

DECEMBER, 1951 TWENTY-FIVE CENTS

These TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



*"...and on earth
peace, good will
toward men."*

LETTERS

From Our Readers

Sirs:

Recently an individual read a copy of THESE TIMES. She wrote on her envelope which she turned in, "After reading in the magazine—THESE TIMES—of the very great need of churches overseas, we desire by the grace of God to give our little help to secure whatever it might. It is a tenth part of what God has enabled us to labor for."

T.A.

Sirs:

Some time ago I received this fine magazine, and in one of the issues you told of a Bible course for adults. I would like to enroll if it is not too late. I also wish to thank whoever sends me this lovely paper. I enjoy it so much.

Iroquois, Ill.

Mrs. C.S.

Sirs:

I read your magazine for the first time and enjoyed it very much.

Please send the Bible course for seniors.

Thank you so much.

Corning, Ark.

Mrs. J.H.

Sirs:

I found one of your magazines in the basement of the apartment house where I live, and liked it very much. Would you please send me the back issues for this year, if it is possible, and start my subscription from the first of this year? I always like to read the magazines written about our Lord, and I think there should be more of them printed. May God bless your staff in their work for Him.

Seattle, Wash.

S.R.

Sirs:

I bought one of THESE TIMES from a dear old lady on the street; I read it through, and my heart picked up hope. I am so glad that I have been permitted to have the pleasure of reading THESE TIMES.

Statesville, N. C.

Mrs. L.W.H.

Sirs:

We traded magazines with some friends and became acquainted with THESE TIMES. We enjoyed it so much because of the spiritual help it gave us. I thank God for the publishing of Christian magazines. I would like to subscribe for THESE TIMES and am enclosing \$2.50 in a money order. Thank you so much!

Culver, Ind.

P.W.

Sirs:

Thanks to the individual who caused this publication to be sent to me. I have received some comfort and assurance from your Scriptural interpretations. I have been pleased to note that you are sometimes at variance with those of the Watchtower Publishing Co.

North Wales, Pa.

A.G.C.

Sirs:

I wish to express my appreciation for your magazine, THESE TIMES. I am enjoying it so very much.

San Angelo, Texas

Mrs. C.W.H.

These TIMES

SINCE 1891 A BIBLICAL INTERPRETER OF THE NEWS

DECEMBER 1, 1951

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The Cover

Our cover this month is by Ewing Galloway.

"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 new feature. It will bring into sharp focus the *true meaning* of world events.

LIQUOR DRINKING.—"The earth is filled with violence." Genesis 6:14.

The Bible predicted that our day (like Noah's) would be characterized by drunkenness, which inevitably leads to violence. In 1950 Americans spent over ten billion dollars for alcohol. In the U.S. 10,000 gas stations sell alcoholic beverages. Liquor advertisements state that alcohol is a food; but Kansas, which has been used as a guinea pig since repeal, shows it to be a killer--crime and liquor-caused accidents have gone way up. At present rate there will be 350,000 violent highway deaths in the next ten years, the major portion due to alcohol. U.S. spends 6 times more for liquor than for religion; 3 times more for liquor than for education.

INCREASED KNOWLEDGE.—"Knowledge shall be increased." Daniel 12:4.

There has been a greater increase of knowledge by invention and discovery in the past century and a half than in all the rest of the time of man's existence. For example, in 1844 Morse began operating his experimental telegraph line, costing \$30,000. In 1946 a radio device transmitted a talk in 7 languages simultaneously. Today long-distance dial service is available. Such increase in knowledge marks our day as the "time of the end" because the prophecy declares that in the time of the end "knowledge shall be increased."

PERILOUS TIMES.—"This know also, that in the last days perilous times shall come." 2 Timothy 3:1.

High-ranking officers of the Air Force believe that Russia's atomic efforts are the biggest peril to the U.S. New Russian jets have been designed by combined brains of German and Russian engineers. The Russians are excellent aircraft developers and mass producers.

Adding to the perils of our day is the lack of moral standards and ethical principles in the world at large, plus social and economic ills. The underprivileged and oppressed peoples everywhere, "particularly in the vast expanse of Asia, are sick and tired of poverty and hunger and racism and landlordism and colonialism; and they will grasp anything, any philosophy, any system of economics or government, that seems to offer them hope."

GOSPEL INSTRUCTION.—"Go ye therefore, and teach all nations."

In view of the fact that one half of all the people in the U.S. are untouched by any church and that millions of children are growing up without religious teaching or moral guidance, various denominations are carrying on more aggressive programs. In the U.S. alone, for example, the work of 25,000 Methodist preachers in more than 40,000 churches is supplemented by more than 150 schools, colleges, and universities, 160 homes for the orphaned, the aged, and others, 75 hospitals and medical centers, and 50 social institutions of various kinds. And in foreign lands its institutions of learning number 360, its hospitals and clinics 129, its homes and orphanages 104, its social centers 22.

The spirit of Christianity is truly alive, as can be seen from the fact that America recently received with open arms its 250,000th Displaced Person.

Pete's Favorite Picture

Through It He Discovered the Real Value of Faith

AUTHOR'S NOTE: A friend of mine had sent a bundle of clothing to Poland and had tucked her name and address inside. The mother of the family who had received the clothes wrote to my friend a long and interesting letter full of thanks and appreciation for the gift. The letter, which was written in very good English, contained the story which I have told. The Polish lady said it actually happened to one of her neighbors. It was briefly told, of course. All names are fictitious.

GO AHEAD, start eating!" roared Pete as he glared angrily at his family. "What are you waiting for?"

"But, Papa," timidly began Stefa. "But, Papa, you haven't asked a blessing yet." Stefa was ten, thin and delicate looking. Beside her young Pete, much too pale, sat gazing quietly at his plate. Mother Marie at the end of the table regarded her husband with troubled eyes.

Stefa's innocent question seemed to add to Pete's bitterness. "For why should I ask a blessing! I prayed and prayed, but what does God care for me? I lose my house . . . shattered to pieces when all the other houses on the street were left standing. I still prayed. But what happens? Only more misfortunes. Why should I ask God to bless this measly meal? Bah! I believe Joe Polenski is right when he says that God is not."

After this outburst Pete settled into gloomy silence. The little family gazed at him in frightened amazement. Quietly Marie motioned the children to start

By Nancy Gildersleeve

their meal. It was deeply distressing to her to hear Pete talk so; it grieved her that her husband had lost his faith. True, they were in poor circumstances, cramped in two gloomy, damp basement rooms with little to eat or wear. Still Marie believed better times would come. It was her faith that kept her going.

In the morning a package arrived from Stella, Pete's sister, who was living in the U.S.A. Stella had been good to them in their misfortunes.

It was a smaller parcel than usual, but the children opened it with great excitement. There were some clothes for Stefa and young Pete, a few packets of chocolate, a pound or two of sugar, and, of all things, a poorly framed print of Leonardo da Vinci's famous painting "The Last Supper." This was addressed to Pete! Pete would hope for cigarettes. What would he do with a picture like that now!

In spite of the fact that doing so might bring forth another bitter outburst from Pete, Marie hung the picture above the table. It did brighten the dingy wall. The tranquil face of the Christ brought some peace to Marie. When Pete came in for lunch he said nothing about the picture. Marie wondered whether he had noticed it at all.

Later that afternoon, when Marie was away to the post office, rough, loud-talking Joe Polenski came over to visit his neighbor. It wasn't long before he spied the picture.

"What, Pete," he taunted, "are you again trusting in God?" And his laugh was harshly mocking.

(Continued on page 27)



DA VINCI

"For God so loved. . . ." This thought still
glows

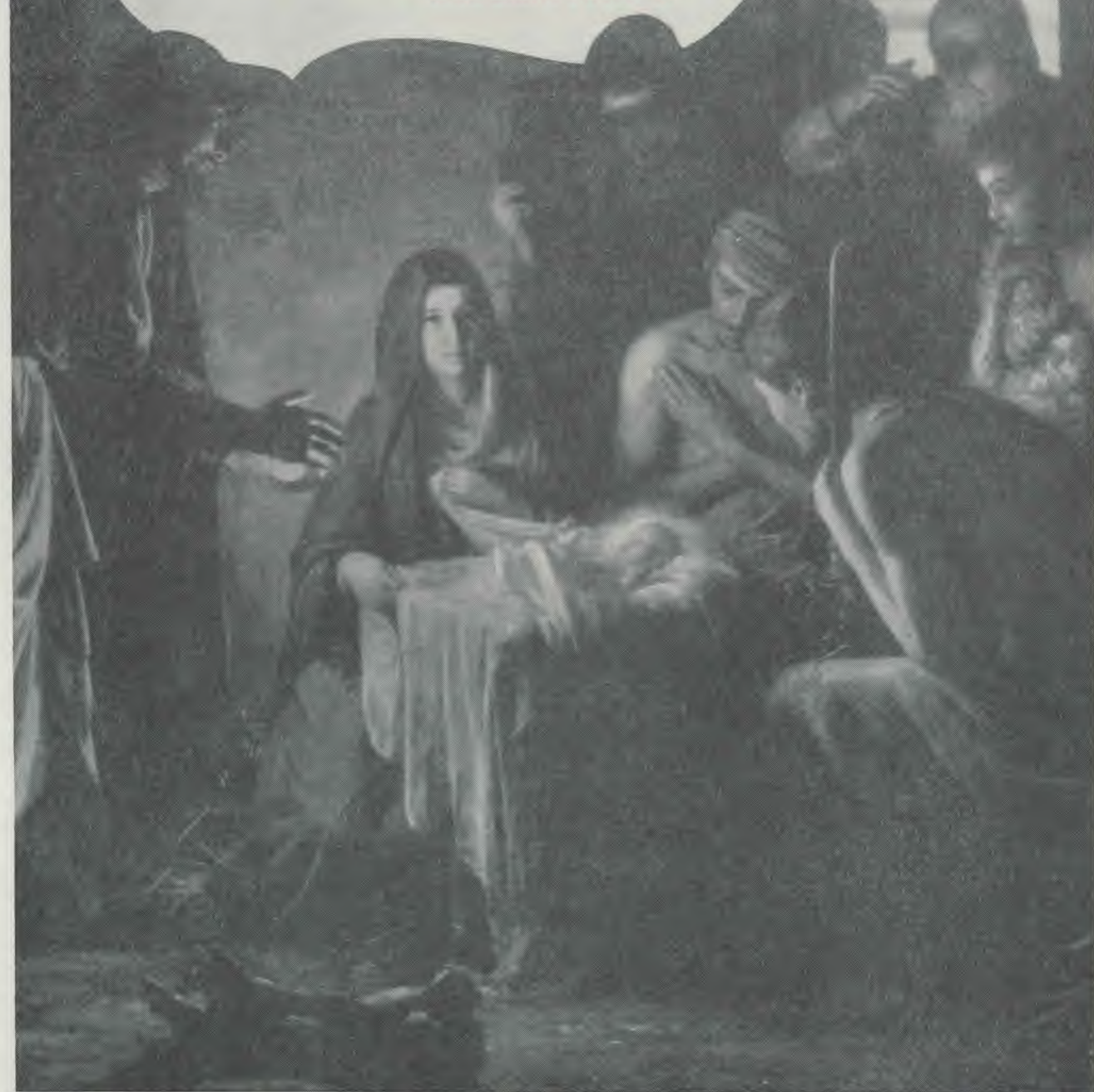
Though time forever ebbs and flows.

Two thousand years—yet needs no arts
To sell itself to hungry hearts!

Two thousand years—and still its rays
Shine on as stars above life's maze,

Nor finds it worn and rent of seams,
But new as are tomorrow's dreams!

—*Inez Clark Thorson.*



The FINGER of GOD

God's Law Had No Human Author

THE WASHINGTON *Post* of January 30, 1951, in an article, stated that Moses was the author of the Ten Commandments, as well as the Mosaic codes. Similar statements have frequently been published in religious periodicals. But what does the Bible say about who is the author and originator of the Decalogue?

Exodus 31:18 states: "And He [God] gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

In Exodus 20:1 Moses writes, "And God spoke all these words." Then follow the Ten Commandments.

In Deuteronomy 5 Moses records the Ten Commandments again; and at the conclusion he adds: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deuteronomy 5:22.

In Deuteronomy 9:10 Moses writes: "And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly." Afterwards Moses, when he came down from Mount Sinai and saw the people worshipping the golden calf which Aaron had made, wrote: "And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you, and I took the two tables, and cast them out of my two hands, and brake them before your eyes." Deuteronomy 9:16, 17.

The Lord forgave the sin of the people after Moses pleaded earnestly for their forgiveness; and we read, "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto Me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood,

and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And He [God] wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deuteronomy 10:1-5.

Certainly this positive testimony from the pen of Moses ought to settle the question as to the authorship of the Ten Commandments. All the rest of the Bible was written by the prophets and, as the Apostle Peter said, by "holy men of God [who] spake as they were moved by the Holy Ghost." (2 Peter 1:21.) The Ten Commandments were inscribed on "tables of stone, written with the finger of God." Says Moses: "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Exodus 32:16.

The Ten Commandments were written not upon perishable parchment (as the rest of the Bible was written) but with "the finger of God" on enduring stone, and they were placed within the ark and pro-



Moses bringing the law from Mount Sinai to the people of God.

tected by two cherubim in the most holy place of the sanctuary of God. The Bible says: "There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt." 2 Chronicles 5:10. The Apostle Paul likewise affirms that "the tables of the covenant" were placed in "the ark of the covenant," in the sanctuary, and "after the second veil, the tabernacle which is called the Holiest of all." Paul further states that over "the tables of the covenant" were placed "the cherubims of glory shadowing the mercyseat." (Hebrews 9:3-5.)

This ark was sacredly guarded in the most holy place in the sanctuary. No one was ever to tamper with the law of God, to add to it, or to diminish ought from it. When Moses presented the two tables of stone upon which were written the Ten Commandments, he said to Israel: "Ye shall not add unto the word, . . . neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God."

Deuteronomy 4:2. Jesus, in His Sermon on the Mount, emphasized the importance of observing all the commandments in the Decalogue and of preserving every jot and tittle of that unchangeable law by saying: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law." Matthew 5:17, 18. On another occasion when Jesus was referring to "the law and the prophets," He told the people, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

This language shows why God did not entrust the writing of the Ten Commandments even to "holy men of God." They might inadvertently have left off a tittle on some word, and that would have changed the meaning of an entire commandment.

There is a striking illustration of leaving off a tittle of a Hebrew word. An artist was asked to redesign the motto of Yale University, which was badly worn from many years of use in stamping diplomas and legal and official documents. The motto was engraved in Hebrew on the official seal of the university, the words meaning "Light and Truth." The artist who was asked to redesign the university seal was not a Hebrew scholar; and the Hebrew letters, which are composed of stems, tittles, jots, and vowel markings, were changed. The artist transferred the tittles to the wrong stems; the result was that the motto read "Farmers and Blasphemers" instead of "Light and Truth."

God never intended to change His law, which defines sin and requires a death penalty for its violation. Not a jot or tittle of the law of righteousness can be altered or abrogated; its immutability and unchangeable character demanded the life of the Son of God in order to save the sinner and at the same time maintain

the claims of God's law upon the sinner who had violated that law. If God could have changed His moral law or abrogated it, it would not have been necessary for Christ to die on Calvary in the sinner's place. "For," as Paul says, "where no law is, there is no transgression." Romans 4:15. He adds, "Sin is not imputed when there is no law." Romans 5:13. Paul further says: "I had not known sin, but by the law, . . . for by the law is the knowledge of sin." Romans 7:7; 3:20. But some people believe that grace and faith have made void the law of God. Paul answers these questions thus: "Shall we continue in sin, that grace may abound? God forbid." Romans 6:1, 2. Does faith make void God's law? Let Paul answer again: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

We are not saved by keeping the law, but we are lost if we violate it. Christ alone saves the sinner from the penalty of the law which the sinner has violated. Christ's death atones for the sinner's violation of God's law. Christ paid the price the law demanded, and that trans-

action sets the sinner free if he accepts Christ's offering by faith and also receives Christ's grace and mercy which He offers to every sinner. But after a sinner is pardoned and forgiven, he is placed under renewed obligation to conform to the will of God, which is His law. The sinner obeys God not as a means of salvation, but in gratitude for mercy and grace in pardoning and forgiving his transgressions.

When the governor of a state in civil government pardons a murderer for killing a man, that murderer is living under grace afterwards. But does the governor's grace and mercy toward the murderer make void the law against murder and permit the murderer to trample the law against murder under his feet in the future after he has been pardoned? Of course not. That murderer, like every sinner who has been pardoned and who has been offered mercy, is under greater obligation than ever to be obedient to the laws of God and of men.

The only law that was changed and nailed to the cross when Christ died on Calvary was the law that governed the sacrificial offerings and the priesthood, which "was added because of transgressions, till the seed [Christ] should come." Galatians 3:19. It became necessary to add this law of the sacrificial system because of the transgression of the Decalogue. If the moral law had never been broken by the sinner, sin would never have come into existence, and death would never have entered. Paul says: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. God was not willing that any should perish but that all should come to repentance for transgressing His unchangeable law of righteousness,

(Continued on page 32)

GOD'S PLAN DEPENDS ON YOU

Humans Must Reveal to Humanity the Righteousness of God

IN THE religious world numerous systems claim to hold the key to righteousness. Each—from that greatest of all systems and mysteries, the Papacy, to the little-known Protestant groups—professes to have a revelation of righteousness which has been revealed to it by God. Therefore, each group holds that only as one accepts its version and identifies himself with it will he enter the kingdom of righteousness now and in the hereafter.

What is righteousness? Is there any norm by which we may judge these various standards of professed righteousness? How may we know whether an individual who professes to be a revelation of the righteousness of God is a revelation of that righteousness?

To begin with, let us define our terms, "righteousness" and "faith." The dictionary says "righteousness" is "doing, or according with, that which is right; free from guilt or sin." Humanly speaking, there may be degrees of rightness, but in the absolute, he who is righteousness must always do that which is right. His thoughts must be right, and those thoughts revealed in words must be right.

The second word in our subject is "faith," and the dictionary defines faith to be "firm belief or trust in a person, doctrine, or statement." Righteousness by faith, then, would be the result of a belief in a God who is righteousness. Through that belief the individual partakes of and becomes a revelation of that righteousness of God.

The Bible contains many texts stating that God is righteous. The first is found in Ezra 9:15: "O Lord God of Israel, Thou art righteous." Job 36:3 says, "I will fetch my knowledge from afar, and will ascribe righteousness to my Maker." Psalm 5:8 reads, "Lead me, O Lord, in Thy righteousness because of mine enemies." "For the righteous God trieth the hearts and reins." Psalm 7:9. "Thy right hand is full of righteousness." Psalm 48:10. "And the heavens shall declare His righteousness: for God is judge Himself." Psalm 50:6. These are only a few of the many texts which declare that God is righteousness.

The Scriptures also teach that this God who is righteousness is eternal; therefore His righteousness

would be everlasting—from eternity in the past to eternity in the future. So, Genesis 21:33 declares: "And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God." Deuteronomy 32:40 says, "For I lift up my hand to heaven, and say, I live forever." Deuteronomy 33:27 reads, "The eternal God is thy refuge, and underneath are the everlasting arms." Job says, "Neither can the number of His years be searched out." Job 36:26. The psalmist repeatedly declares the truth of the everlasting God in such passages as Psalm 41:13, "Blessed be the Lord God of Israel from everlasting, and to everlasting." And he expressly declares: "His righteousness endureth forever." Psalm 111:3. We have, then, a righteous God who endureth forever. We would, therefore, logically conclude that everything He has done in the past, is doing today, and will do in the future constitutes a revelation of righteousness. The Bible itself implies this truth.

As far as we human beings are concerned, the first revelation of God in righteousness was the creation of the earth, and we find many of the Old Testament writers citing

the fact of creation as proof that their God was the true and righteous God. In Isaiah 44:24 we read, "Thus saith the Lord, thy redeemer, and He that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself." The crowning revelation of God's creative righteousness was man, made in His image: "So God created man in His own image, in the image of God created He him; male and female created He them." Genesis 1:27. Observe the marvelous purpose of God in creating of the dust of the earth a creature who could both comprehend and reveal the righteousness of God, and the Genesis record tells us that this revelation would be made through Adam's obedience to the revealed will of God.

Adam was given dominion over all the earth. Since he had never seen God ("No man hath seen God at any time," John 1:18), it would have to be an act of faith on Adam's part to carry out the principles of the

By E. L. Pingnot

heavenly government as revealed to him. Although Adam was created righteous and perfect, his continued righteousness was the result of his faith in God's word. When, knowing God's expressed will, our first parents willfully violated His command concerning the tree, this disobedience constituted an act of sin which brought their separation from the immediate presence of God and the tree of life. Thus, death came upon all men. The absence of faith is doubt; and doubt, when it is finished, bringeth forth sin. "Without faith it is impossible to please Him." Hebrews 11:6.

From the time of Adam's fall to the present day, God has repeatedly revealed His will to man, and in every age man's obedience to this revealed will, by faith, was counted unto him for righteousness. When the earth had become so wicked that God determined to destroy men, He revealed His purpose to Noah, with definite instructions concerning the building of an ark which was to be the instrument of his salvation. The record says: "Noah was a just man and perfect in his generations, and Noah walked with God." Genesis 6:9. And again, "The Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation." Genesis 7:1. Note carefully, God had revealed to Noah that He would destroy the earth, and sent him with a message to warn the people of his generation. Noah believed the warning himself and demonstrated his faith in the building of the ark. Thus, through his co-operation with the revealed will of God, Noah was counted righteous and was saved by his faith. Here again, as with Adam, faith and obedience brought life; unbelief and disobedience, death.

Another illustration of this basic principle of righteousness by faith is found in the experience of the children of Israel at Sinai. God had led them, through Moses, out of Egypt and was about to reveal His will, which, if followed and obeyed, would make of them a great nation; and through this nation God purposed to reveal His righteousness to all the world. God called Moses up into the mount and said to him: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought

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PRESS ASSOCIATION, INC.

These men, with their employer, believe that time spent in prayer at the beginning of the work day is time well invested.

you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Exodus 19:3-6. God, who is righteousness, who always thinks, and speaks, and does that which is right, was endeavoring to impart the knowledge of Himself and His laws to a people here in the earth who, if they would obey them, would in turn become "right" beings, a "holy nation," a revelation of the righteousness which is God.

When Israel heard the message of the Lord, "all the people answered together, and said, All that the Lord hath spoken we will do." Exodus 19:8.

After this verbal agreement between God and the children of Israel, Moses gathered the people around the mount, and God appeared in person and spoke His law. When the people heard the voice of God speaking directly to them, they fled from the mount in fear. "And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." Exodus 20:19. Moses, in his answer to the people, revealed the great fundamental principle of righteousness by faith; for he said: "Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not." Exodus 20:20.

The story of Israel at Sinai is a human one, for in
(Continued on page 28)



EVENTS

of These Times



FANTASTIC WEAPONS.—Defense against enemy air action, spurred on by the fear of atomic attack, seems to have been one of the main objectives in the development of a number of new-type defense weapons labeled by the President as "fantastic."

"Skysweeper" anti-aircraft guns are one of the new developments. These guns are aimed by radar. Speed, altitude, and direction of an attacking plane are computed electrically so that the gun fires with great accuracy. Proximity fuses in the shells are used so that even if the shell should miss by a fairly narrow margin, the shell will explode at the point where it is nearest its target, with a fair chance of damaging or destroying its quarry.

Faster and more deadly interceptor planes are now in production. They can be guided to their targets by radar, installed near vital ground installations. Once near their targets radar apparatus within the planes will guide and automatically fire rockets at the oncoming attackers.

A giant new radar system to blanket the whole nation is being completed so that enemy planes cannot slip through our defenses undetected. New radar sets now will detect aircraft up to 150 miles away. More than 25,000 men will man the screen. There will be twenty-four key centers and a network of smaller stations. Ninety-seven per cent of all the stations will be manned twenty-four hours a day.

One of the most startling of the new weapons is the pilotless bomber, which, the government has recently revealed, is beyond the initial experimental stage and is now being put into production. This high-speed craft can take off from the ground and be guided to its target electronically. It is large enough to carry one or more atomic bombs. It is about the only one of the new weapons to be principally offensive in its possibilities.

Experts do not pretend that there is no danger of an atomic bombing, even with all their defenses up. In case of such a disaster it has been found that at a radius of one and a half miles the family car offers good protection. The metal roof and the shatterproof glass offer considerable protection from flying debris, and inside a garage the family car would offer still greater safety.

RELATIVE OF POLIO?—Epidemic pleurodynia, or

Coxsackie, is the name given to a disease which recently cropped up in Texas, and which was so like polio in its symptoms as to cause panic. Fever, sweating, and sharp muscular pains sent patients fear-stricken to call a doctor. Within a few hours the disease apparently abated, leaving the victims without fever, feeling only a bit tired. Then, about twenty-four hours later, there was a second, milder attack followed by quick recovery. Eight thousand cases were reported from one county in Texas.

This strange disease is known to have broken out in Europe in the 1870's, or at least there was something much like it. In the eighties a similar epidemic struck Bornholm Island, off the coast of Sweden. In 1947, in the town of Coxsackie, New York, people who were thought to have polio were found to be hosts to another type of virus which caused a similar disease. It was after this occurrence that the virus was named Coxsackie.

THE RIGHT NUMBER.—During the last eleven years of his life Pastor James Jefferson Davis Hall spent most of his time answering his telephone and giving the callers brief but pointed sermons. Prior to that time he had preached out-of-doors in downtown New York's financial district.

His telephone ministry began when a man got him by mistake and apologized, saying, "I must have the wrong number." "Hold on," answered Hall, "you have the right number." Hall then proceeded to talk to the caller about the Christian way of life. A few days later there was another call, and the man calling said that he had been told that if he called that number, he would get a message he needed. From this beginning the practice spread until the good parson was getting dozens of calls a day. Many people called repeatedly. Recently Hall died, but his assistants will carry on the work.

HOPE FOR LEUKEMIA VICTIMS.—Three methods, which are comparatively new, are now being used in the treatment of leukemia at New York's Memorial Hospital. An "anti-folic acid" preparation, which deprives cancer cells of needed folic acid; nitrogen mustard, now made less toxic; and cortisone, or ACTH, are the three methods being tested. None is claimed to be a cure, but each has some beneficial effects and may prolong life significantly in doomed cases.

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HALOS FOR SALE

Could You Buy One?

RECENTLY a friend of mine, a woman of great wealth and prominence, told me of a very unusual dream she had had. To her great amazement, she found herself on a street corner in the downtown shopping district with six shining, golden halos and a for-sale sign in her hand. "These must be sold before sundown," the voice of an invisible personage close beside her said. "But they may be sold only to *the deserving*. I shall give you the power to discern which of your would-be customers are worthy to be accepted as purchasers."

In her dream the woman nodded and began shouting her wares. "Halos for sale! Halos for sale! Halos . . . golden and new . . . cheap!"

Suddenly, from all directions, people began rushing at her, shoving and pushing, their wallets extended eagerly. There were bankers and doctors, housewives and teachers, stenographers and nurses, lawyers and statesmen, preachers and gamblers, people from all walks of life, snatching and grabbing, quarreling among themselves as to who would be the first to try on one of the shining circlets for size.

"This will be easy," the woman thought. "With so many would-be buyers, it shall not be hard to find six who are really deserving."

But, strangely enough, as she looked into the eyes of the eager, milling crowd around her, she saw only greed and selfishness and avarice and covetousness. She saw pride and cupidity. Buried deep in the hearts of some was hatred, and in the hearts of others was the taint of murder. Yet all of them were begging for her wares. Each was eager to place upon his head one of the golden, glowing halos which only the just, the upright, the honest, the good had a right to wear.

And so it continued through the day. With the heat of the afternoon sun beating down upon her on the street corner, and with the acrid, smoky breath of the city closing in ever and ever more suffocatingly about her, she continued her weary chant: "Halos for sale. . . Halos for sale!" And even as the sun began its slow descent in the west, it was still only the selfish who came with their greenbacks.

Then, over the heads of the mob bearing down upon her, she saw a fruit vender pushing his dilapidated cart down the street. He was humming a little old-country tune, wholly unconscious of her presence. His dark, perspiring face was lifted toward the

setting sun, and there was the look in his eyes of a simple, good man going home to a night's rest after a busy, satisfying day. She knew, suddenly, that he was one of the six for whom the halos were intended. With a little cry of triumph, she pushed

her way through the multitude pressing about her; and, oblivious of the noisy honking of horns and screech of brakes as she darted into the street, she raced down the block after him.

"I hafa' no more bananas, lady," he said patiently when he turned and saw her. "In the morning I will come again. Then I will haf' mucha of everything!"

"No, no, I am not wanting to buy," she told him, extending the halos. "I am wanting to sell—these!"

"But you hafa' nothing to sell, lady," he said, looking at her bewilderedly. "Perhaps, you are a little sick in your head. Ze sun, it is too hot for you, perhaps. Go home and rest." He turned up a dark alley between a row of towering black tenement houses; and as he went, his song drifted back to her with all of the vibrant, stirring sweetness of a heavenly symphony.

Then she knew. She knew without being told that she would never be able to sell the halos before sunset. A thousand suns might rise and set, and she would still be standing on the street corner shouting her wares, extending her hand temptingly. For the invisible one who had spoken to her that morning had said that she might sell only to the deserving, and the eyes of the deserving could not even see the halos; their ears could not hear her words. Their hearts and minds were so filled with the goodness and sweetness of everyday living, with the love of God and love of their fellow men that they were utterly unaware of the fact that there *were* such things as *halos*.

And so it is, and will be always and forever. Those worthy to wear a shining crown of light around their heads to distinguish them from the self-satisfied will go their way utterly unaware that they are deserving of such a mark of distinction.

(Continued on page 27)



A. DEVANEY

By Myrtle Vorst Sheppard

Hope for the Tempted

A Heartening Message to All Who Struggle With Sin

By Mrs. E. G. White

IN ORDER to reach excellency of character, we must realize the value which Christ has placed upon the human race. In the beginning man was invested with dignity, but he fell through indulgence of appetite. Notwithstanding the great gulf thus opened between God and man, Christ loved the hopeless sinner and came to our world to bridge the gulf and unite divine power to human weakness that in His strength and grace man might wrestle for himself against Satan's temptations, overcome for himself, and stand in his God-given manhood a victor over perverted appetite and degrading passions. The last words of David to Solomon, then a young man and soon to be honored with the throne of Israel, were, "Be thou strong, . . . and show thyself a man." 1 Kings 2:2. To the weak and tempted one I address the same, "Show thyself a man." I point you to the Cross of Calvary. I bid you in the name of Jesus, Look and live. Destroy not yourself. With God's blessing it is possible for you to gain the ascendancy over appetite and debasing passion.

God has made man capable of constant progress in everything that constitutes mental and moral dignity. No other creature of His hand is capable of such advancement. Man can reach an eminence in self-control and dignity that will raise him above the slavery of appetite and passion, where he can stand before God as a man, his name written in the books of heaven.

Let the light of truth shine into the mind of a man, let the love of God be shed abroad in his heart, and we can hardly conceive what he may be or what God can do through him. Though a fallen son of Adam, he may, through the merits of Christ, be an heir of immortality, his thoughts elevated and ennobled, his heart purified, and his conversation in heaven. Think, oh, think of the superiority of an intelligent Christian man over a poor votary of sin! Note the difference between man blinded by sin, the victim of his own



EWING GALLOWAY

Christ offers His strength to weak, sinful men.

evil passions and sunk in vice, and a man reclaimed by the truth of God's Word, ennobled by looking to Jesus and believing in Him, and becoming a partaker of the divine nature.

Look at the condition of the men who give themselves up to intemperance. Littleness, earthliness, and degradation mark their entire character. This is the result of their evil course. They have been walking in the way of their own heart and in the sight of their own eyes, and are filled with their own devices. Their wretched homes are a hell, made so by themselves. "Whatsoever a man soweth, that shall he also reap." Galatians 6:7. Shall these men charm you? Would you sink into ignorance and debasement, and become besotted, like them? Shall the habits and practices of these debased creatures, who bear scarcely a trace of the moral image of God, be your pattern? Is not the picture of their degraded condition enough to make

you shun the first step in the same direction? Would you desire to be shut out of heaven with such company?

Let me say to him who is struggling to overcome, God presents before you a strong hope that you may lay hold on eternal life. Lose no opportunity of becoming a man. When you look at yourself and realize the strength of temptation, you feel so weak in moral power that you say, "I cannot resist." I tell you, you can resist, you must resist temptation. Although you may have been overcome, although moral debasement may have marked your course, it need not always be thus. Jesus is your helper. In His strength you can overcome the beguiling power of appetite. Summon will power to your aid.

The will is the governing power in the nature of man. If the will is set right, all the rest of the being will come under its sway. The will is not the taste or the inclination, but it is the choice, the deciding power, the kingly power, which works in the children of men unto obedience to God or to disobedience.

You will be in constant peril until you understand the true force of the will. You may believe and promise all things but your promises and your faith are of no account until you put your will on the right side. If you will fight the fight of faith with your will power, there is no doubt that you will conquer.

Your part is to put your will on the side of Christ. When you yield your will to His, He immediately takes possession of you and works in you to will and to do of His good pleasure. Your nature is brought under the control of His Spirit. Even your thoughts are subject to Him. If you cannot control your impulses, your emotions as you may desire, you can control the will, and thus an entire change will be wrought in your life. When you yield up your will to Christ, your life is hid with Christ in God. It is allied to the Power which is above all principalities and powers. You have a strength from God that holds you fast to His strength; and a new life, even the life of faith, is possible to you.

You can never be successful in elevating yourself unless your will is on the side of Christ, co-operating with the Spirit of God. Do not feel that you cannot; but say, "I can, I will." And God has pledged His Holy Spirit to help you in every decided effort.

Every one of us may know that there is a power working with our efforts to overcome. Why will not men lay hold upon the help that has been provided that they may become elevated and ennobled? Why do they degrade themselves by the indulgence of perverted appetite? Why do they not rise in the strength of Jesus and be victorious in His name? The very feeblest prayer that we can offer, Jesus will hear. He pities the weakness of every soul. Help for everyone has been laid upon Him who is mighty to save. I point you to Jesus Christ, the sinner's Saviour, who alone can give you power to overcome on every point.

Heaven is worth everything to us. We must not run any risk in this matter. We must take no venture here. We must know that our steps are ordered by the Lord. May God help us in the great work of overcoming. He has crowns for those that overcome. He has white robes for the righteous. He has an eternal world of glory for those who seek for glory, honor, and immortality. Everyone who enters the city of God will enter it as a conqueror. He will not enter it as a condemned criminal, but as a son of God. And the welcome given to everyone who enters there will be, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

Gladly would I speak words that would aid such trembling souls to fasten their grasp by faith upon the mighty Helper, that they might develop a character upon which God will be pleased to look. Heaven may invite them and present its choicest blessings, and they may have every facility to develop a perfect character; but all will be in vain unless they are willing to help themselves. They must put forth their own God-given powers, or they will sink lower and lower and be of no account for good, either in time or in eternity.

One who is weakened, and even degraded by sinful indulgence, may become a son of God. It is in his power to be constantly doing good to others, and helping them to overcome temptation; and in so doing he will reap benefit to himself. He may be a bright and shining light in the world, and at last hear the benediction, "Well done, good and faithful servant," from the lips of the King of Glory.

Christmas

BY GRACE BARKER WILSON



*The weary Wise Men riding from afar
Stopped not to rest; and ere the dawn was
gray,*

*Their journey ended as the Eastern Star
Shone on the stable where the Christ Child
lay.*

*The simple Shepherds watching by their
sheep*

*On far Judean hills were startled by
The angel song that filled the heavens deep:
"Peace on the earth! Glory to God on high!"*

NARCOTICS and Our TEEN-AGERS

*The Running Sore of the
Drug Traffic—and Its Cure*

FROM the Atlantic to the Pacific dope peddlers, who are worse than murderers, are enslaving the souls and bodies of children to a life of crime and bondage. The seeds of a terrible crime wave in America's cities are being sown by the selling of habit-forming drugs to elementary and high school students who think it is smart to "take a shot."

Once these children become drug addicts they will commit any crime to get their dope. One teen-ager said he would kill his parents if they tried to stop him from getting his drug.

"Gangs of drug-hungry youths now roam big-city streets and stage hold-ups to get money for heroin or marijuana. They entice physicians out on 'mercy errands' at night, mug drug-gists (New York), burglarize pharmacies (Pensacola) and hospitals (Tampa)."—*Look Magazine*, Mar. 13, 1951.

The sale of narcotics to elementary and high school children is a new and dangerous problem, for dope peddlers will go to any extreme to sell their poison. This is attested to by the fact that a school to teach high school students how to use drugs has been uncovered. Although a few years ago dope was hard to get, now the teen-ager can obtain narcotics at parties,

around schools, dance halls, candy stores, or at the beach. Southern California youth drive into Mexico to get their shots.

Fifteen years ago only eight or nine addicts under 21 were among the patients at the Federal Hospital in Lexington, Kentucky. In 1949 there were about two hundred, and for the year 1950 they had doubled the previous year, with four hundred registered.

Early in June of this year, in one city of the East, twenty-two men and women were arrested on the charge of selling narcotics to high school and elementary school children. One peddler confessed selling narcotics to fifty persons a day. The plague is spread by the peddlers' giving addicts one free shot for every five new customers that are introduced to him.

"In Los Angeles, California, a teen-age hitchhiker was arrested for the murder of a motorist he had tried to rob. 'If I hadn't used marijuana, I wouldn't be here

By George S. Belleau



GENDREAU

When parents rear their children in the fear of God, the crime picture will change.

today. Those reefers [marijuana cigarettes] make me fearless."—*Look Magazine*, Mar. 13, 1951.

An editorial in *The New York Times* of June 14, 1951, tells the harvest that can be expected from this narcotic sowing: "A federal narcotics agent tells how high school students pawn their clothing, steal, pan-handle, form robber gangs to get money to satisfy their craving. It is a pitiable story that is being spread on the record, of the degradation that follows first use to a craving so intense that all moral barriers are down."

A musician confessed that her salary of \$225 a week was not sufficient to keep her in drugs and for living expenses. She had to earn extra money through prostitution and robbery. It cost her \$200 a week for narcotics. Prostitution, robbery, forgery, holdups, breaking into homes and stores to steal to get money for dope figure in the story of the addict.

In a women's prison sixty-five women are narcotic addicts. Thirty-six of these were between the ages of sixteen and twenty. Of the sixty-five only twenty had been convicted of narcotic charges. The others, who were addicts, were sent to prison for prostitution, petty larceny, etc.

"One distraught New York mother, whose nineteen-year-old boy tried desperately to 'withdraw' from heroin, painted this grim picture of youthful addiction in her community: 'Three out of every five boys at the high school smoke reefers or use heroin. At least 2,000 teen-agers in this borough [Bronx] smoke reefers. Heroin floats around our neighborhood at \$1.00 a capsule. Druggists sell hypo needles to adolescents. So-called "youth clubs" initiate the kids in the use of drugs. On Saturday nights, teen-age boys and girls—some under fifteen—meet at candy stores and puff on reefers.'"—*Look Magazine*, Mar. 13, 1951.

What can be done about these conditions? A new Illinois law "provides a maximum penalty of life imprisonment for selling narcotics to minors." Lately there has been a cry for the "death penalty" for the peddler that sells to minors. Stricter laws are needed, no doubt, but laws will not do the work that fathers and mothers should do.

Where are the parents of these children? The lack of parental control is to blame in most cases. The boy or girl who runs the streets will get into trouble. How much time do parents take to investigate who the friends of their children are? Where do the children go when they leave home? Do you, as a parent, ever check to see whether you can depend on your child telling you the truth? Do you know what is going on when your boy or girl is away from home? As a youth worker, I have had a number of teen-agers tell me, with a broken heart, of the tragedies that have taken place when parents were asleep at home content with the thought that their daughter was safe at her girl friend's home. If we Americans are going to stamp out narcotics, we need more than stricter laws; we need intelligent parents who are willing to sacrifice

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some of their good times to bring up a good citizen to maturity.

Parents need the help of religion and the church in rearing good citizens. Religion is the greatest known force in meeting and counteracting crime. Millions of youths are being brought up without religious instruction. Thinking people see only one method to stop this terrible surge of crime and to check its inevitable reaping. They see religion in the home as the preventative of all crimes. When children are taught to observe the Ten Commandments and are instructed in the high principles of the Word of God, very few will be caught in the narcotic net. When parents bring up their children in the fear of God, the crime picture will change in America.

Fathers and mothers must be Christians if the children are to be brought up in the Christian way. If church is good for father, the son will absorb that fact.

(Continued on page 27)

Out of the Dust

By Grace Barker Wilson

Out of the dust the ancients speak.
Across this wide and alien world
The voice of mellow wisdom rolls
Today, as when defiance hurled
The lie back to the tyrant throng,
While yet man's life on earth was young.
The cry for liberty and peace
Across millenniums is flung.
And who is he who now will dare
To sound aloud this cry again?
And who will make this dream come true:
"Peace on the earth, good will to men"?



The Angel with the LOUD CRY



A Startling Message From the Book of Symbols

By Leonard C. Lee

ANGELS are heavenly messengers. Angels were present on that first glad morning of creation, when "the morning stars [angels] sang together, and all the sons of God shouted for joy." Job 38:7.

An angel brought the vision and the message of the Book of Revelation to the Apostle John on his lonely prison isle of Patmos. "And He sent and signified it by His angel unto His servant John." Revelation 1:1.

Angels guarded the gates of Eden to keep sinful mortals from eating of the tree of life and becoming immortal sinners. (Genesis 3:24.)

Angels ate and talked with Abraham, hurried Lot out of Sodom, stood in the way of Balaam, and saved Daniel from the lions. An angel promised Zacharias a son (John the Baptist) and promised Mary that she would be the mother of the Messiah.

It was a chorus of angels who announced to the world the birth of Christ in a burst of heavenly music. Angels like a shining star guided the wise men that they might worship Him. It was an angel that warned Joseph to flee with Jesus into Egypt.

Angels strengthened Jesus in the Garden of Gethsemane. They rolled away the stone from His tomb on the resurrection morning. Angels stood beside Him as He ascended to heaven, and they promised that His return would be "in like manner as ye have seen Him go into heaven." Acts 1:10, 11. Peter was loosed from prison by the ministration of an angel. An angel beckoned Paul into Macedonia.

The whole story of salvation as found in the Bible is filled with the work of angels, but at best only a small part of their tireless work for man is known or recorded. If our eyes were opened so that we could see as heaven sees, we would understand how much of our lives, minute by minute, is influenced by these heavenly beings. It is little wonder, then, that in the Book of Revelation an angel is used as a symbol of a message from heaven. In this marvelous book are three special messages carried by angels, who seem to follow one another in rapid succession. (Revelation 14:6-11.) The first angel's message is as follows:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

The Bible mentions three heavens. The air is called heaven; so is the starry firmament. There is also a third heaven to which Paul was caught up in vision. It is evidently against the backdrop of the very sky itself that John saw the vision of the angel-borne gospel. The angel was not located on the earth, but flying in the midst of heaven as though on an urgent mission. The text states that his mission was to preach the everlasting gospel to every creature of earth.

Since angels are messengers, and the Book of Revelation is largely a book of symbols, it must be true that the angel here brought to view is a symbol of a world-wide movement which will preach just such a message to every creature.

It is true that the preaching of the gospel is being done by men, not by heavenly beings, and that different preachers have different messages. This angel, however, could represent only those who preach a definite heaven-sent message. In this time of worship of power, wealth, influence, and especially of human leaders, it is refreshing to know that somewhere there is a message of recall to the worship of the one true God.

But this message contained a time element. "The hour of His judgment is come." These are solemn words. The judgment was future in Paul's day, for he "reasoned of righteousness, temperance, and judgment to come." (Acts 24:25.) It was to come in a time of great calamity and trouble for all: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." Revelation 11:18.

When Christ died upon the cross, the service in the temple at Jerusalem ceased to be of any significance. An angel rent the veil to show that as far as God was concerned, the service was at an end. The earthly priesthood of the Jewish system was ended, and a heavenly priesthood began. When Jesus ascended to heaven, He became our high priest in the heavenly sanctuary. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2.

In the earthly sanctuary the cleansing occurred once a year; but in the heavenly it is to come only once: at the end of the age. "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:26.

In the earthly sanctuary the cleansing ceremony was a work of judgment. Those whose sins were not forgiven were cut off from God's people. This represented the final great judgment day. It was always on a definite day, the tenth day of the seventh month. Similarly the heavenly sanctuary must have a definite time for its cleansing. The Divine Record speaks of "the hour of His judgment."

An angel told Daniel that the judgment would be at the end of a definite time period: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

The first sixty-nine weeks, or 483 days, of the prophecy were to reach to the Messiah. Since the time was to begin with the command to rebuild Jerusalem (476 B.C.), only literal years could be meant. It was exactly 483 years until Christ was anointed or baptized for His great mission. In the midst of the seventieth week, or three and one-half years later, Jesus was cut

off, as the prophecy predicted. (Daniel 9:27.) Three and a half years more would reach to the end of the seventy weeks, which had been cut off from the 2300 days, or literal years. Adding the remaining eighteen hundred and ten years to A.D. 34, when the seventieth week ended, would give 1844 as the definite time, the time when the "hour of His judgment is come."

According to this prophecy, a great world-wide message was due the world in 1844. This message was to stress the worship of the true God as creator, as well as the judgment. The very language of the fourth commandment is here used: "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

But did such a message go forth on schedule? History says Yes. The great second advent awakening of the 1840's was one of the most wonderful phenomena of all time. All over the earth men and women seemed to feel an urge to study the Bible.

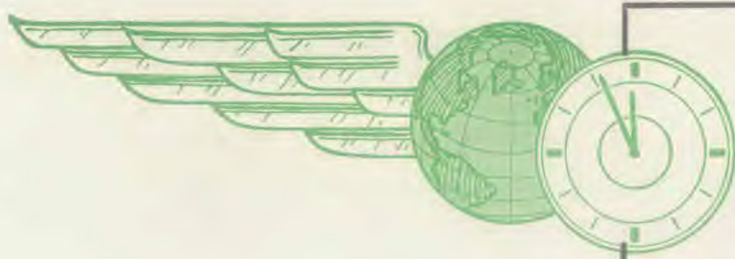
Among the most noted were Joseph Wolff, a converted Jew, and William Miller, a Baptist who had been a deist. They based their predictions of the soon coming of Jesus in judgment on the books of Daniel and Revelation. They believed that the sanctuary was the earth and that its cleansing would be accomplished by the second coming of Christ to this earth. Other preachers and teachers scattered nearly all around the earth took up the message and stirred a mighty awakening. Great camp meetings were held, and thousands were looking for Jesus to come. All believed that the day of judgment was near and would come in 1844.

It was a time of great solemnity. Men afflicted their souls before God as the Israelites had done on the day of atonement. The Spirit of God seemed to be binding the sheaves for the heavenly garner. The men and women who accepted the message were deciding, they believed, their eternal destiny.

In some countries where religious freedom was denied, children preached the message of judgment. All over the world the very atmosphere seemed charged with impending events of the greatest magnitude.

Prophecy was being fulfilled. The first angel's message was going to "every nation, and kindred, and tongue, and people." It became a loud cry as hundreds of clergymen of many different denominations took up the message and urged their congregations to accept it.

In a history of that time called *The Great Second Advent Movement*, E. R. Pinney of Seneca Falls, New York, a devoted Baptist minister who gave his life to the proclamation of the advent doctrine, said: "As early at 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains."
(Continued on page 32)



INTERPRETING

In the Light of

By the

Treaty of Peace or Blueprint for War?

The Shadow Over San Francisco

SPECIAL TO "THESE TIMES"

By Arthur S. Maxwell

BANK ON BANK of floodlights engulfed both stage and speakers in brilliant illumination; hundreds of reporters stood ready to relay every word to the reading public; television cameras carried the entire proceedings into millions of homes throughout North America.

It all seemed to cry out: "Great God of history, behold and see how we make treaties! This is new. This is different. We have broken with the past. We want no more Versailles. This shall be a Christian peace. Without rancor. Without recrimination. Without reparations. By this instrument we will declare our intention to forgive and forget. Instead of humiliating our late enemy, we will lift him up and take him back into the fold of nations. We will aid and succor and protect him till he is strong again."

Certainly this could be no *secret* treaty. Not with all this blaze of publicity. Nor could there be any hidden clauses. Too many eyes were watching. Too many ears were listening.

Moreover, with none other than John Foster Dulles, renowned for his high Christian concepts, as the chief architect and promoter of the treaty, most people were prepared to regard it as above suspicion; and the fact that he had labored untiringly for eleven months to bring it to pass, patiently ironing out differences of opinion between the diverse participants and gently coaxing the recalcitrant into co-operation, was sufficient to ensure its warm approval by the majority of the delegates.

True, there were some who expressed concern that their special interests were not sufficiently safeguarded in the text, but even these declined to press their views for the sake of the general good. The Japanese delegates joined with the rest in declaring this to be a gracious, generous treaty, unexampled in history.

So the conference proceeded toward its declared objective in an increasingly cordial atmosphere, most of the speakers exuding an abundance of good will, high hope, and lofty ideals.

The spectators loved it, applauding, smiling, even laughing betimes as though they were attending a Rotary Club meeting or watching a ball game. Sometimes it took several raps of Dean Acheson's gavel to bring them back to a realization that this was serious business after all.

One discordant note broke the harmony of the proceedings. It came from Gromyko, chief delegate of Soviet

Russia. He sounded like a prophet of doom in this happy assembly.

"This is not a treaty of peace," he cried bitterly, "but a plan for a new war!"

Over and over again he charged that the treaty was nothing but a British-American plot to revive Japanese imperialism and give the Western powers bases on the frontiers of Asia. Would he sign the treaty? He would not. Nor would Poland, or Czechoslovakia.

Gromyko's intransigence cast a shadow over the proceedings that remained long after he had left the Opera House. The gloom in the Veterans' Memorial Building next door, where he met the press, was even deeper.



Signing the Japanese Peace Treaty for their respective nations: Acheson (left) for the United States; Shigeru Yoshida (right) for Japan.

"Will you attend the signing ceremony?" asked one reporter.

"There is nothing of interest to the Soviet Union in this ceremony," answered Gromyko.

Nothing of interest! With forty-eight nations signing a treaty of peace with Japan! Nothing of interest! The words were ominous indeed.

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THESE TIMES

Bible Prophecy

Editor



A youthful cameraman spoke up. "As a young man who doesn't want to shoot anybody," he said, "may I ask what you think can be done to bring peace to the world?"

"The Soviet Union," said Mr. Gromyko, "has already set forth its proposals for peace, but these are blocked by American-British imperialism."

I pressed closer toward this strange, taciturn man and looked into his face. It seemed to me there was sadness and loneliness there. Never once did I see him smile. Never once did he make a single gesture of friendliness toward anybody. Indeed, he seemed to be living in a different world, with a mind-set of suspicion and distrust for all outsiders. That he honestly believes the Anglo-Saxon world is plotting the overthrow of his country, I have no doubt. It seems to be a fetish with him. In one way or another he refers to it in almost every sentence, with wearying repetition; and I doubt that any amount of argument could persuade him otherwise.

The longer I was with Gromyko, the more aware I became of the great gulf fixed between his country and the rest of the world, and the impossibility of bridging it by any means now being attempted. It is a dark and

they cannot discern good from evil or recognize a friendly hand when it is held out to them." It reminded me of the words of the Apostle Paul to the Romans, "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Romans 1:21.

Whatever the cause—and it may well be because of a consistent and protracted rejection of religion—the darkness is apparent. It is a mingling of fear, distrust, and hatred.

Here lies the peril to the San Francisco Treaty. Exultation at the completion of this unique instrument of peace must be tempered by the remembrance of the fact that Russia's refusal to sign springs from a deep-rooted conviction that it is aimed directly at her, and that in consequence of this ineradicable concept she will undoubtedly intensify her rearmament program and readjust her strategy to meet what seems to her a new and threatening situation.

Some are inclined to brush off the Russian refusal to sign as a matter of little consequence. "Did not forty-eight nations sign the treaty?" they say, as though announcing the result of a baseball game. "That is forty-eight to three." But those who speak thus fail to appreciate the true significance of the event. Like some who were present at the signing ceremony, they are blinded by the floodlights and misled by the long row of pretty flags on the rostrum.

Truly the score was forty-eight to three; but eliminate the United States and the members of the British Commonwealth from the list of those who signed the treaty, and what nations of any vital strength or influence remain? The list is indeed pathetic, including the Dominican Republic, Egypt, El Salvador, Ethiopia, Laos, Lebanon, Liberia, Luxembourg, Viet-Nam. Some of the names of these little states, several of them created since the conclusion of World War II, are quite unknown to most people.

On the other side, the nations that did not sign are the USSR, Poland, and Czechoslovakia. But it must be remembered that China was not present, nor India. In other words, the nations representing the bulk of the teeming millions of the East stood aloof from the conference and would have no part in its deliberations.

All this is highly significant, adding ominous emphasis to Gromyko's assertion, "This is not a treaty of peace, but a plan for a new war."

Could Gromyko be right?

Not so far as John Foster Dulles or any of his collaborators
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Herbert Morrison (far left) for the United Kingdom; Dean Rusk (center) for Japan; and Robert Schuman (far right) for France.

frightening chasm which grows deeper and wider day by day.

After the conference was over, I talked with John Foster Dulles, the Japanese delegates, and others, mentioning this matter to some of them. Said one high State Department official, "The trouble is, they have rejected God and religion, and their minds have become darkened;

THESE TIMES, DECEMBER, 1951

Jungle Thorn

Concluded

Into the Sunrise

"Author of love, when Thou callest Thy jewels,
When the bright crowns of rejoicing are won,
May we be numbered among Thy disciples
Who are remembered for what love has done."

KONDIMA leaned hard on the heavy brass screw that held the port window shut. It slowly swung back, and she pulled the round window open. The fresh breath of the late darkness swept her face as she leaned out the window, resting both arms on the cool copper of the window's wide flange.

The eastern horizon was brushed with the faintest pink of dawn. She looked down at the water. The splash of innumerable small wavelets against the dark iron hull of the ship created an illusion of tremendous speed. The stars still lingered in the morning sky, but close at hand the mountainous Island of Gaya loomed dark and mysterious.

"We are almost there," Kondima mused to herself. She counted on her fingers, "One—two—three—four—five—six. It has been six days since Uncle put me on the boat. Now I am almost home. Now I will see Tuan and his children. I will show them all the beautiful things the people at the hospital gave me.

SYNOPSIS: Kondima, child of a Borneo jungle village, has her eye pierced by a jungle thorn. She loses the use of the wounded eye, and her good eye becomes involved and its sight threatened; also her appearance is rendered repulsive because of this condition. When the white Tuan (missionary) visits the village, he wishes to take her to the city for treatment, but the superstition of her heathen parents causes them at first to refuse. Later the neighbors' loss of an infant son through the ministrations of a witch doctor causes Kondima's parents to reverse their decision, and the Tuan takes her with him to the coast after his next visit to the village. He sends her to a Singapore hospital where her infected eye is removed. A glass eye is fitted in its place, and her other eye completely recovers. Now she is on her triumphant way home.



By Norma R. Youngberg

ILLUSTRATIONS BY HAROLD MUNSON

I will see Siandoi. How her eyes will shine when I tell her about all the people and all the strange things in Singapore."

The mist closed in and shut out the rosy promise of dawn. The land and the stars disappeared, but Kondima knew that just around Gaya Island lay the Jes-selton Wharf. It would be only a few minutes now until the "Densamud" would drop her anchor off the jetty. Kondima still hung in the open porthole, straining her eye to catch a glimpse of something that would confirm and assure her that the long journey was nearly done.

"Tomorrow I will go home to the village." She clasped both hands and leaned her chin on them. "It will take a big bohongan to carry all my things. How Mookit's eyes will pop when he sees my Ellen baby." She drew her head in and lifted the doll from her place under the red blanket. "I will always love

you, my little Ellen; but I will love my other baby, too. I will love you both the same. It is love that makes people the same." Kondima pondered over this great new thought for a long time. Was it not love that made all the children of equal importance at the Tuan's house? Was it not love for all manner of people, both good and bad, that made everyone the same in God's sight? So love for her two dollies would make them of equal value to their owner. One was beautiful and one was ugly, but the love for them would be the same.

"I will call my other dolly Intan because that means 'treasure,' and then Mookit will know that having a beautiful dolly from the great city has not made me forget my first baby."

The great ship was moving slower and slower. Then it stopped altogether. The throb of the engines ceased, and the rattle of the anchor chain signified that all was at rest. The good ship waited the break of day, which was drawing on with, weavings of light through the purple mist.

Kondima snuggled under her blanket and lay quietly for a few minutes. She was wide awake; who could sleep on such an important morning as this one? Presently she heard the noise of the winches as the ship drew alongside the wharf and made fast its cables. Then she scrambled out of her berth. She opened her traveling case and drew out her rosebud pajamas. Surely no other attire could be so suitable for this great occasion. All her other possessions were carefully packed in the case and in the large parcel which stood inside the cabin door. Uncle had wrapped it and roped it, and Kondima had not touched it since leaving Singapore. Now she began tugging at it with all her strength. Just how she was to get her traveling case and the great parcel out onto the deck was not at all clear to her. She opened the door and looked out,

"Well, little lady, so it's you again." A friendly sailor stopped and looked inquiringly into her face. "So it's you—you." He stroked his chin and seemed to be in deep thought. "Ah, yes, now I remember where I saw you—thought that face looked familiar. What have they done to that awful-looking eye of yours?"

Kondima backed into the cabin.

"Is that great bundle in there yours?" he asked. Kondima nodded.

"How are you going to take that off the ship? Here, coolie"—he motioned to a Chinese coming down the narrow hall—"take that parcel out for the little missy. Be quick, too. I think someone is waiting for her on the wharf." He picked up Kondima's traveling case and, taking her by the hand, ascended to the saloon deck, from whence a ladder ran down to the wharf. Kondima caught a quick look out over the ship's rail, and her heart gave a great leap of joy. There on the wharf was Tuan with Nancy and Madge. The sailor took Kondima and raced down the ladder.

"Here, my friend," the sailor man addressed Tuan, "this young lady gave me one of the biggest frights of my life on our trip out about four months ago. I see she is all well and beautiful again, and it gives me great pleasure to turn her over bag and baggage. She has given me three beautiful smiles, and I will accept them in payment for the awful scare she gave me. She owed me something."

Tuan laughed and looked down at her with deep satisfaction in his gray eyes. "So they have made you beautiful." He held her off at arm's length and looked her over. "They have certainly fed you well. You are as fresh and as plump as the day rose in our garden. The eye is perfect, and the smile is the same, none sweeter in the Borneo mountains."

Madge and Nancy were dancing with joy and surprise. They had recognized the rosebud pajamas, and this made Nancy bubble over with happiness. They drew Kondima with them.

"But, no!"—she stopped short—"my parcel must come, too."

Tuan's eyes opened in surprise, and both Madge and Nancy cried out with astonishment.

"Does this really belong to you?" Tuan asked.

"Yes, of course." Kondima ran to the big bundle and laid hold of it as though she would carry it home singlehandedly. "These are the gifts the kind people at the hospital gave me."

A wave from the sailor on the deck reassured Tuan, and he directed the coolie to carry the bundle to the red bus waiting at the end of the pier. They all followed and were soon on their way up the hill to the house of children.

June and Bennie, Peter and Jimmie, Siandoi and Sibaniel—they all ran out to welcome the dear wanderer back again. Kondima felt the cozy warmth of the great house and its huge family envelop her like a soft garment.

"Oh, what a nice new eye!" Siandoi clasped her hands as she always did at prayer.

"Uncle, Kondima is pretty now."

"Daddy, Daddy, why does the little girl wear her pajamas in the daytime?" Bennie looked puzzled.

"She likes them the best of all her clothes." Nancy preened herself with great satisfaction.

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HAPPY HOMES

Intelligent Shopping

FOR MANY years now dry goods and department stores all over the country have been having "white sales" in the month of January. Budget-wise homemakers look ahead and plan for this money-saving event. Coming as it does after the fall clothing has been purchased and before the family becomes spring clothing conscious, the white sale affords an opportunity to replenish the linen cupboard.

Labels on this sort of merchandise are important. I never realized how convenient they really are until I lived for a number of years outside the United States. There labels were either nonexistent or they left you completely in the dark as to whether the article was all wool, whether it should be dry cleaned or hand washed, whether it would shrink. Even such essential information as size was overlooked. Sheets would simply be marked double-bed size. If one insisted on having 108-inch sheets, the clerk would have to unfold each sheet and measure it. On one occasion a patient clerk measured thirteen pairs of nylon hose before she found the proper leg length for me. When shopping, always read the label and be thankful for a manufacturer who puts out goods he is proud to tell you *all* about.

Shopping for sheets is not difficult now that the manufacturers give the thread count, torn size, and finished size. Buying cheap, flimsy sheets is poor economy. A high thread count indicates a tightly woven, well-made sheet that will wear well. The weight or thickness of the sheet is no indication of how well it will wear.

One thrifty housewife of my acquaintance saves money by buying sheeting by the yard and putting equal depth hems in each end so there is no top or bottom of the sheet. Being interchangeable for either head or foot, the sheets wear longer. Also this penny-wise mother watches when sheets begin to show wear in the center. She then tears them down the middle, sews the outside edges together, and hems the torn edges. This care adds months to the life of the sheets. It is also a wise practice to use the older sheets in the adults' beds, as childish play will ruin sheets which

might have lasted much longer with ordinary wear.

Sheets should be bought in two sizes for each bed. The large bottom sheet, so handy for completely covering the mattress and allowing for ample tuck-in, is really too wide for a top sheet. Their length should be the same, 108 inches, but the extra width in a top sheet is only a nuisance in bed making.

Pillow slips are a little more difficult to buy than sheets because pillows have not been standardized as to size. It is well to measure pillows before going shopping for slips. It is impossible to make a neat bed with pillows sticking out the ends of broad, short pillowcases. If pillows are an odd size, alter the pillows or buy tubing by the yard and make the cases to fit. Plain slips wear better than those with designs that require that the slip be always right side up. If the slip can be used either side up, it will wear longer.

Several years ago I made an excellent investment when I bought rubber-coated nylon pillow protectors, with a zipper closing. These rubber-coated nylon protectors are ideal for those suffering from allergies such as hay fever. They also protect pillows from soil and especially from perspiration in hot weather. There are also plastic covers on the market, but these deteriorate and become hard and brittle in a short time. The nylon protectors greatly prolong the life of pillows by lessening the necessity for frequent launderings.

Towels are intriguing to almost any woman because of their wonderful colors. Fast color is of the greatest importance. Eight years ago I bought a towel that had a beautiful combination of pink and deep red. To this day I cannot launder it with anything else because it still loses color. To have a shelf full of such towels would be most inconvenient.

The weight of the towels you buy depends a great deal on what they are to be used for. Large, thick, luxurious bath towels with matching washcloths are wonderful for the bath, but here their usefulness ends. These heavy towels are not suitable for ordinary use because of the laundering problem involved. A lighter weight, more porous towel launders much more easily and dries out between uses much faster. The same

holds true of washcloths. Heavy washcloths hold soil stains and do not dry rapidly.

One defect I have found in even very fine towels is a shrinking in the flat-woven strips near the end. This causes the towel to pucker, and it will not fold or hang nicely even after repeated washings.

Table linens are very tempting items to the feminine shopper also and demand considerable self-control on her part. Beautiful tablecloths are to be had in gay patterns of fruits, flowers, birds, and people—all in vivid colors. They look lovely displayed in the store, but when taken home, they may not be found practical. The table spread with such a cloth and set with figured china may have a cluttered look that is far from pleasing. If dishes are plain, these figured tablecloths are lovely.

On the other hand the figured cloth has a distinct advantage over the plain or solid colored ones because it will not show spots nearly so easily.

Plain cloths in deep or pastel shades make beautiful table settings and show off the food being served to advantage. After all, at any meal the food is the picture; the cloth and dishes are really the frame.

So many materials are used in tablecloths that it is difficult to choose from among them. Some fabrics, however, are so stiff and heavy that they are very difficult to iron, and the fabric always outlasts the dye. On the other hand a fabric that is too light is difficult to iron and fold without being pulled out of shape, and it may not lie flat on the table.

When you shop for real Irish linen, it is important to know that price is not a safe guide. Because you can get an Irish linen cloth of a certain size in one store much cheaper than the same size in another store, you are not assured a bargain. Irish linen damask comes in different weights, and this accounts for price variations. Heavy, weighty linen damask is a lifetime purchase in many cases, as it is rarely bought for daily use.

It is always wise to remember the laundry problem involved. In our case we have many tubs of white things to each tub of colored things. To equalize matters and have a full load of light-colored clothes each week, I have bought colored sheets and pillowcases. In climates where clothes must be dried inside many months of the year, colored linens keep their appearance with much less care than white ones.

On arriving home with a new supply of linens, you should sit down with needle and thread and mark them plainly so that you know at a glance which bedroom each pair of pillow slips belongs in and which sheets are top sheets and which are bottom sheets. Another time-saving device is to secure immediately all hems at the corners so that they will never rip out. This will save hours of mending later.

Real satisfaction comes to the careful housewife as she looks into a well-stocked, carefully kept linen closet.

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The Missionary's Angel

Jerry sat with grandmother in church. He sat up straight and listened closely, for this was a very special meeting with their very own missionary talking to them.

The missionary smiled at all the people sitting before him. "I want to read two verses that I learned here in this very church when I was a small boy like Jerry, who is sitting beside his grandmother the way I used to sit beside my grandmother."

Jerry sat up even straighter and listened even more closely.

The missionary picked up his Bible, which looked as though it had been opened many times to the verses. Then he read, "'He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . For He shall give His angels charge over thee, to keep thee in all thy ways.'"

He laid his Bible on the pulpit. "You know, my work for Jesus is in a country where the mountains are very high. There are no roads like our roads here. There are only steep, stony paths where one has to walk or perhaps ride a donkey or a horse. Most of the people in this country have never heard of Jesus. They do not know Him as we do, and so they do not love Him.

"One day I walked a long way to see a man who had heard of Jesus and wanted to know more about Him. I told him the story of Jesus' love for him. He wanted me to tell him more and more.

"At last, when it was getting dark, I started up the steep path. I was hurrying to get to a place to stay for the night. Soon I heard someone running behind me.

"'Come back! Come back! My father wants you to come back,' called a boy.

"I went back a little way with him. There was a house I had not seen when I went past that place. There was a man standing in the yard. He looked at me, and then he said, 'Where is the man who was with you? I know there was a man with you, for I saw him.'

"I knew then that an angel had been walking beside me. I remembered these verses I had learned when I was a little boy. I was safe on that dangerous mountain path where many people do not like those who come to tell them of Jesus' love for them.

"Remember, always, God's promises mean just what they say. God so loves us that His angels are with us wherever we are."

Jesus Was Emmanuel

Modern Standards of Evidence Confirm the Gospel Record

By Taylor G. Bunch

ACCORDING to the New Testament record, Jesus was the Messiah of prophecy, the Emmanuel of the Old Testament Scriptures. Regarding this fact there can be no question. The only problem that can be involved is in regard to the reliability of the record. Can we depend on the testimony of the four writers of the Gospels and the authors of the Acts and the Epistles? Did such a character as they describe ever exist, and if so, did He measure up to their description of Him and His work?

Secular history records the sojourn of Jesus in Palestine at the time designated in the New Testament record. Since Jesus was not a political or military leader, and in fact refused to become involved in secular pursuits and political and military matters, and because of the fact that He was condemned by the supreme court of the Jews and the highest tribunal of the Romans in the province of Judea and then executed as a criminal, it is unreasonable to expect that He would occupy a very conspicuous place in the writings of the historians of His day. However, several historians do bear witness to His life and works and crucifixion.

Josephus Flavius, the noted Jewish historian, who lived near the time of Christ, wrote: "At that time lived Jesus, a wise man—if He should be called man. He did marvelous things. . . . When on the accusation of the most influential men among us, Pilate sentenced Him to death on the cross, His followers nevertheless did not forsake Him. . . . Up to the present the Christian sect, so-called after Him, has not ceased to exist."—*Antiquities*, jud. lib. xviii, cap. iv, par. 3. The second sentence is sometimes translated, "If it be lawful to call Him a man." The genuineness of this passage was long questioned, especially by the Jews, but it is being more and more accepted as authentic. French Orientalist Joseph Renan said, "I believe the passage respecting Jesus to be authentic."—*Life of Jesus*, p. 29.

Caius Cornelius Tacitus, a Roman historian, who lived from about A.D. 55 to 120, wrote of the report being circulated that the emperor was responsible for the burning of the city of Rome: "In order to quiet the report Nero accused and punished with the most refined torture those who with perverse obstinacy called themselves Christians. The author of this name was Christ, who, under the reign of Tiberius, was executed by the Procurator Pontius Pilate."—*Annals*,

Book 15, No. 44. Tacitus was the author of sixteen books called *Annals*. Jesus was also mentioned by Suetonius, a Roman historian, born in A.D. 68; by Titus Livius, another Roman writer, who died in the early part of the first century; by Judaeus Philo, Jewish philosopher, who was a contemporary of Jesus; by Epictetus, Roman Stoic philosopher, born in the middle of the first century; by Pliny the Younger, Roman author and soldier, who died about A.D. 114; and by Lucian, a Greek author, who lived in the second century of the Christian era. There are also a few references to Jesus in the Talmud.

However, the principal witnesses to the life, teachings, trials, and crucifixion of Jesus are the four evangelists Matthew, Mark, Luke, and John. Paul and the other New Testament writers have also given important testimony. But is the testimony of these men, some of whom claimed to be eyewitnesses, dependable? Will the written record of these men, long since dead, stand the legal tests applied to witnesses in modern courts of law?

The law of evidence, which regulates the testimony of witnesses in courts of justice, involves two important questions: First, Is their testimony admissible as evidence? and secondly, Is it dependable or credible? Let us put the writings of the disciples of Jesus to the legal test of the law of evidence. The greatest of all authorities on the law or rules of evidence is Simon Greenleaf, LL.D., who was long professor of law at Harvard University, and the author of *Treatise on the Law of Evidence*, which is recognized throughout the English-speaking world as the leading book on the subject.

In 1903 Simon Greenleaf published a book entitled *The Testimony of the Evangelists Examined by the Rules of Evidence Administered in Courts of Justice*. In this book the noted jurist puts the Scriptural record to the severe legal tests, and declares it to be admissible and dependable evidence. He wrote: "Every document, apparently ancient, coming from the proper repository or custody, and bearing on its face no evident marks of forgery, the law presumes to be genuine, and devolves on the opposing party the burden of proving it to be otherwise. . . . The burden of showing them to be false and unworthy of credit, is devolved on the party who makes that objection. The presumption of law is the judgment of charity. It

presumes that every man is innocent until he is proved guilty; that everything has been done fairly and legally, until it is proved to have been otherwise; and that every document, found in its proper repository, and not bearing the marks of forgery, is genuine."—Pp. 7, 8.

In applying this principle to the credibility of the Four Gospels, Greenleaf says: "If any ancient document concerning our public rights were lost, copies which had been as universally received and acted upon as the Four Gospels have been, would have been received in evidence in any of our courts of justice, without the slightest hesitation. The entire text of the Corpus Juris Civilis is received as authority in all the courts of continental Europe, upon much weaker evidence of its genuineness; for the integrity of the Sacred Text has been preserved by the jealousy of opposing sects, beyond any moral possibility of corruption. . . . It is quite erroneous to suppose that the Christian is bound to offer any further proof of their genuineness or authenticity. It is for the objector to show them spurious; for on him, by the plainest rules of law, lies the burden of proof."—*Id.*, pp. 9, 10.

The jurist lays down the following rule as to credible testimony: "In the absence of circumstances which generate suspicion, every witness is to be presumed credible, until the contrary is shown; the burden of impeaching his credibility lying on the objector." The writer then applies this well-established rule of evidence to the testimony of the Gospel witnesses: "The rule serves to show the injustice with which the writers of the Gospels have ever been treated by infidels; an injustice silently acquiesced in even by Christians; in requiring the Christian affirmatively, and by positive evidence, . . . to establish the credibility of his witnesses above all others, before their testimony is entitled to be considered, and in

permitting the testimony of a single profane writer, alone and uncorroborated, to outweigh that of any single Christian. . . . It is time that this injustice should cease; that the testimony of the evangelists should be admitted to be true, until it can be disproved by those who would impugn it; that the silence of one sacred writer on any point, should no more detract from his own veracity or that of the other historians, than the like circumstance is permitted to do among profane writers; and that the Four Evangelists should be permitted in corroboration of each other, as readily as Josephus and Tacitus, or Polybius and Livy."—*Id.*, pp. 25, 26.

These principles of the law of evidence are of inestimable value to Christians in dealing with their opponents. Many become greatly concerned over the safety of their religion and the foundations of their

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Song of Christmas

The world has one eternal song—
Borne on the wind from Bethlehem.
It brings the wailing cry of birth,
The shout for crown and diadem.

Within its rich compelling notes
Is compassed all of joy and pride,
All sorrow and all sacrifice,
All exaltation glorified.

Triumphantly, the song rolls on
From heart to heart, in sweet refrain.
Beneath the wide sky, Christmas-starred,
Men sing of love and peace again.

—CHRISTIE JEFFRIES.

AXEL HELSTEDT, ARTIST





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.

Recently you answered No to the question of whether margarine butter causes blindness. How about the lack of vitamin A in all vegetable oils and the eye disease resulting from this lack, called Xerophthalmia?—T.A.

This is a good question. It is true that without adding vitamin A or carotene the margarine would be lacking in this important food factor. However, nearly all the main companies marketing margarine now add amounts of this vitamin comparable to that found in dairy butter so that this does not present a problem. We might add, however, that in spite of some medical men who minimize the factor of cholesterol in foods, it still remains that a high cholesterol diet favors both arteriosclerosis and formation of gallstones. Cholesterol is found to be the highest in egg yolks, but considerable amounts are present in both meat and animal fats, including butter and cream. This factor in butter can be avoided by the use of margarine, which most persons like as well as they do butter. Persons who might be subject to vascular disease tendencies would do well to use cream rather moderately if at all, and if overweight might even substitute buttermilk or skim milk for whole milk.

I have heard people speak of "clergyman's sore throat," and have been puzzled to know what it means. Is this something that only clergymen can get?—B.R.

Clergyman's sore throat is only the name of a disease common to all persons, but especially to those who use their voices a great deal. Technically it is subacute laryngitis, involving the voice box and the throat above this structure. Oftentimes it is necessary to take a complete voice rest for a time. All health measures for building up the general vitality will assist in relieving this troublesome condition. Teachers of speech say that many speakers use the voice wrongly, pitching it too high and using the chest muscles, whereas abdominal breathing with the voice pitched at a deeper tone will save the strain on the throat and enable speakers to be heard better at the same time.

What is the reason for the feet being cold almost continually? Is there any way this condition can be cured?—L.R.

Although there are certain specific conditions, such as obliterating endarteritis, in which the blood vessels become clogged or closed, thus interfering with the flow of blood, most cases of cold extremities are due to more simple causes. Nervous tension, causing an uneven distribution of blood, is a common cause. A general lowering of the vitality may be responsible. Be sure that the blood pressure is up to normal. Specific treatment that should be helpful would be the use of contrast leg bathing, immersing the legs first in a hot-water bath, then followed in forty-five seconds by a short dip in cold water for approximately fifteen seconds. Repeat for about twenty minutes.

Can anything be done to help a ringing in one ear in which there are some signs of deafness beginning to appear?—R.N.

Although some ear troubles are difficult to cure entirely, and most deafness is more or less permanent, you may get some help from the following simple measures. First, try this simple experiment. Hold the nose tightly and close the lips tightly while blowing forcefully in an effort to "make the ears pop." You will find that the bad ear either pops last or not at all, which proves that the eustachian tube on the affected side is partially blocked or closed. Treatments calculated to disinfect the area back of the nose where this little opening is located, such as medicated sprays and air pressuring the ears by forced pressure while in the act of swallowing, may open up the tube to the drum and thus restore the even atmospheric pressure to both sides of the drum. Regular treatments of this sort, together with vitamin A and a correct diet, with avoiding of colds, may often give much relief, improve the hearing, and tend to arrest the further increase of the deafness. An ear specialist or general practitioner with proper equipment of air pressure and spray bottles should initiate the treatment.

Pete's Favorite Picture

(Continued from page 4)

"No! No!" stoutly affirmed Pete. "It's Marie; she must have hung that picture there. I never saw it before. I wonder what she do that for?" And as if to prove his words, he angrily tore the picture from the wall and threw it into the fire, where it burned with ominous crackling.

Almost immediately Marie burst in at the door.

"Pete, Pete, the picture!" she cried. When she saw it was gone from the wall, her eyes widened with the fear she felt.

"Pete, where is the picture?" she gasped.

Fiercely Pete turned on her and shouted that he had burned it and demanded to know why she had put such a picture up in his house.

Marie sank weakly into a chair, holding out to Pete a page of a letter she had been clutching in her hand.

"Pete . . . Stella . . . this letter," was all she could say.

Pete, shaken by his wife's evident emotion, roughly seized the letter and began to read. "And since this was your favorite picture, I have used it as a means to send my gift to you. Look between the print and the back covering, and you will find enough money to buy you a comfortable home."

Pete dropped the letter, rushed to the fire, and frantically raked among the ashes; but nothing was left of the picture but a bit of twisted wire and some broken glass.

It was a hard, hard blow. Pete was beside himself with despair, almost out of his mind for weeks. But peace came at length. He recognized that it was his lack of faith in God that had been his undoing. He accepted this last misfortune as a just punishment.

With his return of faith came a return of happiness for his family. Their fortunes did not improve immediately, but it was easier to face the future united in faith and hope.

Halos for Sale

(Continued from page 11)

It is the robe of Christ's righteousness that makes them acceptable in the eyes of the Lord to wear the crown of everlasting glory. They are men and women no different from the others except that they have, in Christ's strength, resisted temptation: the temptation of greed, and lust, and selfishness. They have loved God wholeheartedly, and their neighbors as themselves.

It is stated in the New Testament: "Blessed is the man that endureth temptation: for when he is tried,

he shall receive the crown of life, which the Lord hath promised them that love Him." James 1:12.

As the society woman on the busy city street observed so clearly in her dream: it is not those who sound their trumpets before them that they may be glorified before men who reap the richest reward. For that which they would place upon their heads is but a corruptible crown which will tarnish and rust away. It is only the truly deserving who inherit the *incorruptible crown*. It is the hypocrites who would buy a halo on the street corner. It is they who lay up treasures for themselves upon earth, who do their alms before men to be seen of them, who pray in a loud voice that all may hear.

Matthew exhorts us to do alms, to pray, to fast in secret, promising that the Father "which seeth in secret Himself shall reward thee only." (Matthew 6:4.)

No crown which can be bought upon earth, however beautiful, can compare with that pure, bright circlet of gold which will be given to the worthy as he steps through the shining gates of heaven and is ushered into the presence of the all-glorious Author of light and life.

Halos sold upon street corners would, no doubt, be items in great popular demand today, for there are many hypocrites among us; but the wise, the worthy, the good would have none of them. Like the fruit vender in the dream, those with eyes fixed upon heaven will not even see the gaudy, glittering headpieces offered for sale to the passing crowd. They will, instead, lay up for themselves "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matthew 6:20, 21.) And, when Christ comes to receive His own to heaven, they will dwell there in everlasting peace and contentment with their Lord and Father.

Narcotics and Our Teen-agers

(Continued from page 15)

Parents must take time to pray with their children. The father who makes it a practice to pray with his children will not have to spend his time bailing them out of the police court. The rotating polygamy of the divorce courts must stop. Broken homes are furnishing far more than their share of criminals. Children must have the security of their parents. When parents are willing to pay the price of rearing Christian boys and girls whom they can be proud of, they will succeed.

Experts in dealing with narcotics addicts reveal that the power of religion will cure addiction. Genuine Christianity can cure addiction; it can do more—it can prevent it.



God's Plan Depends on You

(Continued from page 9)

it is revealed the weakness of the flesh. In spite of their recognition of God's righteousness and the righteousness of His law, and in the face of their verbal agreement to keep His commandments and thus receive the fulfillment of the promise to be made a holy people, they soon forgot all their promises. Moses had not been long in the mount when they demanded of Aaron a golden calf that they might have a god to worship. Then followed their return to the heathen worship of the Egyptians and all the corrupt practices involved. All this took place while Moses was in the mount receiving from God instructions which would bring salvation to them as a people. So we see it is not enough merely to recognize God's statement of righteousness and mentally agree to keep His commandments. There must be some power within us which, having recognized God's will, will bestow upon us the ability to do His will.

After the humiliating experience of worshiping the golden calf at Mount Sinai, the Lord called Moses again into the mount and kept him another forty days. When Moses came down out of the mount with the Ten Commandments written a second time on tables of stone, and the detailed instructions for the building of the sanctuary, "the children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses." Exodus 35:29. Thus, we see a change had taken place. Not only were they acquainted with God's will and desires concerning them, but they found a willingness in their hearts to carry out the instruction He gave them. This willingness on their part to do God's will was accepted of God and accounted unto them for righteousness. "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Deuteronomy 6:25. As we follow the long history of Israel as God's chosen people, we find their fortune rising or falling according as they believed and obeyed, or disbelieved and disobeyed the will of God revealed in His Ten Commandments.

The one perfect revelation of righteousness by faith was made by Jesus Christ. He came into the world, born of a woman, born under the law, on the same basis as every child comes. His first knowledge of God, His Father, was received from the lips of His mother, who read to Him from the writings of the prophets.

Later, His intimate acquaintance with the Scriptures showed how diligently His early years were given to the study of God's Word. By faith He accepted and obeyed the revealed Word, becoming a revelation of the righteousness of God. Let us not forget that Jesus was the Son of God, yet He demonstrated the principle of righteousness by faith in terms of humanity.

After thirty years of preparation He was baptized of John in the river Jordan and then was led of the Holy Spirit into the wilderness to be tempted of Satan. On the very point of Adam's disobedience, appetite, Jesus began His work of redemption; and having conquered it, He then went on to emerge from the wilderness victorious over all the temptations of the flesh. The record tells us that He came forth filled with the Holy Spirit. Luke 4:14-21 reads:

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all. And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears."

It was fulfilled every day of His short ministry, for He went about doing good, healing the bodies and souls of men. Then having demonstrated the principles of eternal life, He offered Himself, the spotless Lamb of God, to die on Calvary for the sins of humanity. In Gethsemane and on the cross righteousness by faith was on trial. In His humanity Jesus stood alone in the presence of the eternal righteousness of God, and humanity was not consumed. In dying, He relieved man of the penalty of transgression of the law of God. By coming forth from the tomb, Jesus demonstrated that the righteousness which was the result of faith and obedience to the revealed will of God was identical with the righteousness of God Himself. And today humanity is represented in Jesus Christ on the throne of the universe.

Thus Jesus has become the great standard of righteousness by faith by which every man and every nation is to be judged in their profession of righteousness. Let us briefly analyze the experience of Jesus to discover in this great work of imparting the righteousness of God to sinful humanity where lay God's re-

sponsibility, and where lay man's. First, God must reveal the knowledge of Himself to man. He must reveal the knowledge of man's relationship to Him. He also must supply the power to do His will. All this He has done both in the written Word and through His Son, Jesus Christ, in the flesh. Man's responsibility is to search for the knowledge of God as for hidden treasure. Then, having found this knowledge, the revelation of His will, he must be willing to obey. He must also accept the promise of the Holy Spirit, which will not only guide him into all the truth, but will enable him to do that which he has willed to do.

Praise the Lord

"Let everything that hath breath praise the Lord."

*I who am living, breathing, would be one
To praise thee, Lord. The stars and moon
and sun*

*Give forth their praise in gold and silver
light;*

*The wind-swept trees lift toward the arch-
ing sky,*

*Shouting their gratitude, and the exuber-
ant birds*

Sing out their joyous praises as they fly.

*Maker of heaven and earth, ah, who
would fail*

*To give Thee love and reverence through
our days!*

*Like smoking incense the sweet savor lifts
Of man's sincere and never-ceasing praise.*

*"Let everything that hath breath," saith
the Word,*

"Shout out their praises to the living Lord."

—GRACE NOLL CROWELL.

As we come to the knowledge of God, two great problems at once present themselves. First, there is the record of our lives that has been kept in the books of heaven. Unless that record can be changed and the guilt removed, we have no hope for the future. But God has made provision for this sinful past in the life and death of His Son, Jesus Christ. We read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. When we accept this promise of God by faith, immediately the righteousness of Christ is put to our account in the records of heaven, the sinful past with its condemnation is removed. We are a new creation through the *imputed* righteousness of Christ.

The second great problem is the *impartation* of the righteousness of Christ in the present experience of the new creation. Here again God has made abundant provision. We read in Hebrews 10:16, 17: "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

This new covenant experience is speaking of the same great promise made by Jesus to His disciples when He promised to send them the Holy Spirit; and when the Holy Spirit would come, He (Christ) would come and dwell in them. This glorious promise and the means by which it would be fulfilled is clearly revealed in John 14 and 15. Jesus said: "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:23-26.

Let us carefully observe that the Holy Spirit comes to execute only the Word which God has already spoken. This Word has been given to us through the writings of the prophets and the apostles. Thus today, as nineteen hundred years ago, the righteousness of God will be revealed in the flesh through man's belief in and obedience to the Word of God through the power of the indwelling Holy Spirit. The knowledge of the glory of God revealed through Jesus Christ is the knowledge all must have who would be saved. This knowledge received, believed, and assimilated will re-create in us the image of God.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. John saw here a group of people who were a perfect revelation of Jesus Christ—a group who were righteous because they kept the Word of God through faith in Jesus Christ. He saw them pass unharmed through the seven last plagues. Evil men were powerless to destroy them. They drank of the cup and were baptized with the baptism of Jesus, but at last they sat with Him in His throne, the throne of the universe, mediating the goodness of God to all creation.

*"Could'st thou in vision see
Thyself the man God meant,
Thou nevermore could'st be
The man thou art, content."*

Do you catch the vision? God says, "If you will keep My covenant and My commandments, and walk in My ways, I will come and dwell in you, and will manifest My goodness through you to all nations. I will give you power to heal the sick, open the eyes of the blind, loose the bands of the captives, cast out devils. All I ask you to do is to be willing and obedient, and I will do the rest. But unless you consent, I have no other means of bringing help to this needy world. BELIEVE IN ME!"



Jungle Thorn

(Continued from page 21)

So Kondima came back to the house of children. The rejoicing was so general that Tuan declared they must have a feast to celebrate the home-coming and the restoration of their little Kondima. Auntie, Sian-doi, and Madge made ready a delicious repast of red rice, curry, fried bananas, and several kinds of vegetables. It was requested by Bennie and Nancy that the feast be eaten out-of-doors, so it turned out to be a joyous picnic under the trees.

After the meal was over and the dishes were washed, Kondima announced, "Now I am going to show you all the things I got in Singapore."

Tuan set the heavy parcel in the middle of the veranda and cut the heavy cords. Kondima removed the wrappings with some help from a number of small, eager hands. Two large cartons were revealed. Each one contained a number of bundles and boxes. There were picture books, big and little, thick and thin; also games of many kinds, a beautiful set of dishes, a whole fleet of small buses and motor cars, trucks and trams. Kondima laughed at these, remembering her terrible fright at first sight of the red bus.

Several boxes were sealed and contained delicious biscuits. "I learned to eat those in the hospital," she said. "Mookit and Alijah and Chaya never saw any; I guess they will be surprised."

"Yes, I think they will." Tuan looked a little bewildered by all this sudden wealth that had come to his little Kondima.

A family of Teddy bears next appeared from the depths of the carton, together with a white horse, an elephant, a duck on wheels, and a whole menagerie of small glass and china animals packed in cotton. Kondima could name every one of them.

"Now I will show you my baby." Kondima opened her traveling case and drew out the dolly. "Her name is Ellen." She looked at Tuan. "She is good and beautiful, and I love her and take good care of her." She cuddled the doll in her arms while all the children drew near to touch Ellen's dark curls and rosy cheeks.

"You may play with all my things." Kondima still held the dolly in her arms, but she nodded generously toward the whole assortment of toys on the floor.

"No, no!" Tuan spoke with sudden decision as he started packing all the toys back in their boxes. "No,

I think these should all be put back at once. There will be plenty of little folk in Durian village to play with all these things; and I hope, Kondima, that you will be generous with them, too."

After the toys were all packed again, and Tuan had gone back to his office to his papers and books, Bennie and Jimmie invited all the little girls to come out and see their pet monkey ride the dog for a horse.

Pixie was a tiny black monkey; and Captain, the dog, was a large black-and-white mongrel who loved children and monkeys, too. The tiny monkey sat on the big dog's back holding tight to his long hair, and the good dog raced back and forth on the long cement walk, with the monkey screaming and hissing like a real professional rider. The children laughed until they could laugh no more.

"Look!" cried Bennie, pointing down where the walk ended at a curve of the hill. "Look, there comes Teacher Daud." Sure enough, there was the native teacher from the mountain village striding up the hill. His face relaxed into broad smiles as he drew near the group of waiting children. He had recognized Kondima. It was not easy, for her appearance had changed greatly; but her merry laugh was the same, and besides he was expecting her to be there.

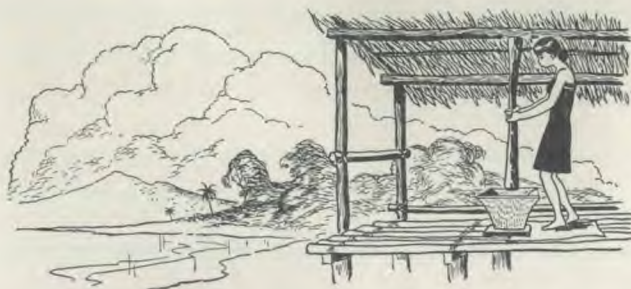
"Kondima, child, how well you look!" the young teacher exclaimed as he took the child by the hand and looked down at her with happiness shining out from his kind face. "Your eye is as good as ever, and you are so rosy and fat your mother won't know you." Kondima and the other children followed Daud into Tuan's office. The missionary looked up from his papers in surprise and laid everything aside to talk with this visitor from Durian village.

"I am glad to see Kondima here," began the young man. "Her mother is very anxious about her. She has been away over four moons already, and the heathen people in the village are saying that she will never come back any more." He looked at Kondima with a satisfied smile and added, "I am sure when they see her, they will forget all the long time of waiting for joy that she is well again."

Then the two men fell to talking of the people in the village. All the news was of great interest to Kondima, who leaned on Tuan's knee and listened eagerly. Old Kokit was needing more of the rubbing medicine. The heavy rains had made his bones ache more than usual. Gooloon and his wife were listening to the teaching every day now, but they still kept the largest herd of pigs in the village; and it seemed hard for them to give up the dirty animals.

"Is my mother well?" Kondima asked as she looked up into Daud's face.

"Of course, my child, I should have told you at once your mother is well, and there is a new baby brother waiting for you when we go back to the village tomorrow. You will like that. Chaya is a good girl. She can cook and pound rice and work in the field



just like a grown woman. Bani is a big fellow; he talks a lot and runs all over the village."

"Kondima, will you go home with Teacher Daud tomorrow?" Bennie inquired with grave interest.

"Kondima must go home as quickly as possible." Tuan lifted the child to his knee. "We have kept her too long already, but some day she will come back, and perhaps we will have a nice school where lots of boys and girls can come and learn many useful things."

(Conclusion.)

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Treaty of Peace or Blueprint for War?

(Continued from page 19)

tors are concerned. I have no doubt that these high-minded men acted in all good faith in preparing the treaty and intended it to be a treaty of peace indeed, not a plan for a new war. The very suggestion that they drafted this document with an evil purpose is altogether unthinkable. And yet, it could be that this very docu-

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ment, prepared with the best intentions and the highest hopes, could become an important milestone on the road to World War III.

After all, although the treaty does restore full sovereignty to Japan, and although it makes every possible provision for the recovery of Japanese trade and prosperity, it does include a provision for the "protection" of Japan by the United States as long as such protection shall be necessary. In Article 6 the treaty calls for the withdrawal of all occupation troops from Japan within ninety days; but the same article provides for the retention of foreign troops, by special agreement, for an indeterminate period. And this means bases: bases for the Western powers on the frontiers of Asia. And although, beyond question, such bases will be provided only for Japan's protection, they will appear to the powers on the Asiatic mainland as an intolerable menace.

For this reason I am inclined to feel that rejoicing over the signing of the Japanese Treaty is premature. Truly it reflects great credit upon its sponsors and will no doubt be hailed by many as a notable success for the United Nations. Yet the fact remains that the content of the treaty and the method followed to secure its acceptance by a majority of the delegates have given great offense to a very large number of people who matter in the Far East. Moreover, although the treaty could be said to be a diplomatic triumph for the West and a diplomatic defeat for the East, any such outcome of a peace conference is not likely to contribute to an improvement of relationships between the great powers at such a time as this.

Ever since the close of World War II tension among the powers has been building up at an ever-increasing tempo, and what happened in San Francisco has certainly not caused it to decrease. The fact is that we have moved just one step nearer to the global trial of strength which everybody has been expecting, and fearing, for several years. The stage has been set just a little more carefully, a little more definitely.

Somehow, above all the sweetness and light of the San Francisco Conference, I seemed to hear the voice of an ancient prophet crying across the centuries, "O my heart, my heart! It writhes! Oh how it throbs! My soul is moaning! I cannot hold my peace, for I hear the blare of trumpets and the battle-cry. Crash upon crash!—the whole country is down." Jeremiah 4:19, 20, Moffatt.

He heard what we are hearing now: the awesome signs of approaching conflict.

These are solemn times indeed. Although some are crying, "Peace, peace," there is, in reality, no peace. (Jeremiah 6:14.) Day by day we are drawing nearer to that time of terrible trouble spoken of by the prophet Daniel (Daniel 12:1), that dread hour of trial which is to "come upon all the world, to try them that dwell upon the earth" (Revelation 3:10).

Well would it be for all of us to turn our eyes heavenward at this moment and find our peace in God.

Even now He invites us, "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isaiah 26:20.

To be hidden in the secret of His presence may be the high privilege of all who love Him in this closing crisis of the ages. Let us hide ourselves in Him today.

Truly Great

Some say that it's better
To be a go-getter,
Who gets while the getting is good,
With never a thought
To the "how" or the "ought,"
Or question of whether he should.

But the one truly great
Is the one who can wait—
Though ready with mind, heart, and
hands;
By waiting made strong,
Though the waiting is long—
Then act when God's moment demands.

—EUGENE ROWELL.

The Finger of God

(Continued from page 7)

so He offered a way of escape from the penalty of sin. "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one [Christ] the free gift came upon all men unto the justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous." Romans 5:18, 19.

"What then?" asks Paul, "shall we sin, because we are not under the law [that is, the condemnation of the law], but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Romans 6:15, 16.

The Angel With the Loud Cry

(Continued from page 17)

tains. . . . The commanders of our vessels and the sailors tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them.'

"Pastor G. W. Mitchel, of Zanesville, Ohio, another minister who himself proclaimed the doctrine, said to the writer in a conversation at Newark, Ohio, August 8, 1894, that Elder William Miller told him, in a conversation at McConnellsville, Ohio, in September, 1844, that he had the 'names and addresses of three thousand ministers in various parts of the globe who were proclaiming, "Fear God, and give glory to him; for the hour of his judgment is come," the greater portion of these being in North America and Great Britain.'

"William Miller, in speaking of the extensive spread of this 'cry,' said: 'One or two in every quarter of the globe have proclaimed the news, and all agree

in the time—Wolff of Asia; Irving, late of England; Mason of Scotland; Davis of South Carolina; and quite a number in this region.'"—J. N. Loughborough, *The Great Second Advent Movement*, pp. 105, 106.

The first angel's message was a call back to the worship of the true God who created the earth. It came at the very time when Darwin was expounding his theory of the origin of the species. It was an anchor against skepticism and the false teachings of evolution. In the hour of impending judgment it laid the foundations for the messages of the second and third angels to follow. It was a step in the upward way.

Jesus Was Emmanuel

(Continued from page 25)

faith because they are not able to produce all the evidence demanded by some boasting infidel or sneering skeptic. There are many questions in every realm of life and sphere of thought that no person can answer to the satisfaction of the questioner or even to himself. Asking questions is always easier than answering them; and the Christian can ask the skeptic more puzzling questions than the skeptic can ask the Christian. But according to the well-established rules of evidence recognized in every court in the civilized world, the Christian is not required to answer any skeptical question involving the reliability of the Scriptures, but should throw the burden of proof back upon the critic. The skeptic should prove his criticism or hold his peace. If this principle were applied, it would save much valuable time, effort, and expense on the part of Christians.

Greenleaf gives five tests of credibility which eye-witnesses must meet. They are honesty, ability, number and consistency of their testimony, conformity of testimony with experience, and the coincidence of their testimony with collateral circumstances. He then tries the four Gospel writers by these legal tests and finds them to be credible witnesses. No person can read the New Testament without knowing that the writers were honest and sincere and that they intended to tell the truth. It is evident that they believed their own testimony and were good men; otherwise their writings would have been a forgery, and they would have palmed off onto the world an impostor. How could bad men describe such a beautiful character as that of Christ?

It is also evident that as the disciples of Jesus they had the ability to testify. This requires a sound mind and average intelligence. Greenleaf says: "It is always to be presumed that men are honest, and of sound mind, and of the average and ordinary degree of intelligence. This is not the judgment of mere charity; it is also the uniform presumption of the law of the land; a presumption which is always allowed freely and fully to operate, until the fact is shown to be otherwise."—*Id.*, pp. 31, 32. The fact that Matthew

was a taxgatherer and Roman official when he became a disciple of Christ, and that Luke was a physician would indicate even more than average intelligence. The writings of all four convince any fair-minded person that they meet this test of credibility.

These witnesses certainly had the opportunity to observe the things of which they testify. Two and probably three of them were eyewitnesses. It is believed on very good authority that Peter was the real author of the Book of Mark, having probably dictated it to Mark. Also the writers often place themselves in a very unfavorable light, which indicates honesty. The criticism that the disciples were unreliable witnesses because they wrote of their own Lord and Master falls down in the light of the fact that most all biographies were written by disciples and friends. The four Gospel writers wrote at different times and in different places, and the fact that they did not all say the same thing in the same way, and that some omitted what others recorded is proof that they had not entered into a conspiracy to defraud. Conspirators would have fabricated a common story and related it in substantially the same language.

Their testimony also conforms exactly with the experience of the time and location and the customs that then prevailed. Here is where writers of fiction so often fail in their attempts to make their story seem true. Only that which is based on indisputable facts and accepted principles can possibly meet this test of credibility, but the disciples of Jesus met it fully. Not once did they fail. Their witness was also in complete harmony with collateral circumstances. This is the chief test of credibility when the witness is dead, insane, or absent, with only his writings available, as in the case under consideration. The question is, Does the testimony agree with contemporary writers and the history of the times?

On this point Greenleaf says: "This test is much more accurate than may at first be supposed. Every event which actually transpires, has its appropriate relation and place in the vast complication of circumstances, of which the affairs of men consist; it owes its origin to the events which have preceded it, is intimately connected with all others which occur at the same time and place, and often with those of remote regions, and in its turn gives birth to numberless others which succeed. In all this almost inconceivable contexture, and seeming discord, there is perfect harmony; and while the fact, which really happened, tallies exactly with every other contemporaneous incident, related to it in the remotest degree, it is not possible for the wit of man to invent a story, which, if closely compared with the actual occurrences of the same time and place, may not be shown to be false."—*Id.*, p. 43.

Tested by these fundamental principles dealing with the law of evidence, the testimony of the four evangelists and, in fact, of all the sacred writers stands

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unimpeached and unshaken. Greenleaf thus sums up his conclusions: "It is worthy of remark, that of all the investigations and discoveries of travelers and men of letters, since the overthrow of the Roman Empire, not a vestige of antiquity has been found, impeaching, in the slightest degree, the credibility of the sacred writers; but, on the contrary, every result has tended to confirm it."—*Id.*, p. 47.

Another legal authority, Walter M. Chandler of the New York bar, wrote: "But the Christian need have no fear of the results of scientific investigation or historic revelation. Assyriology, archeology, and paleontology, interpreted and applied by the finest scholarship and the most superb intellects of earth, have spent all their stupendous and concentrated forces in the direction of the discovery of natural and historic facts that would confirm or destroy the Christian theory of things. . . . If eighteen hundred years of scientific investigation have resulted only in proof and vindication of the historic asseverations of the Sacred Scriptures, and further investigation gives promise of still further proof and vindication, tending to remove all doubts and destroy all fears, nothing but rank stupidity and crass ignorance will place obstacles in the way of ultimate analysis and complete revelation."—*The Trial of Jesus*, Vol. 1, pp. 25, 26, in the Preface.

May you not only carefully weigh the evidence of the divinity of Christ, but also accept Him as a personal Saviour from the dominion of sin and find in that salvation the "fullness of joy."



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By Mary Hunter Moore

Ruts

Eloquent was the minister's climax: "Beware of ruts. They're hard to climb out of; and when they get six feet deep, we call them graves." But though heartily agreeing, I found my vagrant fancy running off along some very pleasant and rather exciting ruts I have been in.

One could not truly be called a rut; it was "a cut." We called it "The Old Railroad"—a depression as wide as a single-track railroad that led a half mile or so through the woods near my childhood home. A half century earlier a railroad had run through it to the site of a vanished pioneer town. Once it had been an open gash in the earth, filled with the whistle and clang of locomotion. Later all that was gone, and the cut was filled with more wild flowers, shrubbery, and birds than any other locality around. A path through it was our favorite Sabbath afternoon walk. "Let's go to the old brickyard," we children always proposed, meaning: "Let's wander along the old railroad cut and see what new flowers have bloomed in a week. Or maybe the blue eggs in the robin's nest have hatched. Or we'll catch some 'prink birds' [towhees, named by us from their call] scratching in the leaves like chickens. Or the haws are ripe [if it was toward fall, we would find several delicious varieties]. Or we'll find the rabbits playing tag and leapfrog." There was never a dull moment in a saunter along that rut. Then we came out on a miniature "badlands," the eroded yellow clay cliffs of a long-disused brickyard, its ditches cutting finally down to the Lake Michigan sands. From that diminutive "Grand Canyon" the shore curved off to a crescent that even "the blue Vesuvian bay" of poetry cannot equal in my memory.

In the nearly half century since I last trod that rut, I have seen some "cuts" in human hearts leading to abandoned homesites and dream enterprises which through God's restoring hand have become lovable places filled with all sweetness and graciousness.

The other rut was a guiding way. Vacationing on the Cumberland Plateau, I wanted to go to the "gulf"—native name in Appalachia for vast, wooded, blue-misted depths where the streams cut their way through the mountains down to the valley of the Cumberland, the Tennessee, or another river. It was to be a three-mile walk each way, through woods so dense as easily to mislead one. "You won't get lost," said my hostess. "Follow the deepest rut in the logging truck trails. It will take you to the old 'highline' cable-

way for hauling logs up from the bottom of the 'gulf.' You will get your best view there where two 'gulfs' meet. Then just follow that rut back to the highway."

Space forbids even listing what I found of plant, bird, animal, and insect life along that rut, to say nothing of the sounds and fragrances of the wonderful woods. There was so much that was enthralling that when at last I reached "the gulf," my watch told me I dared spend only a few moments enjoying the view if I would return before my friends became uneasy. So back I must hasten, concentrating on following my rut. Such a bewildering array of side trails! I had not been aware of so many until I must choose my way quickly. But always there was that one deeper rut that guided me at every junction. On I pressed toward the mark—home, rest, and refreshment. Fatigue wore me down till I was nearly fainting. But I held my eye to that rut and stumbled on. Then—oh, joy!—my name shouted by a friendly voice, and my hostess's car to take me the rest of the way.

Life is like that. A deep rut lies through every tangle of circumstances, a rut stained red by the Feet that beat it out. Though it is six feet deep in one place, it couldn't hold those Feet. No more can it hold ours, when we follow those Feet. And the greatest thrills this side of heaven lie in and beside that rut in knowledge and service. Youthfully loitering along that rut, or stumbling westward in the fatigue of age, we find at the end the shout of the Archangel and the chariots of God—if we follow always that rut, the one we ought not to climb out of.

Please Explain

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have appeared in the past century claiming to be translations of ancient documents. The most notorious of these is the so-called "Letter of Publius Lentulus," which is utterly false. Beware of such falsehoods. God has solemnly warned us against such forgeries.

"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18, 19.

"Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." Proverbs 30:5, 6.

Both the Old Testament Apocrypha and the New Testament Apocrypha can be obtained in volumes separate from the Holy Bible from Thomas Nelson and Sons, or the Oxford University Press, New York City. Most old "family" Bibles contain the Old Testament Apocrypha.

? PLEASE EXPLAIN ?

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

APOCRYPHA

Why do you not quote the Apocrypha in your magazine? Where can I obtain a copy of the Apocrypha?—A.S.

The definition of the word "apocrypha" in Webster's *New International Dictionary* is a good answer to this question. The name originated from a Greek word meaning "hidden, spurious," and Webster defines it as meaning "writings or statements of doubtful authorship or authority."

The Apocrypha are religious writings of unknown authorship probably produced during the period between the writing of the last book of the Old Testament (Malachi) and the time of Christ. They have never been received by the churches as inspired by God. Immediately following the writing of the New Testament there grew up a collection of religious writings by unknown authors on the life of Christ or other New Testament characters. These books also have never been accepted by the church on the same basis as the books which compose the New Testament. They are called the New Testament Apocrypha, or the "doubtful books," following the New Testament.

In the technical terminology of church history, the Bible comprises a set of books which are "canonical," or which compose "the canon." The Apocrypha are books which are "extracanonical," that is, outside the canon. By the word "canon" is meant the "rule" ("canon" is simply the Greek word for "rule"), or "test," by which it is determined what writings are a revelation from God. The rule, or canon, by which the books of the Bible have been gathered together into the collection we call the Holy Scriptures is that each book bears in itself, in its own nature and meaning, the evidence that it is from God, and the author of each book gave evidence that he was inspired by God to write. By this canon the sixty-six separate books that comprise the Bible have been accepted by believers in God since the books were written.

By the same canon, or rule, the books called the Apocrypha have never demonstrated, either in their subject matter or by the character or experience of their supposed authors, that they were inspired.

Carlyle B. Haynes, in *The Book of All Nations* (Southern Publishing Association, Nashville, Tennessee, 1950), pages 203-212, gives such a clear account of the difference between the inspired Bible and the uninspired Apocrypha that I would like to quote

it all. He says in part: "The canonicity of the books of the Bible is settled by their own internal testimony and intrinsic value. It is not left to the decision of any man or body of men, of church or council. . . . The Bible is not an authorized collection of books, but a collection of authorized books."

Of the Apocrypha he says: "It is not without large significance that these books do not make any such claim themselves [to be inspired]. Not once, in any of them, is there a hint that they should be considered on the level with the Scriptures. . . . On the contrary, they refer to the Scriptures with the utmost reverence. . . . Of themselves they speak with great moderation. They contain stories which are purely legendary and quite questionable. They disclose a character which is wholly different from the marvelous records we possess in the Scriptures."

"As a link between the Old and New Testament the Apocrypha is of little value, either historically or theologically. . . . The books of the Apocrypha are interesting. They are not important. They are not at all a part of the Scriptures. Indeed, they contain things contrary to Scripture. They are wholly human in their origin, and altogether void of inspiration. Consequently the Jews never for a single moment acknowledged them as belonging to the Sacred Canon. . . .

"The apocryphal books were quite unknown by Christ and His apostles. Very likely for a considerable period after the apostles the Jews did not know them. They never quote them. They were entirely omitted by Josephus when he lists the books of the Jewish canon. Though some of them, such as the Macabees, contain accurate history, nevertheless most of them are made up of historical errors and legendary nonsense. . . .

"These spurious books were placed among those of the Sacred Canon much later than the times of Christ and Josephus. . . . They were first included in it [the Old Testament] somewhere between A.D. 300 and 400."

Thus, it is seen that the writings called the Apocrypha are not a part of the Bible, but are simply ancient religious writings, not inspired by God. Hence, we do not quote them.

The doubtful writings that followed the New Testament have no place in the Bible. With these are to be classed the whole crop of modern fictions that
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The BIBLE---

Key to Survival

By Kenneth J. Holland

AT FOUR o'clock one morning recently flames raced through an old wood frame dwelling that housed Mr. and Mrs. J. B. Fairless and daughter Janiss and her baby. Mr. Fairless excitedly grabbed an arm chair as he fled half dressed. Mrs. Fairless hurriedly seized a few extra clothes, for time was short. The daughter snatched up the baby and ran out of the house, which quickly and completely succumbed to blistering flames.

Later, after the ashes had cooled, Janiss's Bible was discovered among them. It was barely scorched, only a page of the Book of Genesis being singed although the cover was darkened.

Perhaps God is pointing out to us, as to these unfortunate victims, the fact that the Bible is the key to survival in a day of incendiary and atomic bombs.

The Bible itself has always survived the taunts of skeptical men. The printing press from which Voltaire's infidel works were issued was later used to print the Word of God. Chesterfield's parlor, once an infidel clubroom, became a vestry where Christians met for prayer and praise. Hume predicted the death of Christianity in twenty years, but the first meeting of the Bible Society in Edinburgh was held in the room where he died. Paine, on landing in New York, predicted that in five years not a Bible would be found in the United States, but there are more Bible societies in America today than in any other country in the world.

It has been estimated that over one billion Bibles have been printed. Judaism, Christianity, and Islam all derive directly or indirectly from the Bible or parts of it. It contains a larger collection of apt and striking comments on the behavior of human beings than any other book, and accordingly it is the most widely quoted of all books. Our daily speech, customs, and daily conduct; our laws, government, art, literature, and folklore—all have been greatly influenced by the Bible. Yet all this is subservient to its one grand aim—the redemption and eternal survival of man.



But the Bible must be read to be of value. In one of W. R. Clark's early pastorates he asked one of the members of his church how she was getting along in her Christian life. She answered, "Very poorly. My life is a disgrace to me and to the church; it is a disgrace to Jesus Christ. I don't understand why it is."

"Do you study your Bible every day?" Clark asked.

"Oh, no, but I study it occasionally, when I have time."

A little baby was lying in a baby carriage near by, and the pastor said, "Suppose you should feed that baby once in two hours today and once in six hours tomorrow, then let it go without eating at all for three or four days because you were busy, and then go back and feed it every two hours the next day, and keep up that process; do you think the child would grow?"

"No," she said, "I think the child would die under that treatment."

"And yet that is just the way you are treating your soul."

Those who fortify themselves with the Word of God find in it the peace that passes understanding. Job devoured the Word and learned to love it more than food; Daniel loved the Word more than gold, and Jeremiah said that when he read it, it became a joy to his heart.

The key to survival is available to you; use it—and survive.