

FEBRUARY, 1951 . . . . TWENTY-FIVE CENTS

# Our **TIMES**

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



# LETTERS

## From Our Readers

Sirs:

Yesterday I found your October issue in a wastebasket. Already I have read part of it. I am sorry that I cannot subscribe for it now. However I am interested in the free Bible correspondence course.

Abingdon, Va.

P.B.C.

Sirs:

Having read your wonderful magazine and several different issues, I find that this is the study of the Bible that I have searched for so long. Would you be so kind as to enroll me in your free Bible correspondence course? We wish to thank you for your fine publication and hope you continue.

Arlington, Texas

M.D.

Sirs:

We took OUR TIMES some time ago, but it ran out. Somehow or other the papers had all disappeared, and we had no address to get in touch with you. Today some papers were burning on the trash heap, and when I went to stir them, I spied a copy of OUR TIMES. I surely jerked it out. The covers were burned off, but I found the address. Please enter my subscription.

Bedford, Pa.

J.W.H.

Sirs:

By chance I have gotten hold of one of the October issues of OUR TIMES. This being the first time for me to see this wonderful magazine, I was attracted to it by the true-to-life pictures. After reading all the contents thoroughly I find this to be one of the greatest and most wholesome and inspiring publications that it has been my happy privilege to find on the market today. I am enclosing my personal check for which I will be delighted to have you send me this very fine magazine for one year.

Gilmer, Texas

E.B.

Sirs:

I received another one of your lovely magazines today. This makes four OUR TIMES, but please do not send any more. I thank you for the ones you sent.

Culver City, Calif.

Mrs. M.K.

Sirs:

One day last summer my daughter, while visiting an office, chanced upon a copy of OUR TIMES and was so impressed by some of the articles in it that she spoke of it to me, asking if I had ever seen a copy of the magazine. I could not recall doing so. At a later time when I called there with her, she and I looked for it among the papers and magazines on the stand. We liked it so well that we tried to obtain further copies of news dealers. I was able to get the September issue, but no others. I am sending in two one-year subscriptions.

Sioux City, Iowa

Mrs. A.M.D.

Sirs:

Please send me four August OUR TIMES. I read it today, and as the Ten Commandments are made very plain, I want to give it to some of my neighbors. I like your wonderful magazine very much.

Three Rivers, Calif.

P.M.B.

# Our TIMES

SINCE 1891, A BIBLICAL INTERPRETER OF THE NEWS



FEBRUARY, 1951

VOL. 60

No. 2

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## The Cover

Our cover this month pictures Mr. and Mrs. Elton Culpepper and little daughter Carol at the family worship hour. Color photo by R. M. Eldridge.



S. C. ELDRIDGE

*The core of a God-centered home is eternal. The power of atomic or H bombs cannot destroy the peace of the members of such a home.*

# Peace at Home **THOUGH THE BOMBS**

## **MAY FALL**

*Fortifying the Home Against Future Troubles*

By Mary Winn Littlefield

I HAVE THREE vivid recollections of my father, which were etched into the memory of a preschool child during my fourth and fifth years. In later life I have realized that the trio symbolizes the all-round character of Christian fatherhood.

The first picture is that of his going off to work, lunchbox in hand. The second picture is of his romping with me in a moment of leisure. The third picture is that of his conducting family worship. There is the picture of complete fatherhood: he was the support of the family, the joy and playmate of his children, and the priest of the household.

It was in the third capacity that he exerted his most vivid and powerful influence over my life. In the latter part of my fifth year he became an invalid and ceased to be the support of the family. The sufferings of his last thirteen years prevented his being the playmate

and companion of his children that a good father should be. But he never ceased to exercise a dominant moral influence over his home.

I can still see him as he sat in the comfortable rocking chair he had reached on mother's arm. There he sat with the big family Bible on his knee while the rest of the household gathered: my grown sister and my older brother, the little brother, two years younger than I, on mother's lap, and I in my little chair beside her. Then looking earnestly at me, he said: "Mother, don't you think Mary is getting big enough to learn Bible verses to say at worship?" In the more than half

*(Continued on page 16)*

# What Do the SODOM-and-GOMORRAH CONDITIONS in Our Cities Mean?

*The Reign of Terror in American Cities  
Contains a Solemn Warning for Us*

By George S. Belleau

CHRIST MADE it clear that the conditions that brought on the destruction of Sodom and Gomorrah would bring on the destruction and end of the world. He said, "Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

What were the conditions in Sodom that caused its destruction? The Word of God states, "The men of Sodom were wicked and sinners before the Lord exceedingly." Genesis 13:13. The prophet Ezekiel tells us that the iniquity of Sodom was "pride, fullness of bread, and abundance of idleness." Ezekiel 16:49. Moffatt translates "abundance of idleness" to read "careless ease." Crime and vice always follow in the footsteps of idleness and careless living. The conversation of the Sodomites was filthy. It revealed filthy minds and resulted in the terrible moral conditions for which Sodom became infamous. Peter tells us that Lot was vexed with the "filthy conversation" of Sodom. (2 Peter 2:7.)

Do the conditions in our day parallel those of Sodom and Gomorrah? Here are newspaper headlines taken from one city, as reported in *Collier's* of January 21, 1950: "KINDERGARTEN GIRL ACCOSTED BY MAN—CLERK ACCUSED OF MOLESTING 2 GIRLS IN MOVIE—MAN ACCUSED BY 8-YEAR-OLD BOY OF MOLESTING HIM IN THEATER—6-YEAR-OLD GIRL AT ASHLAND SCHOOL MOLESTED—LABORER ARRESTED FOR RAPE OF 10-YEAR-OLD GIRL—FINED FOR MOLESTING 2 BOYS, AGES 8 AND 9—ARRESTED ON SUSPICION OF MOLESTING 4-YEAR-OLD GIRL—YOUTH WHO MOLESTED BOY, 4, IS FINED \$500—9 CHARGES AGAINST MOLESTER OF GIRLS."

In Vancouver, Washington, on the night of March 19, 1950, Jo Ann Dewey, eighteen, was seized and abducted on a Vancouver street. Her nude body was found in a river a number of days later.

An editorial in the *Oregon Journal* of April 4, 1950, entitled "Crimes Against People," states: "Oregon is now tackling two of the most challenging problems of our times—the sex deviate and psychopathic personality problems which have been dramatized by the recent series of so-called sex crimes. . . . This study has been speeded by the alarming uptrend of crimes against people—not only murder, armed robbery, and assault but rape and other sex offenses which endanger women and children."

Let us get another picture of Sodom. Lot is sitting at the city's gateway. He sees two strangers entering the city. He meets them and offers the hospitality of



INTERNATIONAL NEWS PHOTOS

his home to them. They thank him, stating that they will stay on the streets. Lot knew the rottenness of the city of Sodom. He presses his invitation till the two strangers, who were angels disguised as men, accept his invitation.

James Hartman, 15, smiles okay to 25-year prison sentence for burglary and sex crimes as he returns to cell.

Moffatt's translation reads: "They had not lain down to rest before all the townsmen, the inhabitants of Sodom, beset the house, young and old from every quarter, shouting to Lot, 'Where are the men who came to visit you tonight? Bring them out to us that we may rape them.'" Genesis 19:4.

Sodom was so corrupt that it was unsafe to be on its streets after dark. The people indulged in every kind of imaginable immoralities. One writer states the conditions of Sodom in the following words: "In

Tot-attacker and slayer Albert Dyer attempts to cleanse bloody hands in his prison cell in Los Angeles.

Sodom there was mirth and revelry, feasting and drunkenness. The vilest and most brutal passions were unrestrained. The people openly defied God and His law, and delighted in deeds of violence."—*Patriarchs and Prophets*, p. 157.

The moral condition in Sodom was a preview of the condition of the world just before the second coming of Christ. "Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

Let us take a look at some of our large cities. Are

Ex-convicts Winslow and Sennett await charges of murder and rape in Neillsville, Wisconsin, jail.

their conditions better than those of Sodom of old, which God destroyed because of its wickedness? During the past year *Collier's* magazine gave us a picture of what goes on in the big cities by featuring Howard Whitman's series of articles entitled "Terror in Our Cities." His cry is, "Put the cops back on the beat." By exposing the conditions in the larger cities the author and *Collier's* are hoping to see the "officers back on the beat, where they will have a better chance of stopping crime before it happens." In the issue of January 21, 1950, in the article "The City That Does

William Heirens, 17, faces conviction on 24 burglary, 5 assault, and 1 death, charges in Chicago court.

Something Against Sex Crime," the writer says of St. Louis: "For the first four months of 1949 a tally was kept; the number of sex offenses involving minors ran to 112, nearly one a day. Those were reported cases. How many cases of child molestation are never

reported to police? How many parents prefer to hush-hush these cases? Experts guess that police figures show 10 to 20 per cent of what actually is going on."

Whitman says (*Collier's*, November 19, 1949) of Detroit: "Women in Detroit are virtually curfewed by their own fear. Some would just as soon jump in the river as walk alone down a dark stretch at night. Rape has increased 27 per cent in the past five years. That is reported rape. Police know that much, and maybe most, rape is never reported, because women fear publicity and families want to cover up."

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## Trouble Everywhere

Trouble, trouble everywhere,  
Few can rest at ease;  
Strife and bloodshed in the land  
Because themselves men please.

Destructive powers of every kind  
Rampant in the earth;  
Sickness, pain, and death prevail  
Because of sin's old curse.

Tragedies on every hand,  
Happ'ning day by day;  
Fear pervades the hearts of men  
Because they do not pray.

The Judgment is in session now,  
In the courts of heaven;  
How is it with you, dear friend,  
Are your sins forgiven?

Probation's hour will shortly close,  
Then Christ will soon return;  
Have you made your peace with God;  
Will your faith hold firm?

Trying days are just ahead  
For true sons of God;  
Do not let thy love wax cold,  
Onward, upward plod.

Cling firmly to the hand that saves,  
Do not loose thy hold;  
Let Jesus lead you all the way  
To the land of riches untold.

—JAMES MARCHMAN HAMMOND.

ISRAEL BROKE their solemn pledge. They caused Aaron to erect the golden calf. They continued not in the covenant, hence Paul tells us that the Lord "regarded them not." (Hebrews 8:9.) There was no forgiveness in the testament they had previously pledged to observe. God had warned them: "Behold, I send an Angel before thee. . . . Beware of Him, and obey His voice, for He will not pardon your transgressions." Exodus 23:20, 21. To show Israel that their iniquity had separated them from God, Moses pitched the tabernacle outside of the camp. (Exodus 33:7.)

After giving them a straight testimony that they had sinned a great sin, Moses returned to plead with the Lord for the people. (Exodus 32:30, 31.) In this prayer of mediation Moses reveals the depth of his own character and the secret of his greatness: selfless ministry for those who thanked him not. He begins:

# The Hope of Glory

*An Explanation of the Meaning  
of the New Covenant*

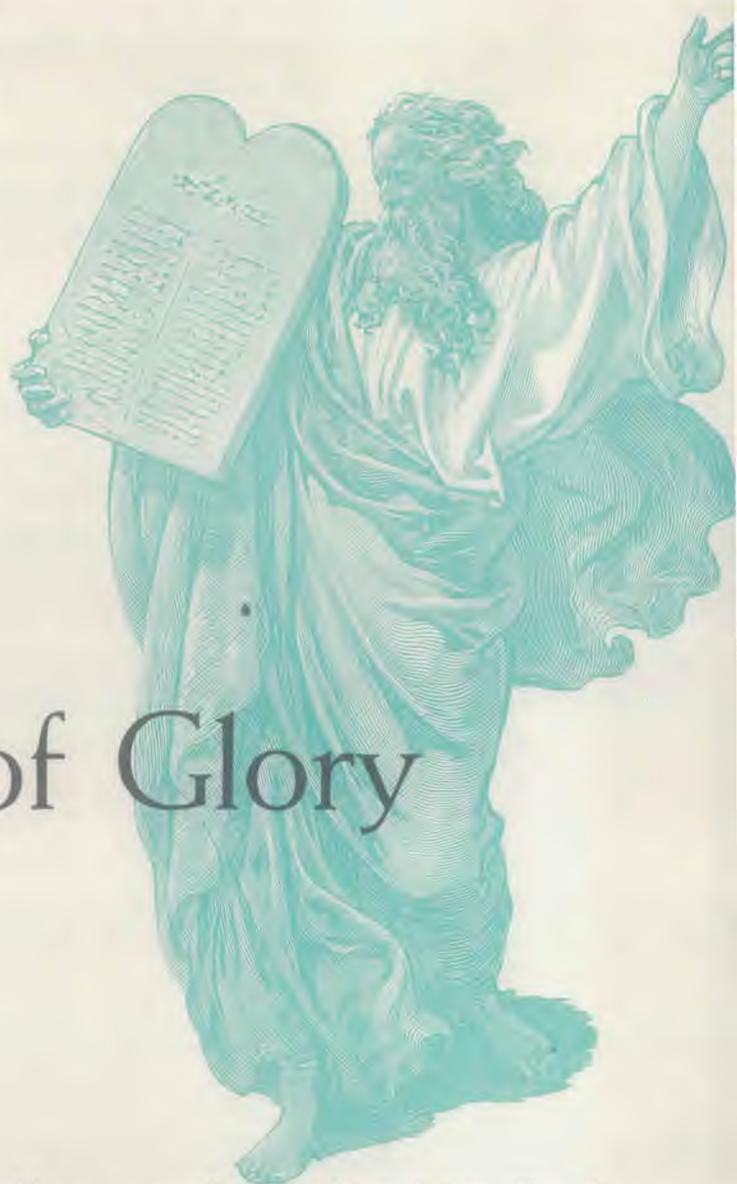
By W. H. Grotheer

"Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—" What shall he say? Does he really mean, and would he really be willing for God to carry out, what he is about to ask? Yes, for a people who have murmured against him, who have stubbornly persisted in their own way, he now pleads, "And if not, blot me, I pray thee, out of Thy book which Thou hast written." Exodus 32:31, 32. Such a prayer could not go unanswered. God accepts Moses as the mediator between Himself and the people that have sinned. God declares, "Behold, Mine Angel shall go before thee." Verse 34.

This provision of an angel going now with Israel to the Promised Land, instead of God Himself, did not satisfy Moses. Nothing short of full restoration would be sufficient. So he goes before the Lord once more. He pleads with the Lord to personally direct his way and the way of the people. (Exodus 33:13.) God again shows grace and concedes: "My presence shall go with thee." Verse 14. But this is still not what

Moses wants, so he presses his mediation: "For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not that *Thou* goest with us?" Verse 16. Then came the answer, "I will do this thing also that thou hast spoken." Verse 17.

Moses was then commanded to bring two tables of stone like the first and to appear alone before God in the mount. (Exodus 34:1-3.) There in the heights God revealed Himself to Moses as the gracious One, keeping mercy with thousands, forgiving iniquity and transgressions. It was a great day for Moses; he worshiped low before the Majesty of heaven. (Exodus 34:5-8.) Then from his human lips he pleaded again for his people, that the evidence of separation might be fully removed and that God Himself would once more come into the camp of Israel. He humbly requested, "O Lord, let my Lord, I pray Thee, go among us." Exodus 34:9. God then responded, "Behold I make a covenant." Verse 10. It was brief and comprehensive. It was made with Moses, the representative of the people. "I have made a covenant with thee, and



with Israel," concluded God. Verse 27. It was under the covenant arrangement that the sanctuary service was set up (Exodus 35) to show to Israel the work of mediation and the way guilty, frail human beings might attain to the standards of God. This covenant, which appears as an amendment to the old covenant, stood as a type of what the new covenant under Christ would do for man. Moses typified Christ, the One who was to earn the right to represent a fallen people and secure the privilege of open communion once more with the Father. Moses realized this and told them, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, *like unto me*; unto Him shall ye hearken." Deuteronomy 18:15.

Truly, as Paul describes the workings under this amended ministration in 2 Corinthians 3, it was glorious. Forgiveness was typified in the routine of the sanctuary service. But the constant shedding of blood in prefigured atonement made it a ministration of death. It could never make him who did the service perfect. (Hebrews 9:9.) The law was there, engraven

could not attain to it. Only one man, the high priest, and he only once each year, reached the presence of God. How hopeless the actual routine appeared, yet how glorious was the foreshadowed redemption under the ministration of the Spirit! Under the covenant made with Moses, the goal was not realized. The restoration of man to the image of his Maker was only typified. Sin still remained to be condemned. But under the mediation of the Lord this was to be changed. It is the real glory of the character of God revealed in man. "But we all, with open face beholding as in a glass the glory of the Lord, are changed to the same image." 2 Corinthians 3:18.



"When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4, 5. Quietly, yet definitely, the foreshadowed plan of God was being worked out, and the Reality came. Jesus took upon Himself humanity, its flesh and blood. He became subject to the same law we all are under. But He came to redeem not from the law but from sins under the law. "Thou shalt call His name Jesus, for He shall save His people from their sins." Matthew 1:21. If sins could be forgiven and the transgression of the law cease, then adoption could be realized for all who desired to become sons of God.

Christ did no sin. (1 Peter 1:19.) As a perfect Lamb, He died for imperfect mankind, thus assuring forgiveness for the sins that are past. He became the Word made flesh to show man that one's life need not be a life dominated by sin. He was ordained Priest after the order of Melchizedec to cleanse from all sin, both in the records of heaven and in the lives of men on earth, that affliction should not arise again. He will come again the second time to carry into effect the results secured by His everlasting intercession.

At the close of His earthly life, having never sinned, thus earning the right to represent man before God, Christ petitioned the Father: "I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. . . . Thou, Father, art in Me, and I in Thee. . . . And the glory which Thou gavest Me I have given them; . . . I in them, and Thou in Me, that they may be *made perfect in one*." John 17:11, 21-23. Yes, He came to redeem them that were under the law; He came to make them perfect in one, that the original image might once more be seen in them.

But how did He propose to do it? "I in them," He

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WORLD-WIDE PICTURES

The remission of sin was typified by the shedding of blood in the sanctuary service, foreshadowing the glorious redemption through Christ's ministration and death. The new covenant is built upon better promises, even the promises of Christ Himself.

in stone; it occupied the very center, or heart, of the sanctuary, showing God's high regard for the principles of righteousness. (Exodus 25:16, 21.) But men

# Your SUMMONS TO COURT

*Every Person Has a Case Pending at the Bar of Heaven*

**By Francis A. Soper**

**A** DOOR AT the front of the courtroom opened. The black-robed judge appeared and was soon seated in his high-backed chair. The babbling of the spectators crowded into the pewlike benches stopped. Sharp-eyed marshals, their numbers reinforced for this momentous occasion, were ranged around the room, against the marble walls. The eleven defendants, on trial for conspiring "to teach and advocate the overthrow of the United States Government," sat inside the rail, behind their five lawyers. The prosecuting lawyers anxiously awaited the moment of reckoning.

A dead hush fell over the packed courtroom as the solemn jury, four men and eight women, filed into the jury box. After seven hours of deliberation their verdict was ready. The clerk of the court faced the jury foreman and asked, "How say you?"

The foreman, a Negro housewife, looked straight in front of her and intoned the decision: "We find each and every one of the defendants guilty."

Thus came to an end one of the longest and most important criminal trials in legal history. For nine months the battle had been fought in a federal courtroom in New York over the guilt of eleven leaders of the Communist party in the United States. Day after day, week after week, month after month, the testimony was presented. The defense had called thirty-five witnesses and presented 429 exhibits. The prosecution had used fifteen witnesses and presented 332 exhibits. The records of the trial contained more than 5,000,000 words covering 21,157 pages.

The world had seldom seen such a spectacle—one which bade fair to have far-reaching repercussions in many places.

There are very few things that can match the dignity and awesomeness of a court, even in its routine operation. The courtroom itself, the formality of procedure, the ponderous mass of legal reference—all impress upon an observer the force and importance of law. But of far more consequence than any court on earth, regardless of how serious the cases considered, is the judgment going on in heaven.

Solemn thought it is to know that God "hath ap-

pointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained." Acts 17:31. As shown in the January article, this judgment began in 1844 and is even now in progress.

This court session concerns all mankind, for without exception everyone has a case pending there. "We must all appear before the judgment seat of Christ," declared the apostle Paul, "that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

As human beings we are interested in many things, but the fact that we are judgment-bound creatures should be the most solemnizing realization of our lives. No one can escape that heavenly tribunal. Even though we may ignore it and live without preparing for it, nevertheless the judgment cannot be evaded. Solomon, considering this fact, wrote: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Ecclesiastes 11:9.

Yet we need not tremble in fear of the judgment, for we can put our case in the hands of our divine Advocate. He never loses a case entrusted to Him. Said John: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Moreover He is not only the Son of God but is also the Son of man; thus He can appreciate the problems of humankind and sympathize with us in our weaknesses. "In that He Himself hath suffered being tempted, He is able to succor them that are tempted." Hebrews 2:18.

The judgment in heaven involves far more than can ever be used as evidence in an earthly court, for every detail of life is evaluated. The wise man put it this way: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14.



H. M. LAMBERT

*The dignity and awesomeness of court procedure impress the observer with the force and importance of law. How much more solemn and eternally far-reaching is the heavenly tribunal now in progress!*

Nor are the decisions and final sentences based on hearsay evidence and imperfect memories of witnesses. God has set before man a perfect standard of right and wrong. The apostle James admonishes: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. When such a standard is the one by which we are to be judged, and when the result of failure to reach that standard is eternal death, then of necessity a close and detailed record must be kept of men's lives. Thus it is that all cases are "judged out of those things which were written in the books, according to their works." Revelation 20:12.

In these divine records is kept every good deed which is done on earth. Nehemiah prayed: "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." Nehemiah 13:14. See also Malachi 3:16.

On the other hand every evil deed is recorded, too. None are missed, regardless of how secret they may be to human eyes. "Every idle word that men shall speak," said Jesus, "they shall give account thereof in the day of judgment." Matthew 12:36.

Do we ask how such complete records can be kept and how they can be so accurate? Visit sometime the Federal Bureau of Investigation in Washington, D.C. Take a look at the records kept of the criminals apprehended in the United States. There you will find millions of fingerprint cards—filing case after filing

case, room after room, full of them. Of course many of these are duplicates, for criminals may be apprehended a number of times in various places; but each time a fingerprint and information card is filed, so that a complete record can be had at any time on short notice. Nothing is more accurate for the purpose of identification than one's fingerprint. The little lines, whorls, pyramids, and other markings found on a person's fingertips constitute his signature—one which cannot be duplicated by anyone else. Thus millions of Americans have their signatures—and a surprising amount of information about themselves—on file for instant use.

As you look upon this amazing system which human ingenuity has devised, and the unerring accuracy with which this man or that one can be traced down, you can sense, though dimly, that God through His recording angels can keep an accurate record of our lives and confront us with it in the judgment. God has no problem of identification. There is no possibility of error in His reckoning.

Such perfection in itself of keeping records would doom all of us to destruction, for we have all "sinned, and come short of the glory of God." Romans 3:31. However there is another book—the book of life. In this volume are the names of all whose sins have been covered by the blood of Jesus. As in the typical Day of Atonement no unconfessed sin could be included in the cleansing of the sanctuary, so in this time of judgment no person who has unconfessed and unforgiven sins (1 John 1:9) will have his name retained

*(Continued on page 32)*



# EVENTS

## *of Our Times*



**TRIBAL GIRL STAR PUPIL.**—Supplementing a report by the United Nations Educational, Scientific, and Cultural Organization declaring that all races have equal mental capabilities if their opportunities are equal, Prof. Claude Levi-Strauss, director of the Musée de l'Homme in Paris, has told a striking story of the brilliance of a seventeen-year-old girl who was abandoned as an infant by a primitive tribe in Paraguay. The story is detailed in *The London Daily Mail*.

The girl was found by Prof. Gehan Albert Vellard of Lima University, Peru. Prof. Vellard went into the interior of Paraguay in search of the Guayaki, a tribe known to be living a Stone Age existence, subsisting on honey and wild beasts. He found an encampment of the tribe, but the natives had fled, leaving behind a girl about two years old. He took the baby back to Lima, where he and his wife raised her.

Now the girl, at seventeen, is a brilliant biology student. She is the assistant of her foster parents, both scientists.

**CHILDREN WORRYING OVER THEIR PARENTS.**—Pastors report that there is an increasing number of young people who come for advice as to what they are going to do about their parents—young people who are practically compelled to serve liquor to guests although their conscience is opposed to it; young people whose parents must be put to bed because they are drunk, and whose children have to go to school without adequate preparation. At one time it was the parents who came asking the pastor what they were going to do about John or Mary; now, it is the children who come to the pastor because they believe their parents are on the road to alcoholism. Surely the times are out of joint!

**DOPE AVAILABLE.**—I've learned that there are some neighborhoods where you can buy dope just by standing on a street corner and waiting for a peddler to approach you.—Mrs. Zenia Goodman, assistant state's attorney, Chicago.

**ALCOHOL AND CRIME.**—Records of the inmates of the Southern Michigan State Prison show that:

63 per cent of the men were under the influence of liquor when they committed their crimes;

90 per cent of the inmates admit excessive use of liquor;

68 per cent had alcoholic fathers;

82 per cent were not gainfully employed at the time of their crimes;

87 per cent had unstable and abnormal home conditions;

66 per cent had no record of church attendance.

One paper comments: "The downward path seems to start at a broken home, to lead down the street of idleness, to detour around the church, and into the saloon instead, and finally to end at a prison gate."—The Voice of the Methodist Board of Temperance.

**CORRUPTION RAMPANT.**—Corruption of law enforcement officers is rampant in many American communities today on a scale that makes the corruption of prohibition days look like kindergarten play.—Sen. Estes Kefauver (D.-Tenn.).

**SHAW VS. TV.**—Columnist Irving Hoffman reports this answer from George Bernard Shaw to an agent asking TV rights on one of his books: "My works are not available for television. Television kills a living work commercially. Mine are all alive and growing. There are thousands of first-rate plays and books commercially dead. They are your natural prey."

**ERADICATE BREEDING PLACES.**—There is not a city, town, or hamlet in the nation which could not strike a telling blow against the forces of lawlessness within forty-eight hours if its people had the will and determination to eradicate the breeding places of crime. The law-enforcement agencies in the land, with few exceptions, are thoroughly competent and capable. They are willing to do their job if they are unshackled and supported as they should be by an aroused citizenry which will brook no interference and tolerate no alliance between the upper world of officialdom and the underworld of corruption.

Similarly, the youth problem in crime would disappear quickly if each parent and adult recognized his responsibility and made an honest effort to do his duty.—From a speech by J. Edgar Hoover, Director, Federal Bureau of Investigation, at Washington, D.C., May 18, 1950.

# Echoes

## FROM THE SIDEWALKS OF NEW YORK

*The Inquiring Reporter Asks the Question, "Which of the Ten Commandments Do You Think Is Hardest to Keep?"*

By Paul Freiwirth

WHICH OF THE Ten Commandments do you think is hardest to keep?" This was the question recently put to five people accosted at random by a roving reporter of a New York newspaper. The answers were as revealing as they were frank.

A laborer readily admitted that the third commandment, "Thou shalt not take the name of the Lord, thy God, in vain," was his weakness. "I lose my temper a great deal, and when I do, I begin swearing like a trooper. I often tell myself that I should stop, but when I get mad, I just let go," he confessed.

A student from Long Island singled out the ninth commandment, "Thou shalt not bear false witness against thy neighbor." He said, "With the way people shove you around today, it's hard to love your neighbor as yourself. Their actions and deeds never give you the chance to."

The fifth commandment, "Thou shalt honor thy father and thy mother," especially seemed to be hard to keep for two of the five people questioned. A bright-looking lad, possibly in his early teens, did not deny that "they [the parents] always tell the right and best thing for you to do, but you often do the opposite and get into trouble." Seldom, indeed, are such sensible sentiments heard from modern youth. A twentyish-looking Brooklyn receptionist, however, somewhat more sophisticated, expressed the more prevalent feeling: "I don't agree with everything they say is good for my welfare. I feel that I'm old enough to know right from wrong, and resent being told what not to do."

As a pleasant change from more mundane and even frivolous questions, it was gratifying to see the reporter use a question of this nature. It was also pleasing to



A. DEVANEY

observe that none of the people questioned tried to claim that the words spoken during the thunders of Mount Sinai and engraved upon the tables of stone with God's own finger had lost their validity. To the student of the Scriptures the answer given by an unassuming young Manhattan housewife must have brought the greatest satisfaction. Singling out the first commandment, "I am the Lord, thy God, and thou shalt have no other gods before Me," she commented, "That is the whole substance of all the commandments. If you can keep that, you can keep all the rest."

The Manhattan housewife is correct in her statement, but she does not tell how one can learn to keep the first commandment, which verily is the key to keeping the other nine. God's Word distinctly teaches that only as the Holy Spirit works upon the human heart is man able to measure up to God's

*(Continued on page 17)*

# WILL the WORLD GET BETTER and BETTER?



D. L. MOODY

*What Caused Moody to Change His Views on This?*

By W. A. Townend

AT ONE TIME I thought the world would grow better and better until Christ could stay away no longer." This statement by Dwight L. Moody, America's best-known evangelist, expresses his earlier views on the subject of the signs of the second coming of Christ.

Moody was not alone among nineteenth century theologians in holding such views. We find that several decades before Moody a prominent minister wrote, "The great event before the world is not physical conflagration, but its moral regeneration. . . . This is the common and prevailing belief of Christendom, and I have no doubt the true one." Another contemporary preacher and author wrote freely about "the universal prevalence of righteousness and true holiness throughout the whole world." These conditions, he claimed, were to exist *before* the second coming of Christ.

Thomas Huxley, English biologist and philosopher, suggested that man's "long progress through the past" gave a "reasonable ground of his faith in his attainment of a nobler future." And we could go on and on quoting similar statements. The idea of a universal and continual improvement in world conditions was widespread in the past century. Man, it was thought, was entering the golden age.

But in the midst of all this Moody changed his views. Naturally the question is asked, What was it that brought about the changed outlook?

Recording his experience of putting aside the idea that "the world would grow better and better until Christ could stay away no longer," Moody states quite frankly that it was his study of the Bible that caused him to change his ideas. The Bible, he found, did not support his earlier views. It did not give one text in their favor. "I don't find any place where God says so or that Christ is to have a spiritual reign on earth of a thousand years. I find that the world is to grow worse and worse and that at the length there is going to be a separation," he stated.

Searching for that which Moody found is one of

the most interesting of all Bible quests. And there is an added interest in it today, for the Good Book's teachings about the conditions in the world preceding the return to this earth of Jesus Christ appear in a new and impressive setting when they are placed alongside the opinions and findings of many of our day's keenest minds.

Back in the times when Jesus lived on this earth, His disciples asked Him for a "sign of Thy coming, and the end of the world." The Master replied by listing some twenty distinct signs. These signs are recorded in Matthew 24 and Luke 21.

"There shall be famines" was one of the signs Christ named. Is this sign in evidence today? Listen to Robert Payne, author of the recent book *Fabulous America*: "The earth is in a state of famine. We cannot hope to feed all the inhabitants at the levels at which they should be fed."—P. 68. Then after pointing out that during the decade 1930-1940 the world's population increased two hundred million, he observes, "The rate of increase is therefore accelerating at a rate far greater than the acceleration of the pro-



UNRRA

*The world certainly is not getting better and better for these poor women of Hunan, China, who perform the menial and exhausting labor of pulling a plow in a rice paddy.*

ductivity of the earth." And apparently America can hardly be expected to greatly relieve the world's "state of famine," for Dr. Hugh Bennett of the Soil Conservation Service pictures a train of railway gondola cars reaching four times around the world at the equator—each car filled with the top soil lost from American farms during a single year. Need we comment further?

"There shall be wars," prophesied Christ—ordinary wars and wars of a new kind—for "nation shall rise against nation." In World War II we literally saw "nation against nation." Whole nations—both the military and civilian sections of the populations—were engaged in the conflict. Christ said that there would also be "rumors of wars." We hear them today. Our government hears them. The nation's defense bill has reached a new high for "peace" times, and no fewer than 270,000 American soldiers are abroad in the service of their country.

Of the days just before His coming, Christ also said that men's hearts would "fail them for fear and for looking after those things which are coming on the earth." Is this sign being fulfilled today? No less an authority than General Eisenhower has stated, "Fear, doubt, and confusion are the portion of those who fought and won the war with the fervent prayer that at last this was the war to end wars."—*Crusade in Europe*, p. 519.

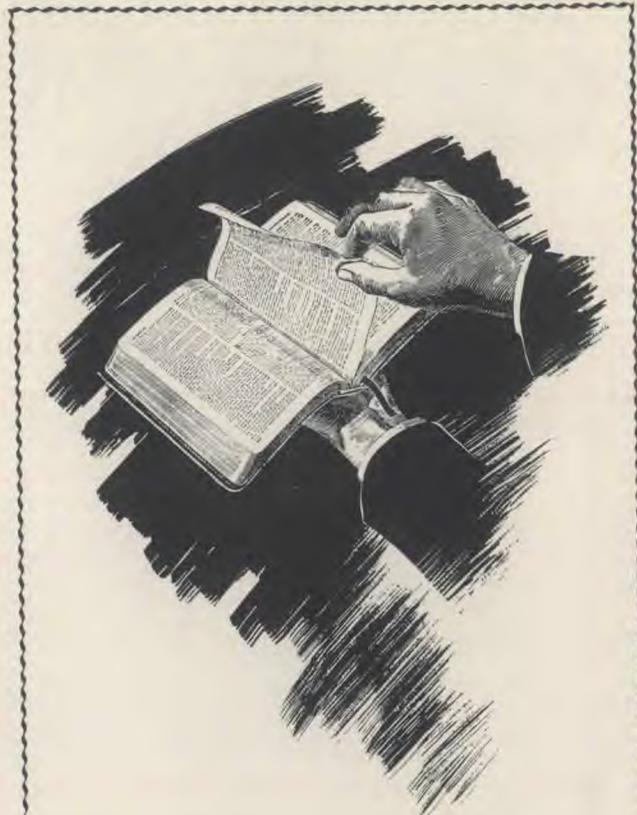
Certainly colorful, but nonetheless real, is Dr. Joshua Liebman's picture of the state of modern man's mind: "Stricken by psychic anxieties, cloven by emotional conflicts, beset by economic insecurities, assailed by political doubts and cynicisms, the plucked rooster, man, is a peculiarly vulnerable fowl as he struts along the path of civilization. He has crowed a good deal in his time, rather bravely in spots. But now he begins to suspect that the ax of destiny is being sharpened for his neck. He trembles, pales, calls. . . . Contemporary man . . . is afraid."—*Peace of Mind*, pp. 5, 6. (Dr. Liebman is rabbi of Temple Israel in Boston.)

We could continue. But we hardly need to. Each of the twenty signs that Christ said would precede His second coming is before our eyes today. Admittedly our eyes almost fail even to blink as momentous event, discovery, and statement follow one another with ever-increasing rapidity.

But we ought to notice some things that the Old Testament prophets recorded regarding Christ's second coming. They added to what the Master spoke while He was here in person.

There is Daniel's prediction, for instance, that at the "time of the end many shall run to and fro, and knowledge shall be increased." Daniel 12:4. Anyone today who is seventy years old has seen more "running to and fro" and a greater increase in knowledge than was seen by all the people of all the past thousands of years.

(Continued on page 34)



## Take Down Your Bible

Take down your Bible  
From up on the shelf;  
It has a message  
Of hope and of cheer!

Clean off the dust  
Gathered thick on the lid;  
Open and read  
That our Saviour is near.

Winds of temptation  
Will buffet you sore;  
Pleasures of earth  
Will be cast at your door.

Satan's a lion  
A-seeking his prey,  
But come to the Saviour,  
He'll save you today!

—JOSEPH TWING.



# The SERMON of the MONTH

## THE REINS OF THE HEART

By Taylor G. Bunch

THE EXPRESSION "the reins of the heart" is used several times in the Scriptures, of which the following are samples: "For the righteous God trieth the heart and reins." Psalm 7:9. "Examine me, O Lord, and prove me; try my reins and my heart." Psalm 26:2. "I am He which searcheth the reins and hearts." Revelation 2:23.

The word is not "reign," meaning dominion or rulership, nor "rain," a falling shower of water, but "rein," that which guides and controls. A horse or team is guided and controlled by the reins. The word, therefore, refers to any means of constraint or management. As used in the Scriptures it represents the motives or motivating principle or power which guides, directs, and controls our words and conduct. It is that which impells to action, moves the will, or restrains from that which is wrong.

We often misjudge others, because we cannot know the motives. God alone can judge justly, because He knows the motives which impelled the words and acts. He says: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jeremiah 17:10. Therefore the heavenly records do not contain merely what we say and do but the motive which prompts our words and actions—and the difference between them may be great. Earthly courts make every possible effort to determine the intent and purpose of the criminal, but they often fail.

The reins and the heart are often mentioned together in the Scriptures, because the motives and the affections are inseparable. They are always in accord and are never antagonistic to each other. In fact the motives grow out of the affections. The wise man said:

"Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 4:23. Jesus said that "out of the abundance of the heart the mouth speaketh." It is not the greatness of the work done but the love which prompts it and the motive underlying the action that determine its value. In fact the Lord refuses to accept the gift or the service which is not impelled by proper motives. The apostle Paul said, "The love of Christ constraineth us." 2 Corinthians 5:14.

The person who loves Christ most will accomplish the greatest amount of good. It is not the amount of labor performed or even the visible results, but it is the spirit in which it is done that makes it valuable in the sight of God. The smallest duty done in sincerity and self-forgetfulness is more pleasing to God than the greatest work when marred with self-seeking. The Pharisees were good men. They were very strict religionists. In fact, they were extremists and, therefore, "overmuch righteous." They tithed mint and anise and cummin, which Jesus said they should have done; but they "omitted the weightier matters of the law, judgment, mercy, and faith," so Jesus pronounced a woe on them. See Matthew 23:23.

The chief emphasis of the Pharisees was on externals. They evaded major requirements by showing great concern over small matters. Jesus said that the motives for their long prayers and public show of piety were to be heard and seen of men. As a result, the Master said they received their reward in this life. But there is no salvation in Phariseism. Jesus said: "For I assure you that unless your righteousness greatly surpasses that of the scribes and Pharisees, you will certainly not find entrance into the Kingdom of the Heavens." Matthew 5:20, Weymouth. This



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*God alone can judge justly, because He alone knows man's motives. The widow's mite was prompted by deep love, which was known to God.*

was true because they were controlled by wrong motives. They were mere actors and hypocrites.

The prayer of the Pharisee in the temple was not heard in heaven, because his motives were wrong. He prayed "thus with himself" is the record. He boasted of his many good works and expressed his thankfulness that he was not like other men, especially the publican who was standing near by. The latter, under the weight of sin's guilt, bowed his head and smote his breast and cried out in anguish of soul, "God be merciful to me, a sinner." The verdict of Christ was that the publican rather than the Pharisee went down to his house justified of his sins. Their prayers were answered on the basis of their motives.

Simon, the Pharisee who had been healed of his leprosy by Jesus, showed his gratitude by giving a great feast in His honor, to which he invited his Pharisee friends as well as the disciples of Jesus. He did this from a sense of duty and obligation and not because of affection. While the feast was in progress, there arrived an uninvited guest, a woman with an alabaster box of expensive ointment, which she used in anointing the head of Jesus. With her tears of repentance and gratitude she washed His feet and wiped them with her hair.

The Pharisee decided in his mind that Jesus could not be the Messiah and even a prophet, or He would have known the reputation of the woman and refused her service. Jesus shocked him by revealing the fact that He read his mind as well as the motive of the woman. After contrasting her acts of devotion with his neglect of the common courtesies of the day accorded to an honored guest, Jesus said: "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." See Luke 7:36-50.

At the same feast or a similar one in the same village of Bethany, Judas expressed his indignation over the extravagance by Mary in wasting expensive ointment. He said: "Why was not that perfume sold for three hundred shillings and the money given to the poor?" The explanation of his statement is: "The reason he said this was not that he cared for the poor, but that he was a thief, and that being in charge of the money box, he used to steal what was put into it." See John 12:1-7, Weymouth. What he said would sound good in the records, but just judgment would be impossible without a knowledge of his motive.

Jesus and His disciples visited the temple on one occasion and stood near the treasury to watch men and women deposit their gifts. Proud Pharisees, rich merchants, and poor peasants brought their offerings. Finally a poor widow came in, timidly approached the receptacle for the gifts, placed in it her two mites, and hurried away with the hope that no one was looking. Jesus surprised and shocked the disciples by saying that she had given more than all the others combined.

*(Continued on page 29)*



R. M. ELDRIDGE

## Three Days

There are two days in the week on which and about which we never worry—two care-free days which are kept sacredly free from fear and apprehension.

One of these days is Yesterday. Yesterday, with its cares and frets, and all its pains and aches; all its faults, its mistakes and blunders, has passed forever beyond recall.

And the other day that we do not worry about is Tomorrow. Tomorrow, with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond mastery as its dead sister, Yesterday.

There is left for ourselves, then, but one day in the week—Today. Anyone can fight the battles of Today. Anyone can carry the burdens of just one day. Anyone can resist the temptations of Today. It is only when we willfully add the burdens of these two awful eternities, Yesterday and Tomorrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of today that drives men mad; it is the remorse for something that happened yesterday, and the dread of what the morrow may disclose.

—ROBERT J. BURDETTE in *Sunshine Magazine*.

## Peace at Home Though Bombs Fall

(Continued from page 3)

a century since then I have received honors and have had responsibilities placed upon me; but none have ever thrilled me more than those words of father's. I was growing up! Father thought I was big enough to learn verses and to say them in worship.

"What do you want her to learn?" asked mother.

"I think the first part of John 14 would be good," answered father.

I don't remember that exchange of words. I do remember, however, that mother asked him a question and he answered. I know it concerned what I was to learn, for mother began teaching me soon after worship. And I know he told her to teach me verses from the fourteenth chapter of John. How do I know? Because I know John 14:1-8 today. And how do I know I learned them then? Because I remember with great vividness my saying the words slowly after mother and not being able to say "sufficeth" in the eighth verse. Over and over, syllable by syllable, mother said the word for me and had me try it after her, but I was a much older girl before I finally twisted my tongue around that bunch of sibilants. But the memory of my *trying* to say it at four-going-on-five is crystal clear.

So I remember with joy that when I was approaching my fifth birthday, I learned verses from John 14 and recited them at family worship. I did not understand the words—far from it—but I was taught that they were good and holy words and that they were intended to help me be a good girl. *And they did exactly that.*

Those words had life in them. Planted in the heart of a little child, they have exerted a lifelong power. They bind me to the memory of godly parents. But most of all they bind me to the blessed hope of Jesus' coming to take His people home, where I shall see the Father.

We have always set before us certain aims as molding principles for family worship periods, but never set forms. As long as my father lived and was able to conduct it, he always read from the Bible and prayed. Very often we all joined in the Lord's Prayer. I wish that he had had us children learn to pray aloud at family worship, as it would have been much easier for me to pray in public later.

My parents always had the memorizing of Bible verses. I do not recall ever hearing in my childhood home the foolish and untruthful words: "Oh, I can't memorize; I don't have a good memory." No one has a good memory until it is exercised. Such words are only an excuse to cover up unwillingness to make the effort. *Everyone who is not feeble-minded or insane can memorize if he is willing to take time to repeat the words a sufficient number of times, thinking about them as he repeats them, to obtain all the association of ideas possible.*

At least once a week my parents specialized in our repeating verses. By their own attitudes and *the effort they uncomplainingly made*, they created in our minds the idea that memorizing God's Word was a joyous and covetable experience. Words simply are not adequate to express fully the power for good that memorizing has been in the lives of all of us since then. I bear witness that absolutely without exception in every time of temptation, need, or failure in my life the Holy Spirit has been able to bring to my remembrance the inspired words needed for my protection, correction, or restoration to righteousness.

As fast as we younger ones developed reading power, we were encouraged to choose our own verses. My brother and I in our early teens achieved some amazing choices. This happened because it developed into a game between us not to betray what verse we were memorizing until we sprung it on the family circle at worship. We were never rebuked for the choices, but we always were patiently instructed by mother afterward as to the meaning of our verses and how to make better choices. We were never allowed to indicate dislike, disrespect, or contempt for any part of God's Holy Book; instead our parents taught us to discover the spiritual food for us in all parts of it. The results in joy, comfort, help, and blessing in my adult life are beyond measure.

I can see yet in memory my sister's face when I announced on her birthday (I was ten or eleven, and she was twenty-five) that I had learned a verse especially for her. I can also see her face a moment later when I had proudly recited my verse: "Burning lips and a wicked heart are like a potsherd covered with silver dross." Proverbs 26:23. No one laughed, though I have no doubt that if I had looked around, I would have seen *restraint* on lips other than hers. I had chosen the verse simply because "silver" was a pretty word for something valuable, and that queer word "potsherd" was intriguingly mysterious.

Later mother gave me an explanation of the verse suited to my childish mind. The point of this story is that that day there was created in my mind a hatred and contempt for pretense, "politics," sham, "getting by," false values, counterfeit virtues, false modesty, "puttin' on airs," as well as lying, that is stronger today than when the seeds were planted. The ideas at first were suited to my comprehension; they enlarged with my developing mind. They have barricaded my soul against many snares of Satan. Many times I have detected the potsherd beneath the silver tinsel and have been saved from delusion.

In our own home we have endeavored to carry on the influence that worship had exerted in my parents' home. Always there has been singing—plenty of it. My mother, as a girl, had not been able to carry a tune; but a patient, skillful mother drilled her until in my youth I was familiar with her teaching singing in her schoolroom, leading singing at church, and always,

always singing at home—singing at worship, singing at work, singing by our sickbeds. I remember lying in the trance of high fever and mother's kneeling beside my bed, praying aloud for my healing and that I might grow up to be a good woman. Then she sang:

"Jesus loves me, loves me still,  
Though I'm very weak and ill;  
From His shining home on high  
Comes to watch me where I lie."

She no doubt thought no ear but God's heard her, for I made no sign of hearing, and I was too awestruck to speak of it later when I was well. But that moment was the beginning of my conversion.

So in my own home we sing frequently at worship. And we read extensively in God's Word. We read selections, and we read whole books. We have for years practiced a variation of the time-honored custom of reading "a verse around." We read a paragraph around. Each one reads as far as he or she pleases—one verse or a dozen. There is an unexpressed law that one does not stop in the midst of a sentence. The paragraph marks beside the verse numbers are often guides to how far to read. It is not an infrequent happening that a reader gets absorbed in the story and reads on and on. Big words and names have lost their terrors. A bit of family help and saying it slowly, syllable by syllable, makes even Ha-zel-el-po-ni possible. It is also unwritten law that anyone in the circle may pause for a comment or to ask a question. And we all pray—not all every time, necessarily, but all are equally trained to pray. And as fast as one matured to it, he was given some particular worship hour to plan for and conduct.

Thus we have not followed a set form of worship, but have endeavored to create a natural spontaneity. Neighbors happening in are invited to join. They have been known to come on purpose at that time. Neighborhood needs, illnesses, personal petitions, family decisions, all are prayed over in the family circle.

What has all this to do with the title of this article? Simply this: There is not power in any atomic bomb to destroy the peace of a home that centers around such a core. The home may be destroyed; its members may lose their lives; but the core is eternal. The members of such a God-centered home will meet again in the new earth—and they will be having family worship around the throne of God.

### ***Echoes From Sidewalks of New York***

*(Continued from page 11)*

immutable standard of perfection. The laborer, who is certainly sincere in his endeavors "to be good," speaking of his weakness and loss of temper, mentioned that he often tells himself that he should stop. Jeremiah bids those fallen into the pit of sin know

that "the way of man is not in himself: it is not in man that walketh to direct his steps." Jeremiah 10:23. All the will power and self-determination latent in the strongest man cannot help him keep the law. "Not the labors of my hands can fulfill Thy law's demands," sang a hymn writer of another century.

How then is man enabled to reflect the character of his Maker? How is man to be freed from the condemnation promised the transgressor? Listen to the apostle Paul's introduction to the "Victory chapter," Romans 8: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." In the seventh chapter of Romans the reader will find constant repetition of the personal pronoun "I" or its equivalent, whereas the eighth chapter abounds in references to the Spirit of God. The seventh chapter of the apostle's masterwork is a song of despair, but in the eighth his "cup runneth over." When the heart is emptied of self and filled with the Spirit of God, the joy that filled the traveler on ancient Rome's dusty roads will also be tasted by the modern pilgrim on the highway of life.

What if the reporter on the sidewalks of New York could have interviewed the erudite son from the sidewalks of ancient Tarsus, the great exponent of the law, the apostle Paul himself? What would have been the answer of this man, through whom the Holy Spirit spoke and worked? Would he have examined his life and dwelt on the difficulties of keeping any particular part of the Decalogue? A law-breaking world and an antinomian Christendom would eagerly hope for that, but great would be the disappointment of both groups were they to hear anew from the lips of this man of God what he proclaimed with holy zeal on the sidewalks of Rome and Ephesus, Corinth and Philippi. Not nailed to the cross, but written upon the heart of the man or woman who has crucified self was where he put heaven's precepts for a happy life.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Romans 13:10. This means love to God in the innermost being. It is the more excellent way, which Paul showed to the Corinthians. (1 Corinthians 12:31.)

When Jesus was asked, "Which is the great commandment in the law," His answer was, "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." Matthew 22:37, 38. Yet love, obviously, cannot be commanded or forced in any way. At the foot of the cross, however, seeing God's great love for himself, the heart of the repentant sinner will be melted, and he will not speak of any hard precepts. The tender yoke of the lowly Jesus will become his science and song, until its echoes are heard on the gold-paved streets of the New Jerusalem. May each reader be found among that happy throng on that glad day.



# INTERPRETING

*In the Light of*

By the



ACME

U.S. Secretary of State Dean Acheson heads the select group of foreign ministers that drew up the Western Europe defense plan, which will have powerful American support.

## ★ Girl Gangs

AN ARTICLE appeared in a recent issue of *Cosmopolitan* magazine revealing a new juvenile problem in the big cities, namely, girl gangs. The writer, Inez Robb, says, "Teen-age girls run in gangs through the asphalt canyons of New York, terrorizing whole neighborhoods with pitched battles in the streets, stalking each other, disrupting the public schools, and acting as mistresses and junior gun molls for the vicious gangs of boys who have spread murder and mayhem through Brooklyn and the Bronx. . . . In the past year twelve boys have been killed in gang fights. Oddly enough, no young gun moll has been killed so far. The girl gangsters scratch, gouge, kick, stomp, stab, and beat each other up. Though none have been killed, these girl gangs are more defiant of police and school authorities than the teen-age hoodlums of the opposite sex."

The *Pathfinder* magazine tells about boy gangsters forcing the girl members of a gang to carry on illicit relations with Negroes in order to prove that they have no racial prejudice. One of the members of a girl

gang, interviewed by Inez Robb, revealed that she would soon give birth to a child conceived out of wedlock. But the girl was hard and not the least affected by her unenviable situation. The young teen-age girls and boys in these gangs frequently have drunken parties in which every form of vice is practiced.

The battles that take place between rival gangs quite often involve one hundred or more at a time, become very vicious, and result at times in the death of some of the participants.

This great and growing evil stems from a lack of Christian home life and proper attention of the parents to their children. It further results from the popular and frequent dramatization of crime over the radio, in the movies, and in crime books.

There was great violence in the world in the days of Noah, and Christ predicted that such a situation would prevail again before His return to the world. (Matthew 24:37.) Undoubtedly we are seeing the fulfillment of this prediction today.

## ★ Crime in the Cities

MANY AMERICANS have followed with great interest the newspaper accounts of the Senate investigation of crime in American cities under the direction of Senator Kefauver. We have been amazed to learn of the power of the big gambling syndicates in America.

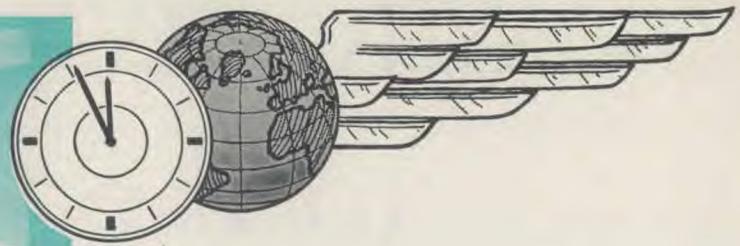
Recently *Collier's* magazine described the tremendous power of these syndicates. It is becoming apparent that there is a definite connection between the crime organizations of the different cities. It is even thought that the head of this supercrime organization is operating out of Italy and that it is an international organization.

It has been amazing to us to learn that this powerful organization, operating under the guise of respectability, is so wealthy (totaling its assets up into the billions of dollars) that it has managed to buy off the law-enforcement officials and even political leaders in

# G OUR TIMES

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some of the large cities of America, including New York City.

You will recall that the New York Police Department was found to be condoning the gambling interests, because its chief and many others were being bought off. Chicago and other cities have had similar situations. The old Capone gang has been revived, but is much wealthier and more powerful and operates under a false exterior of respectability.

These powerful syndicates control gambling, prostitution, and other illegal rackets in America. An individual who opens a cheap nightclub or even a respectable one—if there is such a thing—in any of the cities dominated by the syndicate must have its approval or get out. In order to obtain this approval there must be a kickback of a percentage of the business. There are no complaints against this system. No one talks against it, for it is dangerous to oppose it. Even some of the witnesses that Senator Kefauver had lined up were slain before they were able to appear.

It is now becoming a known fact that this super-crime organization has been buying up controlling interests in many legitimate business organizations, including some of America's leading hotels, and has accumulated such tremendous wealth that even the United States government is having difficulty in its attempts to crack the case open.

Organized crime is really organized now. It appears that crime is here to stay—and not only to stay, but to grow in strength. God's Word prophesied that in the last days "perilous times" would come and that evil men and seducers would "wax worse and worse." (2 Timothy 3:1, 13.)

As if America did not have enough troubles with a critical world situation, it looks as if we must continue to have a dominating force among us that insists on degrading the virtues of our country.

## ★ A Troubled World

THE UNITED STATES has spent 104 billion dollars in the past decade for peace. Eleven billions of OUR TIMES, FEBRUARY, 1951

this went to Russia. In spite of this tremendous outlay of money, there is no peace. The world is in a terrible dilemma. Our former ally, Russia, is now our enemy. Our former enemy, Germany, is now our friend. Our former friend, China, is now our enemy; while our former enemy, Japan, is now our friend. Asia has been lost. The United States is now hated by the Asiatics, and it appears that this country and other Western powers will be driven out of the East.

We are now involved in a program of preparedness for a huge showdown battle in the future. That showdown might very well be the final battle of Armageddon of Biblical prophecy. No one knows how much time there is to prepare.

H. C. Wolf, writing in the *American Mercury*, says, "Time is running out, and running out fast." In America we are heading toward total mobilization. Controls, such as rationing, price control, job control, and others, are in the offing. The United States has placed a paper order so big that it will force a real paper shortage in 1951, and this paper is to be used for price-control forms and ration books.

(Continued on page 31)



MECHANIX ILLUSTRATED, FROM ACME

Artist's conception of the submarine aircraft carrier of the future. This undersea monster could carry cannon, rocket missiles, torpedo tubes, and several atom-bomb-bearing jet planes.

# What Was Nailed to the Cross?

*Something Taught in the Bible Was Abolished at Christ's Death*

**A**STRONOMERS marvel at the exactness with which the stars move in the depths of infinite space. Physicists plot the laws of atomic energy and find that every atom, even though infinitesimally small, is perfectly obedient to the laws of its being.

Just as truly as mechanical things are bound by mechanical laws, moral beings are bound by moral laws, and spiritual beings, by spiritual laws. Thus man, being composed of physical, moral, and spiritual

*There are two laws given in the Bible: one is a law of ceremonies, and the other, a law of morals. One was temporary and was abolished at the cross; the other is eternal and will always be the standard of God's government.*

R. M. ELDRIDGE



natures, finds himself in harmony or conflict with all these laws. Gravitation holds him down while he walks, but injures him if he falls. Electricity is a wonderful friend or is a terrible enemy, depending on whether we respect its natural laws and keep out of its path.

These are fundamental principles that never change. Physical laws are God's laws. They never vary. Those who follow and obey them find health and prosperity and happiness. Those who disregard or flout them soon perish. God is a God of love, but He will not change natural law in order to accommodate foolish or stubborn man.

But there are other things called laws, which are temporary and exist for a time only. They should more properly be called ordinances or customs. Rules for a child may be laid aside as he grows up. Doctor's orders for a sick patient are not binding when the patient recovers. Rationing in time of scarcity may be

By Leonard C. Lee

dispensed with when the critical time has passed. Thus the use or duration of a law depends on the nature of the law and on the relationship between the lawgiver and the one to whom it is given.

There are two laws or sets of laws found in the Bible and given to man by his Creator that are often confused because of lack of understanding of these fundamental principles.

The first law given to Adam defined man's relationship to God. It declared God's ownership and man's dependence. It was at once a test of obedience, loyalty, reverence, and worship. "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." Genesis 2:16, 17. God did not change the law because Adam refused to obey it. He changed the whole order of heaven in order to rescue man from the depths of sin and enable him to obey the divine law.

There are other moral laws which govern man's relationship to God. These laws have existed as long

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as there have been created beings. They arose out of the very nature of the relationship between a Creator and His creatures. God Himself summed them up in a perfect law and wrote them on tables of stone. (Exodus 31:18.)

Let us examine this law, found in Exodus 20:3-17.

"Thou shalt have no other gods before Me." Verse 3. The Creator had a right to ask this of those whom He had created. Our government recognizes a man's right to that which he invents, and grants him a patent. Since God not only invented but created the human race, and even the very ground on which we walk and the air we breathe, who are we to question His right to ask obedience and loyalty? He also has the right to ask that we not make images to other gods to worship them. (Verses 4-6.)

In the third commandment God's created beings are told to reverence His name. (Verse 7.) In the fourth commandment man is told to remember a particular day, to set it aside as a day of rest and remembrance in honor of God's power to create "heaven and earth, the sea, and all that in them is." (Verses 8-11.) The right of a Creator to set aside a particular day each week as a sign of His creation and ownership cannot be successfully challenged.

The last six of the Ten Commandments define the basic relationship between man and his fellow created beings. These laws arise out of the very nature of man. The fifth commandment deals with parenthood; the sixth, with life; the seventh, with the family and reproduction; the eighth, with property rights; the ninth, with reputation; and the tenth, with contentment and happiness.

Since man can never outgrow his relationship with God or his relationship with his fellow man, there is no possibility of the moral law ever being repealed or abrogated. Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:18. The moral law was in effect as soon as the relationship existed, and it will last as long as the relationship lasts. Jesus said this would be till heaven and earth passed away.

But there is another law spoken of in the Bible. It is often confused with the moral law. This is the ceremonial law, which was given two and a half millenniums after the moral law went into effect. It had nothing to do with right and wrong. It was concerned only with pointing forward to Christ and His work of salvation and redemption. The moral law was like a mirror in that it could point out a dirty face but had no power to cleanse. The ceremonial law was like a signpost pointing to the remedy. One law revealed sin; the other pointed to the remedy, Christ and His work of redemption.

Since the ceremonial law pointed forward to Christ and His sin-pardoning work, we would expect it to pass away when He fulfilled its promises.

*(Continued on page 30)*

# Trifles

By Alice Drury

A SINGLE DROP of oil applied in the proper place will set a whole machine running smoothly and thus reduce noise. The absence of a few grains of salt in a dish of food makes it unsavory. On the other hand a few grains too much will render it inedible.

A dripping faucet is given little concern. It seems such a trivial thing, nevertheless many thousands of gallons of water are wasted in this way.

Consider the convenience of the bit of rubber that crowns most lead pencils. One need only to write with a pencil that has no eraser to realize that its absence is an annoyance.

A hangnail or a scratch does not ordinarily alarm anyone, yet many have been known to die from infection that started from one of these sources. Germs cannot be permitted upon the surgeon's instruments; the instruments must be sterile. One tiny invader, microscopic in size, can cause loss of life.

By wasting only five minutes a day a person squanders approximately four months in his lifetime. That would be sufficient time for a world cruise.

A smile is a trivial thing. It takes only a moment, yet its absence may mark an individual as unfriendly.



"Excuse me" and "Thank you" can be said quickly, and they reflect courtesy and thoughtfulness.

Like the pin scratch that causes blood poisoning, many character faults are small in appearance; but they are fatal in consequence. Pride, vanity, conceit, and selfishness are among these. A small act that springs from one of these common defects of character may threaten one's destiny.

The insignificant is often deceiving in its value. Things that appear unimportant may be found to be consequential. As a matter of fact, can trifles really be said to be trivial?

# For BETTER HOMES *and* HEALTH

## USEFULNESS IN OLD AGE

By D. H. Kress, M.D.

**H**EREDITY is a factor in longevity. This is illustrated in the case of Thomas Edison. The great-grandfather of Thomas Edison lived to the age of 102. His grandfather reached the age of 103. Seven sons were born to him, all of whom lived to be past ninety. Samuel, the father of Thomas Edison, lived to the age of ninety-four. Here is the explanation: The great-grandfather of Edison was a disciple of Cornaro, the Venetian centenarian. He adopted his temperate habits early in life. His children were reared in the same temperate manner. Mr. Edison ascribed his usefulness in his advanced years to the abstemious habits of his ancestors, or his good heredity, and to his own temperate life. He said, "I keep my health by dieting. People eat too much and drink too much. If the doctors would prescribe diet instead of drugs, the ailments of normal man would disappear. Half the people are food drunk all the time. Diet is the secret of my health."

Chauncey Depew, being interviewed by a reporter on his ninetieth birthday, was asked the secret of his usefulness at that advanced age. He said: "My grandfather died of worry, and my father died of worry, and I was dying of worry when I decided to take up humor—to see the genial and amusing side of life. And I found that the mind controls the body. It was humor that saved my health." But humor and good digestion go together. One is dependent on the other.

He added: "If I have lived longer than others, it has been because I had the will to be wiser than others. Take eating. Most people eat what they like. I eat only what likes me. There are many things that I like which I don't touch. And the result is that the machine works without my thinking of it."

For years Mr. Depew touched neither alcohol nor tobacco. He once boasted that he bought Surgeon General Hammond's house on Fifty-fourth Street out of what he saved on giving up tobacco.

It is of interest to learn how and why Mr. Depew gave up tobacco, for he was not always an abstainer. In relating his experience in giving up the weed, he said, "I used to smoke twenty cigars a day and continued it until I became worn out. I didn't know what was the matter with me, and physicians that I applied

to did not mention tobacco. I used to go to bed at two o'clock in the morning and wake at five or six. I had no appetite and was a dyspeptic.

"I was in the habit of smoking at my desk and thought I derived material assistance in my work from it. After a time I found that I couldn't do any work without tobacco. I could prepare a brief or argument without tobacco, but still I was harassed by feeling that something was amiss, and the result was not up to the mark.

"I also found that I was incapable of doing any great amount of work. My power of concentration was greatly weakened, and I could not think well without a lighted cigar in my mouth. Now it is perfectly clear that without this power of concentration a man is incapable of doing many things. It is this which enables him to attend to various and multifarious affairs, to drop one absolutely and take up another and give it full attention.

"One day I bought a cigar and was puffing it with a feeling of pleasure, which is only possible to the devotee. I smoked only a few moments and then took it out of my mouth and looked at it. I said to it: 'My friend and bosom companion, you have always been dearer to me far than gold. To you I have ever been devoted, yet you are the cause of all my ills. You have played me false. The time has come that we must part.' I gazed sadly and longingly at the cigar, then threw it into the street. I knew that tobacco was ruining me.

"At the end of three months my longing for it abated. I gained twenty-five pounds in weight. I slept well for seven or eight hours every night.

"I have never smoked from that day to this; and while no one knows better than I the pleasure to be derived from tobacco, I am still well content to forget it, knowing its effect."

For many years he was a member of the Montauk Club in Brooklyn, made up of professional men and businessmen, and was always present at club banquets. Then there followed a long time of absence. In explaining his seeming remissness at a banquet given on the occasion of his birthday, he said: "I had rheumatism so badly I could not be about without difficulty.

*(Continued on page 32)*



By Caris H. Lauda

### *The Prince of Peace*

GREETINGS, Teen-agers!

These past few weeks have been busy ones. During Christmas vacation there have been school parties, club meetings, family reunions, and many big "feeds," as one teen-ager put it. We have been so busy in vacation activities that I thought it would be well for us today to think of something more serious.

I want you to think of the great Creator, the One who made heaven and earth, the sea—yes, the Creator of all, Jesus Christ. In the Bible, the very first chapter, we read, "In the beginning God." How wonderful it is to know of a surety that there is a Supreme Being who is so powerful that by His word the worlds were made. By His word man was created, too; yet He, who is so very great and wonderful, is willing and eager to be your closest friend! The Bible tells us, "Greater love hath no man than this, that a man lay down his life for his friends." Our greatest Friend's name is called Jesus. Why? Because "He shall save His people from their sins." Francis M. Burg has written the following:

#### **He Shall Be Called—**

#### **Wonderful**

Because He took the sinner's place  
And died to save a guilty race;  
Because He stooped to bear the shame:  
Forever WONDERFUL His name.

#### **Counselor**

Because He bids me come and ask  
For guidance in my daily task.  
In Him alone all wisdom's found:  
So be His name with honor crowned.

#### **The Mighty God**

Because, though veiled in lowly guise,  
He came from far beyond the skies.  
To all the world the tidings tell.  
His name is blest Immanuel.

#### **The Everlasting Father**

Because He lived a life below  
That men might thus His Father know;  
The Spirit thence bears witness plain—  
Now "Abba, Father, born again."

### **The Prince of Peace**

Because, as once by shepherds heard,  
"Good will to men." This blessed word,  
Proclaimed while angel chorus sang  
Till all the hills of Judah rang,  
Will be proclaimed the world around  
Till He as King of kings is crowned.  
Then all earth's wars and strife shall cease;  
The world shall own Him Prince of Peace.

I love this Prince of Peace today, don't you? And by praying, reading His Word, the Bible, and by trying to help others love Him, too, I know this year will be the best ever. I wish that you may have the blessings of heaven, and I pray that day by day this year you will find yourself loving Jesus more and more.

Sincerely your friend,  
Caris



By Inez Brasier

### *Singing Makes You Happy*

KNOCK, KNOCK! Knock, knock!  
It was such a little knock on the door the Missionary Lady did not hear it.

Knock, knock! Knock, knock!  
The Missionary Lady listened.

"There must be someone at my door. I shall see," she said.

The Missionary Lady went to the door. A little girl looked up at her.

"I want to live with you," said the little girl.

Now the Missionary Lady knew all about this little girl, who was only seven years old. She knew the little girl had no nice home, so she said, "Come right in. Come right in and live with me."

The little girl went into the house. She looked all around and around.

How clean the house was!

The Missionary Lady gave the little girl a bath. The Missionary Lady combed her hair.

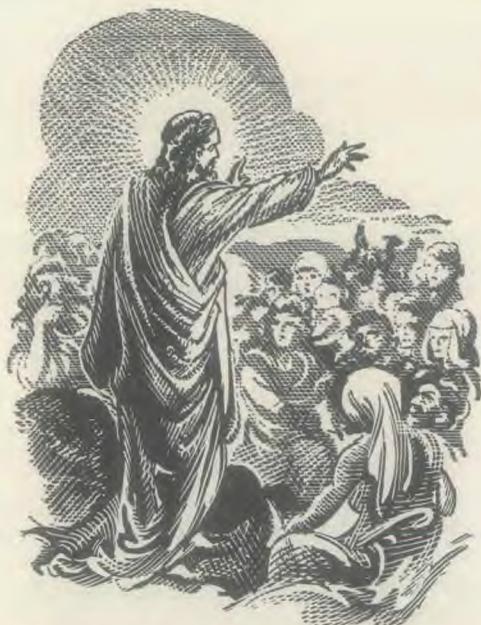
The Missionary Lady gave her a nice, new white dress.

How clean she was!

The little girl liked to walk on the clean floor. She liked to look at the shiny clean dishes, too. But, oh, my! she did *not* like to help keep the dishes clean and shining.

Now the other little girls who lived with the Missionary Lady cleaned the floors and washed the dishes.

*(Continued on page 32)*



(Reprinted from *His* magazine, with additional thoughts by the author included.)

# DOES SCIENCE

CAN THE DEVICES and formulas by which scientists calculate the distance of the stars and weigh the planets determine the extent of God's great love or the weight of glory worked for those who obey His will?

Can the great telescopes which reveal craters and "canals" on various heavenly bodies reveal the meaning of the pierced side and hands of Him who died for us?

Can experiments of chemist and geologist bring to light the characteristics of the Rock?

Can an electronic device show the penetrating power of effectual prayer?

Can an anatomy text or physiology book teach what it is to be "born again"? what it is to have a new life?

Can the most completely equipped biology laboratory predict the fruits that will grow in the person grafted to the true Vine?

Can the whitest, brightest rays, lighted with millions of candle power, bring the Light of life?

Can the great machines which construct a nation's superhighways remove "stumblingstones" from the heart? or make the highway called "the Way of holiness"?

Can planes that circle the earth with half the speed of sound demonstrate how the righteous will be "caught up . . . in the clouds to meet the Lord in the air" (1 Thessalonians 4:17)?

No, science cannot explain Christian truths. And it is not supposed to. Why? Science draws its conclusions from "things seen"—from what can be observed with and without instruments by the five senses. But Christianity deals primarily with the spiritual—with

"things unseen," which are revealed by the Holy Spirit.

Just as there are physical things that are ever beyond the reach of the physical senses *excepting for the aid of scientific instruments* (things seen through the microscope and telescope, for example), there are things ever beyond the reach of even the sense-aiding instruments.

For example we can reason that there is a God. The wonder of growth, the multiplicity and variety of things, the useful functions of form and structure, the presence and operation of great forces, the regularity of times and seasons, the beauty of it all, certainly *indicate* that God is. *But the Scriptures let us know it.*

The Scriptures themselves are the means by which His Spirit testifies of Him and discerns for us and teaches us the things that are spiritual. Said Paul, "But the natural man receiveth not the things of the Spirit of God, . . . because they are spiritually discerned." 1 Corinthians 2:14. Said Jesus Himself, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63. We "hear" the spiritual things of God not by laboratory apparatus but by His Word. And we "hear" not by the five senses, but "with the heart man believeth unto righteousness." (Romans 10:10.)

Thus it is that many lose faith when they leave out the Bible and try to be "scientific" about religion. Because not all spiritual truths can be demonstrated in the laboratory, they deny them. They forsake God and put in His place a science of their own. The Bible terms it "science falsely so called." (1 Timothy 6:20.)

**By Harvey Hansen**

This science ridicules the Word and opposes its truths wherever it cannot explain them. But it forgets that there are also many natural things it is powerless to explain. The order set down in its theories is not consistently supported by observation. Its exponents disagree or contradict one another, and they are put to hard straits to explain observable phenomena which do not support the theories. Even the evolution it conjectures is based on mere laws of chance.

For example, man is regarded as having sprung from lesser animals, which in turn sprang from still lesser life. Somehow by chance some inanimate bit of sea mud became animate, and who knows from whence came the cooling gases which supposedly made the mud and the sea? The "causes" are less than the

# DISPROVE CHRISTIANITY?

effects. This pattern followed through gives as the initial cause—nothing. No wonder the wisdom of the world, which “by wisdom knew not God” (1 Corinthians 1:21), is foolish in His sight. It amounts to just what Jesus said the flesh profiteth.

In fairness to science may it be said here that false teachings and disagreement exist in the realm of religion, too. However these things need not make us blind to and unappreciative of genuine Christianity and true science.

But science becomes true and sound when it accepts the statements of God’s Word, because His Word is true and right and very faithful.

Night and day the heavens and the earth “show knowledge” and “utter speech” and indeed declare and show to true science that the handiwork and the glory is God’s. Even though many of the Bible’s nature statements may not be proved for a long while, even though they may not even seem possible, true science ever acknowledges the Creator and His Word.

The circuit of the sun (Psalm 19:4-6); the circle of the earth (Isaiah 40:22); the “sweet influences” of Pleiades; the bands of Orion (Job 38:31); the north stretched over emptiness; the earth hanging on nothing (Job 26:7)—all these ideas were once ridiculed, but now they are accepted by science. And only since the atom bomb have men been able to see that “the elements shall melt with fervent heat” (2 Peter 3:10). Yet the Bible statements have always been true.

The whole universe is a laboratory suited to uphold more and more the Christian’s Bible declarations about nature, times, places, events, and principles of living. And the Bible not only tells us all that nature can show of God, it shows us salvation, too.

Thus it would seem that the most valuable service of science would not be in improving material life merely but in testifying for God and the truth of His Word. By regarding the Creator and the things He has made, science can help us to understand better and appreciate more His eternal power and Godhead.

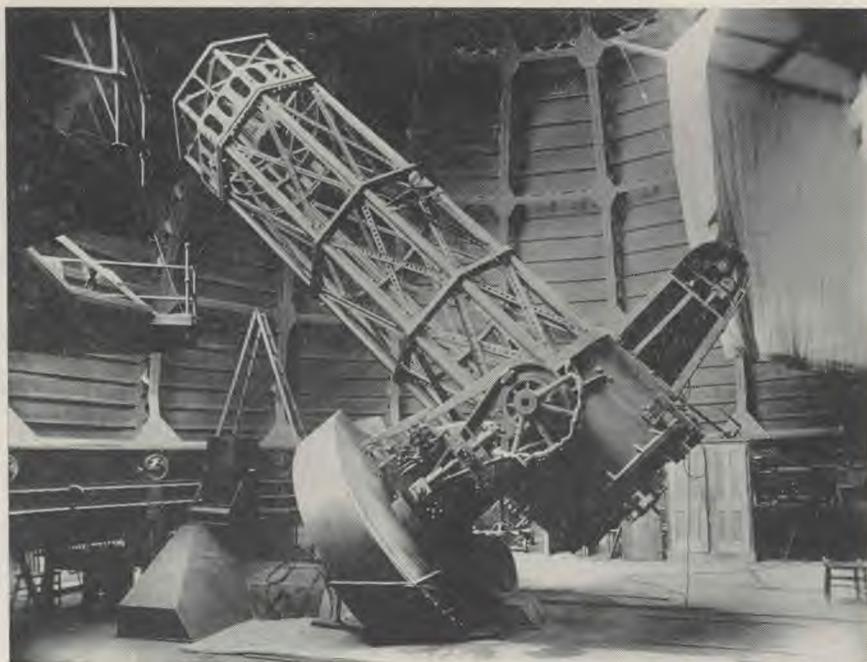
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It cannot rightly be otherwise; for the First Cause of things both scientific and Christian, both material and spiritual, is God. “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible. . . . All things were created by Him, and for Him: and He is before all things, and by Him all things consist.” Colossians 1:16, 17.

He who made the Sabbath also made the heavens and the earth. He who spoke unto us “these things” that we might have peace, and gave us His commandments that we might show our love for Him, is the One who, regarding the heavens and sea and earth, “spake, and it was done; He commanded, and it stood fast” (Psalm 33:9). He who is the Bread of Life and the Fountain of living waters, who freely gives to “whosoever will” meat and drink indeed, is the One who also “visitest the earth, and waterest it,” who “preparrest them corn” (Psalm 65:9).

He is the author of the Holy Scriptures, “which are able to make thee wise unto salvation through faith.” (2 Timothy 3:15.) And He is the author of all wisdom and knowledge.

True science has its place. True religion has its place. And one supports the other. But of the two, true religion—spiritual things—is most desirable.



MT. WILSON OBSERVATORY

*The devices and formulas of scientists cannot determine the extent of God's great love or the weight of glory worked for those who obey His will.*



# Let's Ask the DOCTOR



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

*Do pains in the left chest mean either angina pectoris or coronary heart disease? What is the difference between these two conditions?—M.O.K.*

Symptoms of coronary heart disease and angina pectoris differ as follows: Angina pectoris, which means pain in the front of the chest, usually comes on suddenly after physical exertion or emotional strain, although it may come on when the patient is at rest. It is usually severe and may feel like something gripping the chest tightly. At times the pain may run down into one or both arms. The patient breaks into a cold sweat and has to stop whatever he is doing and rest until the attack subsides, which may be a matter of a few minutes or an hour or more. Such attacks may recur at frequent intervals or at rare intervals. After the attack subsides, there may be a feeling of light soreness in the chest. The cause is thought to be due to a temporary spasm contracting the blood vessels that supply the heart with blood.

Coronary thrombosis, on the other hand, is not a spasm but a blood clot in a branch of the coronary artery, either right or left. Symptoms may be less severe but not so soon over, as it requires bed rest for approximately six weeks to heal the damage in cases that recover. In either case coronary sclerosis is usually present as a background to help cause either condition.

Many more men than women have both these conditions, but this difference is rapidly disappearing, since women have so universally taken up the smoking habit. The causes of both these conditions are the same, namely, heredity factors, emotional strain, coffee and tea, heavy meat diet, and deficiency diet. Last but not least is the part that tobacco plays; it is the greatest single cause of both these conditions. As the smoker continues to indulge his seemingly harmless habit, the blood vessels supplying the heart gradually fill up by thickening the inner lining, called the intima, until the opening is too small to function. Then suddenly it strikes with serious and often fatal results.

*What are the symptoms of not enough hydrochloric acid in the stomach?—C.S.*

We have no positive signs of a lack of digestive acid in the stomach, although there are symptoms that make one suspect this condition. Suggestive symptoms are the lack of appetite and slow digestion requiring the spacing of the meals widely apart. Anemic patients often show a low-acid stomach. In general, we more often find low acid in patients of poor nutrition, low blood pressure, and general run-down condition. A stomach-test meal is the only sure way of establishing the facts after our suspicions are aroused, although the taking of a few drops of diluted hydrochloric acid in a third of a glass of water is sometimes used as a test.

*My daughter has fainting spells from time to time. Is this an indication of something serious? What would you advise?—L.R.*

The tendency to faint on slight provocation is common to certain individuals. Generally speaking, this tendency is more common in persons who are a little more nervous than the average. We are born with a nervous threshold that is either high or low, depending much upon our ancestry. However, this can be improved or lowered according to our health habits and our mental and nervous training. It is well during the period of childhood for the child to be taught to "take it" when the bumps and knocks come. In the book called *Safeguarding Children's Nerves*, by Foot and Walsh, the authors make a great point of the fact that when children learn at an early age to meet life's obstacles, it is a far less shock to their nerves than when they learn these things later in life.

*I can eat uncooked apples with no unpleasant effects, but when I eat applesauce, I suffer from diarrhea. Why?—A.N.S.*

Yours is a rather unusual reaction to a diet that for most people is highly satisfactory. It may be the sugar in the applesauce. Try sweetening the applesauce with Beta-Lactose sugar, and you will probably have no trouble. Raw apples are an excellent food, and are especially good as a bowel disinfectant, much like sour milk and sauerkraut juice. Powdered apples are used to correct bowel infection in babies.



# What Says the BIBLE?

## I Walk at Liberty

*How may I walk at liberty?*

"I will walk at liberty; for I seek Thy precepts." Psalm 119:45.

*But how can obedience bring liberty; is not obedience the opposite of liberty?*

Obedience sets one free from fear of the penalty of the broken law and dread of the lawgiver. "They heard the voice of the Lord God, . . . and Adam and his wife hid themselves from the presence of the Lord God. . . . And he said, I heard Thy voice in the garden, and I was afraid." Genesis 3:8, 10.

*But is not God's law a yoke of bondage from which the Christian is to be set free?*

The apostle Paul did not think so: "I delight in the law of God." Romans 7:22. James did not think so: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. The apostle John did not think so: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

*But is it not liberty to be free from obligation to keep God's law?*

No, that is the counterfeit of freedom: "As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. . . . Servants, be subject to your masters, with all fear." 1 Peter 2:16, 18. If human masters are entitled to obedience, does not God have a right to obedience from His servants?

*But isn't human nature so constituted that it cannot be controlled by law?*

Unconverted human nature is rebellious against God's law. "Salvation is far from the *wicked*: for they seek not Thy statutes." Psalm 119:155. "Horror hath taken hold upon me because of the *wicked* that forsake Thy law." Verse 53. "Thou hast rebuked the *proud* that are cursed, which do err from Thy commandments." Verse 21. The converted and transformed nature loves God's law. "Hereby we do know that we know Him, if we keep His commandments." 1 John 2:3. "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40:8. "I will delight

myself in Thy statutes." Psalm 119:16. "I will delight myself in Thy commandments, which I have loved. My hands also will I lift up unto Thy commandments, which I have loved; and I will meditate in Thy statutes." Verses 47, 48. "I made haste, and delayed not to keep Thy commandments." Verse 60.

*What are the results of keeping God's law?*

"Then shall I not be ashamed, when I have respect unto all Thy commandments." Psalm 119:6. "The law of Thy mouth is better unto me than thousands of gold and silver." Verse 72. "Thou through Thy commandments hast made me wiser than mine enemies." Verse 98. "I understand more than the ancients, because I keep Thy precepts." Verse 100. "Trouble and anguish have taken hold on me: yet Thy commandments are my delights." Verse 143. "Great peace have they that love Thy law: and nothing shall offend them." Verse 165.

*What are the longings of the obedient heart?*

"I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments." Psalm 119:176. "O that my ways were directed to keep Thy statutes!" Verse 5. "I will keep Thy statutes: O forsake me not utterly." Verse 8. "With my whole heart have I sought Thee: O let me not wander from Thy commandments." Verse 10. "Make me to understand the way of Thy precepts: so shall I talk of Thy wondrous works." Verse 27. "Remove from me the way of lying: and grant me Thy law graciously." Verse 29.

*Is liberty promised in the Bible?*

The Bible records promises of liberty made by two different beings. You may take your choice. One promise is made by "them that walk after the flesh . . . and despise government [God's law]. Presumptuous are they, self-willed. . . . While they promise them liberty, they themselves are the servants of corruption." 2 Peter 2:10, 19.

Jesus says: "Ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed." John 8:32, 36.

"All Thy commandments are truth." Psalm 119:151. "Thy law is the truth." Verse 142.

## **The Hope of Glory**

(Continued from page 7)

pleads. Paul tells us that Christ in us is the hope of glory. (Colossians 1:27.) Christ was the *Word* made flesh. (John 1:14.) Of Him it was prophesied: "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:7, 8. Thus the Christ living in us will bring the will of God, yea, the law of God, within our hearts. This is the glorious promise of the new covenant. In Hebrews 10:14-18 we have its provisions outlined for us: "For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Thus the sanctified Christian under the new covenant lives the same life Jesus lived here on this earth.

The experience resultant in the new covenant is accessible to every surrendered child of God. It is built upon better promises, even the promises of Christ Himself, who through His life and death obtained a more excellent ministry. (Hebrews 8:6.) In this way the covenant commanded by God, the Ten Commandments, is not only mentally assented to but actually lived out in the life. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and [by a sacrifice, margin] for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3, 4. Into the richness of this experience we are led by the Spirit to walk after His dictates, to surrender to His workings, as He inscribes the epistle of Christ in our hearts. (2 Corinthians 3:3.) As many as are thus led are the sons of God. (Romans 8:14.) Into such a joy God is inviting you. Will you open your heart and let Jesus come in?

## **What Do the Sodom-and-Gomorrah Conditions in Our Cities Mean?**

(Continued from page 5)

This article states that in 1948 there were 560 cases of rape reported—nearly two a day. If only 20 per cent of the cases are ever reported, as some experts believe, there were about nine a day during 1948 in Detroit alone. No wonder a Detroit businessman states: "I've never felt in such a state of absolute terror about my wife and children."—*Collier's*, Nov. 19, 1949.

The article "Stop Terror in the Street" in *Collier's* of July 16, 1949, says of Chicago that during the month of March, 1949, there were fifteen murders,

thirty-four rapes, seventy-seven other sex offenses, 527 robberies, seventy-seven assaults to commit murder, and 277 assaults with deadly weapons.

Whitman opens his article on Philadelphia as follows: "Philadelphia has learned what fear is. Nine women out of ten, in a recent poll by the *Philadelphia Bulletin*, said they were afraid to walk on the streets after dark. Nearly 50 per cent of the men admitted fear, too. Some had taken to walking down the middle of the street, avoiding shadows and shrubbery. One woman said, 'I am terrified to walk home at night.' A housewife declared, 'I have three daughters, and every time they go out, I am a nervous wreck.'"—*Collier's* Dec. 17, 1949.

*Newsweek* reports on the West's "Horror Week": "Either there was an unusual spate of ghastly sex crimes against children last week or some quirk in the week's news made it seem so. In Los Angeles, headlines told of the discovery of the body of six-year-old Linda Joyce Glucoft, stabbed with an ice pick and strangled with a necktie about the neck. . . . In Burley, Idaho, a heavy-set, roundfaced man lured Glenda Joyce Brisbois, seven, from the street where she was playing into his maroon sedan. The next day police found her mutilated body under water in an irrigation ditch five miles away."—*Newsweek*, Nov. 28, 1949.

Herb Penny, staff writer of the *Portland Oregonian*, commenting on the murder of Jo Ann Dewey in his article dated April 16, 1950, says: "Sex Crimes Escape Heavy Hand of Law as Victims Keep Silent." He further states: "For every man convicted of sex crimes in the Portland area, several are never prosecuted and many are never even reported.

"Most of the sex degenerates are not necessarily dangerous. Many are mental cases. Nevertheless every day children and women are placed in a situation of danger, a situation which can even lead to death.

"The abduction and murder of Jo Ann Dewey on the streets of Vancouver recently was the tragic conclusion of a crime that is committed almost daily—the enticing or forcing of juveniles and women into autos."

As we see the conditions of Sodom and Gomorrah in the East, West, and in the Central states, we are made aware that we, as predicted by Christ, are living in the days just prior to the end of the world. We are reaping a crop of lawlessness and sensualism from preaching that God's law has been abolished. To do away with the obligations of the fourth commandment, men have preached that the law was nailed to the cross and is not binding upon Christians. If men try to do away with the fourth commandment, which states that "the seventh day is the Sabbath of the Lord thy God," the fifth, sixth, seventh, eighth, ninth, and tenth commandments are abolished with it. Is it the result of that kind of preaching that has brought on the days of Lot 3,700 years after Sodom and Gomorrah

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have been destroyed? That kind of preaching is fatal.

What do these conditions in our cities all add up to? What does it mean when we see demon-possessed men all over our country taking the lives of men, women, and children? Christ told His disciples what these conditions would mean when they were repeated in the earth: "Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. Earth's conditions are a sign of Christ's soon coming—the end of the world.

### ***The Reins of the Heart***

*(Continued from page 15)*

On what basis did He come to such a conclusion? He read her motives and knew the deep love which prompted her to give all that she possessed.

A well-known author said: "Jesus understood her motive. . . . It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift."—*Desire of Ages*, p. 615.

In the message of Christ to the church of Ephesus, as recorded in Revelation 2:1-7, He commended the members for their earnest labor and patience in suffering, for their hatred of evil and ability to put false pretenders to the test and find them liars. They had endured patiently and borne heavy burdens with commendable zeal and courage. "Nevertheless," said Jesus, "I have somewhat against thee, because thou hast left thy first love." Verse 4. He told them to remember their first-love experience and repent and do again the first-love works, or He would remove their privilege of being His lightbearers, or witnesses. As an incentive He offered them a rich reward: the right to re-enter Paradise and partake of the fruit of the tree of life.

Note the reproof of Jesus as given in another translation: "Yet I have this against you—that you no longer love Me as you did at first. Be mindful, therefore, of the height from which you have fallen. Repent at once, and act as you did at first, or else I will surely come and remove your lampstand out of its place—unless you repent." Weymouth. The church had plenty of works, but they were not "love works"; and they were not, therefore, acceptable to Christ. The loss of love was the first step in an apostasy which led the church into the Dark Ages, when her light was extinguished, and she ceased to be "the light of the world."

The importance of proper motivation is beautifully illustrated by a parable set forth by a recent writer.

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A great cathedral was being erected. A stranger came by and asked a stonemason the question, "What are you doing?" The answer was, "I am working for my bread and butter." To him labor was nothing more or less than a grim necessity. He must feed himself and his family and thus keep the wolf from the door. He must pay for their home and provide the comforts and necessities of life. His chief interest in his labor was his pay, the material reward for his service. Such a motive takes all joy out of labor and makes it a heavy drudgery. It is one of the chief causes of strikes and even violence. It accounts for the increasing menace of absenteeism. Such laborers do not seem to realize that "man does not live by bread alone," that living is more than existing.

The stranger approached another stonemason and asked the same question, "What are you doing?" The answer was, "I am cutting stone." His eyes were on the stone, which was the center and extent of his interest. He did not seem to see the completed building filled with worshipers, which would be the result of careful planning and co-operation on the part of many workmen. He was selfish and self-centered, living in his own little world with no special interest in or concern for the labor of others, without which there could be no cathedral. He was not building a great structure, but was a mere hole-puncher, nut-turner, nail-driver, stonemason.

To a third stonemason the same question brought forth the answer, "I am building a cathedral." This man had a vision and a purpose. He was properly motivated in his labor. He was a part of a noble plan and a great organization, the purpose of which was to erect a great cathedral. His wages and work were secondary, and he had no time to walk out on strike over some injustice, real or imagined. This might delay the completion of the enterprise, which was his goal. His answer to the question indicates a spirit of loyalty and co-operation. He was not working merely for bread and butter or to do his little task in his own little world with no special interest in the work as a whole. He was engaged in the magnificent task of building a cathedral that would be a blessing to thousands for generations to come. His was the perfect perspective of a noble workman—a high goal to achieve.

Regardless of the vocation it would be well for every laborer to ask himself the question, "What am I doing?" and then answer on the basis of the principles set forth in the parable of the three stonemasons. Am I building an institution, a denomination, a business, a nation? Am I an important part of a great organization which has for its purpose a worthy goal? The great need of the modern world is for men and women of vision who can see beyond the little horizon of personal ambition and selfish gain or pleasure to that which is big and noble and great. This is possible only to those whose motives are always pure and are guided by "the reins of the heart."



# Lean Hard

By Robert Hare

Leaning on the arm of Jesus,  
Walking by His side,  
You may trust His every promise,  
He will be your guide.  
He has light to gild the pathway,  
Strength to hold you true,  
And forgiveness for transgression,  
Grace to bear you through.

He has peace to rest your spirit  
When fierce trials roll,  
With His comfort He can soften  
Sorrows of the soul.  
He lends hope beyond the shadows,  
Makes the spirit free;  
Darkness cannot hide the mercy  
He would offer thee.

He has planned to lift the burden,  
Pressing hard today;  
Planned, when earthly toils are over,  
To wipe all tears away.  
Reach out, then, and touch His gar-  
ment  
While He passes by;  
Till He comes the promise lingers—  
“I will guide thee with Mine eye.”

Fear not, then, to trust the Saviour,  
Trust Him day by day,  
Trust Him till earth's dimming  
shadows  
All have passed away.

## What Was Nailed to the Cross?

(Continued from page 21)

The moral law applied to all God's human creation, but the ceremonial law was given only to the Jewish nation. Obedience to it was to make them a separate and peculiar people. (Deuteronomy 7:6.) Gentiles and even proselytes were not allowed to participate fully in the Hebrew worship. Thus the ceremonial law, which foreshadowed the salvation of the world through Christ, became an issue of separation between the Jews and the rest of the world. This was what Paul was talking about when he wrote to the Ephesians: “Ye being in times past Gentiles . . . were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye . . . are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances.” Ephesians 2:11-15.

In Colossians 2:16, 17 Paul speaks of “an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.” Many do not realize, or will not see, that both the permanent moral law and the temporary ceremonial law had sabbath days. The moral law enjoined the keeping of a memorial Sabbath every seventh day as a sign of God's creative power. This is the same power that it takes for sanctification, or re-creation. Thus the seventh-day Sabbath is the sign of creation and sanctification. (Ezekiel 20:12.)

The ceremonial law had seven yearly sabbaths of rest. (Leviticus 23.) These were fixed days like some of our holidays now. They came on a different day of the week each year. But all of them pointed forward to Christ. All ceased to have meaning when Jesus died upon the cross. Thus it is said that Jesus “took it out of the way, nailing it to His cross.” Col. 2:14. The ceremonial law had a time limit.

The ceremonial law was an expedient, a training school, a kindergarten. It was to teach and remind. But the moral law is founded upon the character of God.

Jesus summed up the law in one word—love. “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 22:35-40.

As long as love endures, it will be the basis for all the relationships between God and His people and between man and his neighbor. As long as there are a Creator and created beings, there will be laws to guide them. And a loving God could give only a law of love, and we will delight in God's law if we love Him.



# SCIENCE

## Insights



**FASTEST LINER.**—The new "Independence," 26,000-ton liner, will be able to maintain a speed of 25 knots, or about 29 miles an hour, which is faster than any of her predecessors. Her route will be between New York and the Mediterranean. She is to have a sister ship, the "Constitution."

**ANTI-HISTAMINES.**—*The Journal of the American Medical Association* reports some cases of anemia and other severe blood disorders following the use of anti-histamine drugs. But Capt. L. E. Carson, of the Army Medical School at Washington, reports the accidental discovery of the effectiveness of pyribenzamine (one of the antihistamines) in curing a severe case of athlete's foot on himself.

Five major producers of antihistamine drugs have



ACME

Portable traffic lights on this Chicago school bus bring motorists to a stop, thus safeguarding children. Chicago Transit Authority's Fred Martin holds the patent.

signed agreements with the Federal Trade Commission not to advertise that their drugs will cure or prevent colds.

**REMOVING ROLL OF ROLLING SEAS.**—Stanford University engineers are developing a stabilizer that will take the roll out of the rolling seas, the purpose being to provide steady platforms for naval and aircraft equipment. The stabilizer employs two large tanks, installed on opposite sides of the ship, that are partly filled with water and connected at the bottoms by a duct. When rolling begins, a sensitive instrument signals, starting pumps that force water to the tank on the side where the rolling started. By thus

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shifting the water, engineers hope to reduce the rolling motion by 80 per cent.

**LATE REPORT.**—Doctors report that the newest wonder drug obtained from molds, terramycin, has been found effective in the following diseases: lung pneumonia, virus pneumonia, upper respiratory infections, strep infections, gonorrhoea, undulant fever, rabbit fever, shingles, and amebiasis. There is no evidence that it is effective in tuberculosis, nor is it effective in treating measles, mumps, chickenpox, malaria, and trichinosis.

**ARMY READY FOR NERVE GAS POISONS.**—The most poisonous and most devastating war gases yet revealed—the nerve gases—have now been discussed in the first detailed report released by the Army on these specialized poisons.

Col. John R. Wood, chief of the medical division of the Army Chemical Center at Edgewood, Md., told members of the A.M.A. how these nerve gases affect the entire body and what the remedy is.

Terrific eye pain, headache, inability to breathe, and convulsions are among the symptoms preceding death from military nerve gas.

The poison remedy is atrophine. Col. Wood did not give the names of any of the nerve gases in his report, though he indicated that they are similar to some of the newer insect killers, such as parathione and tetraethyl pyrophosphate, called TERP for short.

## A Troubled World

(Continued from page 19)

If we think that the present difficulty of getting tires and other scarce goods is trying, just wait and see how trying the situation really will get in the near future. There is to be a tremendous build-up in war materials in America, and the program of production of atomic bombs is to be greatly accelerated.

We do not wish to be pessimistic, but it is clear to all that something terrible has gone wrong with our world. The spirits of the devils have gone forth to the kings of the nations of the earth to gather them to the battle of that great day of God Almighty. Although almost everyone is concerned about our preparation for what seems to be an almost inevitable world conflict, we fear that there is not the concern over the importance of preparing for the coming of our Lord that there should be. If this war that is now in the making develops into Armageddon, it will be the end of the world.

Are you ready for this great day? Zephaniah 1:14 says, "The great day of the Lord is near, it is near, and hasteth greatly."

In the midst of all the mobilization and preparation for the great day of war, let us not forget the needed preparation for the great day of the Lord's coming.

## *Your Summons to Court*

*(Continued from page 9)*

in the book of life. God told Moses: "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33.

If, however, we confess our sins and accept the atoning blood of our Saviour, our names will remain in the book of life, which contains the roll of the saved. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3:5.

Therefore it is our choice that tells whether our names will remain in the book of life. According to our lives will be the record. To transgress God's law is to have sin recorded against us. To confess our sins is to have them taken from our record and to have our names inserted in the book of life. As long as we remain God's true children, our names stay; but if we fail of salvation, our names must be stricken out. Then our evil ways once more will be used against us. (Ezekiel 18:24.)

While probationary time is still ours, we may have our names entered in the book of life. But when Jesus says, "It is finished," and comes out of the heavenly sanctuary with His work of atonement completed, the possibility of having a name transferred from one record book to another will be forever past. The edict will go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11.

This will be the most important court sentence ever pronounced—far more important than the sentencing of Communist party leaders or the leaders of any other organization. The verdict affects eternally everyone.

Because of its great importance, therefore, God is sending a message of warning to the peoples of earth announcing the judgment hour and appealing to everyone to get ready for it. John the revelator saw that as the judgment opened, a mighty messenger came forth with a solemn dispatch that was to go to every nation, kindred, tongue, and people. "Fear God," it said, "and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

This message, now being sounded to all the world, is both an invitation and a challenge to be ready. We know not how much longer the session of heaven's court will continue and how extended will be the day of probation. So while mercy lingers, there comes to us the loving entreaty: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:7.

## *Singing Makes You Happy*

*(Continued from page 23)*

One day the Missionary Lady said to the little girl, "You must help keep things clean, too. You may wash the big dishes we keep the water in. You may make them very clean and very shiny."

The little girl did not like to hear the Missionary Lady say that. She just did not like to clean the water dishes. She just did not like to rub them until they were shiny. Sometimes she was very cross when she cleaned and shined them.

One day she heard the Missionary Lady read in the Bible: "Praise ye the Lord: for it is good to sing praises unto our God."

The little girl sat down in a cool corner on the clean floor. She thought and she thought. The Missionary Lady sang often as she worked. She could do that, too! And she did!

The little girl did not bang the water dishes when she washed them. She did not bang them when she made them shine.

The Missionary Lady listened. "Can that be my little girl singing as she cleans the water dishes? I must see!"

The Missionary Lady went to the kitchen.

Sure enough! It was her little girl singing as she made the water dishes shine.

The little girl stopped singing. She smiled at the Missionary Lady.

"I can clean the water dishes better when I sing. I can make them shine better when I sing. I even like to do it. And I feel happy when I sing. I do not feel cross at all," she told the Missionary Lady.

"And that makes me happy, too," said the Missionary Lady.

## *Usefulness in Old Age*

*(Continued from page 22)*

... One day I was at a dinner given in honor of the one hundredth anniversary of the birth of Professor Cheuveil, the great French chemist. I said to Professor Cheuveil during the course of the dinner, 'Professor, how do you manage to preserve your life and vigor to such an advanced age?' 'By temperance,' replied the professor. 'I drink no alcohol, I eat no meat and do not use tobacco.' This set me to thinking and led me to give up beefsteak with the tobacco."

On his ninety-first birthday he was seated in his office on the sixteenth floor of the New York Central Terminal Building at work at his task as chairman of the board of directors. When interviewed by a reporter, he made known another secret of his usefulness at that advanced age. He said, "My mother was a very pious mother, an intellectual woman, a follower of Calvin. She believed in a special Providence. During her life I suffered great distress. I lost everything

I possessed. She said that great good would come of it. Invariably in every distress it did. The faith she gave me has never been disturbed with all the modern changes in belief.

"A thing I have never lost faith in is the efficacy of prayer. I have often tested it. It has never failed."

In his book *My Memories of Eighty Years* he said, "Many times in life I have met with heavy misfortunes and what seemed irreparable loss. I have returned home to find my mother with advice. She always said what she thoroughly believed, 'My son, this which you think so great a calamity is really divine discipline. The Lord has sent it to you for your own good, because in His infinite wisdom He saw that you needed it. I am absolutely certain that if you submit instead of repining and protesting, if you will ask with faith and proper spirit for guidance and help, they both will come to you and with greater blessing than you ever had before.' That faith of my mother inspired and intensified my efforts, and in every instance her predictions proved true.

"My misfortunes, disappointments, and losses have been met and overcome, giving abundant proof of my mother's faith and teaching that they were the discipline of providence for my good."

It was this faith in an overruling providence that enabled him to go through life and meet reverses and disappointments with a smile. Undoubtedly the good nature thus fostered combined with temperate living explained his useful life at an age when others of his early associates had been buried for years and forgotten. He once said, "My life has been prolonged by my ability to laugh at anything."

I had the pleasure of hearing Dr. Stephen Smith, one of the founders of the American Public Health Association, address members at a banquet given in his honor on his ninety-ninth birthday. Dr. Smith at this advanced age appeared to be in excellent health. He stood erect. He had the appearance of a man of not more than seventy-five, and he spoke distinctly. He could be heard by all in that large assembly.

Asked the secret of long life, he answered, "Take care of your stomach the first fifty years of your life, and the next fifty the stomach will take care of you."

John Wesley, a man of ability in many lines, whose name is still revered, was the son of a poor parson. There were nineteen children in the family. John, I believe, was the seventeenth. Simple living was a necessity. He said, "Up to the age of fourteen I had little more than bread to eat, and not a great deal of that. When I grew up, I chose to eat sparingly and drink water." He was never robust. He used moderately of wine and meats, but in 1747 in a letter to the Bishop of London, he said, "Thanks be to God, since the time I gave up the use of meat and wine, I have been delivered from all my ills." At the age of eighty-two he wrote, "Today I entered my eighty-second year and find myself just as strong to labor

and fit for exercise of body and mind as I was forty years ago." A year later, at the age of eighty-three, he said, "I am a wonder to myself. It is now twelve years since I have felt any sensation of weariness." John Wesley led a very active life, working twice the number of hours during the day that men do now. He was a total abstainer from coffee and tea; and he, of course, never smoked.

Men like Edison, Depew, Smith, and Wesley have always been few and far between, but their appearance is becoming more and more a rarity. In fact there are fewer who reach advanced age now than ever before, in spite of the fact that the average age of life has been increased.

There were three times as many centenarians living in 1880 as there were in 1928. This may come as a matter of surprise to some. Another surprise awaits in studying a report of the United States Census Bureau: There were nearly twice as many women who succeeded in reaching the age of one hundred years as there were men. There were 2,841 centenarians living when the census was taken. Of this number 1,867 were women, and only 974 were men. It will be seen that the chance of living to extreme old age has diminished during the past fifty years, especially among men, in spite of the fact that the average age of life has increased. How can this be explained? It is simple. The increase in the average age of life can be attributed chiefly to success of the effort put forth to conquer the germ diseases which fifty years ago destroyed so many infants and young people. Most of the mortality fifty years ago was due to diseases that we now know are preventable. We have almost succeeded in wiping out cholera, yellow fever, smallpox, typhoid fever, and tuberculosis. Cholera is now unheard of in America. Yellow fever, too, belongs to the past. A smallpox epidemic would be a disgrace to any civilized community. Typhoid fever has almost been stamped out. Tuberculosis has been reduced. The infant mortality rate has been reduced 60 per cent, and the death rate between the ages of from one to four years, 50 per cent during the same period. We are keeping alive twice and three times as many infants as formerly, and we are affording protection to the infirm from communicable diseases. We cannot hope to keep on increasing the average age of life indefinitely by merely depending upon these methods. The fact is that we have almost gone the limit along these lines. We cannot go much farther.

What does the tremendous increase in mortality from heart failure, diabetes, cancer, and other organic diseases indicate? We have been increasing the average age of life by improving sanitary conditions, but at the same time we have been decreasing the maximum age because of wrong habits of life. The average age "up" will soon reach its limit, do the best we may, and the maximum age "down" must continue unless personal habits are corrected.

# GOD'S TWO BOOKS

## *The Sheep and the Goats*

WE HAVE considered together in this column the bird symbol Jesus used for humanity—sparrows. We have also considered the animal symbol for our race—sheep. We have found with each that Jesus chose the symbol because the bird or the animal needed His love, not that it deserved His love.

After sparrows and sheep, there is a third nature



symbol used for humanity in the Bible—goats. This symbol is used in association with sheep, but in contrast to sheep. The sheep and the goats are together, but God separates them. "Jacob have I loved," He once said, "but Esau have I hated."

We wouldn't have supposed it would have been that way. We would have loved the goats—and Esau. Goats have many superior qualities. They are superior in intelligence. "Silly sheep" is a deserved epithet. A wise herder, in wolf country, is said to run a few goats with his sheep; because when the killers appear, the goats will bunch, the sheep will follow their example and crowd around them, and the wolves do not succeed in scattering the sheep and cutting them down one by one.

In many other ways the goats are more clever, more skillful, more attractive than sheep. They have "personality sticking out all over them," if personality means smartness, independence, self-assurance, activity, skill, daring, bravado, contempt for restraint.

As far as this world is concerned, Esau was a far more admirable person than Jacob. He had dash,

virility, adventuresomeness, manliness—give him the open field, a fiery mount, a band of kindred spirits to ride behind him, and he'd show a thing or two to that sissified sneak hanging around his mother's kitchen. Anybody with half an eye could see that Esau had far more of the qualities of leadership than Jacob did. And it was a pretty raw deal that life handed out to Esau, so he and his friends thought.

The difference was that God saw him, not with the half eye of human admiration, but with the divine Eye of inward comprehension. Why was it God loved Jacob and turned away from Esau? It was entirely because Jacob needed and *wanted* God's love. Esau needed it, too, but he wanted it not—till after he had profanely thrown it away. So the silly, helpless sheep need the shepherd's loving care, and they return love for love. The smart, independent goats do not return love for love—that is the eternal difference.

God loved Jacob and Jacob loved God. God loved Esau and Esau loved Esau. So God withdrew His love from Esau; and He said to the goats on His left hand, "Depart!"

## *Will the World Get Better and Better?*

*(Continued from page 13)*

The apostle Paul made some one hundred references to the second coming of Christ. Many of these predictions had to do with the *signs* of the Lord's return. Paul prophesied an unprecedented increase in crime and a corresponding decrease in practical godliness: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1-5. Is this a true picture of today's conditions? Yes.

Joel, Nahum, Isaiah, Jeremiah, James, and Peter also listed signs which clearly tell that the world will not get "better and better" before Jesus comes. Yet despite the depressing conditions now obtaining in almost every phase of life, there is basically a very bright side to the present world situation. This was aptly outlined by Jesus when He said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

For all those who know the Christ of the Scriptures and believe what He has revealed in those same Scriptures, the present is a time for looking up. Christians can today look up with bright hope as they await the imminent return of Jesus Christ. This glorious prospect was Moody's hope. It is indeed a "blessed hope" to Christians today.

# ? PLEASE EXPLAIN ?

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

*Was not the making of fires on the Sabbath in ancient times punishable by death? If so, why do not Sabbathkeepers execute people today for making fires on the Sabbath?—W.S.*

The law to execute fire kindlers on the Sabbath day in ancient times was a national law that was given to the Jews under the theocratic form of government that was in existence during the time they were dwelling in the desert of Sinai, where the weather was warm and where the Lord provided the people with manna. This was one of the laws that was peculiar to the Hebrews. Because people who break the Sabbath today are not executed does not make Sabbathbreaking the right thing to do.

Blasphemy in these same ancient times was also punishable with death. (Leviticus 24:16.) And although we must admit that blasphemy is still a sin, the death penalty for this evil has also been abolished. No one would argue that blasphemy against God is no longer wrong because the death penalty has been lifted.

There will be punishment for blasphemy, Sabbath-breaking, and other sins, when the Lord comes to reward His saints and punish the wicked. The punishment is just as sure today as it was in ancient times, but God will carry out the punishment in His own good time.

*Doesn't the New Testament teach just one law in which are included the Ten Commandments and the ceremonial laws of the Jews?—A.S.*

The New Testament speaks of two distinct laws: the moral and the ceremonial. Unless there are two

laws, the New Testament contradicts itself, as you will note by the following:

The New Testament says that there is a law which is holy, just, and good. (Romans 7:12.) It also speaks of a law that is against us. (Colossians 2:14.) Now it is absolutely impossible for one law to be holy, just, and good, and also to be against us. So there have to be two laws.

Again we find the New Testament referring to a law that is established (Romans 3:31) and one that is abolished (Ephesians 2:15). Again we see that it is impossible for one law to be established and at the same time abolished. There have to be two laws.

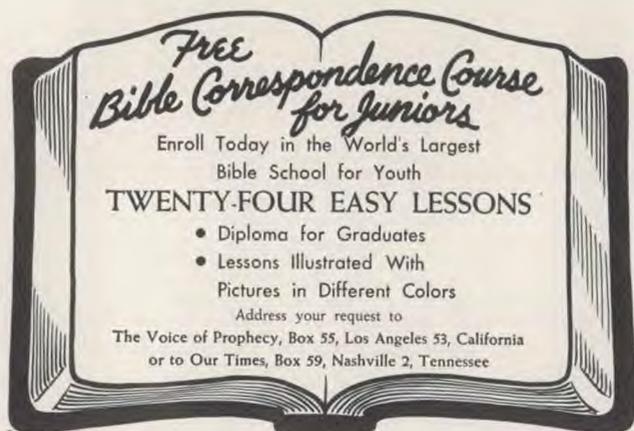
The New Testament also tells us about a law that is a delight (Romans 7:22) and about one that is a yoke of bondage (Galatians 5:1-3), a law that is spiritual (Romans 7:14) and one that is carnal (Hebrews 7:16), a law that reveals sin (Romans 3:20; 7:7) and a law that was added because of sin (Galatians 3:19).

It is very clear from these references that there must be two laws. If there were only one, then these texts would be contradictory, as one can plainly see.

*How much of the Bible is for our day?—B.K.*

Contrary to the opinion of some, the entire Bible is divinely inspired and applicable to our day. Second Peter 1:21 says: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." So the prophecies of old time were written under the inspiration of the Spirit of God, and are just as divine and inspired now as they were then. The fact is that there are numerous prophecies in Isaiah, Daniel, Ezekiel, and other prophetic writings of the Old Testament that apply to the future, showing that these Old Testament books are not abolished or out of date. Second Timothy 3:16 plainly tells us that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Notice that it says *all* Scripture is inspired and is profitable. Therefore who am I to say that any one part of the Bible is applicable to our day and another is not? It is *all* for our day.

If we knew how short the future is to be we'd spend less time worrying about the past—and start taking good care of the present.



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# Is He Waiting for You?

By Edna Atkin Pepper



EWING GALLOWAY

I PACKED UP the week's mending and went to spend the day with a friend. We visited while the needles flew, and the holes in the socks disappeared.

"Oh, I hope the Lord will come soon!" exclaimed my friend. "The sin and the suffering in this world is such a weight; it crushes me."

"Yes," I agreed. "We must keep ourselves ready moment by moment, so He can come."

"Let not the sun go down upon your wrath," she quoted. "I always think of that as the day comes to its close and, as far as I know myself, make sure that everything is right between me and everyone else."

My thoughts were sober ones, for not all my loved ones had made that full surrender so essential for salvation.

"He is still waiting—some are so slow to come to Him," I replied sadly.

"I hope," returned my friend with earnestness, "that He will not wait a day longer than necessary just for me."

I was struck speechless and sat like one stunned.

"I know what is right, and if I inadvertently slip and sin, I can immediately lift my heart to the Lord and ask for forgiveness," she continued. "If any man sin, we have an Advocate, you know."

Still wordless, I was thinking. Could I say, "Don't wait for me, Lord, if I'm not ready. I've had all the time I need. Come now that there may be an end of suffering and sin."

Her heart was as big and as compassionate as that of Moses, who prayed: "Yet now, if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Exodus 32:32.

Is He waiting for me because I am not ready? Is He waiting just a bit longer? Is He waiting for you? Is He waiting for someone for whom you should be working?

Not long ago there was an empty seat in a Sabbath-school class at a church in a certain city. The man who always sat there had gone to bed the night before in good health. He fell asleep and never woke again.

Three weeks later the chair beside his was vacant. Another had failed to waken with the coming of the morning. Will you be next? Are you ready in that event?

I don't want to be left out when Jesus takes His children home. Neither do I want Him to delay His coming because I am dawdling in this vital matter of being ready at all times. If in my human frailty I commit sin, I have an Advocate with the Father, and I can ask Him in faith to blot it out. "He is faithful that promised."

Why does He not come? Is He waiting for you?

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