing nicotine and other poisons is taken by the blood and conveyed to the developing infant. In women exposed to the fumes of tobacco, Dr. Kostral, an Austrian physician, found nicotine in the fluid surrounding the infant in the uterus, and also in the milk of women workers in tobacco factories. In the Royal Tobacco Factory, near Vienna, according to Dr. Kostral, "out of 560 births eleven of the infants were born dead, 206 died soon after birth. Only 152 lived to the age of one year. The majority of the infants born died before reaching the fourth month of life."

Dr. Hofstatter, another noted physician of Vienna, tells us that "women in Vienna smoked because of

a superstition held by them that they are not likely to have children." This belief, he said, was "widespread among them, especially in east Europe and in Turkey." From his own observation, he said, "There is a foundation for this belief." Among his *many* women patients who were *heavy smokers*, he said, "there was only a *single one* that was not childless, or who had stopped having children when her *heavy smoking began*." He tells us, "Women working in the tobacco factories in Vienna seldom have children."

Dr. Herbert Tidswell, a member of the Royal College of Surgeons of England, in a careful study of a large number of families of smokers and non-smokers, found that "premature births were more common among the *wives of smoking husbands*." He said, "The wives of men smokers suffered from a higher degree of sterility than did wives of non-smokers." There are women who deplore the fact that they cannot bear children. The husbands in some such cases, it may be discovered, are *heavy cigarette smokers*. The inhalation of the poison given off by the husbands who smoke may be responsible for the wives' sterility.

Dr. Arnold Lorand, the noted author, of Carlsbad, Czechoslovakia, says: "Clinical experience teaches the observing practitioner that sexual impotence in the male is not an uncommon result of nicotine. This has been corroborated by a series of experiments upon animals. The effect of tobacco on the ovary is no less harmful. In woman, disturbances of menstruation, and even sterility result from its use. Indeed, this pernicious influence of tobacco upon young women is, in my opinion, a matter about which we can no longer be unconcerned."

The editor of the London *Tid-Bits* said: "Never was there a time when babies were of such vital importance as today. Yet at this critical period, when we need strong healthy children to fill the ranks depleted by those who have gone before, there are likely to come into the world a race of weaklings who have paid the price of their mothers' devotion to tobacco."

Never was there a time when the instruction given by a heavenly messenger to a prospective mother should be more carefully heeded than now. This messenger said: "Behold, . . . thou shalt conceive, and bear a son. *Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.*" Judges 13:3, 4.

The welfare of the child should have consideration before its birth, especially by the mother-to-be. All her habits of life should be regulated with this in view.

From the foregoing, we see that the propaganda carried on by the various tobacco concerns to encourage young women and girls to smoke is one of the most destructive plots the enemy could invent to destroy the human race.

As long as women are what they should be, the
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world cannot go far wrong, and there is hope for the future of the race; but when women go wrong, the home is gone, and the world is doomed. We are reminded that it was in the days preceding the destruction of the earth by a flood, when "the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose, . . . and they bare children to them," that the world condition became hopeless, the Flood became a necessity and an act of mercy. Genesis 6:1-7. Referring to that event, Jesus said, "As it was in the days of Noah, so shall it be in the days of the Son of man." Luke 17:26. When a similar world condition again develops and the home is made up of women smokers as mothers, the judgments of the Son of man will again be a necessity and an act of mercy.

Let's Ask the Doctor

(Continued from page 29)

What are the symptoms of trichinosis? Does it affect the development of the muscles?—C.A.P.

Many cases of trichinosis go undiagnosed because the lighter forms of the disease seldom are recognized as such, and are probably often mistaken for muscular rheumatism, neuralgia, or a light cold. It takes well over a thousand of the little trichina worms from pork to cause any symptoms. In severe cases the symptoms may be alarming. In one case an eighteen-year-old girl, after eating pork sausage, had to be placed in an iron lung to save her life. Another case among my own patients reports that she was in bed a year from an attack after eating some pork. First her salivary glands swelled, tightening up her throat; then she had fever, purging, and vomiting; her legs cramped, and the muscles were so sore that she could hardly bear to touch her legs. During the year in bed she had recurring attacks of hives.

It is no wonder that the Hebrews were forbidden by God to eat filthy swine, which were an abomination to those who even touched their dead carcasses. Although the Gentile world have largely ignored this wise prohibition, they have, like all who go contrary to God's instruction, paid a big price when one considers that almost one fourth of our population today carry living trichina worms around with them in their muscles. Two doctors who examined two hundred dead bodies in a leading California city found forty-eight of them harboring living trichina worms, although none of these persons when alive had ever suspected that they had been infested. Twenty per cent of the best pork sausage in one California city was found to harbor living trichina worms. About 4 per cent of all hogs are infested, and if garbage-fed, the percentage is higher. Dr. C. L. Davis of Denver, a federal meat inspector, found an estimated forty thousand trichina worms in a garbage-fed rat. These rats are often eaten by the hogs.

GOD'S TWO BOOKS

By Mary Hunter Moore

For Love and Life

My friend had a big bed of lilies of the valley along the northwest side of her house. One April afternoon, as she went out to work among her plants, she noted joyfully that nearly every leaf in the bed had a spire of white bells beside it.

Soon an April shower began to approach. Over the hills beyond the Cumberland River marched cloud chariots, preceded by wind scouts and a phalanx of rain bowmen, whose first heavy drops stung almost like arrows. Absorbed in watching the majesty of the storm, my friend did not leave her plants till the downpour began.

As she hurried past the lily bed, she was startled. The flowers had vanished. Only leaves remained. A closer look revealed that each leaf stood curled around its flower companion, sheltering it from the storm, preserving its precious pollen till the cycle of life could be completed.

Who taught those father leaves to protect their families? How, without ears or eyes, did they know a beating storm was coming? Ah, the love of God is written on every spire of grass, on every leaf and bud and flower. Look in a Canadian garden in early summer, when the universal rhubarb plants are sprouting. Every sturdy stalk comes up wrapped about a smaller stalk, like an older brother protecting a younger. Stand beside a roadside weed and look directly down on its tip. Note how its leaves fan out around the stem with a minimum of overlap and a maximum of sunlight and air to each leaf.

Trace down the stem, then, and see how this unselfish regard for the rights of each leaf is achieved. No leaf grows exactly above another. The placement of leaves on stems is no blind chance. Indeed, complicated systems of spirals involving intricate mathematical principles of progression are to be found. This is the work of the "Wonderful Numberer." (Daniel 8:13, margin.) "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isaiah 28:29.

This same principle of loving protection is found in every glade and meadow or garden path. In spring the showy tulip lifts an open cup to the sky, and every shower sweeps the pollen from its anthers. But no life is lost, for the stem is busily growing new bulbs below ground. By contrast, the jack-in-the-pulpit prolongs

one side of its cup into a pointed canopy and arches it over the flower spathe, to preserve the pollen and so secure the seeds that perpetuate its kind. Solomon's-seals and the trout lilies hang downward their seeding bells, as do the Indian pipes of late summer. Meadow clovers hide their precious life-perpetuating parts under the butterfly wings of their pea-flower-like blossoms. Hepatica's last year's leaves—tough, woolly, and browned by exposure—blanket this spring's buds. Some tree leaves hang on all winter in order that their enlarged and hollowed stem-bases can shelter their budding successors.

When summer's heat silences the birds and browns the meadows, practically all trees and the delicate flowers have passed their blooming time, and their seeds either have already ripened and been shed, or are growing inside protective fruits. Thus, life is sheltered from destructive heat. The flowering plants of midsummer, except ones like the delicate jewelweed of damp spring banks and bogs, are of woody fiber with tough-textured flowers, able to endure heat and drought.

Through everything with which God deals runs the same law of love and life, and His love will encompass us if we but open our eyes and let our hearts expand.

GEMS of TRUTH

He is the happiest, be he king or peasant, who finds peace in his home.—Goethe.

It also would be an excellent idea to prepare for peace in time of war.—Cincinnati Enquirer.

J. Gilchrist Lawson: The man who boasts only of his ancestors confesses that he belongs to a family that is better dead than alive.—Quoted in *The World's Best Epigrams* (Doran).

Logan Pearsall Smith: Don't laugh at a youth for his affectations; he's only trying on one face after another till he finds his own.—*All Trivia* (Harcourt, Brace).

Joe E. Lewis: A bank is the thing that will always lend you money if you can prove that you don't need it.



PLEASE EXPLAIN



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

Who was the person referred to in Isaiah 9:6? Was Jesus God in the flesh?—R.S.P.

Isaiah 9:6 says: "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." The person referred to here is Jesus Christ the Son of God, for the text plainly says, "For . . . unto us a Son is given." Probably the part of the text that confuses the questioner is the reference to the Son as God. There need be no confusion at this. Let me explain it this way: My name is Harris because my father's name is Harris. Jesus' name is God because His Father's name is God. It is unfortunate that some become confused because there are texts that refer to the Son as God. The simple answer to this is that Jesus' name is God because His Father's name is God.

We would like to take occasion to show that Jesus was not Father, Son, and Holy Ghost all in one. Here are a few texts that clearly show that this could not be the case:

In John 6:38 Jesus said: "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." If Jesus were both Father and Son, this statement by Christ would be ridiculous. If this were true, the real meaning would have to be given as follows: "For I came down from heaven, not to do Mine own will, but the will of Myself that sent Me."

In John 17:5 we find Jesus praying as follows: "And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was." Again to show that Christ could not be

both the Father and Son, we paraphrase this text and see how impossible such a premise is: "And now, O Father, glorify Thou Me with Mine own Self with the glory which I had with Myself before the world was."

Another text on this matter is found in Galatians 4:4: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law." This text would also be ridiculous if its true meaning were that God sent forth Himself.

Philippians 2:6 refers to Christ "who, being in the form of God, thought it not robbery to be equal with God." All these texts make it clear that Christ is the Son of God and is a being distinct and separate from the Father. His name is God because His Father's name is God. He came to this world according to the will of His Father to save sinners. Today He is at the right hand of His Father's throne in heaven reigning with Him.

Where in the Bible is there any reference to a new world to come?—S.J.

There are several places in the Bible that state that the world is to be destroyed by fire some day and that God is going to make it all over new into a beautiful Garden of Eden and that sin will be no more. The texts that speak of this new earth are as follows: Isaiah 65:17; 2 Peter 3:13; Revelation 21:1.

Will there be another world war?—T.D.

There will be another war before Christ comes, for the battle of Armageddon prophesied in the Bible has not been fought yet. The next war does not necessarily have to be the last one, but it may well be. Christ prophesied of wars as a sign of His coming. He said: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:6, 7.

Too Late

In this world of hurry, and work, and sudden end,
If a thought comes quick of doing kindness to a friend,
Do it that very minute; don't put it off, don't wait;
What's the use of doing a kindness if you do it a day
too late?

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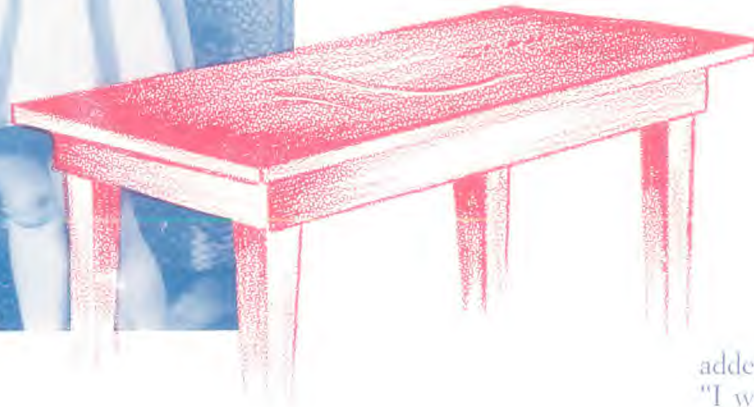


H. A. ROBERTS

"I Was Sure It Would Come Off"

Little girls, big girls, piano benches, youthful souls—they are alike when it comes to scratches.

By Arnold V. Wallenkampf



added rather remorsefully, "I was sure it would come off, but it didn't."

This small incident from a child's life illustrates how

even we older people often act. Many of us, both men and women, occasionally do things that we know it would be wiser to refrain from doing. But as Karen did, we decide to just "try it," expecting confidently that what we "try" will leave no "scratch" or scar on our characters. In this way young men and young women have decided just to "try smoking" for the fun of it, sincerely planning to escape without a "scratch." Others have just "tried drinking." But before they were aware of it, they had become enslaved by a degrading and health-destroying habit. The scratch could not be removed.

Still others have just "tried" what God in His Word has explicitly told man to leave alone. So Eve ate the fateful apple in Eden, presuming that nothing disastrous would result.

It is wiser for all of us to abide by what we know to be right according to God's Word, as it would have been definitely better for Karen to obey her mother's admonition and not try her broken pancake turner on the piano bench. We may be as confident as little Karen that our experiment will do no harm. But God knows. He knows even before we try that disaster cannot be averted if we venture out in the forbidden path; therefore, He has kindly counseled us for our own good to refrain from doing certain acts. May we all have supreme confidence in His omniscience and follow His proffered directions throughout life. Then we can be sure there will be no "scratch."

ONE DAY three-year-old Karen was in the living room all alone. She had a most enjoyable time playing while mother was working in the adjoining kitchen. As she played, she accidentally broke the handle off her pancake turner. Noticing the sharp broken edge on the handle, she decided to try it out on the piano bench to see what it would do to its smooth surface. She remembered that her mother had told her not to use anything sharp on the furniture; but since she was absolutely sure that one of her erasers would be able to remove any scratch made, she, unabashed, ventured to make the scratch on the bench with her broken toy.

As soon as a white scratch had been made on the mahogany-colored bench, she happily found her eraser to remove it. But to her surprise the scratch did not come out as she so confidently had expected. She went to her daddy's room to get an eraser from his desk, trusting that even though her own eraser had not been able to remove the scratch, her daddy's would surely do so.

When Karen, to her surprise and disappointment, could not remove the scratch, she called her mother. She showed her the scratch made on the bench and