

These TIMES

SINCE 1891

PRETER OF THE NEWS

IN THIS ISSUE:
6000 SINNERS



LETTERS

From Our Readers

A Copy for Her Son

Sirs:

During a visit to Atlanta early in December I saw a copy of THESE TIMES in the office of a prominent dentist and read an article on teen-age drug addiction. It also gave advice for parents. This must have been the December number. I would like a copy of this issue for my son. This was a very fine article, the best I have read on the subject.

Valdosta, Ga.

Mrs. T.H.M.

Proud of These Times

Sirs:

My very sincere thanks for copies of THESE TIMES. I am not only proud of them for my reading table, but I found two of the best articles in them that have come my way.

Elmira, N.Y.

L.M.T.

Articles of High Character

Sirs:

You have done an excellent job with THESE TIMES. The cover is neat and colorful, the paper is of good quality, and the type and printing are sharp and very easily read; but the most important part of this fine magazine is the high character of the articles and the inspiration they give. I don't know how you can accomplish all this without the help of advertising. May the good Lord assist you in this most commendable work.

Our copy of THESE TIMES is brought to our door each month by a fine man who has lost his sight. The good we get from his visit is remarkable. He suggested we should take your adults' Bible course, as it was of great value to him. We understand his wife reads to him where the printed matter is not available in Braille or on records. I wish I could have his understanding of the Bible and am following his suggestion and writing for this course.

St. Louis, Mo.

C.C.R.

Wonderful Magazine

Sirs:

I have received two copies of your wonderful magazine THESE TIMES and like it so much that I want to subscribe for it for a year.

Table Rock, Nebr.

Mrs. H.O.P.

IN THIS ISSUE:

"Growing Up Emotionally"

By Harold Shryock, M.D.

The author of several books on family life gives valuable advice on personality development.

For helpful, spiritually uplifting, interesting reading every month send your subscription to THESE TIMES NOW!

These TIMES

SINCE 1891 A BIBLICAL INTERPRETER OF THE NEWS

OCTOBER, 1952

VOL. 61

No. 10

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The Cover

What a delicious time of year is apple time! Those crisp, juicy globes of goodness surely represent one of nature's choicest gifts. Little Colette Milo, as caught by the camera of H. M. Lambert, will agree that a basket of apples is worth a big smile any day.

"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.

INSECURITY EVERYWHERE. Prophecy: "And there shall be...upon the earth distress of nations." Luke 21:25.

Inspired Bible writers long ago predicted that our day would be one of unsurpassed distress and insecurity. Examples are everywhere: Recently Winston Churchill said that once mighty Britain is in peril of losing all her possessions because she is dangerously near economic bankruptcy. Never in history, Churchill said, has there been a nation of 50,000,000 people like Britain at such a "dizzy eminence" and at the same time on such a precarious foundation. Our own government ended 1951 about $7\frac{1}{2}$ billions in the red. Despite spending 7 million dollars an hour for security(?), our land is plagued by fear of bankruptcy and war. We are told that Russia's 1952 military budget was 60% over 1951. Our feeling of unrest is well exemplified by the 1,800,000 Americans currently living in trailers....There is no doubt but that secularism is one of the leading forces causing distress. Elton Trueblood states, "We are fairly clear about money, and we have definite ideas about government, but about the major issues of life and death we have almost no ideas at all. People are bewildered because the religious frame has been so nearly shattered. Many flounder helplessly and alone."...Insecurity is rife in Russia, too, where 98% of the people are opposed to the Soviet regime.

MESSIANIC PROPHECIES. "These are written that ye might believe that Jesus is the Christ." John 20:31. Recorded in the Old Testament, these prophecies were written hundreds of years before the birth of Christ.

It is well to consider a few of the 40-odd Messianic prophecies of the Old Testament that Jesus definitely fulfilled: Moses recorded the first promise of a Redeemer after Adam's fall. (Gen. 3:15.) Micah predicted Christ would be born in Bethlehem (Micah 5:2), an insignificant village among thousands in Judah. Daniel predicted the very year in which He would be born. (Dan. 9:25.) Zechariah had stated years before that Christ would be betrayed for 30 pieces of silver."... Prophecies concerning our day are being fulfilled just as accurately as these were.

GOSPEL BEING PREACHED. Prophecy: "This gospel of the kingdom shall be preached in all the world." Matthew 24:14.

The Bible does not predict that men in wholesale lots will accept the gospel, but that it will be preached everywhere. William H. Bergherm, overseas war service commissioner for the Seventh-day Adventists, said that suffering, starvation, and lack of all comforts in South Korea have served only to foster religious meetings. He declared: "Wherever there is a religious service in Korea, hundreds stand in line with torches, as there is no electricity. This is the time of opportunity for the Christian church in Korea."...One million copies of the Revised Standard Version of the Holy Bible, in preparation 15 years, are now ready for distribution. This is said to be the biggest undertaking in book publishing history. It is expected that the new Bible will break all records in the bookstores this fall.... The Pocket Testament League has distributed 9,000,000 Scripture portions in Japan in past 3 years.



GROWING UP

Normally physical and emotional growth are nearly parallel so that the adult can give emotional guidance to the child.

LOWNDS--EWING

The fully mature, adult personality is one in which the deficiencies and limitations of the three previous stages have been overcome. The adult should be able to find his satisfactions in rendering service to others. He should assume responsibility. He should face up to his rightful obligations. He should be able to exercise deliberate judgment. He should be capable of planning for the future.

A mature adult recognizes that life's greatest satisfactions come from placing the welfare of the other members of his family ahead of his own pleasure. He senses the advantages of participation in community affairs. He is a good citizen and is willing to co-operate in worthy enterprises even though he receives little or no personal credit. He possesses a philosophy of living by which he acknowledges the relationship that should properly exist between creature and Creator. He follows a code of morals based on a religious perspective.

But there are some adults who have retained the self-centered attitude of the infant. It is as though their emotional

A PERSON who is fully mature physically may be a child or even an infant in emotional stature. The personality does not always develop at the same pace as the body. In the normal, fortunate case physical growth and emotional growth are nearly parallel so that a young person in his late teens has not only completed his development as measured in inches and pounds but has also become prepared, personality-wise, to face the realities of living. But it is possible for a person to be six feet tall and thirty years old and still be a child, emotionally.

Four stages of emotional development can be identified: infancy, childhood, adolescence, and adulthood.

The infant is very self-centered. He is dependent upon his parents for supplying his various needs. He is not capable of being self-reliant or resourceful. According to his way of thinking, he is at the center of the world. When something displeases him, he is unhappy regardless of how impossible it might be to alter the circumstances.

The normal school child has made considerable advancement beyond the

stage of infancy. He has learned to get along with people and to recognize that others have rights comparable to his. He has learned to respect authority and to follow instructions. He has acquired a certain ability to give and take. But he is not yet able to assume responsibility. He needs to be guided and

supervised, for he is not capable of making wise decisions.

A normal adolescent has abundant self-confidence. He is aggressive and active. He welcomes every opportunity to decide things for himself. But it is in the sphere of good judgment that he is deficient. He fails to recognize his personal limitations. He lives in the present and is not interested in long-range planning. He derives his satisfactions from momentary pleasures. He is impatient with any program that involves waiting for future compensation.

development stopped at the stage of infancy. They have never acquired the concept of service for others with the consequent subordination of selfish interests. One man of my acquaintance expected his wife to concern herself with his whims in almost the same manner that a mother ministers to a babe. When this man did not feel well, his wife spent her time trying to make him comfortable. Even on days that he felt able to go to work, he expected her to bring him a warm snack about ten o'clock in the morning and a sandwich

By **HAROLD SHRYOCK, M.D.**

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Emotionally

or drink of milk in midafternoon. This man was unable to face the realities of living.

Some grownups are not able to carry responsibility. They can follow directions, but they are dependent upon others to guide them. They have personalities which remind me of a nine-

A Prayer

*God bless this home
And all herein—
And those whom we hold dear;
And may Thy love
Create for us
A heaven now and here.*

—ROSE LEWIS.

year-old. I am thinking of a young mother who preferred that her child be cared for by his grandparents. She was not mature enough to assume the responsibility of guiding her own child. This woman had celebrated a sufficient number of birthdays to bring her to full adult status. In her emotional development, however, she was still in the stage of childhood and unwilling to accept the full responsibilities of parenthood.

There are other adults who have adolescent personalities. Such was the case with a young medical student who became so interested in his success as a part-time salesman that he neglected his opportunity to become a physician. His income from the selling became greater than he had planned. He was even able to purchase a new car. This was not essential to his medical training, but he thrilled with having extra money and began spending more time each week in selling and fewer hours in the preparation of his medical studies. In spite of warnings this young man, with the

personality of an adolescent, preferred the tangible thrills of spending money freely to the sterner rewards of making progress in his chosen profession. Natural consequences followed and he failed in his studies.

If, in examining your own personality, you question whether you have arrived at emotional maturity, there are certain criteria which you may use to measure your development. In case you have not yet attained maturity, it is possible for you to cultivate those traits which will bring you to full adulthood in the emotional realm.

In the first place, one who is emotionally mature is capable of tolerating physical discomforts and inconveniences. Every person faces certain hardships which are not of his own choosing. The mature person is able to take these in stride, without complaining and without bitterness. This is one of the Christian virtues pointed out by the Apostle Paul when he exhorted Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Timothy 2:3.

Another quality of the mature personality is the ability to tolerate disagreeable persons. Here again the Scriptures advocate those principles of Christian ethics by which the mature individual can be distinguished from the immature: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whoso-

ever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5:38-44.

A third indication of maturity is the ability to control the expression of emotions. Emotional expression is a personal matter, and it must not be expected that one's friends will feel sad simply because he feels sad or that they will always feel like rejoicing when he feels joyous. There are times when emotional expression must be postponed until an appropriate occasion. It is typical of the child to demand attention to his emotional whims. The adult can subordinate his emotional expression.

The final criterion of emotional maturity is perseverance toward the ultimate goal. The mature person does not become easily discouraged. He is not dependent upon the thrills of the moment in order to maintain his interest and enthusiasm. He can look beyond present hardships and inconveniences to the final result.

This principle of endurance is as important in Christian development as it is in the day-by-day development of the personality. Christ admonished, "He that shall endure unto the end, the same shall be saved." Matthew 24:13.

One who is emotionally mature is capable of tolerating physical discomforts and trials without complaint.

MERRIM FROM MONKMEYER



By
**KENNETH
J.
HOLLAND**



Major General Roy H. Parker, chief of chaplains, United States Army, heads the hard-working corps of men who minister to your sons and daughters.

RELIGION

NEVER before in the history of America has such concerted action and deep interest been manifested in the religious welfare and moral character of the men in the military service. In the first world war people felt that military life was harmful, but wanted their sons harmed as little as possible. The philosophy in the second world war reached a higher level when an attempt was made to return the men to civilian life as good as they were when they went into the military service. A new high has been reached in the present military situation. Military leaders are now saying: "Let us return each man to his civilian community a better citizen in every way than when he came to us." They are really saying that a man's period of military service can be and must be a positive period in his life on the same level as several years in college or apprenticeship in some industry.

How does the Army chaplain actually fit into this ambitious program? How does the religious atmosphere of the camps compare with that of the average civilian community? Is the chaplain in closer contact with your son than was his pastor? To give you an authentic

report, I recently visited Fort Benning, the Army's Infantry Center, located in a beautiful section of western Georgia. With approximately 38,000 men, this post, known as "Little West Point," is typical of all the others.

Like the other Army posts, Fort Benning does not have nearly enough clergymen. The post has been authorized twenty-six chaplains, but only fifteen are on hand at present, one for every 2,500 men. Because of this shortage, each chaplain has a twenty-four-hour-a-day job—and he is doing wonders.

The fifteen chaplains at Benning conduct forty services every Sunday for the 28,500 Protestants, 7,500 Catholics, and 400 Jews, in the nineteen post chapels. There are from one to three services in each chapel every Sunday morning. Four Sunday schools boast an attendance of over 400. A Bible study group meets every Wednesday night.

The soldiers, of course, are not limited to the services conducted on the post. According to affable Chaplain (Colonel) Lexington O. Sheffield, head of the Infantry Center Chaplains Section, the men are encouraged to visit churches in near-by Columbus, participate in their activities, and make use of their reading

rooms. "There is no reason why the men should let down in their religious life," Chaplain Sheffield says; "we advise them to continue going to young people's services in the Columbus churches and to be active in all phases of church work."

"The average soldier is religiously inclined, and church attendance in the Army compares very favorably with the average civilian community; in fact it is much higher. In one month we had 23,458 men attending 292 services, and although many of these were repeats, it must be remembered that hundreds of them go into Columbus for church. Many men live off the post."

"We do not expect a man to suddenly go to church in the army if he didn't in civilian life. Some do. In civilian life going to church is the thing to do—one meets friends, makes business and social contacts. There is none of that in the Army. Yet our attendance outshines the civilians'."

Naturally there are some "bad actors" in the Army as elsewhere. I saw them, accompanied by guards with shotguns, picking up debris on the beautiful post grounds. Chaplain Sheffield points out that "these men never had any responsibility in civilian life, and many of them

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IN THE ARMY

The Army Chaplain Is Doing an Outstanding Job. His Aggressive Program Is Designed to Make Your Son's Stay in the Army a Time of Spiritual Development.

come from broken homes. One of our chaplains visits the stockade every day and is doing a wonderful work with these men." With the screening that is done before a man can enter the service, the Army is freer from the corrupt element than is the average civilian community.

The chaplain's office is always open to any soldier. The men are free to talk over anything they wish. What do they talk about? Problems arising from mixed marriages head the list, Chaplain Sheffield says. Many come with family problems, and some are seeking more enlightenment on the Scriptures.

An evidence of the evangelistic contribution of the chaplains at Benning is the fact that twenty-four were baptized last March. This no doubt is the result of the personal work of the chaplains,

for in one month they conducted over 1,600 personal interviews. This figure does not include 168 visits to hospitals to see 2,517 patients. One hundred and eighty-seven visits were made to unit area day rooms and barracks for informal chats with the men. Truly the Army chaplain is in closer contact with his men than the average civilian pastor is with his parishioners—this despite the acute shortage of chaplain personnel.

Each month the chaplains of Fort Benning give over 150 citizenship and morality lectures pertaining to home and marriage and stressing a sense of responsibility to home, church, and community.

One unusual feature of the chaplains' activities at Benning is a youth club for teen-age children of married soldiers, called the Brat Barracks. The club is open on week ends for supervised recrea-

tion. A nursery, open every day for tots from two weeks to five years of age, is also under the supervision of the chaplains.

In addition to their other duties the fifteen chaplains handle daily approximately fifty letters from people requesting almost every imaginable type of assistance. They also give invocations and benedictions at all Infantry School graduations, speak at troop information and education sessions and outside gatherings, and attend meetings of community and national welfare and charitable organizations. One recent month there were forty-five occasions when the chaplains visited Rotary clubs, churches, and civic groups in the local communities.

What kind of man is the chaplain who guides your son? The military

Chaplain William T. Pelphey of Ashland, Kentucky, leads the men of the Fourth Signal Battalion Corps in prayer in far-off Korea.



U.S. ARMY PHOTO



U.S. ARMY PHOTO

Unofficial center of Fort Benning's religious activities is The Infantry Center Chapel. Recognized by many as the most beautiful military chapel in the world, it has gained further recognition as Believe It or Not Robert Ripley's Church of Three Faiths. Patterned after early colonial churches in the Georgian style architecture, the chapel is still used on occasion by Catholics and Jews, but primarily is the seat of Protestant worship on the Main Post. There are from 10 to 15 weddings performed every month in the chapel.

chaplain is first and foremost a clergyman who, sensing a heavenly call to aid his country's youth, has volunteered his services. Chaplains are not drafted. They leave the comforts of their home churches knowing full well that others will take their places, and that it may not be too easy to get a civilian post again. As clergymen serving with the Army they must meet the standards of both the Army and their respective churches before they are eligible for appointment as chaplains. More than most civilian clergymen, the military chaplain is pastor, organizer, counselor, missionary, and military officer. By being an integral part of the armed services, chaplains, like members of an intimate family group, can accomplish far more than one offering spiritual ministrations from outside.

As a pastor, the chaplain conducts religious worship services, administers the sacraments of his faith, and officiates at baptisms, weddings, and funerals. He visits the sick. He preaches sermons.

In one respect the chaplain's pastoral duties differ somewhat from those of the civilian clergyman. Chaplains are required to provide religious services for men of all faiths. On the battlefield, especially, chaplains have an opportunity to serve all men and demonstrate the essential unity of all races, faiths, and groups. At all times, Protestant chaplains are expected to conduct a general Protestant service in addition to the service of their particular denomination. However, no chaplain is ever expected to do anything contrary to his faith.

As an organizer the chaplain is kept busy organizing religious education classes, religious fellowship activities, religious social programs, scout troops, day nurseries, camps, schools, cultural activities, and teen-age clubs. His interest in wholesome entertainment activities and his appreciation of the value of cultural opportunities may find him voluntarily organizing a number of extracurricular activities, either by him-

self or, more appropriately, in conjunction with his brother officers.

The chaplain as a counselor advises the puzzled, comforts the troubled, and aids the distressed. He deals with broken marriages, empty pocketbooks, homeless families. He listens to the problems of servicemen who feel they have been treated unfairly. Because of his spiritual character, he is generally recognized, in all three services, as the man to see when help is needed. The chaplain is not the sole counselor in a military unit. Many officers function in the relationship of counselor to their men, but the chaplain is the traditional one to whom the servicemen take their troubles.

It is impossible to place too much emphasis upon the personal example the chaplain can set for the members of the command in which he serves. Being a part of the organization, he is so closely associated with the activities of his unit and is seen so constantly that his every word and action, in combat situations particularly, is bound to make an impression for either good or evil. The responsibility of exemplary conduct is always with him.

The chaplain as a missionary is serving in what has been called "the greatest home mission." He daily comes in contact with hundreds of young men, some of whom have never been in a house of worship, many of whom have never belonged to a church or synagogue. He has an opportunity to counsel these men, to instruct them, to bring them into the church if they so desire, to tie them to an organized religion which will be a source of strength to them for the rest of their lives.

It is not unusual for parents to write a note of appreciation for the Army's religious program. News of her son's participation in religious services in the Army "has made my heart glad," a mother recently wrote her boy's chaplain. Whenever possible the Army chaplain sends a note to the parents of soldiers when they first attend services in a camp chapel. This is especially true of camps to which trainees are assigned.

The following excerpts are from some of the letters addressed to Chaplain James G. Jones, Camp Roberts, California:

A family in Kansas wrote: "Your letter . . . received, and we do appreciate hearing from you and knowing that our son Richard . . . is attending your church services and otherwise getting along well while in camp there. Richard was reared in a Christian home, and we pray he will never depart from his home and good Christian environment. We

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Near the front in Korea two combat soldiers bow their heads in prayer during an outdoor service. Note the dog between the men.

U.S. ARMY PHOTO

thank you very sincerely for your interest in him."

From Texas a mother declared: "I received your letter, . . . and it made my heart glad to know that my son William . . . had begun church attendance there in the Army. I am so happy that there are fellows there, like you, who will take an interest in his welfare. He has been in church and Sunday school practically all his life, and I am so anxious that he keep up his attendance there. Thank you for your interest in him and all the other boys."

The mother and father of a soldier from New Mexico told Chaplain Jones:

Portable equipment and chaplains who are ready to carry the gospel anywhere make it possible for the soldiers to attend services almost in the front lines as in this picture.

U.S. ARMY PHOTO

"We have just received your letter in regards to meeting our son Melvin at your service. He had written us here he enjoyed the service and said it made him feel so at home when he walked in and was handed the bulletin. He never missed a service when he was home."

Overseas in Korea the chaplains are the circuit riders of early American history and the "walking preachers of the Ozarks" all rolled into one. By jeep and foot they stick with their men and share their good fortune and their bad. Typical of the attitude of these churchmen in uniform is this comment from one of them: "I'm certainly happy to be here

Reports from Korea have indicated a tremendous interest in Christianity among prisoners of war in Korea. In this prison camp an American chaplain is assisted by a Korean.

U.S. ARMY PHOTO

and to have this opportunity to serve our men. It's a difficult job, but it is also a most rewarding one."

The response on the part of the troops to the chaplains' program is very heartening. It is common experience to find the interest and response of the troops high before combat. Chaplain Ivan L. Bennett, the Far East Command chaplain, states that a survey revealed the interest and response remained at a very high level also after the troops returned from combat.

The practical aspect of this interest in
(Continued on page 27)



EVENTS OF THESE TIMES



MODERN PENTECOST.—Four times within the past year Seventh-day Adventist ministers have conducted baptisms during which more than a thousand have been administered the rite. On two of these occasions the number was around fifteen hundred. These baptisms were no doubt carefully planned (Seventh-day Adventist converts are put through a long course of study and testing) and they were the largest in the movement's history. They underscore the especially vigorous evangelistic movement being carried on by the church at the present time. This movement began when the denomination, in general session at San Francisco in 1950, set as its goal the doubling of its membership during the ensuing four years.



ANCIENT HIGHWAY.—For a period of four hundred years (1200 to 1600) the only good system of roads in the world, as far as we know, was in South America. There the ancient Incas had a network of hard-surfaced roads ten thousand miles in extent. So remarkable was this system that one hundred and fifty years ago the explorer Alexander von Humboldt pronounced the roads "the most stupendous and useful works ever executed by man."

One of the most amazing aspects of this road system is that it was constructed by a people who had no idea of a wheel. The traffic on the road was llama trains, soldiers, and messengers on foot. The latter are said to have covered the distance from Quito to Cusco, fifteen hundred miles, in five days.

The road along the Peruvian coast was eight hundred miles long and thirty feet wide. It was bordered on either side by walls of adobe to keep the wind from drifting the desert sand across it. Every four to twelve miles along two thousand miles of the system there were wayside houses, which were always stocked with food and kept in repair. There was also a chain of posthouses for the royal mes-

sengers, specially selected and trained men who traveled at a very high speed.

Inca engineers believed that a straight line is the shortest distance between two points, and ignored all obstacles that might interfere with the carrying out of this conception. Swamps were filled with causeways. Lakes were spanned with balsa pontoons. Canyons were crossed by suspension bridges with six-inch vegetable fibre cables. When rock walls were encountered, they were either tunneled through or steps were built or carved over them. In some roads the blocks fit so well that a knife could not be forced between them.



ABOLITION OF MAN.—The fighter pilot seems to be on his way out. Modern jet fighters close at one thousand miles an hour. This means that one minute after they have made a pass at one another, they may be sixteen miles apart. When things happen at such speed, the human mechanism is entirely inadequate.

The most recent answer to this situation is the F-94C Starfire and the F-86D. Both of these planes carry no guns, only rockets. The Starfire carries twenty-four 2.75-inch rockets in its nose. It carries twelve hundred pounds of electronic equipment. Both planes take off with pilot control and are coached toward their targets by ground radar. When an enemy plane is sighted, radar takes over. Radar watches the target while electric computers analyze the target's course and give orders to an automatic pilot to steer the plane fast enough to follow the elusive tactics of the enemy. Radar even picks the right instant to fire the rockets.

Both of these planes are considered merely transitional in character. Fully automatic planes are far more advanced. These planes will take off, fly to their targets, fire their weapons, and return and land without a human aboard. With no pilot, pressurized cabins, cooling, ejection seats, visual instruments, and

other devices for the pilot's safety and comfort can be eliminated. Thus the planes can be constructed cheaper.



TEN COMMANDMENTS FOR THE PREACHER'S WIFE:

I. Thou shalt have no other interests more important to thee than thy husband's.

II. Thou shalt not make unto thee any church clique or anything resembling it.

III. Thou shalt not take thy husband's name in vain.

IV. Remember thy intimate family matters, to keep them secret.

V. Honor thy husband by keeping thy place, that his years of ministry in the cause of God may be long.

VI. Thou shalt not gossip.

VII. Thou shalt not be a burden on others.

VIII. Thou shalt not appear untidy.

IX. Thou shalt not covet a taste beyond thy husband's income.

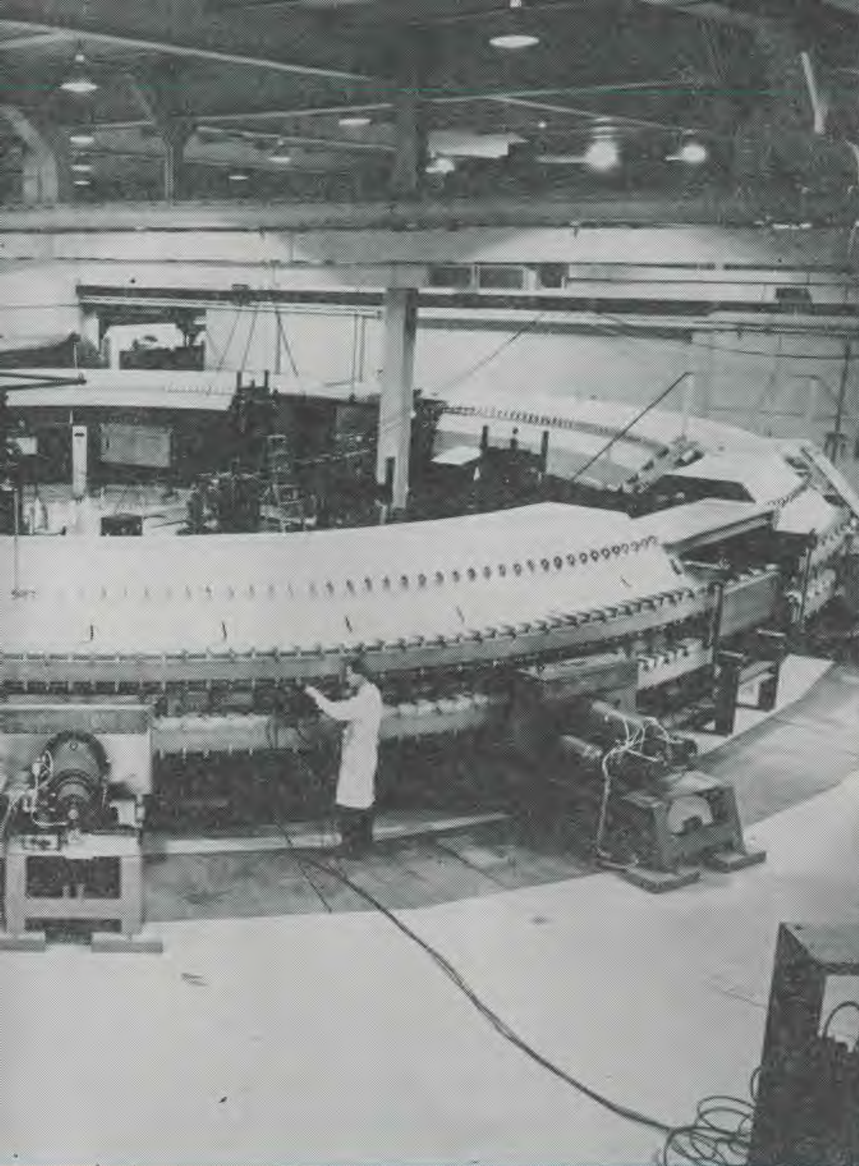
X. Thou shalt not covet thy lay sister's (or fellow minister's) house, furniture, car, or whatsoever thy sister may have.

These commandments were presented to the ministers and their wives at the annual conference of Southern California Seventh-day Adventists.



LUXURY LINER.—Luxury is the keynote of the world's first jet airliner—the British De Havilland Comet—scheduled to go into service this year. Twenty-eight of the plane's thirty-six passengers will occupy forward seats with finger-tip adjustment control in the main cabin. The remaining eight will travel in a smaller forward compartment. The airliner's interior color scheme is blue and gray with red curtains over its large, square windows. The plane also will have a water fountain, bar, and a library.

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Top: The 2,200-ton Cosmotron, with inside diameter of over 60 feet, is shown in the completed construction stage at a laboratory in Upton, New York. It is designed to lead to greater understanding of forces within the nucleuses of atoms. Bottom: Charles A. Lindbergh's monoplane, "Spirit of St. Louis," after landing in Paris. The young American did the 3,600 miles in 33 and one half hours, the first nonstop solo flight over the Atlantic. Time: May 22, 1927.

Top: America's newest jet superbomber, the Boeing B-52 Stratofortress, shown in flight. It has a wingspan of 185 feet, a length of 153 feet, and a tail height of 48 feet. Below, the giant bomber is pictured about to take off on one of several test flights. Its eight Pratt and Whitney J-57 engines are mounted in pairs in sharply raked forward pods. It has a double tandem and "protection" landing gear, as well as other unusual ultra-modern devices.

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Editorial note: This is the first of an important and interesting series of articles on the topic "The Kingdom," by Varner J. Johns. Pastor Johns is a Bible teacher and an author of note.

THE KINGDOM OF GLORY

The Hope of All Ages

By VARNER J. JOHNS

BYOND the shadows in this troubled world is the surpassing glory of the world to come. For sixty centuries men have found sunshine in their sorrow, joy in their tribulation, and hope in their fear by gazing upon the glory of heaven. Through faith they have understood that God is preparing a place where sin and sorrow are forgotten, where darkness and degradation and death are not even memories.

What event will usher in the kingdom of glory? What will be the character of its citizens? Will there be any aliens in the kingdom, any strangers, any foreigners? Will there be any sin, any crime, any wickedness in the kingdom of glory?

The second coming of Christ will open the door to the kingdom of glory. At that time Christians will be made immortal. "The saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Daniel 7:18. Then it is that eternal separation will come between the righteous and the unrighteous. No wonder that the second coming of Jesus is called the climax of the ages!

At the close of His great prophecy on the mount, Jesus said: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another. . . . And these [the wicked] shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25:31, 32, 46.

The kingdom of glory will not bring a more favorable opportunity for salvation. The day of grace will have passed; probation's hour will have closed. Many a man who today looks forward to a more auspicious occasion to accept Christ will find himself outside the kingdom. Now is the day of salvation. Now is the day of grace. The kingdom of grace will have passed when the kingdom of glory is established.

The kingdom of grace, instituted immediately after the fall of man, was made sure in its establishment by the death of Christ. The covenant of grace was ratified at the cross of Calvary. Before the cross all was anticipatory and

ROBERT T. AYRES, ARTIST



provisional, yet no less real. Abel was a subject of the kingdom of grace, as were Abraham, Moses, and Elijah. Through faith they became citizens of the heavenly kingdom, subjects of God's grace. The kingdom of grace will continue until the close of probation. After probation closes, Jesus will come and sit upon the throne of His glory. It should be emphasized that the day of grace will be over when the kingdom of glory begins. Jesus is the means of grace, the way of salvation. He is the Lord our Righteousness. Through the acceptance of His salvation we become citizens of His kingdom. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Hebrews 12:28.

It is fundamental to our faith that we understand that salvation has always been by grace and through faith. There is no other salvation. There is no gospel other than the gospel of God's grace. This present probationary time—extending from man's first sin in Eden to the judgment—is the "dispensation of grace." "Saved by grace" will be the story told by Adam as he stands upon the sea of glass in the city of gold. "Saved by grace" will be our song as we walk the streets of the city of light. The grace of God leads to our salvation from sin. When all who will heed God's call receive this salvation, when the gospel of the kingdom has been carried to all the world as a witness to all nations, then and not until then the end will come. It will be the end of a world of sin and the beginning of a world of righteousness.

The transition from the kingdom of grace to the kingdom of glory will not be gradual; the change will not be progressive. The change will be sudden and catastrophic. The idea of a gradual emergence of the kingdom of glory through the triumph of right over wrong, of good over evil, is utterly false. On the contrary evil will have reached its greatest extent and sin will have done its deadliest work just before the close of probation. "But evil men and seducers shall wax worse and worse." 2 Timothy 3:13. The world will have filled up its cup of iniquity in the last days of its sin-cursed history. In fact the last days are characterized in prophecy as a time of wide-spread calamity and destruction brought about by the wickedness of the world. Soon the thread of divine mercy will be severed by the sword of divine justice. Soon the words of God will echo across the heavens: "It is finished."

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Looks Like a Summer Day

By Mrs. Eva Maxson

IT WAS a bitter cold day. January wind raced across the fields. It stung our faces as Karen and I trudged along. I took her hand—Karen is only five—to help her over the rough places and to give her a sense of security as we battled against the wind. How it bit our noses! Karen wished for an extra scarf to tie around her face to get away from the stinging sensation.

To help her to forget the cold, I asked, "What did you do in school this morning?"

Her face brightened. The cold was forgotten as she told me of the interesting things the class had read about "Baby Sally." How quickly she could turn away from her distress to something that interested her! She danced along at my side, all the while telling me of the antics of the little girl in the story. With her free hand she tried to demonstrate Sally's actions.

Somehow Karen's chatter made me forget the cold, too. The way seemed much shorter, and when we turned the corner, the wind hit our backs instead of our faces. Suddenly Karen stopped. Sally was forgotten as she turned her face to mine.

"You know," she said, "if we just look up into the sky, it looks like a summer day."

Surprised, I glanced up and, sure enough, there, high in the sky, were fleecy white clouds lazily floating by. The sun was shining! "Why," I thought, "it has been shining all the time, and I did not notice it."

How like the sunshine of God's love! All the while it is there for us to enjoy. But most of the time we are battling against the winds of sin, and we fail to sense His love around us. Let us turn our backs on sin and look up. It will look like a summer day.

Soon the decree will go forth: "He that is unjust, let him be unjust still. . . . And he that is righteous, let him be righteous still." When Jesus, our Advocate, the Mediator of the new covenant, leaves His place of ministry in the heavenly sanctuary, probation will close, and events will move swiftly toward the destruction of sin and sinners.

At the second coming of Christ the kingdom of grace will make way for the kingdom of glory. The gospel of grace will have done its marvelous work in the world. Everywhere the gospel of

the kingdom will have been preached. Everywhere the story of salvation will have been proclaimed. "Then cometh the end." The angel of mercy will be withdrawn from the earth as mercy makes way for justice and judgment. Our Lord cometh, and His coming will bring salvation to the righteous and destruction to the wicked.

"Then cometh the end." Not always will there be the bitter tears and the wasted years. Not always the burden of hate and fear. Not always the sad
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A choir of forty voices, gowned in maroon and gold, sings in the Protestant Sunday morning services conducted by Chaplain Ray W. Barber and Chaplain Saunders in the prison's chapel.



Above: Chaplain Barber engaged in one of his hundreds of personal interviews with prisoners. Below: Preaching the Word is an important part of the Sunday morning prison services.



By F. E. SIPLE

PHOTOS BY COURTESY OF
THE AUTHOR

CONVICT No. 1A3269 hurried down the hall, excitedly waving a letter. "She can't do this to me!" he said to an acquaintance. "I'll see the chaplain. I'll see the warden. I'll see the commissioner. I'll see the governor. I'll—"

"Hold it, Bill," said his friend, "who's doing what to you?"

"My wife. She says she's getting a divorce. She can't do that. I'm going to see the chaplain."

Forty-five minutes later, when Bill came out of Chaplain Barber's office, the distraught expression was gone from his face. In reply to his friend's query he said, "You know, the chaplain made me see the other side, too. I haven't treated my wife right. That's the truth. He's going to write her, and maybe she'll stay by me. If not—well, the chaplain's got something on the ball." Quietly he strolled away.

Bill is only one of more than six thousand inmates of the State Prison of Southern Michigan. He is only one of the many who have learned through experience that Senior Chaplain Ray W. Barber really has something.

"Even the devil probably hasn't as many sinners per acre as I have," says Barber. He has been senior chaplain for four years at the "World's Largest Prison," in Jackson, Michigan, a high-walled enclosure holding some of the most hardened criminals ever incarcerated.

With more than 6,400 sinners—white, colored, and foreign born—this is one of the most perplexing jobs ever faced by a man of the cloth. It would seem to be

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*What Christianity
Is Doing in the World's
Largest Prison.*

ACRES

6000 SINNERS

an insurmountable task. However, this fifty-eight-year-old minister with the head and shoulders of a fighter brings the Word and daily searches for pearls of great price in this cesspool of society.

Confronted with prejudice and suspicion, this hard-working chaplain has accomplished the impossible in winning the respect and admiration of the inmates. Hundreds of men look to Barber for spiritual leadership. On Sundays a mixed audience averaging well up into the hundreds files into the large chapel to hear him.

Chaplain Barber himself has done a great deal of living. In addition to having passed the thirty-second anniversary of his ordination to the ministry, he has a record of thirteen years spent in the shops as a toolmaker and machinist.

Perhaps his personal contact with life, down where men live, even more than his imposing array of educational degrees, fits him to be helpful in one of the world's most unusual and difficult jobs. No one who has even a slight conception of the problems that must be faced in the nation's biggest "big house" would question the magnitude of his task.

Barber entered upon this work in October, 1949. His last pastorate was in Gary, Indiana. Although he had previously held pastorates in Los Angeles, Chicago, South Bend, and Chelsea, Michigan, he readily admits that spending six days each week in prison offers the greatest challenge he has ever faced. The problems connected with bringing God into the hearts of men who have

violated every law of society and of their Creator would seem to be appalling, but Chaplain Barber faces them with courage and conviction.

The Michigan Department of Corrections employs three chaplains full time for the State Prison of Southern Michigan. They are Ray Barber and William Saunders, Protestants, and F. Leon Cahill, C.M., Catholic. Rabbi Joshua S. Sperka of Detroit also serves on a part-time basis.

Whereas it is only natural that the work of Father Cahill is largely with the Catholic group, and that of Rabbi Sperka with the Jewish inmates, it is interesting to observe that in the Protestant setup Chaplain Barber, the senior chaplain, and Chaplain Saunders, colored, work together in perfect harmony, alternating Sundays in the conducting of the chapel services, and in dividing their case load of personal contacts as equally as possible, without reference to creed or race. The supervision of the regular departments of the religious life of this enormous community is also divided between these two leaders.

The Protestant choir consists of forty voices. It has a one-hour rehearsal period three times a week, and on Sunday mornings it occupies an important place on the chapel stage and in the worship service.

The School of Religion convenes on Saturdays and functions eight months of the year. More than two hundred make up the classes conducted each Saturday in the schoolrooms within the prison walls; and at Camp Pontiac, one

of the many trusty camps located away from the prison proper, a Bible school is also under the supervision of the chaplain's office. It is Barber's confirmed conviction that a foundation teaching of the fundamentals of religion will go far toward helping a man get on the right road and prevent his return to prison. With the assistance of the Gideon organization, free Bibles are provided to all who desire them.

"Broken homes and drinking parents are two of the outstanding causes of delinquency," says Barber. "Many of the men who come here started their downward course because of the lack of religious teaching and influence in the home. We can't make up for what they should have received when young, but we do our best to open the way of life to them. Many are hungry and anxious to learn."

Another big opportunity taken advantage of by the chaplain's office is the bringing of comfort and renewed faith to men in the institutional hospital. Often men who are bedridden do some serious thinking which they had never taken time to do before. Counseling such patients requires much extra work, but it is done gladly in hope that a little cheer and good will and faith may not only lessen the burden and help speed the man's recovery, but may point him to a fuller life and eventual salvation.

Chaplain Barber also works in conjunction with the hospital staff in the event an inmate has a fatal illness, and the man's immediate family is notified.

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Hope or Hoax?



H. M. LAMBERT

If parents, under God, will re-establish high standards of Christian living in the home, the problem of TV will take care of itself.

TELEVISION

By WINTON H. BEAVEN, Ph.D.

THROUGH 1951 on into 1952 television shows no sign of slackening its expansion or its impact on daily living. Circulation of receivers passed the fifteen million mark about January and continues onward. Program hours on the air have increased everywhere. And now, since the lifting of the television "freeze" in April, we have prospects of perhaps two thousand television stations instead of the present 108. Where does it all lead? Has television been a boom or a bust? Is its influence largely good or bad? What of the future? Let's look at the record.

When the television boom began following World War II, there were, as always, two groups of prophets—the prophets of hope and the prophets of doom. On the one hand were those who predicted a rebirth of the American home, great new strides in the education and information of the general American citizen, a higher level of entertainment for all, and a decrease in juvenile delinquency. On the other hand were those who foretold that the living rooms of our homes would be opened to a flood of murders, rackets, robberies, bar-

room scenes, and every imaginable form of vice and mayhem. It was freely predicted that children would gradually lose their powers of thought, speech, and movement. Some cartoonists drew the American of the future with two giant, bulbous, bloodshot eyes with the rest of the body dwarfed and deformed. If we look at the picture now, which was closer to the truth? Which was right? As is so often the case, both were partly right and partly wrong.

On the bad side television has much of which to be ashamed. There is no doubt that the programing is at times atrocious. Crime shows, in particular, show a steady and spectacular rise in frequency from none in 1947 to twenty-nine a week in 1952. Moreover, the forms of murder are particularly violent, including all the standard methods of homicide as well as freezing, electrocution, curare darts, and punching to death with fists. One hundred ten persons were murdered on New York TV programs in one week. This figure does not include non-fatal beatings, shootings, and sluggings. Whole evenings are devoted to a succession of this murder

fare. It is inconceivable that a steady diet of such programs can benefit anyone, and extremely likely that they are capable of much harm. Cowboy programs, while not so inherently bad, are still too prevalent, though declining somewhat in popularity. It is also apparent that they are of extremely uneven quality: some are wretchedly poor, filled with evil motivation and ideals, while others are of generally good quality, portraying many noble acts. They have without question produced the greatest cowboy craze of modern times. Too much programing time, also, is taken up with the showing of old films, which never were good in the first place. Add to poor movies the wear and tear of age on an antiquated sound track, and you have an atrocious object for viewing.

Bad as all this is, there is something more insidious within the type of programs which pass as variety and family shows. That is the general lack of moral tone which is casually portrayed in segments of these so-called good programs. Barroom and home drinking are portrayed as usual and proper; drunks are pantomimed; lewd and suggestive gestures, postures, and dancing appear regularly. Not only has vaudeville been renewed, but even a touch of burlesque. And what makes all of this so difficult is that it appears, sometimes without

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warning, on some of the better programs. There is no question that much that passes through our television tubes is anything but moral.

Moreover, TV is greedy of time, causing reading, conversation, music practice, and many other worth-while activities to be curtailed. Family quarrels, violence, and even murder can be directly traced to the screen in the living room. Children are lulled into hours of passivity. Much that is advertised ought not to be in the home. The truth is that TV is part of our twentieth century magic, like the harnessing of the atom, capable perhaps of great good but, when used wrongly, susceptible of great evil.

But if television programing leaves much to be desired, television itself has accomplished some worth-while achievements. There is no doubt that more families stay home together evenings with television than before its advent. Children, too, are more likely to be under parental supervision many more hours a week than previously. There is little valid evidence to show that children's grades are adversely affected by television, and some evidence to indicate that children actually get some positive educational values from their viewing. An exhaustive study of children's viewing habits, which included all the school children of Ann Arbor, Michigan, a city of 50,000 people, has clearly indicated no measurable relationship between grades in school and amount of TV viewing. Moreover this same investigator discovered that the children did not stay up late watching television, did not quit social affairs, and on the whole did not slight meals, reading, or playtime. As for positive education, as one boy put it, "In a span of nearly sixty years my grandfather did not once see a president of the United States. With the aid of television I did, and I am only seventeen." When television brings us the crime investigating committee hearings, the San Francisco Conference, the visit of Queen Elizabeth or Queen Juliana, reports from the battlefield in Korea, an atomic bomb test, or great occasions of state, then television truly broadens our horizons and enlarges our vision.

It is likewise true that if one studies the TV program schedule, one will find hours of culture. In one city with three stations there are forty-three educational and cultural programs each week, and that listing excludes all drama, most religious programs, and all newscasts. Many worth-while programs regularly appear. "Meet the Press," "Zoo Parade,"

"The Nature of Things," "Mr. Wizard," "Here's to Your Health," "Play School," to name only a few, are definitely of a high order, and they have a large audience. The National Broadcasting Company, recognizing its responsibility to its viewers, has started a policy dubbed by critic John Crosby "Operation Frontal Lobes," an attempt to get the public to absorb some culture along with the jokes. Under this program it has succeeded in broadcasting opera, the Robert Vogeler story, and similar programs, with sponsors, within the regular framework of program policy. There is also definite proof that educational institutions can build educational programs, produce them on commercial stations, and win a large audience. The

ABIDE WITHIN

*Thou art my strength;
Protect me through this day.
In all my acts may wisdom guide,
I pray.*

*In fierce temptation's darkest hour
Save me from sin.
Tear every idol from my heart
And reign Thou, alone, within.*

*Protect me, keep me, Lord;
Abide within my soul.
Then shall my life know peace
Though billows roll.*

—KATHERINE BEVIS.

University of Michigan, to cite only one example, is in its second year of producing an hour-long weekly program, carried free by WWJ-TV, Detroit. This program teaches regular university courses over television, with syllabi and examinations, and draws a viewing audience larger than any competing program at that hour.

Moreover, there is evidence to indicate that the television industry is cognizant of its low standards. The recent adoption of a Code of Conduct framed by the National Association of

Radio and Television Broadcasters is a step in the right direction. This code bans vulgarity in word, dress, and action, suggestive dramatic situations, and camera angles which "emphasize anatomical detail." It urges sound judgment in program fares when children are viewing, and prohibits a long list of words and phrases. Though, speaking as one viewer, it is difficult to see any radical improvement since the adoption of this code, it does at least indicate on the part of the industry its co-operative attitude and understanding of the problem in an attempt to improve conditions.

This, then, is television today, viewed twenty hours a week by the average child with access to television in the home. It presents itself as an educational and cultural medium, yet is so only in a limited sense. It presents more poor programs than good, features crime and murder, poor movies, and cowboy thrillers. It consumes much time from every member of the family—time that could be better spent. Yet it does offer some programs of real cultural and educational value, if the viewer will expend the effort to find them.

What then of the future? Does the recent allotment of more than two thousand channels for television stations, of which upward of two hundred are reserved for educational, noncommercial purposes, promise a new age of viewing in which the viewer will have better programs from which to choose? Will television continue to grow out of childhood into maturity to give adults and children alike the kind of entertainment which will be uplifting? The answer to that question is probably, unfortunately, No.

Although there is opportunity now for educational, noncommercial interests to secure licenses and operate stations, costs are so prohibitive that only a few areas will have noncommercial television in the next few years. A minimum expenditure to get a station on the air is roughly a quarter of a million dollars. An annual operating budget easily would be several hundred thousand dollars. Not many institutions or organizations can compete at that price. Moreover, these reserved channels are guaranteed only for one year. Channels not allocated to non-commercial stations at the end of that time can be allocated to commercial interests. It is necessary, further, to note that the quality of programing of those stations which do operate will have to be immensely superior to much that now passes for educational and cultural

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INTERPRETING IN THE LIGHT OF



★ Where to Find the Truth

WITHOUT QUESTION one of the most earnestly studied subjects in the Bible during coming months will be the second advent of Christ. As has already been pointed out in these editorial columns, the Evanston, Illinois, meeting of the World Council of Churches in 1954 will deal with this question. The very fact that the Council is considering the subject at all is most noteworthy in view of its past history.

There are many reasons why the message of the Apocalypse is going to be increasingly studied. One of them is the utter collapse of the idea of the perfectibility of man. Another is the threat of a third world war. Then there is the threat of the bomb. One does not feel safe in saying the atom bomb, for we are told that the perfection of the hydrogen bomb is sure. Some newswriters say that the first bomb will soon be detonated at Eniwetok. It is claimed that one bomb, in its perfected form, can knock out the largest city in the world.

There are other things, but we hesitate to mention them. A great deal of space has been devoted this year in the periodicals that come to our desk to "flying saucers." So much evidence has been presented to the effect that there are some kinds of flying objects of unknown character about that it seems there must be some basis for the reports. There are many who completely discount the reports and point out that for decades there have been accounts of strange objects in the sky. Without taking sides in the argument, we point out that one of the reasons for the interest in these objects is that the public mind is uneasy. Many have read from their Bibles, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring," Luke 21:25.

Partially in response to this widespread interest, the entire December

issue of THESE TIMES will be devoted to the subject of the end of the world and the second coming of Christ. This issue has been in preparation for months and will carry in it the best material on these themes. From the specially painted cover to the last page of the magazine, special planning and art work will make it more than ordinarily attractive. We believe that interest in it will be high.

After reading the special December issue, many will want even more information. Such is to be had in certain books that we can recommend as reliable and Scripturally sound. Some of them are advertised from time to time on the back cover of THESE TIMES. *The Great Controversy Between Christ and Satan*, by Ellen G. White; *Daniel and the Revelation*, by Uriah Smith; and *Drama of the Ages*, by William H. Branson, are some of the better ones. Any of these can be obtained from the Southern Publishing Association, Box 59, Nashville 8, Tennessee.

★ A New Administration

AFTER the elections are over, the United States can relax a bit and begin to think of things other than those political, but every citizen will be interested in what a new administration can and cannot do for the country during the next four years.

There are many things a new administration cannot do. In spite of campaign promises, a new administration will not be able to keep graft out of government, at least not unless government officials and employees are basically honest. No way has been found, since the first crime was committed, to stamp out all lawlessness. There is always some way around any regulation, any law. Real obedience to law comes from the heart.

A new administration in itself cannot preserve the principles of individualism and free enterprise. It can ease controls

and seek to limit governmental regulation of the affairs of men. But if men are not willing to be self-reliant, to stand on their own feet; if they insist on government-legislated security of many kinds; if they are unwilling to shoulder responsibility themselves; then no amount of legislation will make them free.

A new administration cannot restore the moral fiber of the nation. Leadership can point the way and inspire the masses, but individuals determine the moral texture of a country. Unless we, as individuals and regardless of what others think or do, regain and retain moral integrity, the nation as a whole will not have it. A people who must have booze, nicotine, narcotics, and im-



This is a general view of the excavation site at the palace yet known in Palestine. It contained 36 rooms.

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BIBLE PROPHECY

By the Editor

morality cannot be morally strong and healthy.

The Christian should be the nation's best citizen. To him comes the cry of a warrior of old, "Let us behave ourselves valiantly for our people, and for the cities of our God." 1 Chronicles 19:13.

★ Dwindling Abundance

DURING the past ten years a change has come over the economy of the United States that few people realize. The years ahead may make it apparent to all, however, for this country has begun to outgrow its resources. A half century ago the United States produced 15 per cent more than it used; now it produces 9 per cent less. This refers to

raw materials, but is not true of all of them.

This country uses two and a half times more soft coal, four times more zinc, twenty-six times more natural gas, and thirty times more crude oil than it did at the turn of the century. It may be hard for Americans to swallow, but in some respects we are now a have-not nation.

Without doubt some of the shortage is due to the inexcusable wastefulness with which we have squandered our resources. But more than this, few realize how rapidly the population of the country has been growing. This growth, with a constantly rising standard of living, has put us where we are. Today, the experts tell us, a corner in our economy has been turned.

Millenniums ago the psalmist predicted, "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment, as a vesture shalt Thou change them, and they shall be changed." Psalm 102:25, 26. The writer did not say *how* the waxing old would occur; he just said it would happen.

There is a happier prophecy that should be remembered with this one. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. This, too, must come to pass, for God Himself has promised it.

★ "Whatsoever a Man Soweth"

IT WILL be startling news to many, but the general level of health of the young men of the United States seems to be going down. After World War II began, about 50 per cent of the potential soldiers in the country had to be rejected as physically unfit for military service. Finally, in order to fill the ranks,

the standards were lowered until the rate of rejection fell to 33 per cent. Now, says Gen. Lewis B. Hershey, the percentage of rejections has gone back up, in spite of the lowered standard, to 50 per cent. Today only one half of the young men qualify for selective service—and at a much lower standard than at the beginning of World War II.

In the face of the most highly developed medical service in history, together with increased knowledge of nutrition, sanitation, and public health generally, this seems incredible.

There are some other things that are at an all-time high, too. There is the consumption of cigarettes, for instance, and with it the increasing use of them by women and young people. An eminent physician stated recently that lung cancer, due to smoking, has increased 70 per cent in recent years. Another increase has been in the use of liquor, with tremendous pressure being brought to bear on young people and housewives to get them to buy it. Since alcohol and nicotine are poisons, this vast increase in their use cannot be without effect. Add to this the fact that alcohol is the greatest cause of social diseases.

Of special significance is the fact that Kansas, until very recently a dry state, leads the nation in the percentage of youth able to pass induction tests; the state having the poorest record has been notoriously wet and a heavy user of tobacco for many years.

★ "Captain Stay Put"

"SEEST thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." Proverbs 22:29.

The temptation to editorialize about Capt. Kurt Carlsen, the famous "Captain Stay Put" of the "Flying Enterprise," was resisted in this editorial office until recently. But when Carlsen took

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ACME

ericho, where was unearthed the largest ancient curious rooms, with elaborate hot and cold baths.

ESCAPE FROM DEATH

By ROSE SLAYBAUGH

SYNOPSIS: Roy and Rose Slaybaugh's loss of their only son through a sudden illness when he was twenty years old caused them to turn to religion and a study of the Bible for comfort. Becoming puzzled by the fact that, although the Bible states that the seventh day is the Sabbath, the churches all around them observed Sunday, the Slaybaughs began inviting ministers of their acquaintance to their home, hoping that they could explain the seeming contradiction. At the time of the opening of this month's installment of the story, none of the ministers had been able to explain the matter to their satisfaction.

SO WE invited the minister and her helper. After dinner we asked our question: "Can you please help us find what we are looking for?"

"Yes," she answered, "I'll be glad to. What is it?"

Roy asked her to find the scripture that stated that the first day of the week was holy. She held the Bible in her hand and said, "Brother Slaybaugh, you could search this Bible from cover to cover, and you couldn't find such a scripture. There is no such text in the Bible."

"Well," he said, "then please tell us this: Is Sunday the Sabbath?"

"Oh, no," she replied, "Sunday isn't the Sabbath. Saturday is the Bible Sabbath. Sunday is the Lord's day."

"Well, that doesn't make sense to me."

"The Sabbath was changed."

"When?"

"Oh, long, long ago. Many hundreds

of years ago. So long ago it's almost forgotten."

I then asked, "Please tell us, who is responsible for the change?"

Very hesitantly she answered, "I have heard that the Catholic Church had something to do with it, but don't worry about that one minute. You just go right on attending church every Sunday morning, as you are used to doing, in Spokane, and come and worship with us on Wednesday evening at prayer meeting."

We could hardly wait until the ladies had gone. I looked at Roy and asked, "What do you think of that?"

"That's the worst one we've heard yet."

"Don't you believe it?"

"No," he answered, "I don't believe it. I don't believe a word of it. I don't believe anyone on this earth—I don't care who they are, what church or what

denomination they are—I don't believe anyone on this earth would dare to change one of God's laws."

I said, "Honey, if such a thing has been done, we'll find it in secular history. We'll find it in the history of the early churches."

"That's right," he agreed.

So down to the city library we went. We told the librarian what we were looking for. She said, "I know just what you are looking for. Many people have been in here recently asking for the same thing."

She took down several large volumes, one after another.

I thought, "Surely this must be plenty."

The lady helped us find what we were looking for. She turned the pages, and there we read with our own eyes that what the lady minister had told us had happened. What were we to do? Was there any church in existence that still honored God's commandments?

Now we had a big job. We started searching and reading doctrines of the different churches. One by one we had to put them aside, for we would read, "We believe in keeping holy the first day of the week." But we had read in Acts 5:29, "We ought to obey God rather than men." One by one the creeds had to be put aside until finally we were reading the doctrines of a people small in number who believed in the Bible and the Ten Commandments. They believed in honoring all the Commandments, even the fourth one. They even believed in keeping holy the seventh day of the week. Who were they? No one else but the Seventh-day Adventists.

My mother came to visit us about this time. As she opened her suitcase, she laid out three little books. She said, "Rose, I thought perhaps you would like to read these."

"Mother, where did you get these books?" I asked.

"I have been attending what they called a tabernacle meeting in Yakima. There was a little bookstand at the door where they sold books and Bibles and other literature. The last night I was there the lady in charge asked me if I wouldn't like to have some of their books. They were only three for a dollar. I told her, 'Pick out three you think I will enjoy reading.' And these are the ones that she picked out for me."

I asked, "Mother, what denomination were those people?"

"I did hear that they were Seventh-day Adventists."

"Mother, you should know better

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ROBERT T. AYRES, ARTIST

There, in the library, we read with our own eyes that what the minister had said was true.

than to bring anything like this into our home. We're having enough trouble as it is."

By this time Roy and I had read the Bible through together. We had come to the Book of Revelation, and we had read about the seven last plagues and a battle called Armageddon. We couldn't understand it at all. As I was putting the little books away one afternoon, I noticed the name of one of them, *On the Eve of Armageddon*. I showed it to Roy that night and said, "Roy, look. What do you suppose Seventh-day Adventists would know about the battle of Armageddon?"

"Well," he replied, "I don't know, but let's read it. We'll be careful."

That night we started. I would read a chapter, and every time I came to a scripture, Roy would look it up in the Bible to see if it was there. Then he would read a chapter, and I would look

up all the scriptures. We finished the book. How did Seventh-day Adventists know so much about all these deep Bible prophecies? How could they make the Bible so easy to understand? We were beginning to learn something!

"Rose," Roy said, "what are the other books?"

"Here they are: *Prophecy Speaks* and *The Marked Bible*."

We read them. Now we were learning something.

We looked to see where these books were published, and found that it was in Takoma Park, Washington, D.C. We wrote them to send all they had. I wish you could have seen what came! We were right in the midst of harvest. Roy went one noon to get the mail and brought the big box of books home. We opened it, and he declared a holiday, stating, "Let the old wheat rot out there; we're going to learn something."

A few days later Roy came in and said, "Rose, if I don't get more help, we'll never get this crop harvested." We had a large harvest that year and help was scarce, for many of the young men were in the army. "I just wonder if Joe could come and help us."

Joe is the oldest brother in the Slaybaugh family. He agreed to come and help us.

We were glad to have him come for more than one reason. He was a church member and one of the deacons in the Pomeroy, Washington, Christian Church. We knew he would bring his Bible, and he would be a wonderful help to us in our study. But when we asked him about some of the things we had been studying, he looked at us and said, "I believe, Roy and Rose, you're going crazy over religion. You're becoming regular fanatics. Why can't you be satisfied? Just because you've lost Jack, don't lose your minds over religion."

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HAPPY HOMES



Window Gardens

WITH late September and October frosts many people give up the idea of flower gardening until early spring. They resign themselves to drab winter surroundings indoors as well as out; but this is not at all necessary. Especially is this true in homes with large glass areas and thermostatically controlled heat. Late blooming fall flowers may be successfully brought indoors for many weeks of added enjoyment if a few simple rules are followed.

First of all, do not think you can make an attractive indoor garden by using just any kind of container. A window full of tin cans and assorted leaky kettles will not add to the beauty of your home. Clay pots are very inexpensive and their terra-cotta color blends well with most furnishings. Clay pots with matching saucers for watering purposes are ideal. Of course if you are able to afford pottery jardinières to hold the clay pots, they are very decorative, provided their color does not clash with the planting. Brass or copper containers are decorative, and pottery in soft shades of yellow, grey, or soft green are attractive in combination with many color schemes.

Let us imagine a room with a blue décor. A window garden arranged in a collection of blue pottery jardinières would be monotonous and would detract from the plants themselves. Brass or copper would be a good choice and yellow pottery would bring in an illusion of sunlight that we so naturally associate with a garden and flowers.

When using jardinières to hide clay pots, care should be taken to buy the pots to exactly fit the jardinières. A pleasing effect cannot be obtained when the clay pot protrudes above the

jardinière. It would be better to discard the jardinière entirely and be content with a clay pot large enough to grow a really healthy, vigorous plant.

Many garden flowers are adaptable for indoor bloom. Nasturtiums, calendulas, lantana, lobelia, and petunias are but a few that have little trouble in adjusting themselves to indoor life if properly introduced to it.

Before early frosts blight the garden, choose stocky young plants from the borders and transfer them to containers large enough to accommodate all the feeding roots. Choose the plants from spots where they can be dug without breaking the roots.

To avoid trouble later, it is always a good idea to spray any plants that you plan to bring indoors with a nicotine sulphate emulsion (1 teaspoon of 40 per cent nicotine to each gallon of soapy water). The plants may be rinsed in water at room temperature the following day. This simple precaution is much easier to carry out in the garden, and then you may be certain you aren't moving aphids indoors.

When potting plants, it is always important to provide for quick drainage. Small stones, broken pottery, or sphagnum moss in the bottom of each pot will take care of this. Place the root ball on top of this drainage material and fill in with good garden top soil. Do not fill the pots too full or watering will be a problem.

After the plants have been potted, soak them thoroughly and leave them in a shady spot in the garden for several days.

When plants are moved indoors, they should be watered each day. The pots

should be set in saucers or trays on a one to two-inch layer of pebbles in water. Plants, like people, do not thrive in overheated rooms. Temperature over 75° will cause leaves to yellow and drop off. Cool, humid air keeps plants healthy and beautiful.

All flowering plants need all the winter sunlight you can give them.

Rules for keeping house plants clean vary because the amount of house dust varies. It is safe to say that a good bath at the sink with tepid water every two weeks will keep the plants in good condition. Plants cannot breathe properly through leaves covered with house dust. A small spray is the ideal tool for this task. Care should be taken not to put plants back in their accustomed places until they are thoroughly drained. Table tops and floors may easily be damaged this way.

In many parts of the country the lovely fall showing of chrysanthemums is cut short by freezing weather. Chrysanthemums are among the best garden flowers for indoor bloom. The best time to transplant them is when the first flowers open. A pot eight inches or larger, depending on the plant, should be chosen so that the root balls may be kept intact. They too require water often. A neat appearance may be obtained by inconspicuous staking with slender stakes, painted green.

Garden flowers brought into the kitchen can bring a lot of cheer. One arrangement we think is particularly attractive is made up of the deep-colored calendula with brown centers, potted in an old-fashioned brown bean pot.

Scarlet salvia set in inexpensive plastic containers in shades of red, yellow, or brown dress up a kitchen window for weeks after everything is frozen out of doors.

Another form of winter gardening is most rewarding for the flower lover: the growing of spring flowering bulbs for midwinter bloom. For years people have grown narcissus in bowls of pretty bright pebbles, but this is only a hint of what really may be done with a little patience and care.

Since only a small number of bulbs, at most, are required for the window garden, care should be taken to use only the very best bulbs. Containers at least five inches deep are needed for large bulbs. Place the bulbs one inch apart, and cover the tips with one half to one inch of top soil. After planting, never allow the bulbs to dry out. Water the roots often to build up a good root base.

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Great-grandfather's Story OF LONG AGO

By INEZ BRASIER

GREAT-grandfather sat on the porch where it was cool and pleasant. Jerry sat on the step.

"Will you tell me that story now? I pulled all the weeds in the two rows, and you said you would think of a story to tell when I was through with my work," said Jerry.

Great-grandfather nodded his head. "Before I tell you the story, you tell me what your verse was for yesterday."

"It was, 'If thine enemy hunger, feed him,'" Jerry quoted promptly.

"When I was a very little boy, we lived in a small cabin," began great-grandfather. "My father had cut down the trees, so we had a garden. Mother never left me alone, for Indians lived somewhere far away in the great woods. Someone had been unkind to them, so they did not like people who lived in cabins. One day when it was cold, father found an Indian lying in the path near the garden. He was old and sick. Father and mother carried him into our cabin. They wrapped a warm blanket around him and laid him by the fireplace."

Great-grandfather's eyes twinkled. "One day mother gave him raspberry jam tarts to eat. After that she had to



GREAT NORTHERN RAILWAY

The Indian never forgot the kindness that Jerry's great-grandfather had shown him when he was sick. He amply repaid the kindness.

make tarts often, and soon she didn't have any raspberry jam left. In a short time the Indian was well. One morning when father and mother got up, he was gone."

"Did he go to where the Indians lived?" asked Jerry.

"I am sure he did," answered great-

grandfather. "One day my father was cutting down trees. Someway he was hurt so he could not walk. He was so far from the cabin mother did not hear him when he called. But someone else did."

"Was it the Indian that had been sick, Great-grandfather? Was it?"

"Yes, it was that very same Indian and three other Indians who were with him. All at once father saw them standing beside him. He wondered whether they had come to hurt him. The old Indian sat down by father."

"White man hurt? You good to Indian. Indian help you now."

"Oh!" exclaimed Jerry. "Oh!"

"The four Indians carried father to the cabin. They laid him on the bed. 'Indian bring wood. Indian help.'"

"And they did! They came every day till father was well. Then one day they came with birch-bark baskets

filled with red raspberries." Great-grandfather began to laugh.

"They wanted tarts!"

"Yes, they wanted tarts. Mother made tarts and tarts and tarts. They ate all but one little one. They gave that to me."

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FIGHT BACK GENTLY

By DOROTHY MONTGOMERY



H. M. LAMBERT

Agnes had learned that she did not need to give in to her misfortune, and that she could be happy in spite of it.

M—MIT Neil, m—may I hab a dwink, p-pwease?"

At the sound of the pitifully stammering voice Gretchen Neil stopped polishing the top of the bedside stand and turned toward little Agnes, who had just spoken. It was naptime, and the rest of the children in the ward were dozing. As she had bustled about, quietly performing the endless tasks found in a children's hospital ward, Miss Neil had been conscious that her every move was followed by the sad eyes of the little girl in the third bed. "Poor little thing," Miss Neil mused, "she's never—"

"M—Mit Neil, I'm awful f—firsty."

The air-cushioned soles of her duty shoes made a little "squish, squish" sound as Miss Neil hastened to bring a small cup of cold water to the pleading girl. The day was muggy; not a hint of a breeze offered refreshment in the crowded ward.

"Here's your drink, dear. May I help you with it?" Miss Neil asked gently.

"N—no, fank you, I—I can d—do it."

Miss Neil's face twisted with pity as she watched the nine-year-old child trying to grasp the two handles of the cup. She placed her hand against the always-bent back and tried to steady the quivering body. All went well for a moment,

but—splash! The cup slipped from the child's hands and fell to the floor. The other children stirred briefly, and then again the room was silent—silent except for the sob that escaped Agnes's lips. Her sad eyes sparkled with tears, and her thin form shook with more sobs which she would not utter. Her emotion made it even more difficult than usual for her to speak.

"I—I'm s—sorwy, M—Mit Neil, I—I didn't mean to."

Of course she had not meant to. It was not the spilled water that bothered Gretchen Neil. It was the look of fear in those unhappy eyes. Miss Neil knew that many times Agnes had been beaten by disgusted parents for just such accidents as this. It was not the child's fault that she required so much care. Since coming to the hospital, she had been helped greatly, but everyone knew that she would never be able to speak clearly or to any great degree control her muscles. This same scene would be repeated many more times. Miss Neil shuddered when she thought of the life that lay ahead of the sweet child. Agnes was sweet. Even though nearly everyone lost patience with her because of her fumbling ways, she never pouted and fussed like many of the other children who had much greater advantages.

Miss Neil brought another cup of water, and this time her help was reluctantly accepted. After smoothing the sheets, she patted Agnes's flushed face with a cool cloth in an attempt to make the child more comfortable. Agnes blinked back a few stray tears and smiled gratefully.

"Oh, Mit N—Neil, you're tho g—good to me. N—nobody loves me b—but you and—and—"

"And who, dear?"

"And Jesus. He loves me; I—I know He does. When I g—git to feelin' real b—bad, I talk to Him, a—and then I—I always feel b—better."

In a halting voice Agnes explained how her grandmother had told her about Jesus and His love. Before the grandmother died, she had instilled in the little girl confidence in "talking to Jesus." The child had faith that He would take care of her. Neither the harsh treatment she received nor the great physical handicaps she suffered could shake her faith or destroy her desire to get well.

"D—do you know s—sumping, M—Mit Neil?" she asked seriously.

"Why, no, Agnes, what is it?"

"W—When I g—git big, I'm g—gonna do sumping. I'm g—gonna b—be a n—nurse so's I c—can help you. Y—You

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work tho hard, a—and I wanna h—help you.”

Miss Neil felt her throat tighten. Tears formed under her eyelids. This little child had suffered much and would suffer a great deal more. The physical disability, great as it was, did not hurt the girl nearly so much as the cruel taunts of other children and the annoyed impatience of adults. There was no hope of her ever being normal. She would always be incapable of caring for herself. Agnes knew this, yet she spoke of the time when she would be well. Instead of thinking of herself, instead of planning how much fun she would have to make up for all her misery, she thought of how she could serve others, how she could help someone who had been kind to her.

“Y—You know, Mit Neil, even if I—I don’t ever g—git well, I guess I’m s—still pretty lucky. My gran’mā loved me, y—you love me, a—and Jesus loves m—me. Some k—kids don’t have anybody.”

Agnes’s drawn little face was intense. For the first time Miss Neil noticed a smile in the child’s eyes. There was not much to Agnes. Physically she was pitifully frail, and yet every inch of her was packed with courage and fight, softened by a kind of sweet resignation.

Miss Neil clasped the crooked little hands in hers as she said, “Agnes, you are wise beyond your years, and yet you won’t understand what I’m going to tell you. Perhaps some day when you are grown, you’ll remember and understand. You *are* lucky, Agnes, because you’ve found, even though you are but a child, the true values of life. You’ve learned to accept your misfortunes but not to give in to them. Most important of all, you’ve found the real way to overcome your difficulties. Many, many people, who are much older than you, give up when faced with the slightest trouble. They would envy you, dear. You may not be able to become a nurse, but you can help people. You can show them by your own life the wonderful contentment that fills the life of a person who learns to love Christ and who gives himself unselfishly for service.”

“And now, dear, try to sleep,” whispered Miss Neil as she stroked the tousled head and watched the sleepy eyes close peacefully.

The Kingdom of Glory

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farewells. Not always the broken hearts and homes. Not always cruel, devastating war. Not always the pestilence that

“walketh in darkness” and the destruction that “wasteth at noonday.” Jesus is coming to bring an end to the cruel reign of sin and death.

The coming of Jesus will be catastrophic. The very brightness of His coming will bring destruction to those who have despised His grace. Sin cannot stand before the undimmed glory of God, and Jesus will come with transcendent glory. The second coming of Christ will bring destruction to the wicked and immortality to the righteous. To the “children of the kingdom” the coming of Christ means:

1. The resurrection and translation of the righteous dead. (1 Thessalonians 4:16, 17.)

2. The translation and glorification of the righteous living.

3. The establishment of the everlasting kingdom of glory.

The kingdom of glory is the consummation of the Christian’s hopes. Some glad day voices will be heard in heaven saying: “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.” Revelation 11:15. The contrast of light with darkness is descriptive of the contrast between the kingdom of glory and the kingdoms of this present world. In this world men are motivated by lust for power and greed for gain. Kingdoms are built by wars of conquest. Dynasties rule by force of arms. Hate and brutality are matched by intrigue and treachery. The history of this world is the story of endless strife for supremacy, endless struggle for power. The story ends in chaos. Let us read from the inspired Book the final chapter in the history of the kingdoms of this world: “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” Daniel 2:44.

This verse is the climax in a remarkable prophecy of the history and destiny of the world. In the days of ancient Babylon God foretold the rise and fall of mighty kingdoms. The kingdoms of this world were symbolized by a great image with a head of gold, arms of silver, thighs of brass, legs of iron, and feet of iron mixed with clay. From the gold of Babylon to the broken fragments of the Roman Empire, the kingdoms of western Europe, the story is one of gradual decline. The glory of this world has turned to gloom. Kingdoms, like the

men who rule over them, turn to dust. In the vision of the second chapter of Daniel there is pictured a stone “cut out of the mountain without hands” which smites the image on its feet and breaks in pieces the gold, the silver, the brass, and the iron. The stone becomes a great mountain and fills the whole earth. The stone is Christ, and the mountain His kingdom.

The kingdom of glory is a kingdom of light. Love will rule supreme in the hearts of the inhabitants. There will be no night there. There will be no hate in hearts ruled by love, no destroying plague, no devastating war, no degrading sin. The Prince of Peace will reign over peaceful habitations. There will be no withered leaf or faded flower, no untamable flood or terrifying fire. The lame will leap for joy. The deaf will listen with rapture to celestial harmony. The blind will gaze upon flowers of exquisite color and upon trees of surpassing green. The redeemed will gaze upon the wonders of a world made new, the glory of the new creation.

The prophet of hope looks beyond this vale of tears to the glory of the kingdom and says: “The desert shall rejoice, and blossom as the rose. . . . The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And an highway shall be there, and a way.” Isaiah 35:1-10.

In that glad day when Jesus comes to establish His everlasting kingdom of glory, the hope of the ages will be fulfilled. In a land that is fairer than day, the people of God will live and reign with Christ. The citizens of the kingdom will be men of character. On earth they became new creatures—a new creation—in Christ Jesus. The earth will be recreated into a land of surpassing beauty, and it will be the eternal homeland of those who have been created anew into the divine image.

The capital city of the kingdom of glory will be the New Jerusalem, the city beautiful. The gates will be of pearl, the streets of gold. The walls will be made of precious stones. The river of life will be there, flowing from the throne of God. The tree of life will also be there, and the leaves of the tree will be for the healing of the nations. Twelve manner of fruit will be found upon this wondrous tree, one for each month of the year. The temple of God and the

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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.

Can anything in the way of medical treatment save from having to amputate a limb in case of obliterating endarteritis?—L.M.

In most cases amputation is not necessary if full co-operation from the patient can be had. This disease, from which the late king of England seemed to have suffered, is always due to one cause, namely, smoking tobacco. The best authorities agree that this is true. One doctor reported that he had treated over a thousand patients with this disease, the most pitiful being a man with both legs and arms amputated who sat in a public place asking the public to light his cigarettes. I have had to amputate only two or three cases. One was a man whose leg I attempted to remove well below the knee so as to save the knee joint. After making the incision to the bone, I removed the tourniquet to see whether the stump would bleed. This was done to prove that I could depend upon the wound to heal, but scarcely a drop of blood flowed. From inside the vessels there protruded little white plugs almost resembling macaroni, and which could be pulled out with forceps. I next reapplied the tourniquet and made a circular cut well above the knee, and from this enough blood flowed when the tourniquet was removed to encourage me to stop at this level. The wound healed satisfactorily.

One case, recently, was to have his leg amputated the following week. After being called, I told him to postpone the operation and try medical treatment first. It is quite simple to remove a limb, but more difficult to replace it. This man had a gangrenous condition in the end of his foot and toes. We saved his little toe and most of the foot, and today he is well and wears a shoe without limping. His treatment is typical as I will outline. He was smoking six cigars and drinking several cups of coffee daily, eating meat rather heavily, not eating much fruit or drinking much fruit juice, and using few fresh salads and vegetables. He also liked sweets.

When I learned of his living habits, I was encouraged to advise against operation, and gave him the choice of changing his habits or changing to a wooden leg. He chose to change his program, and he co-operated very well indeed. He cut out all tobacco, all coffee, and all meat; even eggs were eliminated because of their cholesterol content, the yolk having 1.5 per cent cholesterol, the highest content of any common food. He drank three or more glasses of juice daily, also milk and buttermilk, ate big salads twice daily, entire cereals and wheat germ for the E factor, and cottage cheese and fruit in large amounts at least twice daily. Instead of the suction Pavex boot, we used a treatment which I feel is even better than hydrotherapy, namely, contrast bathing of the leg in deep buckets of very hot and very cold water. Fifteen seconds in the cold and forty-five seconds in the hot water are advised. This is repeated for twenty minutes two or three times a day. It took about four months to clear up the sloughing wound and to heal, but the man was pleased with the saving of his limb.

Tobacco, as a rule, tends to greatly interfere with normal circulation in two ways. First of all, it contracts the capillaries so that the smoking of two cigarettes will lower the temperature of the foot 5°F. Secondly, it chokes up the vessels themselves so that less and less blood can get through. Silently this process goes on, until finally the opening is too small for functioning, and then a sudden attack of either angina, coronary thrombosis, or the more slowly obliterating arterial disease makes its appearance. I might suggest to any young doctor wishing to be assured of building a big practice that as long as the public continues to use tobacco at its present or increasing rate, he specialize in heart and vascular diseases.

One should heed the answer to the question "Do you smoke?" given by a leading medical authority.

"No," he said. "I am afraid to."

What is the difference between neuritis and arthritis? What are the symptoms and treatment?

Neuritis is essentially a disease of the nerves; arthritis is a disease of the joints and their associated tissues. There are several types of arthritis, from the simple kind with swollen joints on the fingers to the deforming types which are most difficult to cure.

Neuritis may be caused by the over-use of a limb, like in milking cows, using a typewriter, or playing a piano; this is called "occupational neuritis." It requires rest to bring about a cure. Also a lack of vitamins, especially vitamin B-1, may cause neuritis, in which case the worst form is called beri-beri. This responds to brewers' yeast, whole-grain cereals and wheat germ, pills and capsules of extra B vitamins, as well as shots which are sometimes used to hasten recovery in severe cases. A third form of neuritis may be due to focal infections of the teeth, tonsils, etc. This will respond only to the finding and removing of the focus of infection. No disease is more stubborn in healing than a case of very severe and deforming arthritis. Although there is no specific treatment, unless it be the new miracle drugs ACTH or cortisone, yet every effort should be made to build up the patient's vitality and resistance as early as possible before the condition becomes desperate and helpless. Sun-bathing is good, together with a perfect regimen of fresh air, sleep, well-balanced diet, and, above all, freedom from corroding care and anxiety.

Some leading specialists now believe that this severe arthritis is caused more often by emotional strain than any other single cause. Life, these days, brings many problems, some of which may seem insurmountable. However, a sincere confidence and faith in a beneficent God, who looks after His trusting children under all circumstances, and works out their problems when they do their utmost themselves, is the only certain antidote for worry.

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The Kingdom of Glory

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throne of God will be within the city, for the earth redeemed will be the dwelling place of the King, and the New Jerusalem will be the capital city of His kingdom.

"Thy kingdom come." For this we pray, for this we plead. We would see Jesus in all His wondrous love. We would look upon the brow that was pierced with thorns, the hands that were fastened with nails. We would gaze upon the glory of the King of glory. We would see those we have once loved, friends we have lost in death. All this is promised for the kingdom that is to come. Our expectation will soon become realization. Grace will soon make way for glory. There is "no need of the sun" in our city of light, for the glory of God and of the Lamb are "the light thereof." We would be there. We would walk in the light of the city of light. Through endless ages, world without end, we would live in the presence of the One who died that we might live. We would be the children of the kingdom and worship our wonderful King forever.

Religion in the Army

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religion is evident from the unusual interest which all our armed forces personnel are taking in charitable endeavors. Everywhere in the Far East there is evidence of things which our troops had done or are doing for the orphans, the homeless, the hospitals, and the churches. "Operation Mascot," in which many of the homeless Korean children were assembled and placed in orphanages, is well known. Funds were contributed to these institutions to care for the children for six years. Everywhere our troops have gone, similar projects have been undertaken.

In northern Japan is a church and parsonage which the members of an organization are providing for the local congregation. The troops collected the necessary funds and made all arrangements with a contractor for the project. The church is a beautiful building. It represents an investment of more than \$7,000 which could not be duplicated in the United States for several times that amount. The same group of officers and enlisted men were so impressed by the singing of a Japanese girl who frequently served as soloist at the services that they took up an offering and made

arrangements to enable her to study voice in Yokohama. The money for all expenses involved for a year's study is already on deposit in the bank.

Recently Anna M. Rosenberg, assistant secretary of defense, made an inspection tour of Korea. "I went there to see manpower," she said, "but instead I saw the power of the Spirit. Our GI's showed kindness and decency for even the enemy. In the streets of Korean towns each GI was followed by a bunch of kids. In Seoul I saw a GI directing traffic, with a group of small fry around him putting up their hands whenever he did. There was something superhuman about it."

The institution of the military chaplaincy has a long history, as old as the history of military operations. In the United States there were chaplains attached to many of the forces engaged in early struggles against the Indians and the French. We know that chaplains served aboard naval vessels during the Revolutionary War. Indeed it was quite natural for units of the Revolutionary militia to march off to battle with the town clergyman, who became the chaplain. From these early beginnings the institution of the chaplaincy has matured so that today we have a regularly defined and supported chaplaincy in each service.

From the end of the Revolutionary War until the Civil War, the chaplaincy in the United States Army was never clearly defined. It is known that many chaplains did serve during this period, especially during the War of 1812 and during the Mexican War. In 1818 a law was passed specifically providing for a chaplain to serve the cadets at the United States Military Academy at West Point. In 1838 a law was passed providing for post chaplains at many regular Army posts. Too, many of the state militia had their own regulations for the chaplaincy.

During the Civil War there was a great revival of religious feeling and a consequent increase in the desire of the people and the troops to have military chaplains. Officially during the Civil War there were post chaplains (as created by the law of 1838), hospital chaplains, and regimental chaplains of the several faiths, the latter of whom were provided for by various Federal and state laws and customs. Also there were thousands of itinerant preachers who followed the troops and held impromptu services, traveling representatives of organized denominations, and "delegates" of the United States Christian Commis-

sion (of the Young Men's Christian Association) who helped the chaplains and came to be called "chaplain" by the men.

In the period between the Civil War and the first world war, the size of the Regular Army was small; and, consequently, there were few chaplains appointed to it. The Spanish-American War was primarily naval in nature and did not greatly affect the Army chaplains. Chaplains did serve during the occupation of the Philippines, however.

At the outset of World War I, there were only seventy-four Regular Army and seventy-two National Guard chaplains. During the period of warfare over 2,300 chaplains were commissioned in the Army. In 1918, by act of Congress, one chaplain was authorized for every 1,200 men, but actually the number of chaplains was only half the authorized strength. Early in 1918 General Pershing called Bishop Brent, a civilian, to be, in effect, his chief of chaplains. Chaplains served throughout the war on the Western Front. In many cases they had the assistance of clergymen and lay religious workers attached to the YMCA, the Salvation Army, the Knights of Columbus, and the Jewish Welfare Board. During that war the first chaplains' training school was established at Fort Monroe, Virginia. A school for commissioned chaplains continued after World War I for several years and was reactivated in 1942.

A few permanent Army posts had built chapels prior to World War I, but in many places the chaplain was fortunate to find a tent under which he might hold his religious services. He begged space from the commissary, YMCA, the Knights of Columbus, and in France from the village mayor. A building program was begun in 1925, however, and permanent chapels were erected at several Army bases. During World War II simple wooden mobilization-type chapels were erected.

The character of the chaplaincy had thus assumed its present shape before our entrance into World War II. During this war 8,141 chaplains served in the Army and distinguished themselves in all theaters and won the acceptance and support of all ranks. Two thousand three hundred and ninety-five decorations were awarded Army chaplains in World War II. Following the war Army chaplains have come to have an even more important place in military life. Serving as they do on character guidance councils, welfare fund councils, clemency boards, and the like, they exert a

moral influence upon military life which is in keeping with the desires of the American public.

At this time, when the chaplaincy is celebrating its 177th anniversary, there is a need for twice as many chaplains. You may not be able to help that. However, there are at least three things you and your church can do, according to Chaplain Sheffield:

1. Have the churches keep track of every man in service by means of a central headquarters where records of each man are kept. Cards then can be sent to the man's post chaplain and to his denominational chaplain if there is one on his post. This procedure is already being followed by the following churches: Christian Scientist, Lutheran, Seventh-day Adventist, and Christian Reformed.

2. Have the local church send letters, church papers, and news letters. Women's organizations could use this as a project. Men who are not contacted by their local church are likely to change churches when they re-enter civilian life.

3. When a man goes into the service, let the church make an occasion of it. Give him a party, give him recognition, and then don't forget him. Contact him and welcome him back. Then he will be glad to be back.

Perhaps the best way to close this tribute to the Army chaplains is with the following letter, first printed in the *Pacific Stars and Stripes*. It tells the story of war as seen through the eyes of a chaplain serving in Korea. Chief Chaplain of the 24th Infantry Division, (Lt. Col.) Paul W. Bare, Glen Moore, Chester County, Pennsylvania, recently wrote a letter to his wife during a lull in the admissions of wounded at a mobile Army surgical hospital near the front line. Excerpts follow:

The offensive was proceeding according to schedule. There was no faltering. In quick, businesslike fashion the troops were moving ahead. They were meeting stiff resistance, but experience and training were paying off. Five days of combat had largely decimated several Chinese divisions. They were being rocked back on their heels, but it was not without casualties for the attackers.

Chaplains were spotted at the forward aid, battalion aid, and clearing stations. What a magnificent lot of men they were. Without relief they worked endless hours. These men of God met the wounded, knelt by their litters, steadied them, comforted them, and prayed with them.

With some the situation demanded bedside prayers. Others needed a bit of joshing. Some needed a quiet assurance that all would be well, and yet others needed a calm voice bringing them back into a world of reality. Occasionally there was an extremely critical case, and the chaplain dropped all else to minister to the dying. Great care was taken to ensure that the ministry to the critically wounded was done by a chaplain of his particular creed, either Protestant, Catholic, or Jewish.

The following words are inscribed on a plaque in The Infantry Center Chapel at Fort Benning, Georgia:

This liberty carillon, the gift of Harvey S. Firestone, Jr., was installed in Camp Patrick Henry's "Chapel in the Woods" in September of 1943. It was damaged by fire the following year, rebuilt with the generous help of Mr. Firestone, and restored to service in time for the 1944 Christmas season. Its citation for distinguished service reads: "This beautiful 'Voice of Camp Patrick Henry' has been enjoyed by 600,000 officers and enlisted men enroute overseas and by 850,000 returnees. The spiritual appreciation was truly amazing."

Its wartime job gloriously done, it was transferred to Fort Benning in 1946, here to sing through the years its stentorian reminder that peace shall endure only as long as the power of right insures its endurance.

At five minutes after midnight Eddie Birbeck, my sergeant, from Philadelphia, called and said there were a couple of critically wounded patients at a mobile hospital who had not been seen by a chaplain. They were Protestant boys from the 24th Division, and there was just no one else available. Since a good many of the lads in the collecting station were not seriously wounded, and since all seriously wounded were sent to MASH anyway, I left at once.

You have some nights of your life so engraved in your memory that you'll never forget them. Last night at MASH was such a night. Walk with me through the hospital.

Over here is a lad from Tennessee.

He wanted to see a Protestant chaplain. His legs were blown off by a land mine, and he is partially blinded. The nurse whispers that he probably isn't going to make it. He is conscious but doesn't seem to realize the seriousness of his condition. He hasn't too much pain, thanks to the merciful numbing effects of morphine.

You ask him simply, "What can I do for you, lad?" and he replies, "Just read some verses of Scripture and say a nice prayer."

You talk to him for a few minutes, and then you begin to recite a Psalm, and another, and another. . . . And they all seem to fit. You are amazed at your selections, and a little prayer ascends from your inner soul: "Thank God I memorized these Psalms, used the right ones, and got the proper meaning into their recitation." You make a little impromptu prayer, and he smiles and presses your hand.

You pray again. You know he is going to die, but he smiles and says, "Thanks, Chaplain—thanks, I'm all right now."

That youngster over there is in his seventeenth year, wounded for the second time though neither seriously nor very painfully. But something has happened to him inside. He seems like your own little boy, scared and confused.

You ask, "What's the trouble, son?" And you know from the look in his eyes that you're standing in his dad's place. You talk to him like a father, like you'd talk to your own boy if he was frightened in the dark; and after a while he relaxes and smiles, and he clings to you, and you know you've done him good.

See this chap with his shoulder bandaged? The muscles are ripped and torn, and you know that he'll never use his good right arm in its normal way again. He knows it too. You help him to see that as bad as his situation is, he still is a mighty lucky boy. An inch or two and he would be a corpse instead of a patient.

He hasn't thought of it just that way. His attitude toward his handicap is going to be most important, and you've built a foundation stone for that attitude. For the rest of his life he'll probably emphasize how lucky he is to be alive rather than how unlucky he is at being handicapped. You ask him if he wants you to say a little prayer. He does, so you fervently and reverently thank God for him that this isn't a fatal wound, that it's not so bad as it might have been.

There's an old sergeant who is badly,
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but not fatally hurt. He is an old regular, a high caliber noncommissioned officer. His pride in his platoon is like that of a young mother's pride in her first-born child. The platoon has been hit hard. He is confused and dazed.

He sees the cross on your cap as you walk down the ward, and he calls in a whispering voice, "Chaplain." You bend near his head and listen. "Where's my men?" he gasps. "Where's my men?" You say, "They're all right. They're up on the hill." He answers, "They're dead. . . . They're all dead. . . . I saw them die." Then sobbing with pain, he says, "Oh, God, it wasn't my fault." You find yourself saying a prayer, and he settles down.

Such as he cannot be spared. They are the very backbone of the Army. Suddenly you realize that he mistook your voice for the voice of God. You hope desperately that you've planted in his delirium a confidence that God does know that it wasn't his fault.

So you step out of your evangelical background long enough to say, "Son, thy sins be forgiven thee. . . ." And you know now that he thought that you were God, and you let him think it. God forgive you for presumption. God forgive you. . . .

Television

(Continued from page 17)

television if any appreciable audience is to be won and held.

Will competition of many more stations in commercial television force these stations to raise the general level of their offerings? It is not likely. If we can take radio as an example, radio programing made no revolutionary changes after 1927. Almost every type, kind, and level of program known today was tried before that date. Commercial interests and the general low level of program desired by the majority of people kept radio relatively static. The same general pattern can roughly be predicted for television.

It seems evident that television is neither hope nor hoax. The trouble is that, like all magic, TV can be a power for good or evil, and like the rest of the influences in the world partakes both of the nature of those who operate it and the people in the world. While educational stations and efforts of parents, churches, and educators, all together may alter or eliminate some of the objectional program matter and material, TV will never become a beacon

toward which we may go unafraid and without caution. Its technical advancement today far surpasses the creative skill and moral sensibility of its programs, and this may always be true.

It is no solution to the problem for anyone, except hermits, to ban television from the home. What we need to do is re-establish our own high standards of conduct, and do something constructive about the sadly neglected character education of our children. We need to act upon our own convictions and refrain from contaminating ourselves, at the same time setting intelligent standards which our children can follow. The problem is, was, and always will be man. If he can control himself and obey God, TV will take care of itself.

57 Acres . . . 6,000 Sinners

(Continued from page 15)

Occasionally an inmate dies and has to be buried in the prison cemetery. Whenever Chaplain Barber is confronted with the need to give Christian burial, he makes it a point to see that the rites are as sacredly performed as they would be for a member of an outside community.

Another daily task is seeing each new man upon arrival. This is a most difficult job because most of the men upon entering prison are bitter. They are crushed and have lost confidence in their fellow men and in themselves. Because of this the chaplain is often discourteously treated when he first approaches a new man. However, there is a patient effort to prepare the new inmate to understand the necessity of complying with the rules of the institution and of respecting the rights of others.

But the greatest task of all is in helping troubled men find Christ and peace. In some cases this requires weeks, months, even years.

A typical day finds a group of men waiting in the reception room of the chaplain's suite of offices. One by one they are called into the chaplain's private office. In this small room the heartaches and regrets and problems of broken lives are poured out to sympathetic ears. If the inmate's wife is planning to divorce him, the chaplain makes investigation to determine if possible what course would be best for all parties, or for the most persons involved when there are children. Many a divorce procedure has been stopped and the family later happily reunited because Chaplain Barber believed the man was sincere and would try to make up to the family for

his previous error. "It's better for the children to live with their own father," reasons Barber, "and it's better for a man to have a family to go to when he leaves prison."

When telegrams bearing death messages are received at the prison, they are relayed to the chaplain. Experience reveals that it is far better to have the news broken in a considerate way, in the privacy of the chaplain's office, than to thrust a death message into a prisoner's hand while he stands in the coldly impersonal atmosphere of the hall office.

Many times arrangements can be made for the prisoner to be taken home for the funeral, and Chaplain Barber is always glad to assist in any negotiations that will help in such cases.

Many times men are referred to the chaplain because they are emotionally upset and suicide is feared. Some men find it very difficult to adjust to the idea of confinement within concrete walls and steel bars. Deep despondency has caused many to attempt to end their lives, and in some cases the attempts have been successful. Chaplain Barber finds great satisfaction in being able to talk calmly to a disheartened, despondent person and give him a little glimpse of the lining behind the heavy cloud. "The man needs faith in himself, and faith in the future," says Barber.

Chaplain Barber is frequently called upon to assist in matters other than spiritual, and his broadminded views are easily recognized in these instances. He co-operates closely with the counselors and other officials at the institution.

When a man brings a problem to Chaplain Barber which he feels should be handled by the counselor, he isn't brushed off or coldly referred to another official. The chaplain listens to the man's story and then takes him to the proper official. He has repeatedly gone beyond the line of duty to give help to men who have had difficulty finding help elsewhere. He has said many times that all men, regardless of their wrong doings, have some good in them, and that the main assist in rehabilitation is to give them an opportunity to bring out this good.

Chaplain Barber is one of the comparatively few prison chaplains in the United States who came to his position fully qualified, both by education and years of rich experience. Attesting to the many years of earnest college work are four degrees. Part of his education was gained at Shurtleff College, Alton, Illinois. He put in four years at Northern Baptist Theological Seminary, Chicago,

Illinois. Later he spent several years in graduate study at the University of Chicago and at the Chicago Theological Seminary.

Barber was born in 1894, in Bay City, Michigan. He spent his childhood in Detroit and was ordained to the ministry in 1920. He has four children and ten grandchildren and is deeply devoted to his family.

This unassuming minister pays little heed to his imposing educational background, except that it qualifies him for the position which he holds with the Michigan Corrections Department. He values his personal friendship with Commissioner of Corrections Earnest C. Brooks, who has given him every encouragement in the conduct of his work of helpfulness. The chaplain is thankful for the humanitarian attitude of such a commissioner, and for the wholehearted co-operation of Warden Julian N. Frisbie and the deputy wardens.

The real heart of the man is best demonstrated by his constant desire to be helpful to the one who needs that help, regardless of position or creed. This, no doubt, accounts for the high esteem in which Chaplain Barber is held by the inmates of the prison, as well as by the citizens of Jackson and of the previous communities in which he has lived.

"It is easy to lose faith," says the chaplain. "The most important work a mother can do is to instill faith in the heart of her child. Our most important work is with men who didn't have a mother of that kind, or who for some reason have later lost faith. We want them to know that there are people who are sincerely interested in them if they are truly interested in themselves and their future."

The chaplain is convinced that the most effective way to advance the teachings of Christ is to demonstrate the spirit of Christ in everyday living and in association with all classes of people.

Serious words of advice are offered to the public about convicts by this man whose close proximity with them gives him insight into the problems faced by these men. It is his firm conviction that the public should understand these problems and be advised as to how society can best help a man when he is released.

Of primary consideration is the fact that of the thousands of men now serving time, approximately 95 per cent will some day be released. It is, therefore, imperative that an understanding and helpful attitude be afforded these men if they are to regain respect as members

of the community. If they are not helped to become law-abiding citizens, even the foundations of society will soon crumble.

It is the conviction of Chaplain Barber and other leading penologists that a large percentage of the men who come to prison recognize their mistakes and during their incarceration reach a sincere desire to become useful citizens. Whether this desire can be fulfilled, once a man has paid his debt to society, depends largely upon public reaction.



Individuality

Since you are you, and I am me,

And otherwise it cannot be;

Your individuality

Is lost if you should mimic me.

Since I am me, and you are you,

The opposite is likewise true;

My individuality

Is lost if I should mimic you.

So you be you, and I'll be me,

As God intended us to be.

Our individuality

Will save us both from mimicry.

—WELDON TAYLOR HAMMOND.



"If you show an offender that he has been forgiven and has paid for his crime, he will in most cases react in a rightful manner," said Barber. "The experience of being incarcerated in a modern prison is not like the old system of being caged up like a vicious animal, but is an opportunity for training and rehabilitation for a new life. Every possible opportunity is given a man so that he may be re-educated and have a chance once more to enjoy a normal, happy existence. It is our duty as thinking Americans to give these men a chance when they show such a desire."

"It is amazing," continued the chaplain, "how many of our so-called Christian people desert a man when he makes a mistake. This makes men bitter.

It breaks their spirit and makes our job most perplexing. The public can, and must, do something about this utter disregard for their fellow men. Men in prison often spend months, even years, proving their sincerity, only to be rebuffed when they gain their freedom. God has given these men another chance. Can we, as Christians, do less?"

Chaplain Barber likes to tell the story of Jesus and the woman who was caught in the act of adultery. "If Christ read the past of each one of us," he remarked, "I wonder how many would be worthy to point the finger of scorn at another who has made a mistake?"

When asked concerning his hopes and plans, Chaplain Barber stated he knew of no greater ambition than to do institutional work and be helpful to men and boys who really need help.

Escape From Death

(Continued from page 21)

Roy replied, "Joe, how can we be satisfied when we're learning so many things that are not right in the churches and so many new truths in the Bible? Joe, why don't you read just one of these little books, just any one of them, and learn something yourself?"

"Oh, no," he said. "The Seventh-day Adventists might fool you, but they'll never fool me."

Joe would sit in the living room every morning and read his Bible. One morning Roy called me and exclaimed, "Rose, come here and see what I see! Joe is 'nipping' at one of the little books."

I walked in where he was and cried, "Joe, isn't it wonderful!"

He threw it down on the floor and replied, "It's nothing but an old Seventh-day Adventist book. Rose, I wouldn't have it in the house if I were you."

But the next morning Roy called me and said, "Rose, come and see what that old rascal is doing now." And there he was with his Bible open, holding it up with a little book hid behind it so we couldn't see it.

Again I walked in. "Joe, isn't it wonderful?"

He didn't throw the book on the floor this time. He just grunted a little bit and didn't say anything.

Something went wrong out in the field that morning. While the tractors were stopped, Joe walked across to where Roy was working and stated, "Roy, I've been thinking about it. I'm afraid they're right."

Roy said, "Well, I'm not afraid of anything—I know they're right. But I

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don't know what we're going to do about it."

One morning mother opened our daily paper, and there on the inside sheet was a picture of a young man. She asked, "Rose, who is this young man?"

I looked and answered, "I'm sure I don't know, Mother. I've never seen him before."

"I'm sure I've met him some place," mother said, "but I can't place him."

At the bottom of the picture was a name, Evangelist R. H. Nightingale.

Suddenly mother shouted, "Now I know who he is!"

"Mother, where did you ever meet this young man?"

"Why, he was the young minister who was preaching at the tabernacle in Yakima, Washington."

"Do you mean where you bought those books?"

"Why, yes."

"Well, then he must be a Seventh-day Adventist."

"I suppose he is."

I looked at the picture again. He looked like a fairly bright young man, but you can't always be too sure about newspaper pictures. I asked, "What does he have his picture in our paper for?" We read that he was coming to Spokane to conduct a series of meetings.

I said, "Why don't they stay in Yakima?"

Harvest was over. The grain was all in the granary. Roy and I were alone. As we drove into the city from time to time, we noticed that at Mallon and Monroe streets a building was being built. It was going to be a huge building. Soon it was finished. We wondered what such a large building would be used for. Then a sign went up, "Spokane Tabernacle, Bible Auditorium, Speaker, Evangelist R. H. Nightingale." I couldn't stand it any longer. I said to Roy, "Do you suppose we could sneak into that place some night? I must see what a Seventh-day Adventist woman looks like. I want to see how she dresses."

Roy replied, "I'd like to see what they look like myself."

We drove into the city that same night. We parked our car in the shadow of the courthouse just around the corner from the auditorium, and then we looked this way and that way to see if anyone were watching us. We need not have worried, for no one was paying any attention to us. People by the hundreds were going into the auditorium. We got pushed right along with the crowd right down the aisle to seats eight or ten rows

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Science



INSIGHTS

MINUTE DINNER FORECAST.—A steaming hot dinner prepared in one minute was forecast recently by a General Electric Company electronics engineer, who said that an electronic dispenser that would thaw and heat a pre-cooked frozen dinner in a minute could be made economically practical with a type of electronic tube known as a magnetron. Mass production of a certain type of magnetron, which acts as a generator of high-frequency waves used in heating the food, would make an economical dispenser possible.

SI . . .

TEXAS RIPE FOR DUST BOWL?—Dust bowl conditions are building up in Texas, and unless immediate steps are taken, the state's fertile top soil will be "gone with the wind," Agriculture Commissioner John C. White warned recently. White urged farmers to use wisely the small amounts of moisture available and suggested other soil-conserving measures such as "strip-cropping," contouring, and terracing. "A long drouth and heavy winds has set the stage for dust bowl conditions," White said. "It is imperative that preventive measures such as these be taken."

SI . . .

"UNDERFED" BRITISH HEALTHIER?—The British are in far better health since the rationing program began, reports Dr. Leonard P. Eliel, chief of the department of oncology, Oklahoma Medical Research Institute and Hospital. "We Americans may as well face it. We are gluttons, eating far more than we need because we like

what we eat," says the doctor. The British people, who can neither overeat nor get an abundance of fats in their slim diet, are far healthier than their cousins across the Atlantic, he says. The Chinese, whose diet includes very little fats, rarely suffer from high blood pressure or hardening of the arteries.

SI . . .

LIGHTED SCENERY.—Floodlights will light up the countryside for nighttime passengers on two Baltimore and Ohio trains from now on. The railroad announced recently that the power lights, which are focused on the right side of the track, have been mounted on the trains' strato-dome cars. They will be switched off as the trains approach stops and towns.

SI . . .

RUBBER ROADS.—Rubber roads are becoming quite common, in the experimental stage at least. The American Public Works Association in Chicago reports that an increasing number of cities and states have been giving rubber roads a tryout since the end of the war. Typical of such experiments is the newly laid stretch of rubber road on Constitution Avenue in Washington, D.C. Highway engineers currently are trying powdered rubber as a mix with asphalt to provide smoother roads while at the same time giving a less slippery surface. It is believed that rubber will help overcome asphalt's chronic softness in summer and brittleness in winter and will tend to allow for expansion and contraction with the season. Akron laid the first section of test rubber road in this country in 1947.

from the front, right next to the aisle.

I kept looking back at all the fine-looking people. "Roy, do you suppose they have all come out of curiosity like we did?"

"Rose, I don't know, but if I were you, I wouldn't stare quite so much."

"But," I said, "I don't see any queer, peculiar-looking people."

"I was thinking the same thing. They must not be very good support to their pastor."

The building soon became crowded. There were people standing on the outside, looking through the open windows. A policeman kept the aisles open. We were amazed at the number of people.

Soon the services started. A lovely young lady stepped up to the piano. We weren't interested in her. She couldn't be one of them. She was just a musician that had been hired from the city to come and play the piano for them. Soon a tall, energetic young man came out and started to direct the music. We weren't interested in him either. He was just another one of the musicians that had been hired from the city. But soon a tall, handsome young man in a white suit stepped out. We recognized this man. His was the face that we had seen in the paper. There was something wrong here. This young man looked intelligent!

We forgot all about looking for strange, peculiar-looking people when he started to preach. We had never heard such a sermon.

Before leaving home that evening, Roy had said, "I'm going to get each of us a notebook; you take down every scripture the minister quotes, and I will too. If I miss one, you'll get it; if you miss it, I'll get it."

No one was going to fool the Slavaughs. How busy we were in the dark writing scripture after scripture!

That night as we drove home I preached all the way to Roy, and Roy preached all the way to me. I did not hear one word he said; he did not listen to one word I said. As soon as we reached home, with our Bibles and our notebooks, we looked to see if all the scriptures that this young man had used in his sermon were in the Bible. We found them there, yes, every one of them.

We went back to the tabernacle night after night, but still we didn't see any peculiar-looking people, but, oh, the wonderful, wonderful truths that we were learning, the light that God was giving us now.

Finally I said to Roy, "I guess the only way that we're going to get to see any Seventh-day Adventists is to attend their church sometime. Surely we'll see some there."

We'll never forget that first Saturday morning that we put on our Sunday-go-to-meeting clothes to go to church. Roy should have been out in the field working. I should have been scrubbing, baking, and cleaning—getting ready for Sunday. We were there in plenty of time, but almost two blocks before we reached the corner where the church was located, there were cars parked on either side of the street—big, shiny automobiles.

I exclaimed, "Roy, look! What do you suppose is going on in this neighborhood?"

"Well," he answered, "it looks to me like there's been a fire up here."

Ah, yes, there was a fire there—one that water can't quench. We drove on past the church and a block and a half farther before we could find a place big enough to squeeze our car into. Then we started toward the church. Just before we reached the steps, I slipped my hand through my husband's arm. "Honey, let's sit right by the door, so we can get out if it gets too bad."

(To be continued next month)

Winter Gardens

(Continued from page 22)

This will extend the life of the plant after the flowers open.

After planting, the bulbs must be stored in a dark, cool, moist place, such as mother nature provides out of doors under a thick blanket of snow.

Pots of red tulips, yellow daffodils, and pink and lavender hyacinths never look more beautiful than when a snowy world outside furnishes the backdrop.

Before bringing the bulb garden from its root-growing hideout, the bulbs should be examined to make sure they have a large ball of well-developed roots. At first bring the plants into light, but not into the full sunlight. The temperature should be around sixty degrees. After a few days the bulbs may be moved into full sunlight, where the leaves will begin rapid development. This is the time to start regular weekly feedings. Commercial plant food may be used. Make a solution of one tablespoonful in one quart of tepid water. Apply a half cupful once each week. Manures may be used by making a solution about the color of medium strong tea and applying as with the commercial ferti-

lizer, half a cupful once each week. Stirring the top soil lightly will help the fertilizer to soak in quickly.

If you have never tried indoor bulb growing, let us suggest that you begin in easy stages by growing several pots of yellow flowering oxalis for the kitchen window. The pink ones are pretty too, but somehow the yellow ones seem just perfect for bringing sunshine into the kitchen. The bulbs are small, and the golden flowers look lovely growing in blue pottery bowls or a set of individual size brown bean pots. If you try this, you will gather courage to have a more extensive bulb garden next winter.

What Is the Stone?

(Continued from page 35)

and the present, because of the effect produced by its coming. The fact that earthly kingdoms exist today shows that the stone kingdom has not yet been established. The other kingdoms arose (verse 39) by growth, or by war (verse 40). The stone kingdom explodes suddenly into being (verses 34, 35) and utterly disintegrates, dissipates, and annihilates all antecedent and contemporary earthly powers (verses 44, 45). The stone kingdom does not exist at the same time as any of the other kingdoms. It follows their complete annihilation. (Verses 35, 44.) Nor does the stone kingdom share earthly territory with any other realm. It is exclusive of everything worldly and completely fills the whole earth. (Verse 35.)

Nothing which has occurred in the history of the world to the present fulfills these specifications. The stone kingdom has not yet been set up. But we are in the time when it may be set up very soon; for all the foregoing events have taken place. We are in the epoch of the most wistful of the attempts at world unity, and we await the arrival of the Stone.

This brings us to the other question about the nature of the kingdom of God. A number of specifications are given in Daniel 2. It is symbolized by a stone, rather than a metal, to point out its entire dissimilarity in nature to the other kingdoms. Everyone familiar with the Bible will recall the many texts that state that Christ is the Rock, the Stone that becomes the head of the corner. "My kingdom is not of this world," said Christ, "now is my kingdom not from hence," John 18:36. The Stone of Daniel 2 came from a mysterious, unnamed source (verse 34), "the mountain" (verse 45), or throne, of God. It

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is therefore from a supernatural source, not from any force or combination of forces known to man. Its completely divine origin and nature are implied in the words, "without hands." Men cannot bring about this Stone kingdom by any effort of theirs whatever. This kingdom is altogether destructive, not constructive, in its arrival and effect. (Verses 34, 35, 44.) No atom bomb humanly fabricated has the disintegrating effect that the arrival of the Stone will have; for the Stone not only annihilates all earthly powers existent at that time, but its effect is retroactive (verses 35, 45), destroying all the human beings of all past time who were not of its nature but partook of the earthly kingdoms.

There is but one event in the history of the world that fulfills these specifications—the second advent of Christ. It is true that Christ has had a kingdom of grace, but that does not fit the specifications of Daniel 2. The kingdom of grace (salvation offered us by the free grace of God through Christ's cross) has been in the world since pardon was offered Adam and Eve through the Seed of the woman. (Genesis 3:15.) The Stone kingdom of power and glory could not come until after A.D. 476, no, not until after all world history to the present. The kingdom of grace is built up by human hands and voices; for unto us has been committed the work of preaching the gospel. To paraphrase the poet, Christ has no hands but my hands to do His work today, and no feet but my feet to walk into all the world for Him. But the Stone kingdom is completely divine in its setting up. The Stone of Daniel 2 is the sudden arrival (Matthew 24:44) from heaven (1 Thessalonians 1:10) of the Lord Jesus "with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come" (2 Thessalonians 1:7-10). At that time all who have lived in all ages stand before Him for judgment, the wicked to be devoured, and the righteous to shine forth in His everlasting kingdom. (Matthew 25:31, 32; Revelation 20:9-15; 21; 22.) According to Daniel 2 the only unfulfilled part of the prophecy is the arrival of the Stone. "Prepare to meet thy God." Amos 4:12.

Glorious indeed will be the experience of those who enter the kingdom "which shall never be destroyed." Christ has opened the way for you to be there.

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Great-grandfather's Story

(Continued from page 23)

"But you didn't care, did you, Great-grandfather?"

"Bless me, no. Always after that the Indians were friends to all the people in the cabins."

Great-grandfather leaned back in his chair and closed his eyes. Jerry knew he was asleep.

He went around the house where grandmother sat under the big tree. "I don't have an enemy to be kind to, but I am going to be kind. Anyway I am going to try," he said.

"Captain Stay Put"

(Continued from page 19)

over the command of the "Flying Enterprise II" not long ago, the desire could no longer be avoided.

It was something more than a little unusual when Carlsen stayed by his ship in the storm-riven north Atlantic. In these days of the forty-hour week there are not too many men who will suffer discomfort, fatigue, and the risk of life itself to protect an employer's property. Carlsen's doing that made him famous overnight and lifted the spirits of a selfish, sensation-jaded world.

His behavior since his initial introduction to fame is even more remarkable. Stoutly he has resisted all attempts of the commercializers of such personalities to pour a fortune in money and still

further publicity into his hands. Now he says that he is greatly relieved to be putting out to sea, where he can escape the offers that have rained upon him from the movie, book, and lecture people.

"Who am I?" he asks. "Who wants to listen to me?"

We would like to have Captain Carlsen know that the world wants to listen to men who are without fear, without selfishness, who are willing to do a hard and dangerous job and not care who gets the credit for it.

★ Poor Little Rich Girl

THE COURTS recently ruled that the child of a prominent movie star and her former husband is not to be sent to a foreign country to visit her mother and the new husband. The girl does not want to visit her mother and says that she does not love her. She dislikes the current husband, too. Now the mother of this child has come face to face with one of the most insoluble problems connected with divorce and remarriage. Whose child shall the child of the first marriage be? We wonder whether those who go into divorce proceedings ever stop to calmly think such a problem through. In some circles children born of marriages such as those indulged in by the movie colony and certain social celebrities seem to be regarded as mere biological by-products.

QUESTION CONCERNING TREES

How did Thou know it would be necessary
To satisfy the souls of men, for trees
To thrust strong, eager branches to heaven, to carry
Out of the rooted earth its rich increase
Of lavish leafage, the blessed verdant grace
That glorifies dull clods? Lord, how foreknow
The need that every man, in every place,
Would have to see how tall earth's green can grow?

If always in the earth the clean rejoicing
Of leaves had lain, nor ever sought the sky,
Men would have lived forlorn, forever voicing
A lonely alienation from all on high.
Trees are Thy sign foretelling, it may be,
The One who, lifted up, draws all to Thee.

—Jane H. Merchant.



"Thy Riches"

Four months ago I attended a gathering of friends at their home place about thirty miles from Nashville. The first of June was the prime of spring and early summer, and the country reminded me of Moses' description of "the plain of Jordan." Writing nostalgically from the hot desert sheepwalks of the Sinai Peninsula, he recorded the picture of the land of his ancestors in terms he may often have heard his mother quote from her father Levi, who, spending his last days in the treeless pasturelands of Goshen, would recount to his posterity the tales of his youth in Canaan.

From the rim of the Jordan valley Levi's great-great-uncle Lot had looked out over "all the plain of Jordan." Our English word "plain" here misses the flavor of the word Moses actually used.

He said "circle"—"all the circle of Jordan." From sky to sky stretched out the mountains and hills that edged the valley, and over them and the lush lower lands were the green forests and the rolling vineyards and grainfields of that blessed region. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, . . . even as the garden of the Lord." Genesis 13:10.

More than forty years later Moses wrote again, with quivering heartache, of that loved and longed-for land he was to see only afar: "The land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the be-

ginning of the year even unto the end of the year." Deuteronomy 11:11, 12.

I thought of those pastoral pearls from Moses' pen when on a brilliant June day I, like Lot, lifted up my eyes and beheld "all the circle" of a Middle Tennessee landscape and found it like "the garden of the Lord." Everywhere, everywhere a wealth of greenness, from majestic oaks, maples, and hackberries to the crowding wild shrubbery and honeysuckled banks of the roads! Patterned between were splashes of color from ripening wheatfields, fallows purpled with vetch, or rocky hillsides in the muted magenta pink of carpets of rock-cross. Roadside banks wore ruby necklaces of the bending bunches of sumac berries. Pastures were dotted with the whites and tans of grazing goats and naked shorn sheep, and the mingled mellow roans, browns, and blacks of cattle and horses. As we sat about on porch or in yard, walked under the trees, looked at a mockingbird's nest in a honeysuckle thicket, or admired the well-planted garden, the hearts of us all were thrilled with the sense of the wealth of God's riches in creation.

"O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches." Psalm 104:24. So is it today, if we look about us. The son of my hostess, noting my delight in all I was seeing, told me of the joy his mother and he took in the wild flowers. One day it had been necessary for them to search the wilder land beyond the fields for straying cattle. "We had to walk out anyway," he said, "so we thought we might as well make it as pleasant as possible." So they began to count how many flowering plants they could see. By the time they found the cows, they had also found a few more than thirty kinds of wild flowers. Becoming excited over the search, they continued it through the day and by nightfall had doubled their morning count. God's riches spread out for our happiness, health, and benefit!

That was last June, and God's riches have multiplied in this harvesttime. Where there was then one tree, there are now many pounds of rosy fruit. Where there was one color on the hills, the country now fairly blazes with flame colors, with the dark green of the unchanging cedars for contrast. Where last June more birds were singing than we took time to count, now greater multitudes are passing through to their winter resorts. God's riches do not decrease; they multiply into a harvest, whether it be His riches in the natural world or His great and precious promises.



PHOTO BY PAUL MOORE, TENN. CONSERVATION DEPT.

The riches of God do not decrease; they ripen and multiply into a bountiful harvest in the material world and the spiritual. Countless is the number of His loving thoughts to us.

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PLEASE

Explain

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

What Is the Stone?

What is the stone in Daniel 2 that smites the image?—Mr. X.

In Daniel's description of King Nebuchadnezzar's dream he said: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

Then, in his interpretation of this symbolic prophecy, he said: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter." Verses 44, 45.

Daniel had previously interpreted the various metals composing the manlike image as symbols of four successive dominant world kingdoms, the first one of which he actually named. (Verse 38.) The second metal, therefore, would symbolize the kingdom succeeding Babylon (Medo-Persia); the third would be Greece as a world power under Alexander; and the fourth, the iron empire of Rome. Following the period of supreme Roman dominion, the vision showed the feet of the image to be of iron mingled with clay. (Verse 33.) This the prophet interpreted (verses 41-43) as foretelling the break-up of the Roman Empire into the nations of Europe,

which survive today in a divided state, incapable of being rewelded into one empire (verse 43).

The next event in the chronological order of this prophecy is the appearance, the effect, and the perpetuity of the kingdom represented by the stone. The stone definitely means a kingdom; verse 44 says so. The same verse with clear directness says it is the kingdom of God. There is the simple answer to the question: The stone of Daniel 2 is the kingdom of God.

But it is hardly as simple as that. The confusion in people's minds as to what is the kingdom of God raises one difficulty. The shrewdly planned effort on the part of others to evade the doctrine of the second advent of Christ raises another difficulty by assigning the stone to the church established by Christ at His first advent. We must therefore consider the questions: What is the kingdom of God? When was it set up (or when will it be set up)? We will consider the second question first.

It can hardly be too much emphasized that time sequence is of tremendous importance in the dream and interpretation recorded in Daniel 2. The prophet's words repeatedly bear on that. Verse 39: "After thee shall arise another kingdom . . . and another third kingdom." Verse 40: "And the fourth kingdom, etc." Here is emphasized the successive character of these kingdoms. They were not contemporary, but one *after* another, bringing our minds down through the centuries of world history. Verse 34: "Thou sawest till that a stone was cut out." The king in his dream watched until a certain time, which followed the time periods of the kingdoms represented by the four metals and the iron-clay mixture. Verse 35: "Then" were the symbolic metals destroyed and the stone kingdom set up. That dates the stone—it was *then*.

Verse 40: "The fourth kingdom shall

be strong as iron." Verse 41: "The kingdom shall be divided." Again these words emphasize not contemporary events, but successive. Rome became the mightiest of the world dominions; but Rome later became divided. Anyone who has had any study whatever of general history will recall that the Roman Empire in the 300's and 400's (the fourth and fifth centuries after Christ) was shattered into fragments by the invasions of virile, semi-civilized, heathen peoples of northern Europe. By A.D. 476 a Roman emperor no longer ruled in Rome. The invaders were settled in the provinces of the empire, and they had begun their long development into the modern European nations: Germany, Great Britain, France, Portugal, Spain, Switzerland, and Italy.

"The kingdom" was "divided," by A.D. 476. But it was not succeeded by the stone kingdom. There was to be a period of time occupied by the history of these fragments of the Roman Empire. (See verses 41-43.) They would be "partly strong, and partly broken"—a perfect summary of centuries of European history. There would be repeated attempts to amalgamate the weak and the strong elements into universal rule by military, political, and even marital alliances, "but they shall not cleave." That brings us down to the present century, subsequent to Charlemagne, Louis XIV, Napoleon, Queen Victoria, the "grandmother of Europe," Kaiser Wilhelm, the League of Nations, and Hitler, into the era of the United Nations. The attempts at unity are still going on.

Therefore at no time prior to the present was the stone kingdom established, or could it have been. Verse 44 says: "In the days of these kings shall the God of heaven set up a kingdom." "The days of these kings" began in A.D. 476. Not sooner than that could the kingdom of God as symbolized by the stone be established. Nor could it have been established at any time between A.D. 476

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THE VOICE OF A *Stranger*

By GRACE V. WATKINS

IN ONE of the writings of Browning there is a statement that gives deep insight into one of the ways in which God accomplishes His purposes. The poem says, "Hush, I pray you! What if this friend happen to be—God?"

At first glance this seems rather startling. On second reading, however, it is a stirring and splendid challenge to every Christian, for it is through the hands and feet, voices and deeds, of men and women that the great kingdom of God moves forward. Of the many ways God speaks to us, none is more beautiful than in the voice of a friend.

Sometimes, however, God speaks to us in the voice of a stranger. Not long ago I had such an experience, one that will be forever indelible in my memory. My brother and I were driving through an unfamiliar section of the country; in passing through a strange town, we were slowed by traffic and had to pause for several stop lights.

Just as we were about to start up after one of these brief halts, a man standing at the curb called to us. Supposing that he had mistaken us for friends, we drew over to the curb. Quickly he pointed to the right rear wheel of our car and said, "Your tire has a big bulge, and you're due for a blowout any minute. There's a garage down this side street a block; you can make it all right if you drive slowly."

How grateful we were to this stranger! Was it just a mere coincidence that he happened to be looking in our direction? And that he happened to notice the bulge on our tire? And that the bulge happened to be at the lower part of the wheel when he looked? It just couldn't have been coincidence! In gratitude we thanked him, and, finding the garage he indicated, we had a new tire put on.

To express our appreciation, we hunted up the office of the city paper and gave a story about the incident, for editors surely like to know that their citizens are public-spirited and hospitable. As we drove on down the highway, we hoped our benefactor would read the item in the newspaper. And we offered a prayer of gratitude to God for His all-seeing and ever-vigilant care, for He had spoken to us through the voice of a stranger.