



These Times

AUGUST
1954 25c

"History is but the unrolled scroll of prophecy."—Garfield.

PAGEANT of PROPHECY

"We have also a more sure word of prophecy."—2 Peter 1:19.

Because of the hundreds of Bible texts dealing prophetically with our troubled days, THESE TIMES presents this feature. Further information on any item may be obtained by writing the editor.

THE GOSPEL GOING TO ALL THE WORLD. Prophecy: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

"No human being exists on this planet, in however remote a place, who is not in some way influenced by the Christian gospel. This may sound like an exaggeration; but if it is closely examined, it will be found to be true."—Intelligence Digest, Dec., 1953. This does not mean, of course, that every inhabitant of this globe has had the gospel fully preached to him. But all have had some knowledge of the historical facts of Christianity and of the political history and social status of those countries that have professedly followed Christian ethics. Knowledge of the civilization of such countries as Great Britain and the United States has penetrated everywhere, carrying with it some awareness--however meager or distorted--of Christianity. We have always thought of Tibet as the closed and forbidden country, but from the recently published story of two war refugees in Lhasa we learn that in that Tibetan capital Elizabeth Arden specialties are on sale, and that "between the joints of yak meat and the chunks of butter one can find English whisky and American corned beef; and on the market are sewing machines, radio sets, phonographs, and Bing Crosby's latest record for your next party."--Seven Years in Tibet, by Heinrich Harrer. The fulfillment of Matthew 24:14 as a witness may be nearer than we think.

PROPHECY CAN BE UNDERSTOOD BEFORE ITS FULFILMENT: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19.

One of the most striking predictions of a major world event made by students of prophecy before it happened concerned the French Revolution of 1789 and the consequent French-inspired downfall of the Papacy in 1798. In 1686 French student of prophecy Pierre Jurieu went on record: "Now, what is this tenth part of this city [of Revelation 11] which shall fall? In my opinion we cannot doubt that 'tis France....Who must begin this last revolt? 'Tis most probable that France shall. ...It cannot be any country but France." John Stirling of Scotland, who died fifty years before it happened, wrote: "One of the ten kingdoms...shall undergo a marvelous revolution. Revelation 11:13: 'The same hour there was a great earthquake, and the tenth part of the city fell.'...This many take to be the kingdom of France, it being the tenth and last of the kingdoms....However unlikely this and other prophesied events may appear at the time, yet the almighty hand of the only wise God can soon bring them about when least expected....The blackest clouds...will be no stop to God's great designs."

Jacques Philipot wrote in his Eclaircissements sur l'Apocalypse de S. Jean: "As the king of France did his utmost to enhance the glory of Popery, it will be the king of France who shall mostly contribute to her ruin." Philipot wrote this in 1685. An early American clergyman, writing in the Baptist Annual Register, made this remarkable forecast: "We are not able so accurately to fix the meaning of those prophecies, that are now about to be accomplished, as we shall easily do a few years hence. However, I cannot help thinking that Rome will soon fall into the hands of the French, and that the pope will be deprived of all his temporal dominions."

These Times

AUGUST, 1954

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Special Features

Here We Stand!	4
"You Make the Burro"—Richard H. Utt	9
Jewish Folkways and Holydays—Marion Rubinstein	12
A Modern Miracle—A. J. Mustard	15
Not What They Expected—Lawrence Maxwell	17
The Day of God's Wrath—Otto J. Ritz	20
Point of Return—Merlin L. Neff	23
A New Name for Margaret Colleen—Inez Brasier	31
Effectual Prayers—Taylor Grant Bunch	32

Regular Departments

Pageant of Prophecy	2
Mountain Myrrh	3
Events of These Times	10
Interpreting These Times	18
Let's Ask the Doctor	26
Happy Homes	27
Life's Brighter Side	28
Your Pastor Speaks	30
God's Two Books	34
Please Explain	35

The Cover

The models for our cover this month are Miss Tui Anderson of Takoma Park, Maryland, and her lifelong pal and pet Duke. Tui is telling him how lucky he is that he doesn't have to study dry old books. The girl and the dog were the same age when this Ektachrome by Robert M. Eldridge, our art director, was made. Since then Duke, with the dignity of great canine age, has departed this life.



Mountain Myrrh

By ELISEUS

Baby Euclid

HE WAS a five-year-old, with a big head and bristly hair clipped close. His moods and behavior ranged from dreamy, far-visions meditation to explosive energy, employed in Indian yells and vocal and muscular imitation of a "hot rod."

The visitor, as the manner of visitors is, introduced himself obliquely by asking, "What's your name, Sonny?"

"What's yours?" was the riposte.

The social faux pas being adjusted, Five-Year-Old followed up with, "How old are you?"

"Fifty-three."

"That's more than forty-two, eleven years more."

"Yes. But why forty-two?"

"My daddy's forty-two," was the lucid explanation. "My name is Alan, but granddaddy calls me Ikey, and daddy calls me You-Kid."

This budding Euclid was on the job. No sooner were we seated, with You-Kid on my lap, than he remarked, "There's six people in this room."

There were six. Six, no fewer, no more, including You-Kid.

So far as I could judge, his talent was not being exploited; it was ingrained, instinctive. He thought in statistics, and everything came to his consciousness clothed in the poetry of numbers, just as to me it comes in pictures. His father, a physician, naturally was intrigued by his precociousness, if it was precociousness, and not a little proud of his infant prodigy; but aside from calling him Euclid (which the youngster's limited knowledge interpreted as You-Kid), he let the little exotic plant grow naturally.

His proclivity extended into business. One day I made some change to his mother, and he intercepted and sequestered a quarter. As one coin is likely to be much the same as another to most little goats, I handed him a penny in exchange.

But he was on a project, and he needed that quarter. "It would take twenty-five of this to make a quarter," he expostulated. But, unlike the man in the parable with one talent, he did not go and bury it. He needed a junior shovel because Denny had promised him a whole dollar if he would work one day at helping to level the yard. So he took the one cent to his father's office and explained to his dad that he wanted a shovel; and offering his penny, he said, "If it costs more—" sly little plunger, he knew it would cost three hundred times that—"I'll pay you." He had his prospective dollar in mind. He got the shovel.

One day, with some other children, we started down the mile-long road to our lakeside cottage; but waiting for mother to join us, we had leisure. You-Kid employed it by measuring, manlike, the width of the road. His little short legs strode sturdily its paces, I judged scarce half a man's stride. Across and back went the measurement, each ten paces. Then I asked, "Ikey, how wide is it?" He stood a moment, considering; then he said, "Bout fifteen feet." It was—about.

Boating on the lake, he was being led by his twelve-year-old sister in singing "America the Beautiful," which, with other songs, she had taught him. Leaning back dreamily against his grandmother, he sang with us:

"O beautiful for pilgrim feet,
 Whose stern, impassioned stress
 A thoroughfare for—one, two, three,
 Four, five, six, seven, eight."

Then he laughed in confusion: his patriotism, though keeping the beat, had turned into numbers.

Since they could not yet swim, the increasing depth of the shallow beach in front of our cottage was a constant source of interest to him and his year-younger brother, called "Babe" because he was the youngest of a quartet.

"Is this over my head? And this? And this?"

"Is it over your head? Is it over daddy's head? Is it over Jesus' head?"

"It might be up to Jesus' neck," conjectured You-Kid.

"No, it wouldn't," asserted Babe. "'Cause Jesus can walk on the water."

"Well, it's prob'ly ninety feet," said You-Kid. "I guess Jesus is prob'ly a hunnerd feet tall."

His future? He prob'ly will discover the exact distance to heaven—'bout.

HERE W

Luther's famous "Here I stand!" finds modern expression in the testimonies of eleven outstanding religious leaders regarding their faith in the fundamentals of Christianity.

"THERE is a theological renaissance today. . . . The rebirth of theology means a renewal of the efforts to discover the foundations of the Christian life." Thus writes Dr. Daniel Day Williams, associate professor of Christian theology at the Chicago Theological Seminary and the Federated Theological Faculty of the University of Chicago, in his recent book, *What Present-Day Theologians Are Thinking*. In keeping with its insistent policy of restoring the "foundations of the Christian life," *These Times* has asked a group of leading Bible students to set forth the great fundamentals of the Christian religion. Study their replies; you will find in them a real basis for your personal faith.

Dr. Billy Graham, internationally known evangelist, repeats the basic truth that "except a man be born again, he cannot see the kingdom of God." Dr. V. Raymond Edman, president of Wheaton College, Wheaton, Illinois, points to the second coming of Christ as the consummation of the believer's hope. Dr. Roy L. Smith—veteran preacher, writer, and Christian leader—reaffirms the deity of Christ. Dr. Daniel A. Poling, editor of the *Christian Herald* and Christian philanthropist, holds up the Bible as the inspired Word of God. Dr. Walter L. Wilson, president of the Kansas City (Missouri) Bible Institute and a Christian minister and physician, confirms the basic harmony between the Scriptures and science. Dr. Andrew Blackwood, prominent author of many books and veteran professor of theology, tells of his Biblical convictions concerning the work and personality of the Holy Spirit. Dr. Clovis G. Chappell, beloved Southern Bible expositor and prolific author, interprets the significance of the historic Protestant doctrine of justification by faith. One of America's leading church women, Dr. Georgia Harkness, of the Pacific School of Religion, Berkeley, California, meditates on the mystery of prayer. Dr. Edwin McNeill Poteat, pastor of the Pullen Memorial Church of Raleigh, North Carolina, and a staunch Christian leader, calls Christendom back to the eternal Decalogue. Dr. Oswald J. Smith, missionary, statesman, and pastor of the famous People's Church of Toronto, Canada, holds forth the certainty of a final day of reckoning. And Dr. Clarence E. Macartney—author, pulpit orator, and pastor emeritus of the First Presbyterian Church, Pittsburgh, Pennsylvania—affirms the reality of heaven and life beyond the grave.

The passing of nineteen centuries, surely, has only added to the urgency of the inspired words, "Examine yourselves, whether ye be in the faith." 2 Corinthians 13:5.

THESE TIMES, AUGUST, 1954

E STAND!

INSPIRATION OF THE BIBLE

There are many who seem to see only the severe passages in the Bible, who have read only of the chastening rod, who have followed only the stern paths of travail and judgment. But pre-eminently the Bible is a love letter—God's love letter. The Bible is God's Word, and because God is different from every other father, so His letter is different, infinitely different, from every other parental epistle.

The Bible is God's word about Himself. It tells us who and what He is. It describes His purposes and explains His plan. Men have written beautiful tributes to the Scriptures, and passages of interpretation that are a credit to the finest scholarship of each generation have illumined the sacred page for the eyes and mind of worshipers and students, but no book can ever unfold the mysteries and release the treasures of the Bible save only the Bible itself. Nor can any man ever find the fullness of the knowledge of God who does not search the Scriptures.

And the Bible is God's word about His supreme creation. If man would know himself, the face and form and spirit of his being, he must know the Book that Tyndale died to open. You may dispute with the biologists of many schools, but with them all you will find yourself at last quoting the textbook that declares, "In the beginning, God," and "The Lord God formed man of the dust of the earth." Sir Oliver Lodge has said that even the theory of evolution has no sound basis without God.

The Bible alone, of all the books opened to human thought, dares chart the course for both the body and the soul from the beginning to the end and into the beyond. It alone tells us whence and how and why we came and whither we go.

--Daniel A. Poling



Dr. Daniel A. Poling, editor of the *Christian Herald*, is a Christian philanthropist of wide reputation.

THE BIBLE AND SCIENCE

That which is often called science is really not science at all when it refers to prehistoric events, the formation of the earth, the formation of heavenly bodies, and the beginnings of creation.

Most of the statements made by commentators on those subjects have no scientific background whatever. In one book concerning the origin of man, the author uses over seven hundred times such expressions as "we think," "we believe," "we conclude," "it is our opinion," "it is our thought," and many others.

These men are not always truthful in their statements. They tell us with emphasis, and as though they were facts, things that are not supported by the evidence.

The Word of God is accurate and true. We read, "God hath made man upright." Let us believe what He said. He told us that He made the fishes, the stars, the animals, the plant life; and the complexity of their structure proves that a personal God must have designed and then produced such marvelous structures. The three great theories of Darwin, Lamarck, and Mendel have all been discounted completely by thinking men who are real scientists. Guesswork has no place in this great controversy. God's Word has the facts.

--Walter L. Wilson



Dr. Walter L. Wilson, minister and physician, is president of the Kansas City (Missouri) Bible Institute.

LIFE AFTER DEATH

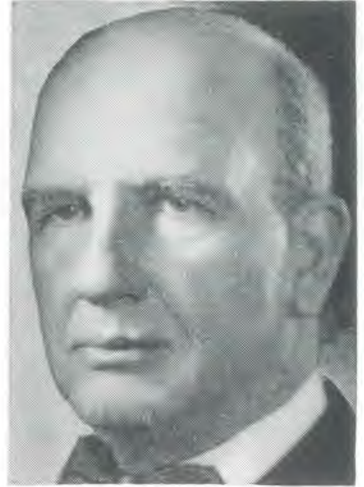
What I believe about life beyond the grave is what the Bible tells me, for I know of no other source of information. Paul was taken up into heaven, but he said he was not permitted to relate what he had seen and heard.

Ever since Cain looked down upon the still form of Abel, man's great question has been that of Job, "Where is he?" The materialist says he is nowhere. "Earth to earth, ashes to ashes, dust to dust." That is all. The answer of science is silence, for science deals with the things that are seen. The answer of the agnostic is, "I do not know." But the answer of Jesus is, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you."

The answer of Jesus satisfies my mind, for I have the thought and idea of immortality, and how could I have such an idea if there is no future life? It satisfies also my sense of justice. The Judge of all the earth will do right. It satisfies my conviction as to the incompleteness of this life. Most of all, it satisfies the yearning of my heart—to meet again those whom "I have loved long since, and lost awhile."

I always comfort my soul with those words of Jesus in His beautiful farewell to His disciples, "If it were *not* so, I would have told you."

--Clarence E. Macartney



Dr. Clarence E. Macartney is an author and pastor emeritus of Pittsburgh's First Presbyterian Church.

THE DIVINITY OF CHRIST

The great issue in my life is not what I may think about Jesus, but what Jesus must think about me. It is of vastly greater importance to me that He shall be able to hold me in high esteem, than that I should seem to endorse Him. In the management of my life, and in the formulation of my opinions, the judgments of Jesus are final. When Jesus speaks, as far as I am concerned, it is God speaking. If, in the face of any perplexity, I can know what Jesus' opinion would be, I am sure of what God's opinion would be. In choosing a way of life, I consider that Jesus' preference is my law—not to be debated, compromised, or evaded. If, when faced with the necessity of choosing between two ways of action, I can know which one has the approval of Jesus, my duty becomes perfectly plain. There can be no argument or doubt thereafter, and any evasion or failure to do that duty results in a sense of guilt which knows no relief until I can be assured of His forgiveness and good will.

--Roy L. Smith

Dr. Roy L. Smith is a veteran preacher and writer. *Making a Go of Life* is one of his recent books.



JUSTIFICATION BY FAITH

Justification is a rich and roomy word that has slipped out of everyday usage. Even in the pulpit it is a bit of a stranger. Nor is this a reflection upon the modern minister. To be of service to his hearers, he must be understood. To be understood, he must speak the language of his day. Hence he has to employ a substitute for this half-forgotten word.

What substitute will serve? What is it to be justified? It is to be pronounced free from guilt. It is to be pardoned. This pardon means vastly more than being let off from a penalty. A governor might do that for a condemned criminal. It means something bigger than being saved from the consequences of our sin. Indeed pardon seldom saves from such consequence. David was pardoned, but he had still to reap the harvest of his guilt.

Pardon means that God forgets our ugly past and walks with us as if we had never sinned. Naturally this issues in newness of life. To be justified, therefore, is to be born anew.

How may we be justified? By faith and by faith alone. (Romans 4:5.) Thus this supreme blessing is not a reward to be earned, but a gift to be received by faith. This faith is the same in kind as that we exercise in the daily business of living.

Even so, though justification is a gift, it requires co-operation on our part. Not even God can give what we refuse to receive. The hand that receives is faith.

--Clovis G. Chappell



Dr. Clovis G. Chappell is a noted Southern Bible expositor and has written more than two-score books.

PRAYER

The two things for which the world today most longs are peace in the lives of individuals and peace among the nations. Prayer that is merely perfunctory, or filled with the clamor of self-interest, cannot contribute much toward these ends. Prayer that is humble, receptive, outgoing, and God-centered can make an enormous difference in both these areas.

Everywhere there is a great longing for peace among the nations. Can we have it? Yes, if the conditions are met. It will require more than the outpouring of material wealth for armaments, for the primary cost of "peace on earth" is "good will among men." For a reconstructed world we must have reconstructed individuals—men and women ready to practice the democratic life and not merely to talk about it, to advocate channels of negotiation, conciliation, and good offices rather than threats of atomic destruction in dealing with other nations, to act in daily life to create a spiritual world community. This course is not easy. But prayer and obedience to God can make it possible.

Vital, God-centered prayer is not a luxury in our busy lives; it is a necessity. Without it we are lost, for "where there is no vision, the people perish." With it we can be strong in what the world most needs: faith, hope, and love.

--Georgia Harkness



Dr. Georgia Harkness is an author and professor at the Pacific School of Religion, Berkeley, California.

THE HOLY SPIRIT

I believe in the Godhead of the Holy Spirit. In days of old He inspired the Holy Scriptures, and He now interprets them as our Teacher. He brings about the new birth through faith in the redeeming cross. He bestows on believers spiritual life and countless gifts, enabling them to grow in knowledge and in grace. He fills believing hearts with hope, which centers round the resurrection of our Lord and the promise of His final appearing in glory. So we ought to worship the Holy Spirit as God, in our praises, our prayers, and our benedictions.

In view of these holy mysteries, revealed in the Bible and confirmed in the experience of the saints, I sadly confess that many professing Christians today grieve the Holy Spirit, and that the visible church needs a revival, under the guidance of the Spirit, and possible only by His power. To this end, as in the days leading up to Pentecost, we who love the Lord should pray and wait for the coming of the Spirit. When ministers and laymen alike are filled with the Spirit, they will have wisdom to solve life's problems and power to meet men's needs in a world that has drifted far from God and close to the abyss.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

--Andrew W. Blackwood



Dr. Andrew W. Blackwood is professor of Bible homiletics at Temple University School of Theology.

THE TEN COMMANDMENTS

There can be no successful dispute that the Ten Commandments are the foundation on which the religious and moral structure of Western civilization rests. In directing man's attention and commanding his allegiance to God, the religious base is set; in directing and commanding man's orderly relations to his fellows, the moral base is set.

Commandments six through nine provide us with a positive Moral Bill of Rights. Man has a moral right to life; man has a moral right to integrity; man has a moral right to property; man has a moral right to justice. These are the four essentials of our ethical code, though they are stated negatively in their more familiar form. Remove any one of the four and it is questionable whether the others could support our moral system.

When Jesus summed up the law, He was recovering for His generation these moral foundations. Man owes his primary allegiance to God in a covenanted relation; man must love his neighbor as himself. What does man love in himself? It is life, integrity, property, and justice. These he claims as his by an inviolable right. Only as he claims them equally for his neighbor does he maintain them for himself.

--Edwin M. Poteat



Dr. Edwin M. Poteat, president of POAU, has been pastor, professor of religion, and a prolific author.

SALVATION

Salvation is not just repairing the original self. It is a new self created of God in righteousness and true holiness. Regeneration is not even a change of nature or a change of heart. Being born again is not a change—it is a regeneration, a new generation. It is a second birth. "Ye must be born again."

Being born again is altogether a work of the Holy Spirit. There is nothing that you can do to obtain this new birth. The Bible says, "But as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." In other words, you cannot be born of blood; that means you cannot inherit the new birth.

You cannot inherit Christianity. You might have had a Christian father and mother, but that does not necessarily produce a Christian child.

Even though the new birth seems mysterious, that does not make it untrue. We may not understand the how of electricity, but we know that it lights our homes, runs our television and radio sets. We do not understand many mysteries, but we accept by faith the fact that at the moment we repent of sin and turn by faith to Jesus Christ, we are born again.

--Billy Graham



Billy Graham is now a widely known evangelist and radio speaker. He is author of *Peace With God*.

THE JUDGMENT

There is nothing more certain than the judgment. That momentous day was set long ago by the Omnipotent God. The pages of the Bible clearly depict this great and final adjustment of the human race, and every day brings us nearer to the great white throne, when the books will be opened and the characters of men revealed.

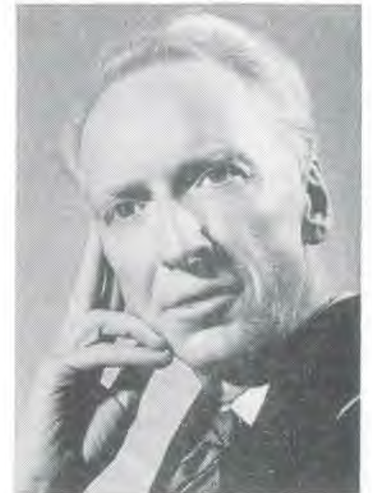
The purpose of the judgment is not the ascertainment, but the manifestation of character. It is not to decide whether a man is guilty or innocent—that is already known to God—but to manifest, classify, and assign him to his own place, the destiny for which he has prepared himself and to which he now belongs.

The basis of the judgment is man's attitude toward Christ. Not morality, not religion, but relationship to God's Son. "He that believeth on Him is not condemned [judged]; but he that believeth not is condemned [judged] already." John 3:18.

There is one last thought. The judge will be none other than Jesus Christ. "The Father judgeth no man, but hath committed all judgment unto the Son." John 5:22.

Jesus Christ must either be your Saviour or your judge, and you must make the decision. Which is it to be?

--Oswald J. Smith



Dr. Oswald J. Smith is pastor of the People's Church in Toronto. He is author of many books and hymns.

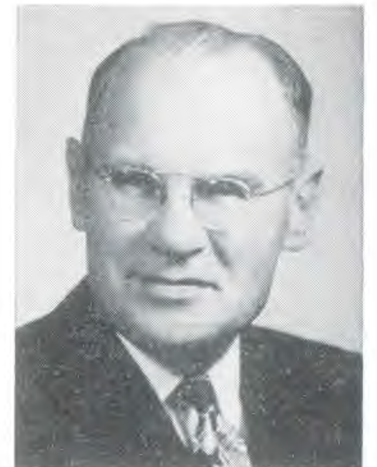
THE RETURN OF JESUS

The Lord Jesus said plainly and pointedly on many an occasion, "If I go, I will come again." The gospel records contain His plain, unambiguous teaching that He had come to give His life a ransom for many; and that after His crucifixion, resurrection, and ascension, He Himself would return to rule the world in righteousness.

At His ascension the angels announced to the watching disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The Apostle Paul taught plainly, "The Lord Himself shall descend from heaven." Throughout the Scriptures there is taught the personal, imminent, literal return of the Lord Jesus Christ to set up God's kingdom on earth. If you try to make all of Scripture, Old Testament prophecy and New Testament fulfillment, to revolve around the first coming of the Saviour to Bethlehem, you have vast portions of the Word of God which have no meaning; but when you see the second coming of Christ, as well as His first coming, all of Scripture forms a clear and understandable whole. The visions of Daniel, the heavenly kingdom foreseen by Isaiah, the warless world envisaged by Micah, the destruction of antichrist foretold in many parts of the Bible, and the judgment of the nations—all are fulfilled in the personal coming of our Lord.

And for that coming we are told to watch, for we know not the day or the hour!

--V. Raymond Edman



Dr. V. Raymond Edman is president of Wheaton College, Wheaton, Illinois. He is author and educator.

"You Make the Burro"

By Richard H. Utt

SEÑOR VASQUEZ and Señor Miranda were sipping refreshments one afternoon in a Latin American city. Vasquez was a lawyer and Miranda a dentist. Somehow their conversation turned to the Bible.

"You know," said the dentist with an air of great authority, "the Bible is a book of absurdities. Why, it says that a burro talked like a man. I could never get very excited about a book that tells such tall tales as that. As a dentist I've looked into a lot of mouths; and I know it would be impossible for a burro—with a mouth, throat, and teeth shaped like his—to talk like a man."

Just then Rodriguez, a friend of theirs, passed by. Rodriguez, a relatively uneducated man, had accepted Christ a few years before and was well known in his neighborhood as a devout believer in, and defender of, the Bible.

"Come here a minute," called the lawyer. "We want you to answer a question for us."

Rodriguez obliged.

"Listen," said the dentist; "the Bible says that a burro talked like a man, and as intelligent people we all know that a burro could never do such a thing. How do you explain it?"

Rodriguez thought a moment, then replied, "You make the burro, and I'll make him talk!"

The lawyer, quick to see the point and delighted with such terse logic, slapped the dentist on the shoulder and guffawed, "He scoured you like a dish."

The slow-witted dentist sat there with a puzzled look. "What does he mean, 'You make a burro and I'll make him talk'? I don't get it."

"Don't you? He means that since God made the animal to begin with, it would be relatively simple for Him to make it talk. He scoured you like a dish!" the lawyer repeated as the dentist's ears reddened.

What farmer would refuse to plant corn until he had solved the mystery of what makes the kernel grow? Would he say he could not believe in the corn because he didn't understand it? He would starve long before he figured out the secret. For him it is enough that the

kernel *does* germinate, and he is willing to leave the why and the how to nature.

What office secretary would refuse to use an electric typewriter because she doesn't know how it works? For her it is enough that it *does* work, and she is happy to leave the why and the how of it to the mechanic.

What carpenter would refuse to lay oak flooring in a new house simply because he cannot explain how all that hardwood came from a tiny acorn? It is enough that somehow it *did* grow, and that the wood *does* make a handsome floor. He too is willing to leave the explanation to nature.

But some of these otherwise smart people abandon all their good common sense when they come to the Bible. They must understand exactly the why and the how of it all at once. They start majoring in minors. They insist on knowing just how the sun stood still for Joshua and how Jesus made the water into wine, or walked on the water, or healed a leper. In the material realm they are willing to believe in and personally use something they cannot understand, but in the realm of the spir-

itual they are ready to deny anything they cannot explain. They can leave nothing to anybody, even to God Himself.

Is it not just a bit ridiculous to live in a universe of marvels, about which the wisest scientist knows not the millionth part, and then question the power of the Creator of it all? Could not that Creator know of some natural law, unknown to mere men, by which He could perform what we call miracles? Can we leave nothing to Him?

Why not discard that unreasonable lack of faith now? Just assume the Bible is true; millions of others have found it so. Prove its promises and its practical philosophy in your daily life. If you find something too hard to explain, leave it to God. Accept once and for all the grand, majestic fact that God is real; that He lives, He creates, He loves, He inspired His Holy Book. Do this, and all your problems, whether personal or philosophical, will be solved; your doubts will evaporate. "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Job 22:21. ★★★



One of the numerous miraculous incidents recorded in the Word of God is that of the ass who let apostate Balaam know that an angel was blocking his path. Surely it should not be deemed strange that the Lord can endow His creatures with the power of speech.

Events

OF THESE TIMES



Pulpit Popularity Poll

When Elmo Roper interviewed the public in 1942 to ascertain the attitude toward the clergy, 17 per cent of those questioned thought religious leaders were doing the most good for the country. Five years later 33 per cent shared this opinion, and recently the percentage went to 40. Of this latest poll, Mr. Roper said: "More stock was placed in organized religion as an active force for peace than in the efforts of the government, our military strength or alliances, and other political and diplomatic agencies."

To Keep or Not to Keep

The future of John Wesley's home, famed Epworth Rectory in Yorkshire, England, is one of the pressing problems facing the Methodist Church. With many other aging British "shrines" deteriorating for lack of funds, the financial inability of British Methodists to maintain the historic Wesley parsonage is evident, but they hope that the World Methodist Council will save the "seed-bed" of England's most dynamic spiritual revival.

"Cineminister"

That's how Harry Bristow, founder of "Christian Youth Cinema, Inc.," is frequently referred to. Fired with the conviction that sinners can be won for Christ through the silver screen as effectively as through other methods, he has for seven years been promoting gospel films as a means of reaching the unsaved. His next great aim is the acquisition of a permanent "showplace" for his organization.

Meanwhile word comes from England that a film on the life of John Wesley has been a success; but there is also the disturbing note that the screen portrayal of Luther, which took seventh place and won three awards among commercial films in America during 1953, has remained barred for over a year.

Missionary Monopoly

That seems to be the latest trend in India, the administration of which has

taken several different attitudes toward Christian missions in the past six years. Recently E. Stanley Jones, veteran missionary, returned to investigate the situation and reported that the government of India has shown hostility to Christian workers in times past because of their political activities or (alleged) unethical methods of labor, but is not otherwise opposed to their efforts. However, the Indians, according to Dr. Jones, are contemplating having American missionaries cleared by the National Christian Council of India before granting them permission to enter. This would rule out the activities of many smaller Christian groups.

Isn't India vast enough for all missionaries wishing to labor there?

Tolls, Taxes, and Tolerance

While church members all over the nation were cheered by the possibility that income tax deductions for religious and charitable purposes might be upped from 20 to 30 per cent, motorists in western Tennessee are puzzled over this one: On a stretch of highway near Memphis, it is planned to erect papier-mâché tollgates to help raise the \$50,000 sought by a local Protestant church. The project has the approval of state authorities, and "no effort will be made to bar non-contributors from using the road."

The Shape of Things to Come

"By forcing on mankind more and more lethal weapons and at the same time making the whole world more and more interdependent economically, technology has brought mankind to such a degree of distress that we are ripe for deifying any new Caesar who might succeed in giving the world unity and peace."—Prof. Arnold J. Toynbee, distinguished British historian, in *The Times*, London.

Listen, Evanston!

"The problem of eschatology [last things] may shortly become, if it is not already, the framework of American theological discussion. . . . American Christians must come to grips with this

term, almost as familiar to their ears as was the term 'ecumenical' twenty years ago, or even ten years ago the term 'eschatological.' They must . . . attempt to comprehend it and why it holds so decisive, so pivotal a place in the hope of fellow Christians in many lands and of so many traditions."—Dr. H. P. Van Dusen.

Noted in Passing

Washingtonians will soon be hearing a new voice—the Mohammedan call to prayer—when the elegant mosque now under construction in the nation's capital is completed. . . . Liquor consumption in Washington, D.C., in 1953 was 2½ per cent over the previous twelve-month total. . . . Protestant theological students in West Germany are expected to spend a year in manual labor before entering seminary. . . . According to an Australian justice, a recent New South Wales law will give police the right to force Catholic priests to divulge secrets learned in the confession box. . . . The National Council of Churches is organizing a Passenger Ships Chaplaincy Service for vessels plying the Atlantic. Pacific Ocean ships will be provided with this service later. . . . Southern Celebes, in the Indonesian Archipelago, is one of the latest scenes of violent anti-Christian outbreaks. Murder, kidnaping, torture, and forced conversions to Islam are the order of the day. . . . A Protestant congregation near Chicago is planning to finance its building program by selling gasoline. . . . Protestant, Catholic, and Jewish leaders recently joined in a seminar on alcoholism held under state auspices in Vermont. . . . A group of Dixie senators has introduced a bill making clergymen eligible for social security benefits. . . . A ninety-one-year-old French priest won a bicycling award earlier this year. Since 1880, he's been regularly pedaling ten to thirteen miles a day. . . . The first full-length Christian film in the Hindi language, produced in India, had its premier at Jabalpur, central India, May 1. It is based on the story of Zacchaeus, recorded in Luke 19. . . . England and Germany are jointly celebrating this summer the 1,200th anniversary of the martyrdom at Dokkum, Holland, of St. Boniface, an English Benedictine monk who pioneered in the evangelization of Germany. . . . The tabernacle used in the Billy Graham crusade in Detroit last year has been sold to Seventh-day Adventists for \$25,000. . . . The average American clergyman is still struggling along with \$2,400 a year, making his the lowest paid of all the professions. ★★★

THESE TIMES, AUGUST, 1954



CECIL COFFEY

These Korean delegates to the Seventh-day Adventist World Conference, in the common attire of their country, credit their smiles to the Christian hope. They are leaders of the evangelical, medical, and publishing endeavors.



CECIL COFFEY

Danny (left) and Roger (right) Gibson, missionary children, look at a model of the famed "Luzero II," a medical mission boat used by Seventh-day Adventist doctors and nurses on the far-flung Amazon River system in South America. The boys are no doubt thinking of the day when they may pilot missionary boats.

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS San Francisco, California, May 24 - June 5

Meet the Juan Ayalas of the Bolivian Highlands. His job as an Adventist pastor is to pedal his bicycle around a 50-square-mile parish, directing educational, medical, and religious activities there.

R. E. FINNEY

Theo. D. Manullang (center), president of the West Java Mission, Bandung, Java, shows an international group a 250-year-old book made of bark. He was born in an area where cannibalism was practiced. For generations in his family there has been one son to whom the secrets of witchcraft have been passed down until his father became a Christian.

CECIL COFFEY





This little girl is demonstrating the ceremony of blessing the Sabbath candles, which is carried out every Friday evening by Jewish mothers.

Jewish Folkways and Holydays

By Marion Rubinstein

PHOTOS BY THE AUTHOR

IF YOU would know the Jewish people, get to know their folkways first. Through these symbols of their past, which they use on the Sabbath and their holydays, you will find they are a people who have great ideals and aspirations, and who have long stood for liberty and equality and have fought for both.

Each holyday, you will find, tells an important story from the long and eventful Jewish past. Passover, which comes at Easter time, recalls their heroic Exodus from Egypt. *Shabuoth*, which is observed in May, is a reminder of the giving of the Ten Commandments. *Sukkoth*, a fall festival, recounts the journey to the Promised Land and the agricultural festivals in Palestine. *Hannukkah*, which comes near Christmas time, tells of the Maccabees and their successful revolt against oppression. *Purim*, also a spring festival, observed in March, recalls the Persian oppressor Haman and his successors in oppression throughout the centuries up to Hitler in our own day. *Rosh Hashana* and *Yom Kippur*, the two high holydays in the Jewish calendar, bring back vividly

the ancient temple ceremonies in Jerusalem.

Each of these holydays brings with it symbols which have a beauty all their own. For instance the Sabbath, which starts at sundown on Friday, is officially opened when the mother of the household blesses the Sabbath candles. This she does when the first star gleams in the sky. The house seems different when the mother does this. The Sabbath spirit enters the home at the very moment the mother does this, the sages say.

On *Rosh Hashana*, the Jewish New Year, and *Yom Kippur*, the Day of Atonement, all Jewish people seem more thoughtful and kindly. Always generous—for Jewish men and women are brought up by their parents and their teachers to remember the poor and the needy and the sick—they make a

special effort to be charitable on these two holydays. In family life there is more tenderness among brothers, sisters, and friends on these two occasions.

For gaiety there are two Jewish holydays. There is *Hannukkah*, which brings lighting of candles for seven consecutive evenings, spinning tops, and family parties. And *Purim* unpacks a special pastry delicacy, called *hamantaschen*, and calls for masks and carnivals.

My own personal favorite has always been the Feast of Passover, which comes in April. It has been observed continuously for over three thousand years. Beginning as a simple shepherd feast, it later became a national holiday marking the birth of the Jewish nation.

Above all, Passover has been the great festival of freedom, commemorating the emancipation from slavery and the ex-

dus from Egypt. Through this Passover ideal, Jewish people believe in freedom for every person to live in accordance with his faith and ideals.

Before I tell you what happens in the Jewish home on Passover and other holydays, mention should be made that even the Sabbath teaches freedom. A person who labors seven days a week, year in and year out, is a slave to his work. The Sabbath, therefore, is a release from this slavery. And the Menorah, the seven-branched candelabra which is used in most Jewish homes on the Sabbath and on holydays, is more than an object for lighting candles. It is a symbol of light in the sense of wisdom and understanding—which are important in the fight against cruelty, dishonesty, and other evils.

The Sabbath is also the time when the Jewish home welcomes friends—and the friendless. On millions of Jewish doorposts there is a mezuzah, a slim, finger-length, silvered box which contains a portion of the law and indicates that here is welcome for all who need it. In most Jewish homes any stranger who comes to the door is invited in to partake of the Sabbath meal.

At this time, and on all festivals and holydays of the Jewish people, there is one prayer that is always repeated. It tells how the Jewish people have maintained their religious belief in one God. This three-thousand-year-old prayer is: "Hear, O Israel, the Lord is our God, the Lord is One." Many Jews throughout the centuries have died for their faith with these words on their lips.

To all Jews, no matter where they are, the Sabbath serves as a reminder and symbol of the finer things of life. Observed differently in different countries, it remains the basic traditional day of rest and prayer, of family gathering and happiness, of get-togethers of friends.

Let us turn to a brief résumé of the various holydays. *Rosh Hashana* and *Yom Kippur* are religious occasions devoted to prayer and serious thought—when Jewish people take stock of their ideals and deeds. The customs and ceremonies, accordingly, are the kind which promote thoughts about religion and God and about relations with one's fellow men.

The shophar, a ram's horn, is used to summon the Jewish people to prayer. It opens the New Year services and is used in the Day of Atonement services. In either instance the shophar ceremony is an unforgettable experience to persons of every age. Then comes the reading of the Torah (books of law), the rabbi's

Today the Jewish People Observe Religious Festivals as They Have for Thousands of Years

sermon, and the special melodies that lend beauty and meaning to this New Year service.

At home the noon meal on *Rosh Hashana* is festive. On *Yom Kippur* there is no noon meal, for that day is spent in fasting and prayer. This day of fasting and prayer is opened by the shophar ceremony and followed by the singing of the famed *Kol Nidre* prayer.

The cantor chants it three times, and the congregation repeats the prayer each time. It is really a declaration rather than a prayer, a declaration stating that all vows and obligations not carried out are hereby voided and nullified. The memorial service, honoring all the departed, the "avodah" or sacred service, the appeal for worthy charitable causes—all these are part of the Day of Atonement service.

At sundown the Day of Atonement is over, and everyone goes home, where special refreshments are waiting. The evening is spent in festivity, continuing the spirit of confidence and hope which prevails at the conclusion of the Day of Atonement. As if to express their faith in a bright future, many Jewish people now drive the first post of the booth to be erected for the joyous festival of *Sukkoth*, which is next on the calendar.

Sukkoth was Thanksgiving week in ancient Palestine. New ceremonies were added to this festival as time went on. Today the *sukkah* (booth) occupies the spotlight. The roof of the *sukkah* is usually of pine tree branches, but any green foliage may be used. This roof is sparsely laid so that the stars may be seen at

night and the bright sunshine by day.

Home *sukkahs* are built on roofs and in back yards. Sometimes porches are so constructed that the roofs can be replaced with green foliage for *Sukkoth*. All the family meals are eaten here during the Feast of *Sukkoth*. In synagogues there is also a *sukkah* built on the altar. This *sukkah* is the symbol of the pioneering days of the Jewish people, when they lived in such booths or "tabernacles"; it reminds them of the ideals of the pioneers and calls on them to follow in their paths of honesty, love of freedom, self-reliance, and democracy.

This festival lasts seven days and ends with *Simhath Torah*, the Feast of the Torah. It is on this festival that children



One of the happiest memories of a Jewish child's life is of the time when he was permitted to carry the Torah (scroll of the law) in the procession of the feast of the law. Other children get to carry paper flags, and all are given special treats on this day.

have their innings. They are the ones who are especially permitted to carry the beautiful scrolls of the law with their tinkling silver bells and parade around the synagogue. The number of scrolls of law is, of course, limited; so the rest of the children have to content themselves with paper flags, which announce that today is the "rejoicing of the law." It is a very joyous festival for all the family.

The first *Hanukka*, or Festival of Lights, was celebrated in Jerusalem 2,100 years ago. It followed a period of oppression when an attempt was made to wipe out the Jewish religion and culture. And *Hanukka* was born because of the miracle of the flask of oil. The Hasmoneans, history has it, overcame the Syrians and repaired the temple, where they found only one flask of oil, bearing the seal of the high priest. It contained oil for only one day, but a miracle happened and the oil burned for eight days.

Today the modern Jewish home celebrates this miracle with the lighting of candles in the *Hanukka* lamp. It is usually made of copper and decorated with designs of lions, vines, pomegranates, and eagles. The family gathers around the Menorah and recites the benediction as the father lights one candle for each day. Then the children receive and give gifts. This giving of gifts is extended to schoolmates, friends, and strangers. Although formerly *Hanukka* was primarily a home festival, today it has become a community holiday, celebrated with plays, entertainments, concerts, and parties. At the Coral Gables Jewish Center in Florida, there is an eight-foot Menorah erected outside the temple, and many Christians come to witness the beautiful ceremonies.

In March comes *Purim*, the jolliest of all holydays. Plays, carnivals, and masquerades mark this holyday, for which special pastries and dishes are made.

The story of *Purim* as told in the Book of Esther is well known. Esther exposed the villainous Haman to King Ahasuerus and enabled the Jewish people to have their freedom.

Today *Purim* is celebrated in both synagogue and home. A special service is held in the synagogue, at which the story of Esther is usually enacted. Gifts to the poor are encouraged.

The reading of the Megillah, the portion of Scripture which tells about the courageous Queen Esther, is read, and the children are permitted to show their dislike of the villainous Haman by grinding away on a rattling noisemaker.

Purim is followed in April by Passover. Passover commemorates the exodus of the Jewish people from Egypt, their liberation by Moses. This eight-day festival opens with the Seder service, which is held the first two evenings in Jewish homes. At this Seder service, matzoths, or unleavened bread, are served, reminding the Jews of the unleavened bread their forefathers ate in their flight from Egypt. Many other symbols of that tragic time are on the table the evening of the Seder service. And the whole is relived by the reading of the Haggada, during the first two evenings when the Seder service is observed. During the meal that follows the service and all through the coming week, there are special Passover foods eaten. A festive spirit prevails in the synagogue during the week of Passover, and services are held there the first and last two days.

In May comes *Shabuoth*, the Feast of Weeks. In the prayers, ceremonies, and customs of today, the agricultural meaning of this festival is abundantly reflected. To this meaning has been added a new ceremony—confirmation. In re-

formed and conservative Jewish congregations, children who have completed their Sunday schooling are graduated in a beautiful and impressive ceremony.

As in ancient times, so today, the Jewish people of Palestine are engaged in gathering their grain at this time of the year. In Haifa—where the Jewish pioneers from the Sharon, the Emek, and the Jordan valleys gather to offer their first fruits to charity—the festivities begin with a procession and conclude with a pageant.

In the foregoing, I have merely touched on the beauty and pageantry of our Jewish holydays. I have mentioned only the major ones. There are others. It is hoped that this bird's-eye view will give some insight into the Jewish people, their customs, traditions, and folkways. It is also hoped that this article will create an appetite for more knowledge of the Jewish people. It can be gained easily. Just make a friend of the nearest Jewish person or persons. Visit their homes and temples. You will be most welcome. You will find them friendly and *very much interested in you*, their Christian neighbor. ★★★

Two pupils at the nursery school of the Coral Gables Jewish Center in Florida are shown here decorating the booth which is used by the Jewish people in their annual feast of Sukkoth. This is a harvest festival stemming from Bible times and is the impressive Jewish thanksgiving week.



A Modern Miracle

***Once-Dark Africa Still Is Receiving
the Light of the Gospel***



An Ashanti subchief wearing the famous Kente hand-woven cloth, made by natives.

IT IS like turning back the pages of history one hundred years or more to walk into the village of Kofikrom, on the banks of the Tano River, near the Gold Coast and the Ivory Coast border. In that village live a few hundred black-skinned Gold Coasters in their mud houses, working on their small cocoa farms in the forest around. No white missionary has ever preached the gospel of Christ in their village; no African preacher had been there until three years ago. The people knew nothing of the Owner of the universe, who loves them and gave His Son to die for them two thousand years ago. To think that it took two millenniums for the story of the cross of Calvary to travel from Jerusalem to Kofikrom!

Of those who lived in the days of Christ's earthly life it is written, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matthew 4:16. Christian people are familiar with the stories of Christ's ministry to the prejudiced, superstitious, and devil-possessed people of His time. They also know something of the power which accompanied the apostles and other preachers of the early Christian church as they bravely took the gospel of Christ to the far regions of earth, breaking through the barriers of heathenism, apostate Judaism, and of a corrupt Greek philosophy. The triumphs of other modern missionaries in darkest Africa, in caste-ridden India, in sleepy, indolent China, and in the savage isles of heathenism in the South Seas are known to many. From child-

hood days we have thrilled to the names of David Livingstone, William Carey, John G. Paton, Marshall Taylor, and others. And living as we do in mid-twentieth century, and seeing now the political and economic and even military progress of the southern and eastern nations and continents of earth, we have carelessly imagined that the old days of dark, heathen superstition, of black magic and witchcraft, of terror and misery, are gone.

Go back with me just these three short years to 1951. There in the village of Kofikrom is the old chief, with his few hundred subjects. This old chief exercises great power over his people, for he is their chief fetish priest, as well

as the political head of the village. He controls the economic, political, religious, and family life of his people. And as their fetish priest, he has the opportunity to control them through the superstitions and witchcraft that he practices so adroitly. He even communicates with their dead ancestors, he tells them, and so they live in great fear of this artful, scheming old man. In the forest around their village, in great number, are the idols and images they worship. Under the giant trees they offer their sacrifices of sheep and goats, and the old chief is pleased as he witnesses their obedience to the heathen rites.

But there is an exception. One man in the village does not take part in the

By A. J. Mustard

*President, Gold Coast Mission of
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PHOTOS COURTESY OF INFORMATION
SERVICE DEPARTMENT, ACCRA, G. C.



These three Ashanti native girls demonstrate the intelligence to be found in the people of Africa's Gold Coast.



Nearly all Seventh-day Adventist missions have facilities for the treatment of the ill and for instruction in health.

fetish worship. He does not offer sacrifices or worship the idols that are everywhere. He has lately come into the village from far away and has carved a farm for himself out of the thick jungle. His name is Essien, and he has told the people that he worships a God who cannot be seen by human eyes or represented by anything earthly, for He made all things and is therefore superior to all. The people listen without any great interest and simply shrug it off as something that belongs to the world outside, of which they know so little. Essien is not one of them; he is not of their tribe or family, so he may keep his own peculiar ways, but he must not interfere with theirs. He makes no attempt to do so. He lives a quiet, peaceful, hard-working life, tending his farm and going apart from the village to worship his God. He does not drink palm wine as do all other men in the village, and many of the women, too. He never quarrels with anyone (a remarkable thing in Kofikrom), and he does not interfere with the women of the village, as so many of the men do. He lives so quietly that sometimes the villagers hardly know he is there. And the old chief regards him with a curious and not unfriendly eye.

And then tragedy falls on Kofikrom! The old chief falls ill, very ill. He applies all his curious arts to heal himself, uses all the "ju-ju" medicines with which he has deceived his people and himself for so long, offers sacrifices to his idols, but all is in vain. The day dawns when he knows that he will die. He feels it in his bones. He knows it is useless to try his heathen arts any more. They all have failed him; and now,

having deceived his people by these things for so long, he knows that he has also deceived himself. He is face to face with the unknown. He is not altogether afraid, but he is disappointed—and disillusioned. There comes to his mind the conviction that his many idols are false; and he knows that in his hour of need even his ancestors, whom he has professed to serve for so long, cannot help him. He thinks about the stranger in his village, Essien, who has always kept aloof from his fetish worship, and has often spoken about another God, who made all things, and who hears and answers the prayers of those who believe in Him and trust Him.

The old chief makes a decision. He calls his elders and family together around his deathbed. He has a message for them. "I am about to die. I have practiced fetish worship all my life. I have required you to do so. In this illness I have applied all the medicines and ju-ju I know, and without success. Soon I shall close my eyes for the last time; but there is one thing I want to say to you before I go. Do not serve these idols any more. They are false. They have not saved me; they cannot save you. After my funeral you must go to this man Essien and ask him to teach you to serve his God." Having said this, the old man breathed his last.

After the funeral some of the people went to Essien and told him the words of the old chief. He was surprised, but pleased and happy. He quickly sent word to the Seventh-day Adventist African evangelist who lived some fifty miles away. This good man soon came and was the first missionary to preach the gospel of Christ in Kofikrom. He

stayed two weeks, holding many meetings. The people, very much impressed by the counsel of the old chief, listened with great interest; and about seventy signified that they would give up their fetish worship and serve the living God, who made the heavens and the earth. They brought their idols to the evangelist, and amid great rejoicing, they burned them.

Today there is a great transformation in Kofikrom. Instead of the old heathen songs, you will hear hymns of praise and adoration. Instead of half-naked, dirty people, you will see them clothed in clean, beautiful clothes, their faces clean and smiling, going to their simple church to worship the God of heaven. "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up."

The visiting evangelist has taught some of the people to read and write in the vernacular language. Under Essien's guidance they conduct their own church services. Ten of them have passed through the probationary period and are now baptized members of the Seventh-day Adventist Church. Many more will follow in due time.

What a different village Kofikrom is now! The old days of palm wine drinking, quarreling, and wife-stealing are gone. Peace and happiness reign. The minds of the people are being continually directed to higher and better things. They are themselves reaching out for the fuller life. This is one of the miracles of modern missions. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." ★★★

ONE DAY Jesus told a story about two men, one of whom failed to get what he eagerly expected to receive; the other received what he scarcely dared to hope for. To meet them, come to the temple at Jerusalem, about the year A.D. 28 or 29.

We find the place full of men and women performing religious rites. Our attention is attracted to a fine-looking man coming in. He draws near to a group of worshipers and assumes an attitude of apparent piety. Looking up toward heaven, he raises his voice in prayer. He is of the Pharisees, a very popular party; and we notice the expressions of approval, even of admiration, in the eyes of all around.

The Pharisee begins his prayer. "God," he says—and you can read it for yourself in the eighteenth chapter of Luke—"I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess."

"My, what a wonderful man," we overhear one of the women whisper to her companion, expressing the common feeling of all.

But when Jesus tells the story of these two men, He makes it clear that He does not approve.

Why? we wonder. Why doesn't He approve of this prayer? Surely it is elegant enough. And, after all, the Pharisee devoted a large portion of it to thanking God for his condition in life. Isn't that all right?

Why doesn't Jesus approve? We think more deeply. It is good, we realize, to thank God for His blessings. The Pharisee's mistake was that after he had thanked God for his being such a good man, and after reminding God that he was more excellent than other men, he stopped. He did not ask God for anything. Thus he abused the great privilege which we have in prayer. It is not necessary when we pray to tell God how good we are. God is keeping a very accurate record of all that anyway. He knows who we are, and what we are. Prayer is not a bulletin board. Prayer is an opportunity to ask God to help us be better men and women.

The Pharisee wanted to give the impression that he needed nothing. His was a statement of self-sufficiency, not a prayer of supplication. He asked God for nothing; hence he received nothing. He went away as empty as he had come.

Not What They Expected

By Lawrence Maxwell

Concluding his prayer, he walks off with an air of self-conscious indifference to the admiring looks surrounding him, which he has so much coveted.

The other man Jesus talked of is also in the temple, but he is not standing near the crowds. He has drawn off to a quiet spot. A look of disgust clouds the faces of any who glance in his direction. People draw

this publican, he even admitted he was a sinner."

"Yes, I know," says Jesus. "What you have said are the reasons why the Pharisee's prayer was not accepted while the publican's was. You see, every person who makes himself out to be big and grand and good will be humiliated; but the people who admit how weak they are, who confess their sins and their need of help, will be made great. Remember, everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

As we leave the temple, we are aware that a great tragedy has taken place. Two men have recently come into the presence of God. Both have exercised what is without doubt the greatest privilege available to man: that of talking directly to the Most High God, the Ruler of heaven and earth. And one of them has come away with nothing. Think of it! He had been told he could ask whatsoever he would, and it would be done for him (John 14:13), and he has requested nothing! The boundless resources of Omnipotence have been laid open before him, and he has received nothing!

Even that is not the worst. Yet more tragic is the fact he does not realize it. How unexpected are the answers to these prayers! He thinks he is a saint, but God labels him a sinner. He calls himself a member of the church of God, but God calls him a member of the synagogue of Satan. He is confident that he is on the way to the abodes of bliss, and God knows he is bound for hell.

But fortunately we have beheld a brighter scene today. What a wonderful experience the publican has had! He came into the holy presence a sinner and left a saint. He came a child of evil and went away a son of God. He came to beg for mercy and found the Saviour.

God is willing to do as much for you and me today. Don't let any feeling of superiority keep you from asking God's blessings. And if today you feel your sinfulness, your need of the Saviour, won't you bow your head right now and repeat the prayer of the publican, "God be merciful to me a sinner"? ★★★

The Justification of a Great Sinner



While the Pharisee stood proudly praying, the publican hardly dared voice his request.

back, trying to keep away from him. This vile person is a man who collects taxes for the Roman government, and none are so despised as the class to which he belongs.

We go closer to hear what he says. He stands with head bowed, his eyes downcast, and beats upon his chest. His lips move, but his prayer is meant for the ears of God alone. It is with difficulty that we catch what he is saying. "O God," he pleads—there is anguish in his voice—"be merciful, God, be merciful to me, a sinner."

What does Jesus think of that prayer? "Master," we ask, "what do You think of the prayer of this man?"

"I tell you," Jesus replies, "this tax collector went down to his house justified, rather than the other."

"But why?" someone in the group asks. "The Pharisee is such a wonderful man. He does so many good things. He denies himself so many of the pleasures of life. But as for this collector of taxes,

INTERPRETING IN THE LIGHT OF



★ The Ministry of Fright

ONCE again we are being told that if we make war terrible enough, people will stop going to war. Or maybe they will not start an all-out, or global, war; or maybe they will not use atomic weapons in war. This is nonsense.

With the possible exception of poison gas, no weapon has been discovered to date that men have hesitated to use in time of war. The reason why poison gas was not used in World War II has not been disclosed; probably it was that it might poison the user's own troops.

Be that as it may, the horror of weapons is not necessarily dependent upon the amount of destruction they can cause. The millions who rotted in the concentration camps of World War II, who were starved to death there, who were used for medical and surgical experiments, or who just died from being inhumanly cooped up in unhealthy prisons, did not die pleasant deaths. They might tell you, if they could, that no death could be more horrible.

Thousands of people were pinned in burning wreckage like trapped animals and suffered the agony of seeing fire rush upon them before it snuffed out their lives. Was their death not horrible?

Following World War II the Allied nations took the step of punishing war criminals; many were executed, and some are still prisoners. The swift and terrible punishments meted out apparently accomplished nothing in deterring men from committing war crimes during the Korean War.

Fear has never been a cure for evil, and it is evil which causes wars. If men's hearts are changed, they will not go to war. What the world needs is not bigger and more horrible bombs, but changed men. If one one-hundredth of the money that is being spent on the development of weapons could somehow be spent in the spreading of the gospel, that might help to prevent wars. The

Kata Ragoso, Seventh-day Adventist delegate to the church's recent world conference in San Francisco, led the famed Solomon Island Fuzzy Wuzzies in World War II. He received this award from the Air Force for his efforts in saving the lives of 200 Allied servicemen.

PHOTO BY BILL OLIPHANT

Oak Ridge atomic development center has one building which, with its equipment, cost a billion dollars. This amount is fifty times as much as the largest mission budget voted by any denomination in 1953. What a pity that the money has been spent for weapons!

The world needs not more bombs, but more gospel.

★ From Catholicism to Protestantism

FIGURES resulting from a poll conducted by Daniel A. Poling, editor of the interdenominational *Christian Herald*, reveal that during the past ten years 4,144,366 people have left the Catholic Church to become Protestants, as against 1,071,897 Protestants who have become Catholics.

Figures were gotten from 2,219 clergymen, who replied to a questionnaire sent out to 25,000 preachers across the nation. The clergymen who answered the poll reported a total of 51,361 Catholic conversions. Applying the ratio thus arrived at to the total number of ministers in the United States, Poling arrived at his estimate of 4,144,366. Will Oursler, Episcopalian, who wrote up the report for the *Christian Herald*, states that even allowing for error the total figure could not run less than two or three million, and in all probability it runs nearer to five million.

★ Angry Nations

A SAD commentary on the prospects for peace in the world was written at—of all places—a good-will luncheon given by the United States government recently in Washington.

Four Arab state diplomats and an unidentified Arab stalked out of the room in anger after Dr. Norman Salit of New York denounced Arab tactics and referred to Israel as "the only democracy in the Near East." The luncheon was being held to publicize the new eight-cent "liberty" stamp for overseas mail, which was issued to advertise the



THESE TIMES

BIBLE PROPHECY

By the Editor



American way of life throughout the world.

★ Lawsuit Against Tobacco

TOBACCO companies are used to being restrained by law in their advertising, since they have repeatedly been reined up by government for making false or misleading statements about their products. Now the R. J. Reynolds Tobacco Company, American Tobacco Company, P. Lorillard Company, and Brown and Williamson Tobacco Corporation are being sued by Ira C. Lowe of Festus, Missouri.

Lowe has lung cancer, which, he claims, came as the result of smoking more than two packs of cigarettes daily. His suit is based on the statement, said to have been made by the tobacco companies concerned, that their products were "harmless."

The suit is for \$250,000. It seems doubtful that Lowe will collect that amount, or any money at all, but the suit may well result in more care being exercised by the tobacco companies. If such proceedings could be brought against the liquor industry, even more good might result.

★ Pray for the World Council

ALL CHRISTIANS should pray for the World Council of Churches meeting in Evanston, Illinois, August 15 to 31. During this session churchmen from many denominations and from more than two-score countries will come together. They will be working wholeheartedly for the betterment of the church and, through that objective, for the betterment of the world. All of us as Christians can agree that never was there a time when the world needed the church more than it does today, and anything that helps to make the churches better able to minister to the ills of the world is to be commended.

It seems that this meeting is also a good example of the democratic process

at work, for it will be one where men will express their opinions freely. And those opinions, no doubt, will be as widely divergent as they could possibly be. The main theme of the Second Assembly—"Christ, the Hope of the World"—will bring into focus the second coming of our Lord and the end of the world. There are those who have opposed the choice of a subject because they are loath even to discuss a topic that is distasteful to them. Others fear a controversy that may rage so fiercely that it will damage the World Council as an organization. But for the most part, those directly concerned with the Council are welcoming a free and frank discussion on this subject. All Christians should be seekers after truth, and insofar as the Evanston Council seeks for truth, it will be a good thing.

The world situation at this time lends solemnity to the discussion to be held; it could not be otherwise. In truth it is unquestionably the world condition that prompted the selection of the topic for discussion, and as the months since have

gone by, the appropriateness of the choice has been underscored again and again.

Is there any way in which the delegates to the Council could resolve their doctrinal differences and arrive at unanimity? We believe there is. That way was pointed out in an address recently given by Franklin Clark Fry, president of the United Lutheran Church. He said that the only way to surmount the differences between the churches is to go back of them to the source of truth.

No statement could be truer. Not until *all* the churches are willing to discard the accumulations of tradition and practice not founded solidly on the Bible can they ever be united.

The fact that we may not believe that unity can be achieved among the churches—and we do not believe that it can—should not prevent us from praying for the good men who will be meeting in Evanston. If God is allowed to lead in their discussions, much good can come from the meeting—and the world sadly needs all the help it can get.

McGaw Hall, near the campus of Northwestern University, will be the scene of all the plenary sessions of the World Council. Attending will be 600 delegates from 48 countries.



This realistic portrayal of the terrifying events to come in connection with the second coming of Christ is a significant contribution in the field of eschatology and issues a grim warning to prepare now for

THE DAY OF

By Otto J. Ritz

SOMEONE once said, "Little things we exaggerate; big things we underestimate." The full truth of this statement we see displayed about us in our attitude toward many of life's problems.

In recent years a tendency has developed among Christian people to understate the fearfulness of the events accompanying the Lord's return. It is not uncommon to hear men speak of His return in quite an earthy, nonchalant manner, much as one might speak of the coming of a Shriner parade. This widespread, mundane reaction to so majestic an event is an indication that this generation comes dangerously close to excelling all other generations in spiritual apathy. The want of passionate feelings in this matter lies possibly in two major directions: First, man is unable to translate adequately God's great truths into levels of everyday thinking; and, secondly, many people experience a natural difficulty in allowing their minds to reach out to grasp great truths and hold them long enough to sense their full meaning and impact. Finite minds, unless fortified by infinite revelations, remain pitifully inadequate in the grasping and comprehending of spiritual truths.

At any rate, the Lord's return will be the ultimate in the fulfillment of two major expectations: His coming will at once reveal His glory and His wrath. His glory will be seen in His overpowering presence. His wrath will be manifest in the ushering in of the most terrifying global disruption ever set loose upon this earth. It is the devout purpose of this little thesis to bring into the perspective of our everyday thinking descriptions of some of these fearful events. A graphic portrayal may well serve to establish the "fear of God" in some

heart. Only a frank reiteration of Biblical facts can prepare us for the full eventuality of His coming.

Christian people have for many years been subjected to the contention that if Christ does come at all, He must come in an unobtrusive manner. Thus the thought of His coming amidst a display of earth-shaking, supernatural manifestations seems foreign to many of them. They have been told that Christ really comes "at conversion," "in the spirit," "silently," "as a thief in the night"; and these ideas have been so deeply impregnated in their minds that anything in the nature of a personal coming in a grandiose demonstration of power seems alarming. Nevertheless the Biblical records reveal that Jesus' coming will be accompanied by such a massive display of divine might that it will pale into insignificance His manifestations of power while He walked among men in old Judea. Unlike a meteor flashing across the heavens, displaying its flaming tail of fire to startle momentarily, then to disappear into the billowy heavens, Christ will come in person accompanied by an everlasting, stupendous glory. He will come deliberately. He will come amidst a display of power and grandeur that will awe even the "faithful."

The sound of the "trump of God" will be among the first major events in the train of events surrounding our Lord's actual return. The "blow-dat-horn" mockery of our generation has been a prime factor in distorting the fuller meaning of the trumpet blast. Its very significance is but dimly understood today. But the Apostle Paul declared, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16. This trum-

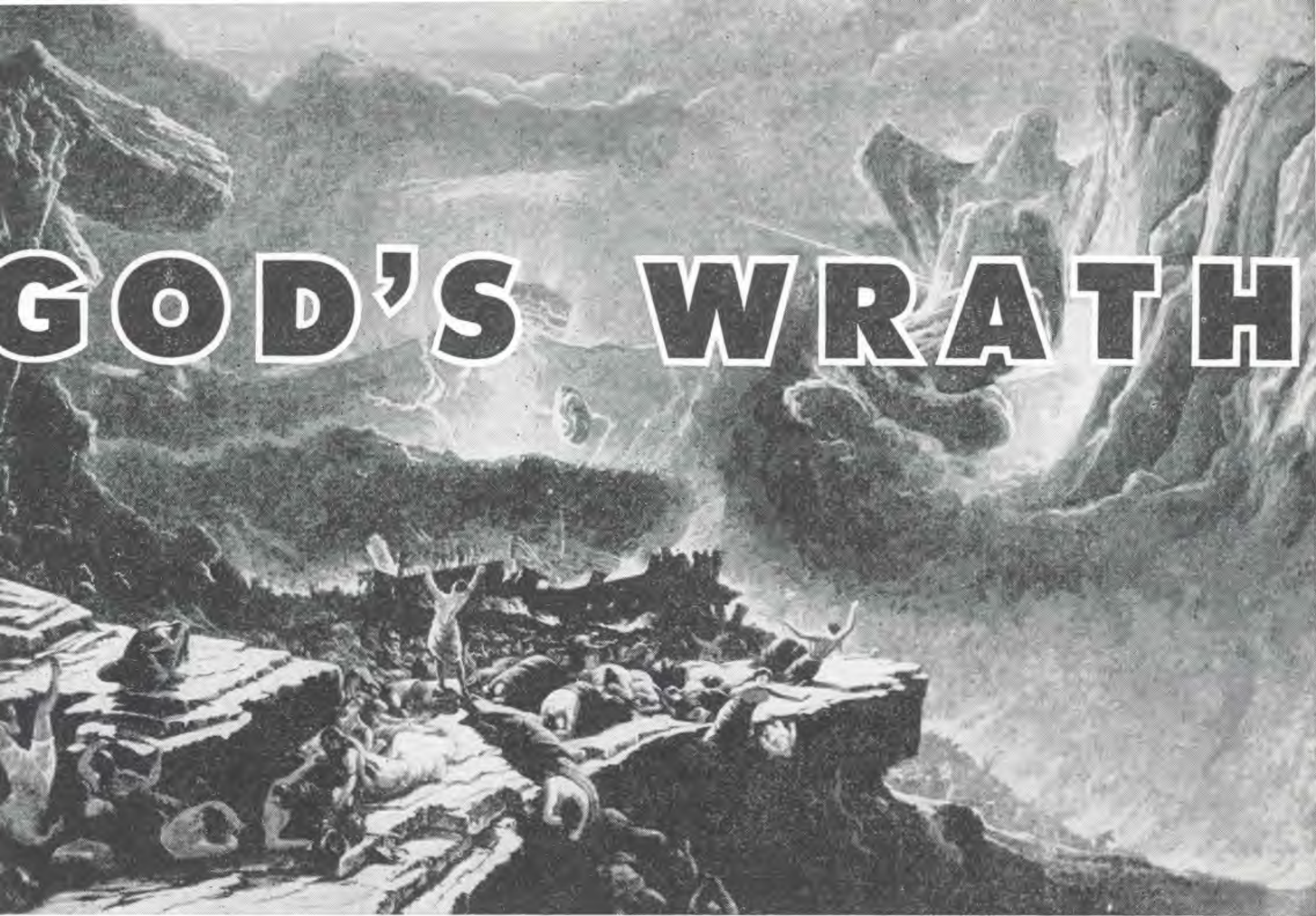
pet blast will so roar across the vaults of space, so sweep across this little planet of ours, that everything that can be shaken will be shaken, incurring global disruptions that will make further life on this planet utterly impossible. So effective, so piercing will it be, so widespread its forcefulness, that this earth will be thrown out of balance. Tides and seas, atmosphere and terra firma, will immediately respond to Him who spoke them into existence. The voice that retrieved Peter from the darkened depths will then plunge sinful mankind into utter terror. The accumulated effect of Christ's interference in this world's functional order will be so effective that it will throw this earth into a chaos such as has never before been witnessed by mortals. It is, of course, just as possible for a trumpet blast to reach us from outer space as it is for the light of stars, though they are millions of light-years away.

The prophet Isaiah, looking down the space of time, saw the utter disruption of this earth. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isaiah 24:20. John the revelator pictures this scene in these bold words: "Every island fled away, and the mountains were not found." Revelation 16:20. The prophet Nahum writes of this hour, "The mountains quake at Him, and the hills melt, and the earth is burned at His presence." Nahum 1:5.

Amidst the fury of dust and horror, the world's great mountain ranges will be leveled. Thousands of islands, lying placidly amidst the seas of green and blue, will in that great hour rise, stagger, then plunge into a watery abyss, never to rise again.

THESE TIMES, AUGUST, 1954

GOD'S WRATH



JOHN MARTIN, ARTIST

"In a moment, in the twinkling of an eye," man's achievements, built through the millenniums, will be shattered by the second advent.

In those blinding moments Christ will come to "lay waste" the earth. John saw that "the cities of the nations fell." With the suspension of the very laws of cohesion will come stark disintegration. "In a moment, in the twinkling of an eye," man's achievements, built through the millenniums, will be shattered. Amidst the grinding, twisting chaos man will see his fortified cities leveled to dust. The very bowels of the earth will be exposed by huge, gaping fissures. Smoke, fire, steam, and torrents of lava from a thousand ruptures in the earth's surface will belch forth God's wrath and indignation. Staggering like a bleeding hart, this earth will quickly be drained of its life-sustaining elements. In that mighty hour God will withdraw the bands and laws of cosmic cohesion, so that the earth may spend its fury staggering like a drunkard, reeling like a sinking ship. Rivers will disappear beneath the earth's surface into the depths of the unknown. The vast oceans will rise in massive tides, then fall through the thousand breaks into the earth's body.

Gone in that hour will be the pride of man's doing. Gone in a blinding display of wrath will be the groves, plan-

tations, dwellings, shrines, and edifices, symbols of man's inept attempts to build a kingdom of God on earth.

Nor will the Majesty of heaven be dependent upon the light of our solar system to illuminate the pathway of His triumphal return. "The brightness of His coming" will then be manifest. In Jesus' own words, "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." At the voice of God "the heavens shall pass away with a great noise." The very stars shall be moved out of their spheres to make way for the coming King. As a blaze of lightning is instantaneous and brilliant, so shall His return be. Lightning may only be measured in microseconds. In intensity, lightning may only be guessed at. Yet Jesus saw fit to liken His coming to this startling phenomenon. Surrounded by glory so piercing, and by light so intense and penetrating, that no sinful eye shall more than but momentarily behold it, man shall cry aloud, "Hide us from the face of Him that sitteth on the throne." No mortal, unless fortified by the immediate presence of the Holy Spirit, shall be able to stand such brightness. The human eye is

capable of dealing with but very limited light. In fact one might say the eye does better in a state of semidarkness. Christ's coming, likened in brilliant intensity to a flash of lightning, will so outshine the sun and dwarf the light of the moon as to dim their presence.

You ask, "How shall man fare during such a time of upheaval and upset?" Man's position is best summed up in the words of the Bible. He who has been living in Christ, has followed Him in faith through the years, shall cry out, "Lo, this is our God; we have waited for Him." Isaiah 25:9. Just as the Israelites walked around the walled city of old Jericho, then sent forth a trumpet blast, fortified by divine power, that unloosed the very foundations of that city, so the Lord will circumvent this globe with ten thousands of His angelic hosts. The angels will, in that hour, fly through the midst of heaven into the very heart of this earth's distress to reach a helping hand to the saints. In that same tremendous hour the unrepentant sinner will fall into an ecstasy of "weeping and gnashing of teeth," crying in massive, uncontrolled sobs for the rocks and mountains to fall upon him. The Christian in that day will see himself com-

pletely saved by the power of God's grace. The sinner will see himself in his true condition—weak, helpless, lost—lost for eternity.

Every mortal alive at that time will see Him, "they also which pierced Him." These latter ones will be especially resurrected to witness the grandiose spectacle of His return. Indeed, "every eye shall see Him!" Much foolish disputation has been incurred over this Bible statement. Men in their finite ways have set up a long list of arguments against the possibilities of such a global witness. "On a round world," they say, "how is it possible that every eye could see His coming?" As is so often the case, man's limited understanding colors his judgment. Someone once said, "A man's judgment is no better than his understanding." Were Christ to come alone, drifting placidly atop a billowy summer's cloud, stopping here and there on His leisurely return, chatting here and there with some unfortunate creature eking out a miserable living in this world; or, were He to come as a solitary figure, just happening by our planet, to some other appointment in the universe, then indeed John's statement that "every eye shall see Him" would be staggering and difficult of understanding. But in its proper setting, and with a willingness to take the text at its obvious meaning, one sees no difficulty in believing that all shall see Him.

Jesus' coming—august, magnificent, massive in divine demonstration, accompanied as He will be by a retinue of millions of angelic beings, from the north, east, west, and south, indeed from every point in the compass—cannot help but be seen by every eye. With "the heaven departed as a scroll" every depth

of the eternal shall be momentarily exposed. For the first time in mortal history the Paradise of eternity will be revealed to the naked eye. Saint and sinner alike will gaze in utter consternation at the dwelling place of the Almighty, where dwells "the Ancient of days, . . . whose garment was white as snow, and the hair of His head like the pure wool: His throne . . . like the fiery flame"; who is able to say, "Heaven is My throne, and the earth is My footstool."

Nowhere in either Old or New Testament teaching is there a suggestion that His return will be singular, isolated, solitary. Nowhere in all the records do we read that He will visit this earth the second time a wandering Nazarene, forlorn and unreceived. Nowhere in all the Sacred Writings are we given the liberty of assuming that His coming will be so limited, so barren, so feeble, that at best His return would but supply a novel twist to some week-end sermon or possibly give rise to speculation as to what place this "Stranger of Galilee" should be allowed to occupy in man's determined effort to build for himself a kingdom of God on earth.

Is it not to our everlasting discredit that we of this enlightened generation should find it so difficult to put this great cosmic event into its proper setting? Undoubtedly the greatest spectacle of that day will be the mighty resurrection of the saints. Said the inspired writer, "For the trumpet shall sound, and the dead shall be raised." Here as in many other spiritual matters, our "rationalism" and our "I'm-from-Missouri" attitudes bar us from entering into the Bible's greatest teaching and hope. Because we have never seen a direct resurrection from the dead, because we have not the mental

faculties to probe the depths of such a possibility, we tend to dismiss this great hope or, at best, minimize it. Here, as with previous events, theological interpretation has done much to distort sharp truth.

In the doctrine of the resurrection from the dead, there exists in many Christian minds a strange paradox. Many on the one hand cling faithfully to the miraculous resurrection of our Lord and His friend Lazarus, but they doubt such a possibility in their own future. In that great hour, when the voice of God sounds forth, the heavens roll back as a scroll, and the earth and the things therein reel and rock—in that moment shall the graves of all generations be opened!

What a tremendous capping exercise that will be! What a day of graduation! Millions upon millions will be called forth, to be crowned with the crown of life. Life! Eternal life!

Picture for a moment the graves of all generations torn asunder by the same power that brought forth Lazarus from the tomb. Picture the demonstrations of joy; hear the song of the redeemed of all ages as they suddenly stand in the presence of their Life-giver; feel, if you can, the exhilaration of the saved, as numberless as the sand upon the seashore, as they realize what has taken place: that they are in the presence of the living God, about to be translated. Little wonder that John the revelator includes this phase of joy in his writings and adds, "They [shall] sing the song of Moses . . . and the song of the Lamb."

The song of the redeemed—sung by the thousands of saints—will present a symphony of praise that will echo and re-echo until the very heavens ring with hallelujahs. Amidst the glory of song will appear the King of kings to bless personally every saint.

In that day it will be glorious to have been a servant of the Lord, to hear from the lips of the Master the thrilling compliment, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." How is it with you? Are you among those who today make light of His coming? Are you among the multitude who underestimate the fearful events to accompany His appearing? Are you among those who are "ever learning, and never able to come to the knowledge of the truth?" At best, the human pen is but weak and feeble in portraying this mighty day of God's wrath. Today let us put on the whole armor of God, that in that day we may be able to stand. ★★★

As surely as there is a God, there is a day of judgment. We should seek to understand it.



Point of Return

*The True Story
of a Television
Director Who
Reached
the End of
the Road*

Part 2

By Merlin L. Neff

A Long-distance Call

SYNOPSIS: Roderick Mason, television director, has suffered a nervous breakdown in New York. After a partial recovery he journeys west to a guest ranch operated by Morton Hastings. Trouble within his family has added to Mason's anxiety.



"I'LL BE STIFF after this ride, Hastings; but I'm getting a kick out of it just the same." Roderick Mason spoke while he sat gingerly upon Tony, a beautiful Palomino. The caretaker of Cragmont Lodge rode beside the visitor on a black stallion. The mountain road rose sharply, winding through a forest of firs, pines, and cedars.

"You were mighty careful the way you eased yourself into that saddle. I imagine Tony thinks you've never ridden a horse before," chuckled Morton Hastings with a sidelong glance at his companion.

"Tony would not have to be a very smart horse to know that," said the New Yorker, leaning forward to pat the animal's neck. "It's the truth, too, for I've never been in a saddle before. If I keep this up you'll soon have me singing 'Home on the Range.'"

"Hardly seems possible that a fellow your age has never ridden horses." The caretaker grinned at his guest. "Of course we get a few like you at the lodge; but when you grow up on a ranch, like I did, you naturally think of

horses. Mason, a ride every day would do you good. Get good and tired in the outdoors riding, swimming, and hiking—then you'll sleep like a baby."

"Sounds like a sensible suggestion, all right. I'll have to see how long I have to eat my meals off the mantel after this jaunt before I try another."

The riders were on a narrower trail now, with frequent switchbacks that helped them gain altitude rapidly. At a wide turn on the path Morton Hastings reined up his horse and signaled a halt. It was a welcome stop for the television director.

Mason was beginning to enjoy the vacation his physician had ordered for him at Cragmont Lodge in the Sierras of northern California as he became better acquainted with his surroundings. Nervous exhaustion had so sapped his physical resources that during the first days after his arrival he scarcely ventured out of his room. But the crisp mountain air and sunshine, along with rest, sound sleep, and good food, were beginning to have a positive effect on his outlook on life.

On this particular morning Mason had been sitting at the breakfast table consuming generous portions of fresh strawberries, hot cakes, and scrambled eggs, when Hastings noticed an expression of restlessness on his guest's face. He decided it was time to act. "I'm riding up to Craggy Point Lookout after breakfast," began the caretaker. "There's a college student on duty there for the summer, the son of an old friend of the family. A couple of times a week we take him eggs, milk, and fresh vegetables. Would you like to go with me?"

"Delighted," Rod replied, before learning that the trip would be made on horseback. However, he was too proud to back out, so he cautiously mounted Tony, after getting a few pointers from Hastings.

The ride had been under way for almost an hour, and the men now had less than a mile to ride to the lookout tower.

"I wish I had as much pep as Tony," Mason declared, giving the horse an admiring glance.

"We all have our ups and downs,"

Hastings replied in a serious vein. "Mine seem to have been mostly downs lately."

"I guess the good Lord lets troubles get mixed with our joys, Mason, to help us keep humble. If we were riding high all the time, we'd never stop to thank God for His blessings."

"I suppose you're right. It's been a long time since I've actually thanked God for anything," the television director admitted.

"We all get too busy and overconfident. I've seen visitors at the lodge so wrapped up in themselves they hardly knew anyone else existed. You know, Mason, what a man needs in his soul is the greatness of the mountains, the stillness of a night in the forest, and the friendliness of the wild creatures."

"I'm cynical about human nature, Hastings," the visitor said after a few moments of silence. "Where I've been it's a tough, cruel fight with no holds barred. We city folks live inside a coat of armor to protect us from getting hurt by those who prove false."

Instead of answering Mason, the caretaker turned his horse and started on the upgrade. Only the clip-clop of horses' hoofs was heard for several minutes. Then Hastings turned and spoke to his friend. "It's time for you to take a can opener and cut yourself out of that armor, Mason. If you'll pardon me for saying so, I think there is an honest, sincere man inside if you'll only let him out. Put God in the frame of your life, and you'll get a different picture of the world."

Ahead of the riders loomed a breathtaking view of snow-capped peaks rising to the south and the east. Far below were a half dozen lakes, the waters of which flashed reflections of the morning sun.

"How can a person put God in the frame when you've lost faith? Maybe God is a mirage," Rod Mason said bitterly. "When you need Him most, He's not there."

"You must have been hurt pretty deep, Mason."

"I'm a realist, that's all," the visitor replied cryptically. "I know how to make money. I can compete with the best in my field, and I ask no favors and expect none." The words were clipped and almost sharp, the nervous reaction of the man who felt himself cornered.

"But you aren't happy. You don't have peace in your heart."

"How can you have peace when the one you love walks out on you?"

"Maybe you weren't the same man she fell in love with and married," said

Hastings. "We all change, you know, for better or worse. When you lost faith in God, perhaps you lost faith in your home—and love for your wife sort of got mislaid."

"Agnes—that's my wife's name—couldn't seem to understand I was under pressure. We quarreled, and she said I was hard and bitter. I guess when I started drinking, that was the last straw," the younger man confessed.

"Even when we slide down to the end of the rope, we find God waiting to help us, Mason. I know we ought to listen to Him sooner, but often we don't. Hold on hard, and a way will open for you. God never lets you down; I know from experience."

Hastings' words had a ring of conviction that Mason could not refute. Suddenly he remembered a sentence that Dr. Lovelace, the pastor of the church in the Bronx, had spoken years before. The minister had said, "When a person begins to tell what God has actually done for him, nobody has a right to argue or dispute it." Deep down inside Mason wished he could say, "I know God has been with me."

In another minute the horses rounded a hairpin turn and ahead Mason saw the lookout perched on top of a fifty-foot steel tower. Steps went up and around the sides of the tower to a catwalk that extended out from each side of the lookout. A young man was standing by the railing, waving to the riders.

"Hello, George. How's life in the Craggy Point eagle's nest this morning?" called Morton Hastings.

"Couldn't be better," shouted the young man. "Come on up, Uncle Mort, and bring your friend with you."

As the men dismounted, unfastened the supplies from saddlebags, and began the climb up the rocky path, Hastings explained, "George Coleman always calls me Uncle Mort, though we're not related. I've known him and his family since he was a baby."

Climbing the steep stairway caused Mason's breath to come hard, and he was soon puffing. "I guess I'm a novice at this," he apologized between gasps.

"Don't worry; we all puff at this altitude," said the caretaker.

Soon the visitors were through the trap door and on to the catwalk, where Mason received a handshake of welcome from George Coleman. After the introductions Hastings entered the room to put the food he was carrying on the table.

"What a magnificent view you have here! You're literally on top of the world," exclaimed Mason as he at-

tempted to take in the panorama before him.

"That's why the lookout is located here. A person can see from seventy to ninety miles over the ridges and down into the valleys," the college man explained. "Some of the snow-capped peaks are over a hundred miles away."

"I could watch this for hours."

"You're from the East, I believe. Uncle Mort told me you were coming," said the six-foot youth, whose slender, muscular body and tanned skin made the city dweller wince with envy.

"Yes, I arrived four days ago. The doctor thinks the mountain air and a change of scenery will do me good."

"It's an old prescription and a good one, all right," Coleman replied. "Long ago David said, 'I will lift up mine eyes unto the hills, from whence cometh my help.'" There was a friendly warmth in the young man's voice as he added, "Come on inside and see my quarters. They're not elaborate, but they're comfortable."

Mason surveyed the room, noticing the telephone, the two-way radio, a small receiver for ordinary broadcasts, a stove, table, cupboards, a comfortable-looking bed, three chairs, and a filled bookcase.

"How was it, George, after that thunderstorm the other day?" asked Hastings, noting the charts filled with jottings.

"I was busy, Uncle Mort, and I'm not through checking where some of the lightning hit. We keep watching those spots for days. There's always the danger that a tree that has been hit may smolder until a wind fans it into a fire." As George spoke, Mason was studying him closely. He would judge that he was at least twenty-five years old. There was an openness about the youth that was as wide as the horizon, and it made the executive want to know him better.

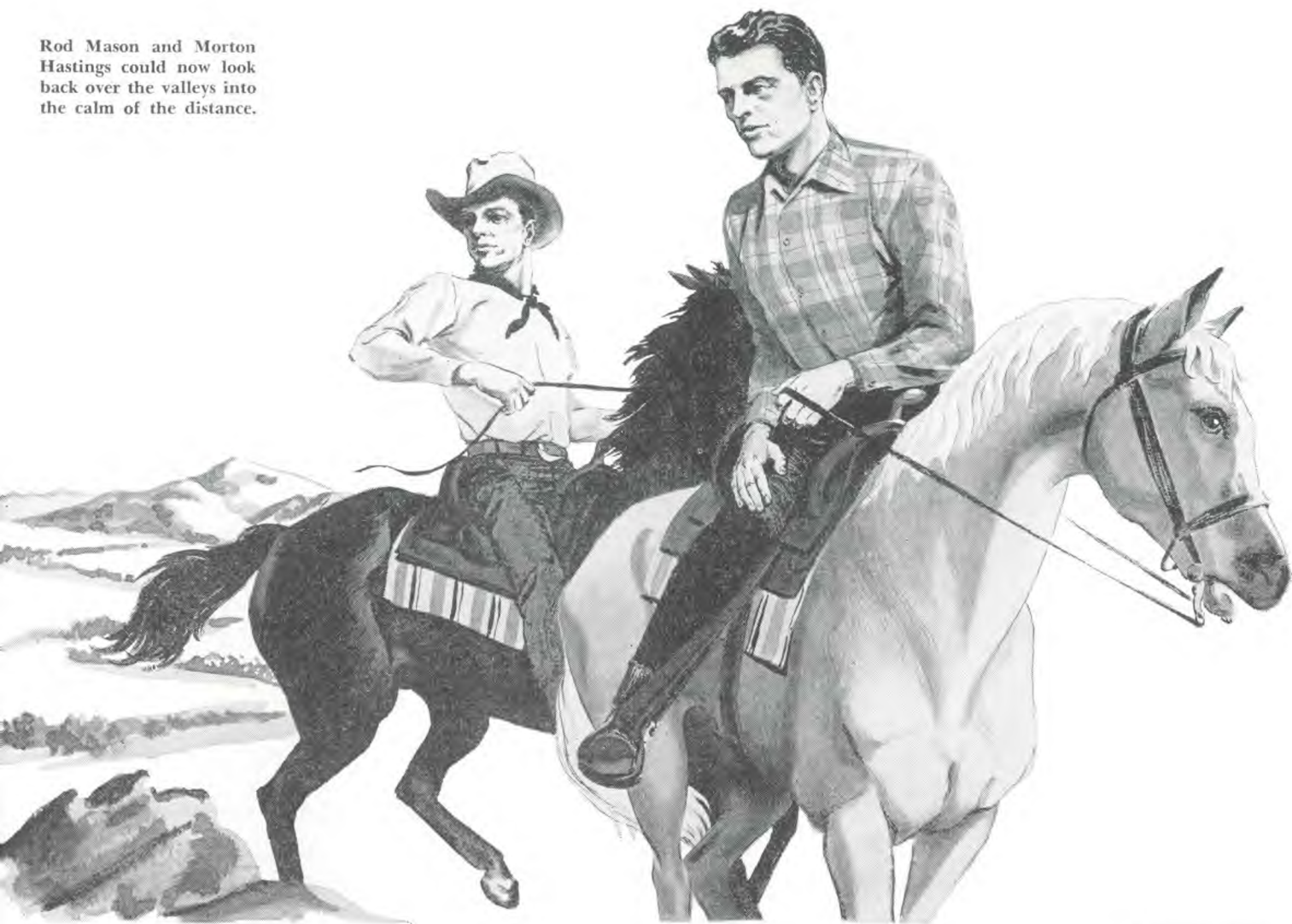
For a half hour the men chatted, looked through the powerful binoculars, and listened to reports on the radio. Finally Morton Hastings glanced at his wrist watch and said, "It's about eleven o'clock. If we're getting back to the lodge in time for lunch, we'll have to start riding."

"Come and visit me often, Mason," invited the lookout as the men started down the stairs.

"I'll be up again soon, George," the New Yorker promised.

When the trail widened to a road about a mile from the lookout tower, Mason rode up beside his friend. "George Coleman seems to be a nice young fellow. Isn't he older than the average college student, Hastings?"

Rod Mason and Morton Hastings could now look back over the valleys into the calm of the distance.



FRANK CROSSIO, ARTIST

"Yes, he is. Two and a half years in the army delayed his graduation," the caretaker explained. "He'll be graduating next spring—a senior student in theology."

"Theology, eh?" Mason returned quizzically.

"He knows the Bible, too," Hastings replied. "Fifteen months in Korea put plenty of stamina into that boy, let me tell you. He's been through a lot, and he knows what he believes."

"I'll have to get better acquainted with Coleman," Mason promised himself aloud. "I like his looks."

When the two men reached the corral at the lodge, Karen Sue was perched on the fence waiting for them. The girl jumped down, opened the gate, and called gaily, "How did you like Tony, Mr. Mason?"

"He's a wonderful horse, Karen Sue," the visitor answered, dismounting with caution. Then he added jokingly, "I think he needs a few more shock absorbers or a little more spring in his knee

action. You see, I didn't grow up in the saddle as you and your father did."

"Never mind," said the girl encouragingly. "We'll make a cowboy out of you yet."

"Not the way I feel now." The visitor took a few steps, but every one he took was an effort.

"Don't worry about Mr. Mason," Hastings chimed in. "Is lunch ready, Karen Sue?"

"Yes, mother's waiting for you. I'll tell her you're here." The girl hurried toward the house, but she stopped suddenly and called back, "Oh, Mr. Mason, the telephone operator has been trying to reach you with a long-distance call."

"Thanks, Karen Sue. I'll be right in. It's probably the office in New York."

"It's not New York," the girl explained as she waited for the men to catch up to where she stood on the path from the stable to the lodge. "The operator said, 'Ann Arbor, Michigan, is calling.'"

At these words Mason almost stumbled forward in eagerness. "Where's the

phone, Karen Sue?" he demanded. "I must call the operator at once." The man's words tumbled out nervously, and when he finished speaking, he bit his lips from anxiety.

The girl recognized the sudden change in the visitor, and after a quick glance at her father she led Rod Mason to the library, where there was a telephone extension. Karen Sue said nothing as the man seated himself at the desk and lifted the receiver from the base. He was so preoccupied with his thoughts he did not see the girl step out into the hall and close the door quietly behind her.

Roderick Mason's hand was trembling as he held the receiver and informed the operator he was ready to take the call. The minute of waiting seemed like an eternity. "It's the first time—" he started to say to himself, but he broke off the soliloquy as he heard a feminine voice.

"Hello, is that you, Agnes?" Rod asked eagerly.

(To be continued next month)



LET'S ASK THE

Doctor

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

I have had sinus trouble for a long time and have used many medicines. I have also tried washing out with salt and soda. My head aches at times.—H.I.W.

The problem in this case is similar to that of persons who may be losing their hearing, as both are caused by a low-grade inflammation of the nasal mucous membranes and those of the adjacent tracts. A catarrhal condition of the sinuses indicates, as a general rule, a lowering of vitality. All measures, then, to build up this vitality will be helpful. Sometimes a short course of penicillin, to supplement other treatment, may prove helpful; but if results are not seen very soon, prolonged treatment with this medicine need not be long continued. Sun bathing and a quick, cool shower taken in the morning, followed by vigorous rubbing with a dry towel in a warm room, tend to increase body resistance against colds and thus aid in preventing further infections. Sometimes a restricted diet for a short time—mainly fruits, vegetables, and much salad, while avoiding sugar and starch—has proved helpful.

The best climate, of course, is a desert atmosphere that is dry and fairly warm, such as in Arizona. If it is impossible for you to go there, you might secure an inexpensive sun lamp that will tan the skin; use this during the winter months. Children who are confined indoors in winter can thus offset the devitalizing effects caused by a lack of fresh air and sunlight. Vitamins A and C are especially beneficial, as are yellow and green foods, citrus and other fruits, and cabbage and tomatoes.

Could a bad case of pyorrhea cause violent pains in the head and neck? My eyes also hurt, and I suffer from severe hives at times.—C.B.

Pyorrhea, if bad, may cause neuralgic pains in almost any part of the body. Chest pains from this source are not uncommon. Pus infections may contain very toxic poisons that lower the vitality as well as cause pains.

Treatment of pyorrhea by medicines, without changing the eating habits, will do little good as far as permanent cure is concerned. Some cases of this condition are nothing more or less than mild scurvy, in which lack of citrus or other fruits is a leading factor. This is especially true where the diet is the typical American fare of meat, coffee, white bread, and sweets. Not only should one with pyorrhea take plenty of citrus and other fruits and their juices, but it also might actually be well to eat raw apples and other raw fruits instead of just drinking their juices. This cleans the teeth and gives the jaws and gums needed exercise, which increases the blood supply to these tissues.

Your hives might be brought on by your pyorrhea infection, but could also suggest a strong acid condition of the system. The sudden eating of large amounts of fruit by one not so accustomed may occasionally cause hives. A well-balanced diet with good elimination, including the use of many vegetables and salads, should help. During an attack, take one-half teaspoonful of sodium citrate in half a glass of hot water twice daily. Drink water freely. An enema with a teaspoonful of soda to each quart of water may be helpful.

If a person finds by X ray that the gall bladder has stones in it, would you advise that it be removed?—L.M.

In deciding about an operation when the gall bladder is known to contain stones, one has to take several things into consideration. First is the matter of whether it causes symptoms. These may consist of acute attacks of pain and indigestion centering in the upper abdomen, mostly on the right side, or may simply be a chronic and mild gassy indigestion. It must be remembered that stones in the gall bladder may predispose to malignancies developing in the gall bladder and liver. I operated on one such case not long ago, which had shown a stone many years before. Finally the patient came seeking relief through surgery, but at that late stage I found

a cancer of the gall bladder invading the liver, from which cause the lady died three months later even though the gall bladder was removed. It must also be considered that we don't get any younger, and surgery of the gall bladder among the aged has a high mortality risk.

Since the digestive tract seems to function as well without the gall bladder, or nearly so, I think it would be wise in most cases to have it removed by a competent surgeon at a selected time and under favorable conditions rather than wait for symptoms of a more severe type to develop, at which time the dangers of surgery would be definitely increased. Thus, also, you would be enjoying improved health, resulting in a longer life expectancy.

Is popcorn easily digested? How long does it take for digestion? Should one eat it with fruits?—K.H.J.

Popcorn is fairly easy to digest when eaten with meals, but like all solid foods should never be eaten between meals. It takes about four hours for the average person to digest a fairly large helping of it. It may very nicely be combined with fruits at the same meal, but like all cereals it should be very thoroughly chewed.

Will you describe the cabbage juice treatment for ulcers of the stomach?—W.W.H.

Take one and a half glasses of milk every two hours during the day. One-half hour before every other feeding take four ounces of cabbage juice, sipping it slowly. The milk should be sipped slowly. After all symptoms disappear, continue to use both milk and cabbage juice as well as bland foods fairly freely; but do not make the mistake of using processed and refined foods such as white bread, polished rice, etc. Soft bulk is not to be feared in ulcers. It may even be beneficial, as lack of bulk may predispose to an unhealthy condition of the digestive tract. ★★★

THESE TIMES, AUGUST, 1954

EVERY beautiful, efficiently arranged kitchen was first a well-worked-out plan in someone's mind. Not every idea incorporated into this picture was entirely original. The wise home planner gleans ideas from many places: homemaking magazines, exhibition homes, the homes of friends, and display kitchens in department and home appliance stores.

Not long ago a lady remarked to me that she rarely looked inside the home-making magazines, because she knew she couldn't have the lovely things depicted there. Few people can afford all or even some of the beautiful things displayed, but many times a good idea, a cheerful color scheme, or a labor-saving arrangement costs no more than the poor one you may have been putting up with in the name of economy. No one person can possibly have all the good ideas; and as for me, I stoop to borrowing unashamedly.

Few kitchens are really hopeless, but I have been tempted to believe many were built while the builder's mind was in cold storage or hibernation. In the past we seem to have swung from one extreme to the other, first too large and then too small.

A very large kitchen many times can be a real blessing in disguise. One such kitchen I saw had the kitchen equipment efficiently arranged in halves. A shoulder-high partition halfway across the kitchen left ample space for a nursery for the two small children. This arrangement kept toys out from under the busy mother's feet and afforded mother opportunity to watch the children while busy with kitchen tasks. The partition wall had storage shelves for canned goods on the kitchen side and drawers for toys on the nursery side.

This same partitioning idea may be used for several other purposes, such as a serving room, a room for laundry equipment, or perhaps a cozy dining area where the family can sit down and enjoy conversation as well as food, instead of perching on a stool eating off a narrow shelf, glancing occasionally to left or right to exchange a hurried word with the one sitting next.

One large old kitchen, when remodeled, became a medium-sized efficient modern kitchen while the extra space became a much-needed half-bath right by the rear entrance, where children could wash up when coming in from play. The convenient shower also saved much congestion in the regular bathroom.

Tiny kitchens, as a rule, pose far greater problems than large ones. First



No Kitchen Is Hopeless

of all the modern way of decorating the kitchen with pots and molds and kitchen tools and appliances on display should be done with great discretion. A small kitchen looks even smaller with too much decoration. Figured wallpaper, used so effectively in kitchens in modern homes, should be used sparingly in the tiny kitchen so popular a few years back. Light, airy curtains the color of the walls help to give the illusion of space. Plain, unpatterned floor covering is more appropriate in the very small kitchen.

Occasionally there are pantries, porches, or alcoves that can be incorporated into the small kitchen with great rewards in efficiency and pleasantness.

If there are no such possibilities, other solutions should be studied. One family I know had the annoying problem of too little eating space in their tiny kitchen. The children were always tripping on the table legs. There was simply no way to enlarge the breakfast nook, but they did help the situation appreciably by discarding their oblong table for a round one of the pedestal type. No more square corners to bump, and only one table leg instead of four for swinging feet to trip over and scar. The walls in this breakfast room were scarred from chairs being pushed against them when the children left the table. This problem was solved by slip covers made of quilted plastic for the chair backs. In their gay color they really added to the attractiveness of the kitchen. If you can't have a nook the size you would like, at least do the best you can with the one you have. Just such a simple adjustment as we have described can add much to the smooth running of the household.

Sometimes much-needed kitchen space is taken up by a door that swings into it. A modern folding plastic door can neatly solve this problem. Recently we also saw another interesting solution. Instead of an ordinary door, a shutter-type door was installed. It opened in the middle and half swung in either direction. This shutter door was a pretty, louvered type that was a decoration in itself. The wall space thus retrieved can then be used for extra built-ins for storage.

Storage space is usually the number one problem in the too-small kitchen. There are a number of things that may help your particular situation. One thing in our own home that has added storage space is our modern range. The large storage space opposite the oven holds almost all the cooking utensils necessary to cook for the average family. The two large drawers below hold broiler pan, skillets, cake and pie tins, loaf pans, and other such articles.

Now that we have such beautiful pottery for everyday use, many families use the best china not more than half a dozen times a year. Usually, though, you will find this china and glassware taking up a large share of the most usable cupboard space. Quite a large set of china will fit into quite a small chest in the dining room or hall or living room, which in turn may double as a table for a reading lamp. Even though it is not as conveniently located as you would like, having to be used only occasionally, it presents only a small problem instead of taking up valuable space in the kitchen cupboards.

Many cupboards only afford half the storage space they might, because the shelves are not properly spaced. ★★★



Life's Brighter Side

Christ in the Heart Makes All Men Brothers—Willing to Help Each Other

Henderson, Ky.—After ninety days in the hospital with nephrosis, a kidney disease, little Shirley Ann Thurmond wanted to catch the measles. Doctors said it would help to combat the more serious disease she has. The response was immediate. Offers to expose Shirley, who is only two, came in from West Virginia, Georgia, and other states, besides her home state.

"We'd just love to have little Shirley with us awhile," came one offer from the operator of a children's nursery.

Memphis, Tenn.—Although he cannot swim, Ben Fields, thirteen, was credited recently with saving a younger boy from drowning. Unhesitating, Ben leaped into a drainage ditch and pulled out three-year-old James Mike Fuller, effecting rescue just in time.

"I could see just the top of the boy's head," Ben related. "I didn't know how deep the water was, but I jumped in and grabbed him around the chest and started kicking toward shore."

Salt Lake City, Utah—"I sure never expected to see that money again," a startled department store employee exclaimed, after insurance adjuster Thomas B. Thurman found a packet of ten-dollar bills—five hundred dollars in all—on a downtown street and promptly returned it. What was Thurman's reply?

"I hope he didn't worry too much—anyone would have returned the money," he explained.

Norway House, Manitoba—Paul Rickey, a heroic pilot who delivered an Indian mother's baby in his marooned plane in the frozen North, and then almost perished attempting to shield the infant and two other children from six days of 35°-below-zero weather, was finally rescued by R.C.A.F. search craft.

The intrepid pilot, fighting intense cold and hunger, stripped off most of his own clothing to cover his passengers, also stayed awake the whole time to keep a fire going, in his attempt to keep Mrs. Annaniam Harper and her two children alive in the one available sleeping bag.

No Time for Hate

Life is too brief,
Between the budding and the falling leaf,
Between the seedtime and the golden sheaf,
For hate and spite.
We have no time for malice and for greed;
Therefore, with love make beautiful the deed;
Fast speeds the night.

—MARGARET E. SANGSTER.

If ever I build a church I will put this sign on every door: "You are not too bad to come in. You are not too good to stay out."—*Anonymous.*

Live the Christian life! Men will admire you, women will respect you, little children will love you, and God will crown your life with success. And when the twilight of your life mingles with the purpling dawn of eternity, men will speak your name with honor and baptize your grave with tears, as God attunes for you the evening chimes.—*Billy Sunday.*

THESE TIMES, AUGUST, 1954

A BRICK

A brick is hard,
A brick is flat,
A brick has corners—
Think of that!

A brick has sides,
A brick has ends,
All surfaces on
Bricks are twins.

A brick has breadth,
A brick has length,
A brick has height,
A brick has strength.

A brick has texture,
Style, and shade.
A brick, like man,
Of clay is made.

If mortared right
A brick is quick
To fill its place
And always stick!

A thousand lessons
Bricks declare,
But best of all—
A BRICK IS SQUARE!

—WELDON T. HAMMOND.

Malden, Mass.—Cuticura Corporation head George Robert White stipulated that, starting with the day of his death, the organization was to give two thirds of its profits to a specially established Humanitarian Fund. This fund was to be operated for the first thirty years without publicity.

Until just recently, therefore, the story was untold.

This adventure in humanity was the culmination of one man's genius—and humility. When George White opened a small Boston residential drugstore in 1879, he immediately demonstrated his resourcefulness. In order to meet the competition, White began mixing his own ointments and lotions, packaging and selling them himself.

Two decades later this erstwhile neighborhood druggist had advanced in the Horatio Alger tradi-

Lincoln, Nebr.—When a crippling fire hit the men's dormitory at Union College, several of the students lost all their personal belongings, and this chain reaction of helpfulness followed: The local ladies' welfare society scouted around the neighborhood for clothing replacement and cash contributions; TV and radio stations broadcasted a plea for assistance; several cleaning establishments offered to clean all smoke-damaged clothing free of charge; another cleaner offered to clean curtains and drapes gratis; a men's clothing store invited all the men with losses to come down and be outfitted with new suits; sister colleges in Michigan, Massachusetts, and Texas sent tangible help; church conferences in more than ten states contributed; and many individuals offered sympathetic and monetary condolences.

Undaunted by the blaze, and heartened by all the assistance, the college board of trustees immediately met and proposed to replace the present girls' dormitory with a new modern fireproof building, as well as to repair the one damaged. The school is owned and operated by Seventh-day Adventists.

Aboard carrier "Philippine Sea"—Abe Ebihara, a quiet, studious Japanese from Sasebo, wanted to be a great lawyer. During World War II he met Commander Walter D. Innis, of Arlington, Virginia, then a navy pilot. To show that bitterness was not everywhere, he accompanied Innis to his ship and also visited half a dozen others, asking if he could be of help to anyone.

He could. Acting as an interpreter, he steered the sailors to reputable merchants, invited them to his home, and presently was "adopted" by the sailors.

The sequel came later. Recently the carrier "Philippine Sea" was due for an extended layoff for dock repairs, and her men wanted to do something for someone as a parting yuletide gift. Her executive officer, Commander Innis, remembered Abe and his dream. Here was a worthy subject, and a cause with a special meaning, one which would help promote peace and world understanding.

The flattops crew promptly collected four thousand dollars, enough to send Abe to the University of Michigan Law School for two years. Last December Abe Ebihara, now a full-fledged lawyer at twenty-nine, returned home with an American law degree, and a warm place in his heart for Americans, and especially for the men of the U.S.S. "Philippine Sea." Only he calls it *Nasake No Sune*—"the ship with a heart."

tion to the ownership of the giant Cuticura Corporation of Malden, Massachusetts, manufacturers of soap, salve, shampoo, shaving cream, and sundry other toilet goods.

Ten years later White, now one of the world's richest men at forty, decided that the great wealth God had helped him accumulate was his for a purpose. He wrote a will in which he left five million dollars to the city of Boston for civic improvements. Simultaneously he set up the Humanitarian Fund.

In the more than thirty years after White's death, Cuticura officials turned over *thirty million dollars* to such beneficiaries as the Massachusetts General Hospital, College of Pharmacy, and Medical Society; and the Boston Museum of Fine Arts, Health Department, and Lying-in Hospital.

What is your favorite human-interest story showing the impact of Christianity in daily life? The editors of *These Times* will pay \$5.00 for each accepted item. Entries must be limited to 300 words. Sorry, no items returned. Send your entries to the editor, *These Times*, Box 59, Nashville 2, Tennessee.

Your Pastor SPEAKS

About Problems of the Soul.



Recognizing that in these days of stress and uncertainty people are confronted with many perplexities, "These Times" is happy to offer its readers practical counsel on spiritual problems. All correspondents will receive personal replies, and the most helpful discussions will be published. No names will appear in this column. Readers are invited to send their letters, with stamped return envelope, to: Your Pastor Speaks, Box 59, Nashville 2, Tennessee.

Whenever someone in our church or among my relatives and acquaintances loses a loved one or sustains some other grief, I have a deep longing to bring comfort, but I do not know how to do it. Are there some principles one could follow in helping such individuals?

Just as happiness increases when shared, so sorrows shrink when the grieving individual can unburden himself to a patient, sympathetic listener. All too many people believe that the ministry of comfort is best discharged by telling the sorrowing of one's own adversities. But this is worse than pouring oil on fire. The sorrowing, above all else, seek sympathy; and someone who knows the art of "creative listening," as one Christian psychiatrist called it, can do infinitely more good than someone trying to preach. We read of Job's comforters: "None spake a word unto him [Job]; for they saw that his grief was very great." Job 2:13.

Christ still is the balm for the world's wounds, and nothing so genuinely comforts the sorrowing as the reading of an appropriate passage from God's Word, a prayer, and some personal words of Christian encouragement.

Our work makes it necessary for me and my husband to entrust our young child from time to time for an evening to a baby sitter. Our boy always makes a scene before we leave, although we carefully explain to him that we'll be back. What could we do to relieve his repeated anxiety?

One simple trick that works in most such cases is to bring him something when you return, and tell him that you will do so before you depart. This method, however, may not begin to be effective until the second or third time—till he "catches on." It might be well

also to include something he especially relishes in the last meal you and your husband have with him before you leave.

Transcending all else, however, is this: Make sure that he knows of your affection for him when you are at home. Resting securely in that love, he ought not to dread your absence, especially if you inform him that it will be temporary.

How much does God expect me to give after I've paid the Biblical tithe?

Since the Scriptures supply no definite answer to this question, far be it from anyone to set the standard. It might be well to consider, however, why Inspiration has left it up to the individual to decide on this matter. Actually the amount that he gives to God after paying tithe is an excellent indication of his love to God. Moreover the Christian's response to God in this matter may well make the difference between a vibrant and a lifeless spiritual experience.

We have regular family worship in our home where we all pray, but I am

afraid to offer prayer in public because I get nervous. How can I overcome this?

Keep in mind that when you pray in public, it is not to win popular approval of your oratorical faculties, but to talk to the sympathetic ear of the All-loving One. Stop thinking about the kind of impression you will make.

It might be well for you to prepare and memorize a prayer beforehand and then give it with earnest feeling, not just as something memorized by rote. There is nothing wrong with that procedure if the prayer really comes from the heart; ministers prepare what they are going to say before they talk to their congregations about God, so why should one not also prepare before talking to God for one's fellow men?

I have been a Christian for many years, but I am frequently bothered by unholy thoughts that almost lead me to doubt whether I am a child of God. Can you help me?

Every sin originates in the mind; therefore it is of utmost importance to regulate the character of one's thoughts. They should not be permitted to drift aimlessly.

Do not be depressed by the fact that unholy thoughts invade your mind. The temptation does not constitute sin. You can, however, do something about your thoughts. Ask the Lord to help you, and then co-operate with Him in cleansing your mind. Spend much time reading God's Word and uplifting devotional books. Look about you and grasp every opportunity you can for doing good; if apparently there is none (in which case you must surely be living in an unusual neighborhood), think of all the people you know who need Christ.

Plan to keep busy each day, but do not overload yourself. ***

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By Inez Brasier



R. K. WOOD

New Name for Margaret Colleen

DENNIE watched as mother laid tiny sister in her bed for her morning nap. He even placed the pretty cover over her so she would be warm as she slept. Then he stood beside the table as mother rolled out the crust for two pies.

"Will you make my fav'it pie? Will you, Mother?" he asked.

"I am making blueberry pie," mother told him.

Dennie laughed. "Blueberry pie is my fav'it."

"I thought cherry pie is the kind you like best." Mother was quite surprised.

"Blueberry pie is my fav'it, too. An' cherry pie. Will you make a cherry pie, Mother?"

"Why, Dennie! How can you have two favorite pies?"

"I do, Mother. Blueberry pie and cherry pie are my fav'its, but cherry pie is my very best fav'it."

How mother laughed at that! Then she listened. "Dennie, will you see if Margaret Colleen is covered just right?"

Now if there was one thing Dennie liked better to do than to eat his favorite

cherry pie, it was to help mother care for his tiny sister. He tiptoed into mother's room to peep at her in her little bed. Then he tiptoed back, quite excited.

"Is Margaret Colleen sleeping?" asked mother.

"She is sleeping," Dennie answered, "an' I whispered about cherry pie to her, an' when I said 'cherry,' she smiled."

"Oh, now, Dennie! Are you sure of that? Didn't you say that she is asleep?"

"She is asleep, but when I said 'cherry,' she smiled," Dennie repeated. "I wish you would call her Cherry, Mother."

Mother was so surprised that she stopped rolling out the piecrust. "I thought you liked Margaret Colleen. I thought that was your favorite name for her."

Dennie shook his head. "I like it. But cherry pie is my fav'it, and Cherry Fern is my fav'it name for tiny sister."

Mother looked as though it was very hard to keep from laughing. "Cherry Fern!" she exclaimed. "I can understand how you might like Cherry for a name

for sister, but why do you like the name Fern?"

"It sounds pretty an' sister is pretty. Please call her Cherry Fern, Mother."

Now mother did laugh! "Cherry pie and Cherry Fern! You may have two pieces of cherry pie for dinner," she promised, though she did not remind Dennie that his pieces were always much smaller than the pieces she cut for the grown-up folk in the family. "But Cherry Fern! I fear you are the only one who would like that name for tiny sister. You have always liked Margaret Colleen until now. Don't you remember that you helped grandmother and daddy and me choose it as the very nicest name for our very nicest baby?"

Dennie thought about that, though mostly he was thinking of the two pieces of cherry pie mother had promised to give him.

"Blueberry pie an' cherry pie are my fav'its, but cherry pie is my most fav'it. An' Cherry Fern an' Margaret Colleen are my fav'it names, but I guess Margaret Colleen is my most fav'it name for tiny sister." ★★★

HOW TO BE ABLE TO PRAY

Effectual Prayers

By Taylor Grant Bunch

AT CREATION the Lord placed in mankind a sense of a need that could be supplied only from an outside source, and thus prayer has been a well-nigh universal practice. Whether the petitions are addressed to Jehovah by Jews and Christians, or to graven images by the heathen, there is a general recognition of the necessity of help from a deity who alone can bring success and prosperity and the essential blessings of life. But prayers are useless unless they produce the desired results.

It was of this type of prayer that the apostle wrote, "The effectual fervent prayer of a righteous man availeth much." James 5:16. "Has a powerful effect," "has a great power in its effects," and "exerts a mighty influence" are other translations. Prayers are effective, apparently, *only* when offered by a righteous man. In fact the Scriptures declare that "he that turneth away his ear from hearing the law, even his prayer shall be abomination," and "if I regard iniquity in my heart, the Lord will not hear me." Proverbs 28:9; Psalm 66:18. The Lord refuses to hear the prayers of the ungodly except when they ask for pardon.

Someone has said that "prayer is the opening of the heart to God as to a friend." The friends are few to whom we feel free to lay bare the heart and reveal its inmost secrets, but the righteous man implicitly trusts God's "exceeding great and precious promises." Prayer is thus spoken of in the Scriptures as communion, which indicates intimate conversation and mutual intercourse and fellowship between God and man, the Creator and the creature. Genuine prayer therefore includes Bible study, for God speaks to us through His Word, and we talk to Him through prayer. In any conversation courtesy demands a proper division of the time.

Much study and little prayer, it should be noted, has a tendency to pro-

duce formalism and legalism, "a form of godliness" without the power that makes religion a vital and living force. Such was Pharisaism with its rigid rules and hairsplitting theological distinctions, producing a frigid orthodoxy destitute of love and tenderness and contrition. Such a religion leads to intolerance and bigotry, condemning and even persecuting those who differ in belief and practice. Like the Pharisee in the temple, its devotees thank God that they are not like other men, and boast of their good works as a basis of merit and reward.

On the other hand prayer without a knowledge of the Scriptures produces a religion without proper balance, zeal without wisdom, and enthusiasm without proper control. Like lightning, it is power unharnessed and useless and sometimes even dangerous. This is the type of religion which produces the strange innovations and extremes and fanaticisms which are forms of spiritual insanity. A religion without wisdom and reason and a meek and quiet spirit is not the religion of Christ and the apostles. Bible study and prayer must therefore be kept properly balanced if we would develop symmetrical characters after the similitude of Christ, who was the most balanced person this world has ever known.

Prayer has also been called the soul of religion. A religion without a soul would be as useless as a body without a character. It would be like taking Christ out of Christianity. It would be heartless and loveless, with nothing left except dry formality and heavy drudgery. It would be a valley of dry bones in need of resurrection power. There are altogether too many in the church who are "dead in trespasses and sins." A prayerless person is as lifeless as a corpse, and a church that has lost her intercessory initiative is of no more value than a skeleton. It was the power of

prayer that sent the early church forth "conquering and to conquer," so that to her enemies she was as "terrible as an army with banners."

Prayer has been termed the most holy exercise of the soul. There are many devotional exercises which are essential to spiritual life and growth, including Bible study, regular prayer appointments with God, public worship, Sabbath observance, supporting the church with tithes and offerings, and missionary activity; but fervent and effectual prayer is the most holy and vital of them all. The Lord's gracious invitation is: "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Jeremiah 33:3. How disappointed the Lord must be when His children neglect the privilege of prayer! Lack of prayer accounts for the present feebleness of the church and the absence of the Holy Spirit in Pentecostal power.

Jesus declared that "nothing shall be impossible" to those whose prayers are sent heavenward by a faith even as small as a mustard seed. The prayer of faith can move mountains of difficulty, heal the sick, perform mighty miracles, and overcome the world. It "exerts a mighty influence" and "availeth much." It is more powerful and effective than atomic energy, with results that are always beneficial. Universal prayer is the only antidote for universal war.

But answers to prayer are restricted by certain limitations. First of all, our requests must be in harmony with God's will. When His will is unknown, faith always says, "Thy will, not mine, be done." The Lord sees the future and knows what is best. Frequently selfish prayers are offered, which, if answered, would do far more harm than good, not only to the petitioner but also to others. We must remember that No is just as much an answer as Yes. Wise parents often answer in the negative or ask the child to wait until he is old enough to make a proper use of the thing requested. A demand for what God has not definitely promised is presumption. The Lord knows the heart and acts in the best interest of not only the individual but also of others who may be affected by the answer.

Genuine prayer demands absolute honesty and sincerity. Many of our hymns are prayers, and in singing them we must be sure that we mean what we say. Many persons heartily sing, "I'll go where You want me to go, dear Lord, over mountain, or plain, or sea; I'll say what You want me to say, dear Lord, I'll be what You want me to be"; but

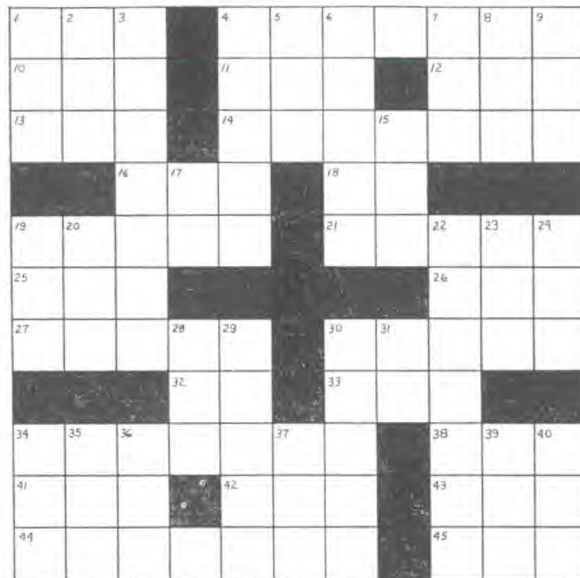
THESE TIMES, AUGUST, 1954

they would refuse the call to service if the Lord would take them at their word. We also sing, "Take my silver and my gold, not a mite would I withhold." Would the singer fulfill his pledge if the Lord accepted the offer? Suppose the Lord should say to you what He said to the rich young ruler, "Sell all that thou hast, and distribute unto the poor." Would your answer be like his? He had asked, "What shall I do to inherit eternal life?" His conduct proved his insincerity. His question implied a willingness to pay the price, but instead he "went away sorrowful."

We must not pray one thing with our lips and at the same time make reservations in our hearts and minds. Sometimes invalids ask for special prayer for healing when they really do not want to be well. They enjoy poor health because of the sympathy and attention it brings them. They enjoy being waited on and excused from the obligations of life. After making the discovery that things move along about as usual during their illness, they easily develop the invalid complex. Some, on being accused of harboring such an attitude, have pleaded guilty, and of course in their cases prayer for recovery would be ineffectual.

When we pray for patience, we really ask for the trials and difficulties which alone develop this virtue, and this should be taken into consideration before such prayers are offered. Are we ready for the process which produces patient endurance? A businessman who was irritable prayed for patience. Soon afterward his efficient secretary resigned, and her successor was slow and inaccurate. He was at first more impatient than ever, until he concluded that his prayer was being answered.

It has been abundantly demonstrated that "prayer can change, wonderfully change, the most hopeless, discouraging outlook." It translates darkness into light, doubting into faith, discouragement into hope, disappointment into confidence, and sorrow into rejoicing. Prayer can do the impossible because it can do anything God can do. Prayer does not change God, nor does it change His mind. A delayed answer may indicate the need of a change in the petitioner, so that he can make the proper use of and appreciate the bequest. Often circumstances must be changed, requiring time and patience. The answer to one of the prayers of Daniel was delayed three weeks because it required that length of time for Michael and Gabriel to influence the king of Persia to do that for which Daniel prayed. ★★★



Luke 10:30-37

Solution on page 34

Certain passages of the Bible are so well known that they have titles of their own. Such a passage is Luke 10:30-37. A number of words from that passage are used in this puzzle. The figures at the end of each quotation show in which verse the words appear. The line below the puzzle is for you to write the title of the Scripture passage on, after working the puzzle.

ACROSS

- 1 "stripped him of _____ raiment." 30
- 4 Winding paths
- 10 "And _____ (king of Judah) did that which was right in the eyes of the Lord." I Kings 15:9-11
- 11 "came and _____ked on him." 32
- 12 Woman's name
- 13 A vegetable
- 14 "and _____ (injured) him." 30
- 16 Collection
- 18 "I find _____ fault in this Man (Jesus)." Luke 23:4
- 19 "He that showed _____ on him." 37
- 21 Discourage through fear
- 25 Office of War Information (abbr.)
- 26 Garden tool
- 27 Placed "him on his own _____." 34
- 30 "Ye pay tithe of mint and _____ and cummin." Matthew 23:23
- 32 Cirrus (abbr.)
- 33 Girl's name
- 34 "A certain man went down from Jerusalem to _____." 30
- 38 "Israel vowed a _____ to the Lord." Numbers 21:2
- 41 Exist
- 42 "The birds of the _____ have nests." Matthew 8:20
- 43 Dutch town
- 44 Certain kind of tree
- 45 "and _____ him on his own beast." 34

DOWN

- 1 "The _____ is withered away." Isaiah 15:6
- 2 Major book of prophecy (abbr.)
- 3 City thirty miles north of Jerusalem
- 4 Ever
- 5 Lowing of a cow
- 6 "_____ up his wounds." 34
- 7 "Ye cannot serve _____ and mammon." Luke 16:13
- 8 Before
- 9 "What manner of communications are these that ye have one to another, as ye walk, and are _____?" Luke 24:17
- 15 "As the days of _____ were, so shall also the coming of the Son of man be." Matthew 24:37
- 17 The Tar Heel State (abbr.)
- 19 Crowd
- 20 "The poor man had nothing, save one little _____ lamb." 2 Samuel 12:3
- 22 "and fell among _____." 30
- 23 In Greek mythology: the goddess of dawn
- 24 Bird
- 28 Science (abbr.)
- 29 A weight
- 30 Rabbi
- 31 A continent (abbr.)
- 34 "I am the God of Abraham, and the God of Isaac, and the God of _____ob." Matthew 22:32
- 35 Period of time
- 36 To soak
- 37 "He (Samson) smote them _____ and thigh." Judges 15:8
- 39 Poem
- 40 "They are _____ with the showers." Job 24:8

By Alma Lee Marti

GOD'S TWO BOOKS

By
Mary Hunter Moore



According to Their Pasture

HOSEA is a fascinating Bible book. In fact, all the minor prophets are. They are racy and pungent and vivid and picturesque and quotable. All that for their literary qualities, and in their spiritual content these books take you where you live.

My reading in Hosea today brought me to a verse over which my mind halted with delighted attention: "According to their pasture, so were they filled." Hosea 13:6.

"According to their pasture"! The human mind and heart seek insatiably, unendingly, to be filled. And the filling will be according to the pasture we find or choose.

On the stony farm in the Ozarks where I spent my teens, the big spring at the foot of the wooded bluff that divided off "the south forty" was the meeting place of all the loose cattle of the neighborhood, which were all the cattle there were in the region. There were no laws to compel any owner to restrain his stock. Any person who desired a garden must preserve it by his own cattle-tight fencing. No one fenced to keep cattle *in*, but only *out*.

The old farm was badly run down when my father bought it, and the only cattle-tight fence on the place was around a luxuriant garden. The creek that ran across the farm was only a wide expanse of dry stones and gravel above the spring, except after heavy rain farther up the valley. Below the spring flowed a cool, clear "branch" that was the comfort and life of all neighboring human and dumb creatures.

Not far above the spring, where the remnant of old fences came to the sides of the creek bed, a swinging "water gate" had been slung on wires across the open space to keep out cattle. In floodtime it would float on the water surface and let debris pass under. In dry time it hung

down to fill the gap. But the old posts on which it swung were rotting, and the strong stock that daily drank at the spring had little trouble in pushing over the old fence, by-passing the water gate, and going along the creek bed to the lush fields of sorghum cane and corn my father had paid for when he bought the place in midsummer. Until he and my brother could repair and rebuild fences, it became my daily chore, whenever I heard the klunking of approaching stock bells, to go out and guard the approaches to the planted fields. All too often, absorbed in some household task or personal interest, I failed to notice how near the bells were until the stock were already in. Then by running, shouting, "rocking," or otherwise persuading them, I had to chase them back to the fence gap, see them outside, and stand guard till they had safely headed back up the stony lanes toward their respective owners' places.

"According to their pasture"! The grass and plants grew long and rank beside the lanes, in fence corners, and in open fields in the three directions from which the stock could approach the spring. But the filling that came from that pasture seemed never to satisfy some of the cattle. It was legitimate pasture; they could browse in peace without interruption. The mature stock sedately ate along there, drank their fill, and turned back home, in uneventful, satisfied calmness. Occasionally some obstreperous old cow appeared with a "yoke" or a "cradle" around her neck—a contrivance like a "Y" of peeled hickory or a framework of slats intended to tangle in whatever fence she attempted to jump or gate to pry open. Such badges of dishonor marked those supposedly matronly cows who had designs on gardens.

These middle-aged sinners and the one- and two-year-olds were the ones

that could not be satisfied with lawful pasture, but must always be breaking into the grainfields. They must have their fling while they were young; time to settle down to steady fare when they were old. Now it was the greener pastures beyond the fences they craved. And that illegitimate pasture proved heady filling. How that stock, angered when I chased them out, would cavort and dash, and feint attacks on me, and rush around behind me and back! They were wild, mad, lawless, by every standard of correct bovine behavior. As I, running, panting, breathless, dashed here and headed off there, I used to marvel at the wild antics of those angered marauders. The elements of lawlessness in getting at that pasture seemed to fill them with frenzied fractiousness.

Many is the time since then I have seen young stock jumping water gates, pushing over fences, dashing madly about, damaging and destroying even good pasture if it was not to their suiting. No, I haven't always lived in the Ozarks, but everywhere true happiness lies in the pastures of righteousness.

If the pasture offered the stock is good, one would suppose the eaters would be filled with contentment and good growth. But according to the Word of God through Hosea, good pasture may "go to their heads"—"they were filled, and their heart was exalted: therefore have they forgotten Me." Well-fed human stock may get so proud of their good pasture that they forget who made and owns it. They forget that "we are *His* people, and the sheep of *His* pasture," and that "it is *He* that hath made us, and not we ourselves." Psalm 100:3. Like the marauding yearlings of our Ozark "holler," proud mankind is running wild to his own destruction in the *misuse* of the good knowledge with which God has endowed this age. ★★★

Solution to puzzle on page 33

1	H	2	I	3	S	4	A	5	M	6	B	7	A	8	G	9	E	10	S		
10	A	11	S	12	A	13	L	14	O	15	O	16	17	18	19	O	20	R	21	A	
22	Y	23	A	24	M	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
							A	17	N	18	A										
19	M	20	E	21	R	22	C	23	24	25	26	27	28	29	30	31	32	33	34	35	36
25	O	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45
27	B	28	E	29	A	30	S	31	32	33	34	35	36	37	38	39	40	41	42	43	44
34	J	35	E	36	R	37	I	38	C	39	H	40	41	42	43	44	45	46	47	48	49
41	A	42	R	43	E	44	A	45	I	46	R	47	48	49	50	51	52	53	54	55	56
44	C	45	A	46	T	47	A	48	L	49	P	50	51	52	53	54	55	56	57	58	59



PLEASE

Explain

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

Several Texts Explained

Please explain (1) 1 Chronicles 17:9; (2) Isaiah 62:2; (3) Isaiah 49:20.

1. 1 Chronicles 17:9 reads: "Also I will ordain a place for My people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning." This is an example of a type of prophecy that is very common in the Bible—one that has both an earthly and a heavenly application. In the earthly sense it applies to the establishment of Israel in the land of Canaan. Then if David's descendants had been loyal to God, they would still be living in the Promised Land and reigning in Jerusalem, and they and that land would be the center and source of all knowledge of the true God. But ancient Israel utterly failed; they sinned "until the wrath of the Lord rose against His people, till there was no remedy." 2 Chronicles 36:16. God therefore broke "this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jeremiah 19:11. Jesus Himself pronounced the doom on the Jews of His day (Matthew 21:40-43) and on Jerusalem (Matthew 23:37-39; 24:1, 2).

The promise in 1 Chronicles 17:9 is therefore fulfilled in the new earth through Christ, not the earthly Jews. He is preparing a place for His people (John 14:1-3), who will include both Jews and Gentiles who have individually accepted Him (John 10:16; Galatians 3:26-29; 4:28; Romans 8:17; Ephesians 3:6). You can easily see how the rest of 1 Chronicles 17:9 is fulfilled in the new earth. (Revelation 21, 22.)

2. Isaiah 62:2 reads: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." This verse reminds of many places in the Bible that prophesy of the time when all earthly

powers will acknowledge the supremacy of Christ (Revelation 19:11-16 for one instance); it also reminds of Revelation 2:17. Those who are overcomers (the redeemed) are promised new names.

3. Isaiah 49 is part of what is called by Bible students the Rhapsody of Isaiah (chapters forty to sixty-six). It constitutes the grandest piece of literature ever penned. This is not the opinion only of Christians, but of students of literature. These chapters contain pictures of the new earth equaled only by Revelation 21 and 22. They contain the most impressive expressions of the work of Christ outside the Gospels. And they contain the most sublime forecasts of the spread of the gospel to all the world anywhere in the Bible.

The one great subject throughout these chapters is Zion—the people of God who are redeemed from all the earth in all ages—personified as a woman undergoing many experiences, such as widowhood (the persecution of the church at various times) and bereavement of children (times of apostasy when the church loses members). But God promises a great missionary revival, a time of growth, figuratively spoken of as birth of more children. It is all through these chapters, not in just this one verse. See the first few verses of Isaiah 54, from which William Carey preached the sermon that marks the opening of the era of modern missions in 1794. Since then the advance of the banner of the gospel into heathen lands has been more rapid than the church could always keep up with. Read all the chapters of Isaiah from forty to sixty-six and see if your heart does not thrill with the multiplied promises of children (converts) to Zion (the church). Right now the calls from mission fields for funds to keep up with the openings tax all our resources.

In Isaiah 49:20 we read: "The children which thou shalt have, after thou

hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." This verse is a promise of a great revival and increase of the church. Under the figure of children complaining to their mother that the house is too small ("strait," narrow) because there are so many of them, God foretells the fruitage of the gospel. ★★★



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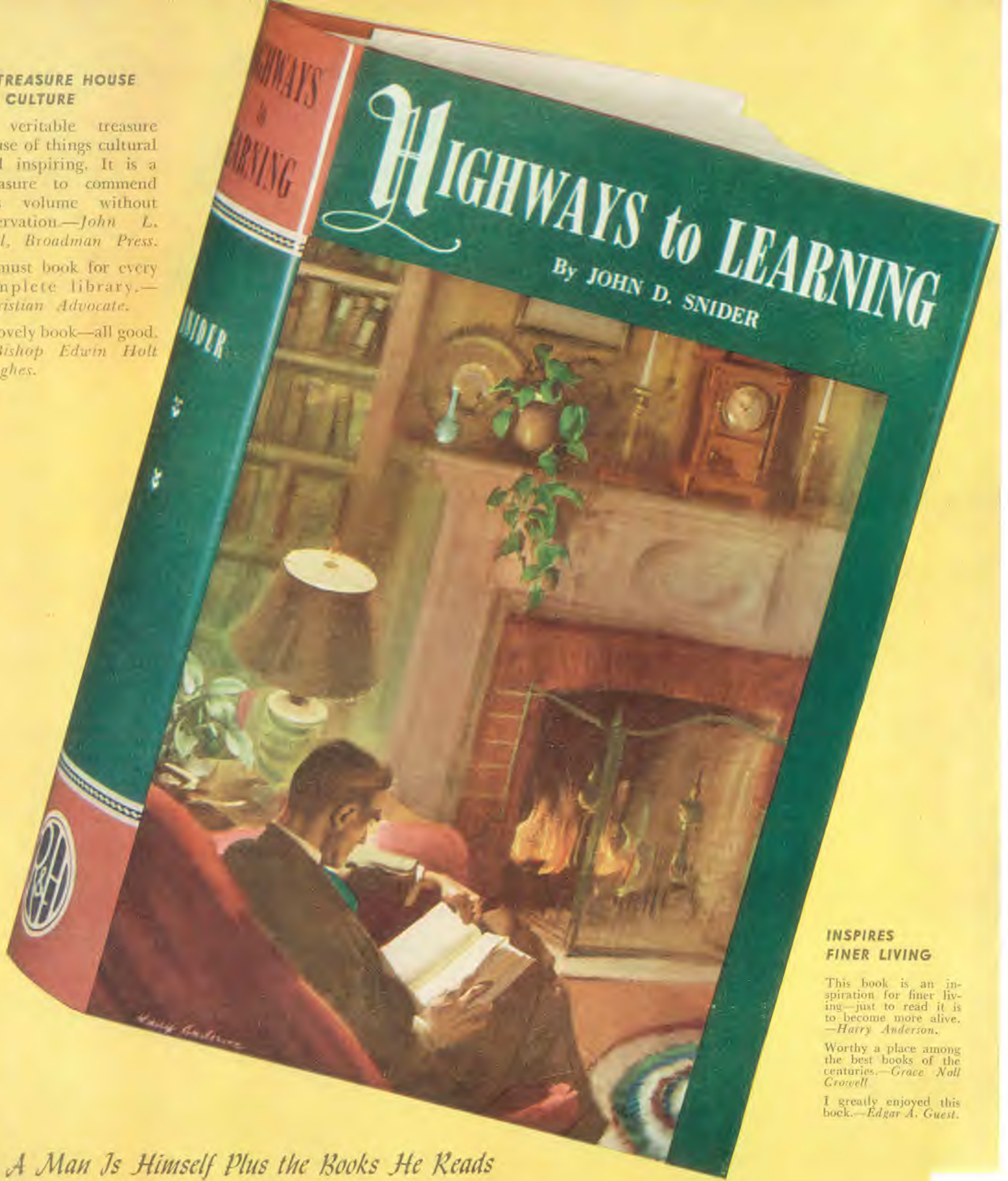
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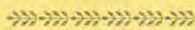
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