

FEBRUARY, 1953 . . . TWENTY-FIVE CENTS

These **TIMES**

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS

Your
life
is
in
it safe



IN THIS ISSUE:
COTTON-PATCH RELIGION



The Smiles of God

SOME folks employ a donkey (in these mountains called, feminine singular, a jinny); some folks use that mechanical equivalent, the jeep; but I and my friends negotiate our mountain road on those most ancient and dependable locomotors, feet. It is a bonny road, as companionable and as surprising as Angela. It enters our life with a gentle lure, squeezing through the mouth of our cove under great trees, alongside a boisterous brook that nibbles, come flood, with affectionate ardor. Then the road takes a sudden turn, left and up; and quickly we are out of the grateful glooms and in bright sun, headed heavenward. From now on there is toil. And the first questions are asked and answered for us by Christina Rossetti:

"Does the road wind uphill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend."

And if at this beginning you are puzzled by my trope, it is because you know not Angela, and you know not wedlock, neither roads. For life is not complete till marriage; and marriage, especially with an angel, means climbing the heavenly steeps. Steeps! It has been a long journey, but compendious, and it is symbolized by our road. It has taught us Holland's truth:

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

What would you? This is a raffish age of rush and inattention. We left our fathers' oxcart for a rocket plane; but at a thousand miles an hour we see neither daisies nor stars. Is it better to enter
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Worth-while Reading:

THE THREE **R's**
OF RELIGION on page 4 of
this issue.

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These TIMES

SINCE 1891 A BIBLICAL INTERPRET OF THE NEWS

FEBRUARY, 1953

VOL. 62

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The Cover

Our cover picture this month is the artistry of H. M. Lambert.

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

PAGEANT of PROPHECY

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

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

NO EUROPEAN UNITY. Prophecy: "They shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:43.

According to this prophecy, Europe would never unite. Despite these words, and the repeated failures of men to unify the continent, futile attempts are still being made to unite Europe. Under the Schuman Plan six European nations (West Germany, Italy, France, and the Benelux countries) joined forces last summer; but complete European unity is still a dream. Other nations have failed to join these six, and the old hostility between Germany and France is responsible for what Jean-Jacques Servan Schreiber, Paris correspondent of the Reporter, calls "The Growing Pains of European Unity." Writes the Paris Le Monde: "Will the six [the foreign ministers of the nations named above] have to sit up until five in the morning every time a unanimous decision has to be reached?" The last word is that several factors are undoing what the Schuman Plan has accomplished: America was preoccupied with national elections; France has not recovered economically so quickly as was expected, and does not wish to see Germany rearmed. Too, there has been a difference of opinion between the United States and France concerning "offshore procurements" and, according to several French cabinet ministers, if no agreement is arrived at, the entire NATO alliance and project of European unity may collapse.

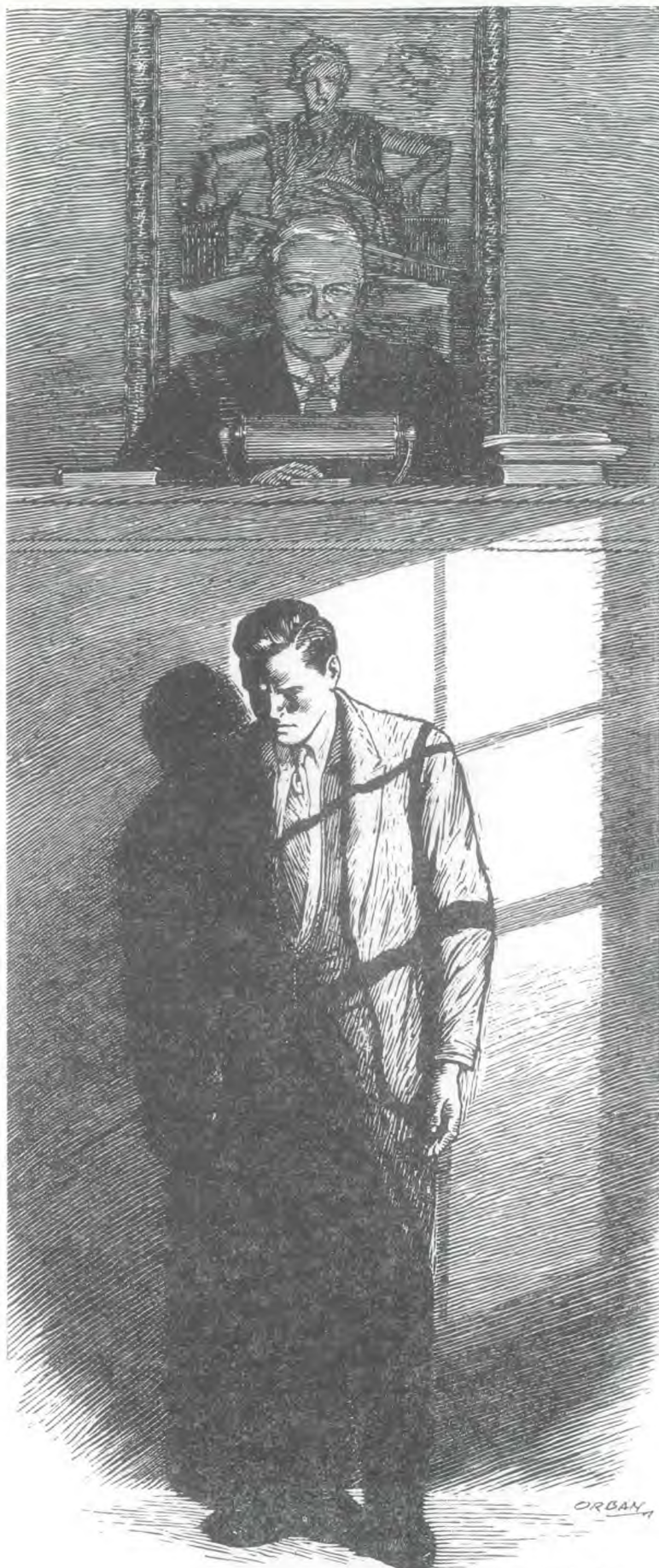
DESPAIR. Prophecy: "And there shall be...perplexity." Luke 21:25.

"French Youth: What Comes After Despair?" asks Madeleine Chapsal, young French writer. She bemoans the fact that French youth, in times past in love with life, have gradually succumbed to the awesome silence of despair. No longer do they attend humorous plays as they did in the carefree days before World War II. Instead they puzzle their elders by their enjoyment of tragedies. French contemporary art is permeated by the same spirit of gloom and sadness.

The youth of France, characteristic of the general European disillusionment, not only dread the future, but have been forced to renounce the security of the past. For men and women everywhere, amid these uncertain and fear-inspiring days, there is only one source of hope, the words of Jesus, "Have faith in God." Mark 11:22.

CHURCH ATTENDANCE BECOMES POPULAR. Prophecy: "In the last days...many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob." Micah 4:1,2.

An interesting phenomenon of our day is the increasing American church membership, which is outstripping even the growth of population. In the last ten years the population of America increased 15 per cent, while the churches showed a gain of $3\frac{1}{4}$ per cent. One hundred years ago the church membership was about 17 per cent of the population; at the turn of the century it had more than doubled, standing at 36 per cent, and according to the latest figures, it now stands at 58 per cent of the population. Almost three out of every five Americans are church members, and every third American is a Protestant.



ORBANA FROM NEW YORK TIMES

Earthly courts may not always pass righteous sentences, but the structure of our moral universe is such that eventually all men receive what they deserve. In the words of Genesis 18:25: "Shall not the Judge of all the earth do right?"

WITH what measure ye mete, it shall be measured to you again." Matthew 7:1.

Education is proverbially defined in terms of the three R's—readin', 'ritin', and 'rithmetic. Although all agree that this is an oversimplification of the vast field of learning, it nevertheless provides a general description which men understand. No matter how complex education may become as we proceed from Mark Hopkins facing his student, each on his end of the log, to the colossal curricula of our great universities, this simple formula will continue to stand as a working definition of education.

If the art of learning may thus be defined in plain, intelligible terms, why not religion? At the risk of what may seem to be oversimplification, we desire to attempt to define religion also in terms of three R's. The first of these is *Retribution*.

1. *There is an inexorable law of Retribution.* In His Sermon on the Mount our Lord uttered among other great truths of revelation the profound principle of reciprocity, "The measure you give will be the measure you get." Luke 6:38, Revised Standard Version. This principle is expressed in many languages, such as, for example, the German:

*"Die Muehlen Gottes mahlen langsam,
Mahlen aber trefflich fein."*

In the English it reads:

*"The mills of God grind slowly,
But they grind exceedingly fine."*

Retribution means that it will all come back to you sometime. Sooner or later you must pay the penalty for your misdeeds. "Whatsoever a man soweth, that shall he also reap." For every idle word a man must eventually give account. "For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape?" Hebrews 2:2, Revised Standard Version.

On this theme have developed three general points of view. One is that the idea of retribution is a primitive superstition handed down as a moral leverage in society. It inspires fear and thus stands as a deterrent to crime. If men must pay the penalty for their sins here and now in this life, it gives them occasion to think twice before they engage in sinful overt acts.

A second point of view is that retribution is reserved for the judgment day. Scripture tells us of the coming of the great day, the day of wrath, when God shall judge the secrets of men and reward every man according to his deeds. It is a far-off, divine event, to which the whole creation moves. This so-called eschatological outlook involves an ultimate action of God in which He metes out to every man his due.

The third general approach is this: There is a divine nemesis in history as well as in hell, that God does not hold back His retributive justice until the end of time, but that He is acting at all times in His own mysterious ways. "The mills of God grind slowly. . . ." He takes His time, but He never forgets a crime until the penalty is paid. And His mills

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THE THREE R'S OF RELIGION

Each of Us Must Learn Them

grind exceedingly fine. This is truth.

Recall, if you will, the account of Ahab and Jezebel in the Old Testament. Ahab desired the vineyard of Naboth, but since it was a heritage, Naboth refused to sell. The wicked Jezebel took matters in hand and had Naboth cruelly slain. Thus the land fell to the crown. But as Ahab inspected the field, he met Elijah the prophet, who reminded him of the certainty of judgment, affirming that dogs would soon lick his blood and that of Jezebel. (1 Kings 22:37; 2 Kings 9:22.)

A similar account of the retributive justice of God appears in the narrative concerning Haman and Mordecai in the Book of Esther. Haman desired the execution of the Jews and especially that of Mordecai, for whose death he prepared high gallows. But curiously—and yet not so curiously—Haman himself was hanged on the gallows he prepared for Mordecai. (Esther 7:10.)

This principle never ceases to be operative under God. His law is inexorable. His retributive justice is sure. Heaven never defaults. "Whoso diggeth a pit shall fall therein." Proverbs 26:27. As Shakespeare suggests in *Macbeth*, "This evenhanded justice commends the ingredients of our poisoned chalice to our own lips." Or again, in *Twelfth Night*, "Thus the whirligig of time brings in his own revenges."

Many a monarch has been ground to powder by the mills of God in the midst of his foul deeds. Need I remind you of the manner in which Herod, Clau-

dius, Domitian, and many other emperors of Rome met their deaths? The Emperor Valens had eighty presbyters sent to sea in a ship and burned alive. Overpowered by the Goths, he fled to an island cottage and died in the consuming flames.

We shudder as we think of incidents of our own day, such as the death of Hitler and his mistress beneath Berlin, the seat of his diabolical power; or of the cruel slaughter of Mussolini and his consort as they paid the penalty of ruthless power in public opprobrium.

What concerns me is this: What penalty must I pay for my misdeeds? What have I done to my father or mother, my sister, or my brother, that I must sooner or later suffer for? Since justice is not only individual but also social, what must our country suffer for its crimes against justice, its destruction of lives unnecessarily in wars which might have been averted, its destruction of food when souls are starving? What penalty must we pay for Hiroshima and Nagasaki? Is there any connection, near or remote, between our 120,000 casualties in Korea and the casualties we caused in Japan? If Nineveh, Babylon, Rome, and Berlin experienced retribution, what about Washington?

But, you say, all this is on the plane of Old Testament ethics, the primitive outlook of people who confused coincidence with fate, who sought to resolve their religious and moral problems in terms of immediate experience. But I would remind you that the New Testament

also does not fail to give large place to the wrath of God. We are told that it is revealed from heaven upon all the children of men, that we are vessels of wrath fitted for destruction, and that God will assuredly judge every man according to his deeds. "Vengeance is Mine; I will repay, saith the Lord." Romans 12:19.

However religion is interpreted, recognition must always be made of sin and its consequences. It is beyond our power to predicate the penalty which God may demand, for His judgments are a great deep. But this is clear: the retributive justice of God is sure. In the very constitution of things payment must be made. This brings us to our second R.

2. *In the divine economy there is a place for Restitution.* The old-covenant code of the Hebrews, set forth in Exodus 20-23, repeatedly suggests the plan of making full restitution. "If a man shall steal an ox, or a sheep, . . . he should make full restitution, . . . he shall restore double."

The old law is called *lex talionis*: "Eye for eye, . . . hand for hand, foot for foot." It was the simple way of meeting the demands of justice, by making restitution in kind for deeds that were done. And although social conditions have greatly changed—the eye of a watchmaker is more valuable than that of a ditchdigger—still the principle prevails that restitution in some way must be made for every offense in society. Our whole penal system is based on the

(Continued on page 28)

By E. E. FLACK, Th.D., D.D., Dean, Hamma Divinity School, Springfield, Ohio



R. E. FINNEY

Some of the members of the Dyersburg, Tennessee, Seventh-day Adventist church, who planted the cotton patch which made it possible for their children to receive a Christian education. How far better is such a course than the attempt of some to teach religion in our public schools!

Cotton-Patch

By RODNEY E. FINNEY

I HAVE got to go to Dyersburg. They want to start a new school over there. I know they haven't the money, and I surely hate to tell them."

The speaker was Teddric Mohr, educational superintendent for the Seventh-day Adventist denomination in what is known as the Kentucky-Tennessee Conference area. The school he was talking about would be—if it ever materialized, and he felt that he knew it would not—a parochial school. He was talking to his wife, a sympathetic listener.

"Still, they will feel better if you go through the figures with them and they see for themselves that it can't be done," suggested Mrs. Mohr.

"That's right. But I hate to disappoint them."

In a gloomy mood Mohr set out on the 180-mile journey. What he found at the end of it was what sent me over the same road a couple of weeks later. When I got there, I found school already in progress—a new school, equipped with new desks, blackboards, and the other smaller impedimenta necessary to school life—and buzzing with enthusiasm.

"Who started this cotton-patch project?" I asked one of the friendly women

who had been asked by the local pastor, C. C. Balsler, to answer my questions.

"I don't remember. This isn't the first cotton patch we have had. This is the fourth."

"Is that so? When did you start, and what for?"

"M-m-m, let me think." Several of the women put their heads together, trying to remember.

"Why, that was away back in 1931, when cotton was worth only about fifty dollars a bale," answered one of them.

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*"I will show
thee my faith
by my works."*

"We were trying to get a new church built. We'd been given a building, a temporary building that had been used for some revival meetings. We had five acres of cotton that did pretty well; and we used the money to roof the building, to paper the inside, to build the floor, and to paint the outside."

"And your second cotton patch?" I asked.

"That was in 1942. By that time we needed a larger church building, so we started another cotton patch. We did pretty well again, and we used the money for the lot that this church stands on now. We had four acres in 1942 and three in 1943, and we got the lot paid for."

"How did the plan for this summer's cotton patch get started?"

"Well, you see, we've been wanting a school here for our youngsters for a long time; but we just didn't seem to have the money to get the equipment.



R. E. FINNEY

Shown in this picture is the interior of the cotton-patch schoolhouse and some pupils. The members of the Seventh-day Adventist Church support a worldwide educational organization.

such a hot summer as this one's been," another one of the group said. "But in spite of the heat we chopped the patch three times. We'd have a 'bee,' and it didn't take so long when we all pitched in."

"I've got to see the patch for myself," I said. "Let's all go out to the plantation."

It was about fifteen miles out in the country to the cotton patch, on the De Moss farm. Dyersburg is located in the rich bottom land of the Mississippi. We

pose of thinning the cotton to the proper distance apart and hoeing out the weeds.

I saw the cotton patch. I got stuck twice in the rich sandy loam of the lane out to the field, for it had rained heavily the night before. My car, being low to the ground as it is, did poorly navigating the worst spots; and finally De Moss had to get his tractor and push me on through to solid footing.

The cotton bolls were just beginning to open nicely. "We'll have to start picking the first of the week," one of the women said. Picking would be the hardest part of the summer's work, but now that the weather had cooled off, it wouldn't be too uncomfortable in the field. "When we all get out together, it's fun," the group agreed. We shot a few pictures and returned to the town.

The price of cotton being what it is, there would be close to a thousand dollars' worth of cotton and seed in the patch, the women said. That would pay for the school equipment already bought, and more to be purchased as soon as it was available. They were already talking about having another cotton patch next year to buy still more equipment. Then there was a house and lot they had their eyes on. The lot would make a good location for a new school building. I think they will get it.

Free enterprise! They wanted a school where the Bible could be taught each day. The public schools, good as they are, cannot teach religion. So the women of the Dyersburg Church started a cotton patch.

As I drove home late that night, I thought, "Cotton-patch . . . cotton-patch religion. I like it!"

Religion

Almost made it last year, but not quite. One night at prayer meeting this spring one of our deacons started talking about a school, and somebody suggested another cotton patch."

"So we started looking for some land," another of the women said, "and Mr. Virgil De Moss said he would let us have five acres of his place. It looked good to us, so we took it. He seeded it for us, and we paid him for the work. He has plowed it three or four times. We'll pay him for that, too. We did the chopping."

"I'm sixty-five years old, born and reared in the South, and I never saw

drove toward the river on a road raised above the level of the surrounding flat land so that it would be dry in flood years. The houses along the road were built on piling for the same reason, and many were shaded by big pecan trees. Cotton is a prime cash crop in the bottom land. It must have been hot work, chopping cotton this past summer, especially so since it is humid this close to the river.

Cotton is drilled in, and in rows. When it is nicely growing, it is plowed, often with a single mule and a walking plow. Following this it must be chopped, or hoed. This chopping is for the pur-

Is Your Mind in a "CLENCHED FIST" STATE?

One Way How Not to Live

By W. A. TOWNEND

DEEP marks were on my palms where my finger nails had almost pushed through the skin as I had clenched my fists." Recently a middle-aged woman told me this with obvious feeling.

Had this woman been molested in the dark? Had she witnessed a death-dealing road accident? Had she been involved in a serious family upheaval? No. None of these things had befallen her.

What, then, had caused the emotional strain and high physical tension that had resulted in near-bleeding hands?

Just this: Yesterday my wife and I took this woman for an automobile drive along one of the scenic routes of our beautiful city. The road led up into the hills and then around their summits. The views were superb. But below us for much of the drive were steep valleys. And although we were traveling at less than ten miles an hour, our car could have run off the road and then crashed down into those steep valleys—and *what then?* Deeper into her palms had gone our friend's fingernails as she contemplated the horror of it all.

Poor woman! She had cheated herself out of much of the joy of the afternoon that, at some expense in both time and money, we had planned for her pleasure. Of course we arrived home safely. Our car did not run off the road. My wife and I had a thoroughly good time. Our friend might have had a good time, too.

"An extreme case," you say. Maybe, but this I do know: there are hundreds of men and women, yes, thousands of the human family who today are going through life with a "clenched fist" outlook.

Perhaps you are one of these sufferers. If not, then it is quite likely that you know one of them. Our twentieth century has produced many people who are

constantly being driven into life's eerie shadows and then thrust into its blazing heat by minds that seem as though they just cannot "unwind." In other words, these minds do not know peace.

The longing for peace of mind is widespread, and the need for it is today very great.

Some idea of the extent of the desire for peace is found in the news that the book *Peace of Mind*, published in the United States of America a few years ago, rapidly became a best-seller. Then, too, Dale Carnegie's recent work, *How to Stop Worrying and Start Living*, a book which basically deals with the subject of peace of mind, has already been purchased by more than two million persons. But true peace is not found in any man-written volume, helpful as some of these can be.

Peace is a gift from God. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Three things should be noted about this testament of peace: (1) peace can be found down here on this troubled old earth; (2) peace is free; and (3) God does not take His peace away as the world so often takes back its gifts. Now if God does not take away His peace, it must be that we deliberately remove ourselves from it. We do. That is just what happens to us when we fail to understand and personally appropriate to our own lives four great Bible facts which are "simply wonderful and wonderfully simple," as Charles Spurgeon used often to remark when he found a great Bible truth.

Here is the first of these important facts: God loves you. Pause a minute. Now repeat to yourself slowly, "God loves me." Now say it this way, "God loves me." And now repeat the words



H. M. LAMBERT

this way, "God loves me." You will now be ready to read John 3:16. Yes, it is true: God *does* love you.

When you find your grasp of this great fact of God's love for you being weakened, then is the time to review the evidence. "The deeper the love, the greater the gift," we are told. God gave you His only-begotten Son. Such overwhelming proof of His love for you will doubtless cause you to exclaim, "Love, all-excelling!" And that love is personal, too.

God will forgive you all your confessed sin. This is the second great fact leading to peace of mind. The reading of 1 John 1:9 will aid you in accepting this basic truth. Here is the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There may be times when you do not *feel* that your sins are forgiven, but remember, the text does not say, "If we confess our sins and *feel* that they are forgiven, then He is faithful and just to forgive us." Of course it does not say that, for God is bigger and more constant than either our best or our worst feelings. The free gift of God's forgiveness

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RIGHTLY it is written in the Fifth Commandment of the Decalogue, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." In the Second Commandment we are told, "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments."

Although it is not stated explicitly in just so many words, the implication is clear: to be honored, fathers, both by precept and example, have the grave responsibility of proving themselves deserving to be honored.

All of which brings to mind three sons and their fathers.

First, there was Joe, who was in college with me and whose father was a prominent minister, a popular professor in the theological seminary, and a dynamic leader in all the activities of the church. This church controlled the academy where Joe prepared for college, as well as the college where he eventually matriculated to become a standout on the campus, especially in athletics, football and baseball particularly.

Although his father was a slight, small, dapper man, Joe was a tall, loose-jointed, gangling youngster with a swarthy complexion, black hair, and dark eyes. Standing well over six feet, he dwarfed the rest of us and, like most big fellows, was usually good-natured and easy-going. He was slow to anger but, when once aroused, was a veritable fury. He had a pleasing personality on the whole and made friends easily, too easily, perhaps, for his own good. His having been reared in the college town in a house on the college campus and his possessing a very attractive younger sister in no way handicapped him either.

Naturally Joe became both a "gown and town" hero, but he never let it go to his head. He always impressed me as being a big, overgrown boy who just could not understand what was happening to him. Under the circumstances, as too often is tragically the case, wrong influences began fashioning the bewildered lad's life. Gradually he got in with the wrong crowd, the fast campus set, and through them the sporting element, male and female, of the town. As a consequence, although Joe succeeded in graduating with his class, a few years later he died in a mental institution hideously diseased of body and horribly sick of mind.

As Joe was laid away, his broken-



A. DEVANEY

Fathers and Sons

By EDGAR DANIEL KRAMER

hearted father was overheard to sob, "May God forgive me! I have been so busy trying to save the souls of others that I had no time to spare to endeavor to keep my own son from going to hell." How truly George Herbert in his *Jacula Prudentium* writes, "One father is more than a hundred schoolmasters."

Then there was Junior, a sturdy, personable six-foot lad, but a pronounced introvert. I vainly did my best to learn to know him in a small and exclusive New York state preparatory school, where his younger brother was enrolled in the Lower School.

At the time, Junior's father was the president of one of the greatest industrial corporations in the world. His family had a town house in New York City, a country estate in the Berkshires, and a winter home in Florida, when

they were not wintering on the Riviera on their palatial yacht. I learned none of these things from Junior, who had everything in the world in the way of material possessions and yet to all appearances was miserably unhappy.

He earned his varsity letters in both baseball and football, but even in the give and take of bodily contact sports he somehow managed to hold himself aloof. He and I teamed up in the school's tennis tournaments, and although we worked together like a well-oiled machine and as a rule successfully, too, I found it more and more impossible to break through that wall of reserve he or circumstances had so evidently erected around himself. Others to the contrary, I did not consider him conceited although there was generally

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EVENTS OF THESE TIMES



WHAT'S YOUR TROUBLE?—If you don't have any, do not complain and skip this item; but if you do, you may be interested to learn that Dr. Norman Vincent Peale, minister of New York's Marble Collegiate Church and nationally known counselor and psychiatrist, has been conducting a television program devoted to the solution of people's personal problems. Mrs. Peale, a minister's daughter, who has enthusiastically shared her husband's career, has been assisting him in this latest undertaking. The popular pastor, who happens to be a teetotaler, has succeeded in his ministry in taking theology out of its traditionally staid and stuffy surroundings. His books, sermons, articles, and now his TV program show that the teachings of the Bible can be followed to great advantage in every problem of life. The purpose of Dr. Peale's programs, which were prepared for church members as well as for those without church affiliations, is to persuade people to consult local spiritual leaders concerning their personal problems and perplexities. (THESE TIMES would invite the attention of its readers to the service offered in the new feature, "Your Pastor Speaks," on page 31. Send prayer requests to Prayer Circle, Box 59, Nashville 2, Tennessee.)



SPOTLIGHT ON PROPHECY.—Calvary Baptist Church, New York's "evangelical cathedral," was host last November to a large international congress on prophecy, sponsored by more than sixty evangelical Christian leaders and by the American Association for Jewish Evangelism. Most of the lecturers dwelt on present world events in the light of prophecy and on the nearness of the return of Christ. Dr. John W. Bradbury was chairman of the conference, which featured such prominent speakers as Dr. Wilbur M. Smith, Dr. Robert G. Lee, Dr. V. Raymond Edman, Dr. William Culbertson, and Dr. John

S. Wimbish, pastor of Calvary Baptist Church.



EVANSTON, HERE WE COME!—Although still many months in the future, thorough preparations for the 1954 Assembly of World Churches, which is to convene in the above-named Illinois community, are already well under way. Commissions have been appointed to give careful study to several themes, such as evangelism, the responsible society, international affairs, race relations, and the laity. All these subjects, however, will be of only secondary interest at the Evanston meeting, for the general theme chosen is "The Crucified (and Risen) Lord, the Hope of the World."

The report on the conference theme will be presented in five chapters. Therein, the Christian's hope of the return of Christ will be considered in the light of present-day human utopias, in the light of the "virtual disappearance in the preaching of many churches of the distinctly Christian hope in Christ's coming again," and in its relationship to the everyday life of the believer. Says the commission, "We must show men . . . how their every hope and aspiration is somehow judged and met by the crucified Christ, the hope of the world." It is most gratifying to learn that this liberal movement is beginning to study the great prophecies of the Bible.



LAST, BUT NOT LEAST.—Earnest students of prophecy of various religious persuasions will be pleased to learn that volume four of L. E. Froom's series, *The Prophetic Faith of Our Fathers*, is soon to be published. The first three volumes have received an enthusiastic reception by noted Christian scholars in many parts of the world. Containing the fruits of almost two decades of painstaking research in the great libraries of

the Old and New World, these volumes present the beliefs about prophecy held by the outstanding thinkers on Scriptural themes of the first eighteen and one-half centuries of the Christian era—Catholic, Protestant, and Jewish.

Volume four, the final one, will cover the past century, thus bringing the series up to date. In his concluding chapter the author thus describes his field of study: "Prophecy is the rainbow of promise, woven by the fingers of God to wrap around the shoulders of the dying storm of sin, illuminating the angry clouds and giving assurance of coming deliverance from the final cataclysm of the ages now bearing down upon us. Prophecy assures us there is hope for man and eternal safety, peace, and salvation before us. It produces an incurable optimism. The Paradise of Eden is soon to be restored, and sin will not rise up the second time. That is the larger meaning and message of prophecy in the plan of God."



NOTED IN PASSING.—More than 100,000 war refugees have been resettled through the efforts of the World Council and Church World Service. . . . A wave of civil disobedience among the nonwhite population is sweeping through South Africa. . . . The English House of Parliament has among its members about seventy active campaigners for the cause of total abstinence from alcoholic beverages. . . . Plans are under way for a Seventh-day Adventist Pan-American Youth Congress, to be held in the Civic Auditorium of San Francisco, June 16-20 of this year. . . . Hadassah, the Woman's Zionist Organization of America, has been celebrating its fortieth anniversary. . . . Experiments being conducted by Dr. Howard A. Howe of Johns Hopkins University, Baltimore, Maryland, hold out the promise of materializing a vaccine effective against all three types of polio.

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Top: The Javelin, Britain's faster-than-sound atom bomber destroyer, is packed with elaborate radar equipment to hunt down the enemy with mechanical exactness. Details are top secret. Bottom: 15-month-old Carolyn Keen wears a specially treated bathing suit that makes her unsinkable. It is especially useful in helping polio victims take water treatments. She can float in this position, completely unaided, for any length of time, say the manufacturers.

Top: 13,000 Episcopal lay and clerical delegates and guests jam the Boston Garden to hear Presiding Bishop Henry Knox Sherrill open the church's 57th Triennial Convention. Bottom: About 200,000 German Evangelical Protestants gather in Stuttgart for the annual Protestant Church Congress. The keynoter, Theodor Heuss, West German president, asked that East and West Germans not let the political split in the country lead to division in the church.



Prophets of DOOM or Evangelists of HOPE?

Do They Speak With the Voice of God?

ARCHIBALD MacLeish, librarian of the great Library of Congress in Washington, D.C., recently stated that one of the strange phenomena of our time was the reappearance of prophets, and added that they are "invariably prophets of doom." We see them all about us. The magazines are filled with their prognostications. They wail out their despair, telling us that an atomic war is due in two or three years; that there is no method of protection from it; that most of our great cities on the globe will be destroyed; that mankind will revert to the Dark Ages, being in a blind alley from which there is no escape.

Among these prophets of despair are the best names in our intellectual world. In summing up what they have said in the past six years, I shall begin with Albert Einstein, who sent a telegram, May 23, 1946, to businessmen throughout North America in which he said, "Our world faces crises as yet unperceived by those possessing power to make great decisions for good or evil. The unleashed power of the atom has changed everything save our modes of thinking, and we thus drift toward unparalleled catastrophe. . . . Mankind's destiny is being decided today—now—this moment!"

By HENRY F. BROWN

In a paid advertisement in *Time*, March 15, 1948, he, as chairman of the Emergency Committee of Atomic Scientists, said, "There is no secret—and no defense from atomic bombs. There is no possibility of control." Then he added, "The facts every citizen must know are these:

"1. Atomic bombs can now be made cheaply and in large numbers. They will become more destructive.

"2. There is no military defense against atomic bombs, and none is to be expected.

"3. Other nations can rediscover our secret processes by themselves.

"4. Preparedness against atomic war is futile, and if attempted will ruin the structure of our social order.

"5. If war breaks out, atomic bombs will be used, and they will surely destroy our civilization.

"6. There is no solution to this problem except international control of atomic energy and the elimination of war."

Field Marshal Jan Christian Smuts, when prime minister, told a newspaperman, "Something is happening in the world today which is going to shake our civilization to its very foundations. . . . If a halt is not called, then the end of civilization as we know it and cherish it is inevitable. We are passing through the greatest crisis in human history. Fifty years from now the world may be an entirely different place."—*Time*, March 22, 1948.

This agrees with what he said at the organization of the United Nations in San Francisco, "There can be no doubt any more that for us, for the human race, the hour has struck. Mankind has arrived at the crisis of its fate—the fate of the future of a civilized world."

To this Anthony Eden agrees, for he once said, "It is no exaggeration to say that the work on which we are making a start here (in the organization of the United Nations) may be the world's last chance."

Even the World Council of Churches is in harmony with this dark view of the future. From Geneva, Switzerland, it sent a message out to the world as follows: "The world today stands between life and death. Men's hopes of a better world have not been fulfilled. Millions are enduring intolerable suffering. The nations seem impotent to deal with the crucial problems of international order. . . . Unless men's whole outlook is changed, our civilization will perish."—*The Evening Star*, Washington, D.C., February 26, 1946.

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Another of the prophets of doom is V. A. Demant, canon and chancellor of St. Paul's Cathedral, London. He stated, "I want here to interpret the crisis of our time as the breakdown of a civilization. . . . The breakdown will deepen into complete dissolution."—*The Christian Century*, September 10, 1947.

Paul Hutchinson, editor of the *The Christian Century*, writes of "the sense of encroaching chaos which fills every thoughtful mind with apprehension, if not despair."

General MacArthur warns us that "Armageddon will be at our door."

And these prophets assure us that there is very little more time left.

In his chapter entitled "While Time Remains," Dr. Harold A. Bosley says, "Churchmen, educators, and many editors seem to be oppressed by the shortness of time."—*Main Issues Confronting Christianity*, p. 178.

Winston Churchill said, "Prepare . . . for what seems to be a remorselessly approaching third world war. . . . I will not encourage you with false hopes of a friendly settlement with Soviet Russia. . . . [We cannot] believe that we have a limitless period of time before us."—*Time*, October 18, 1948.

And John Barrett in the Capetown magazine *Spotlight*, November 12, 1948, said, "Not a single expert seems to think that war might never come."

"War nerves have reached a new peak in Holland," says the *Sunday Times*, Johannesburg, Transvaal, January 2, 1949, "because of the belief that a new world war is imminent."

One of the most popular ministers of North America, Dr. Norman Vincent Peale, stated: "Four years—48—49—50—51—is that the end?"

Dr. Bertrand Russell says, "Over this unheeding world of mad hatreds hangs the black cloud of the atomic bomb. . . . The outlook for the world is one of utter and unrelieved gloom."—*Washington Evening Star*, December 23, 1944.

And Dr. Douglas V. Steere, professor of philosophy at Haverford College, says, "A sense of doom is in the air."

Dr. Harold C. Urey, one of the atomic scientists, wrote in *Collier's*, January 5, 1946: "I write this to frighten you. I am a frightened man myself. All the scientists I know are frightened—frightened for their lives—frightened for your life. . . . I have never heard—and you have never heard—any scientist say that there is any scientific defense against the atom bomb. . . . We will eat fear, sleep with fear, live in fear, and die in fear. . . . The bomb is fused, the time



CLYDE PROVONSHA, ARTIST

While clouds of despair are surrounding the world, the message of the gospel, as proclaimed by Christian ministers, nurses, and teachers, is cheering men and women with the comfort of God.

is short. You must think fast, you must think straight."

The International Y.M.C.A. published a leaflet entitled "Race Against Time." The globe was pictured as a great sizzling bomb, the fuse almost consumed, and the world ready to explode.

Meditating on the state of the world, Dr. Daniel A. Poling, editor of *The Christian Herald*, said there are two alternatives: "A democratic free world—a world of brotherhood and peace, or a Hitler world—a world of superdictatorship." But he added significantly: "There may be a third alternative—a blasted world—a world self-destroyed with its nitrogen burned out, floating forever in space—the first man-made star."—*The Christian Herald*, April, 1946.

These dismal prophets of doom are themselves the product of fear, and they create fear in men's hearts until "men's

hearts [are] failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

J. B. Priestley said that in England "the fear of war is now eating like an acid through the fabric of our lives. . . . We shall do well to be afraid of something—of a world that cannot feed itself—of a breakdown of civilization, of a rapid return to barbarism."—*English Digest*, January, 1949.

Another intellectual, Bertrand Russell, added gloomily: "On man and all his race the slow, sure doom falls, pitiless and dark."

Dean Inge was quoted (*Sunday Times*, Johannesburg, Transvaal, July 18, 1948) as asking the question, "Will man survive?"

Stanley Romaine Hopper says, "Civilization has come alarmingly near to a

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THERE is a certain place in heaven that requires cleansing. This may appear very strange to some, for we are accustomed to think of that celestial country as one that is free from sin, impurity, and refuse of all kinds. But observe carefully the Scriptural evidence presented in the following paragraphs, and you will doubtlessly agree that this statement is correct.

The Bible describes two sanctuaries, or tabernacles, one located in heaven, the other upon this earth. Of the former the psalmist states: "Thy way, O God, is in the sanctuary," and again: "He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth." Psalms 77:13; 102:19.

Concerning the other, Moses was given specific instructions: "Let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. . . . And look that thou make them after their pattern, which was showed thee in the mount." Exodus 25:8, 9, 40.

In many ways that ancient tabernacle erected in the wilderness of Sinai radiated the glorious light of the gospel. To this sacred place the people came bringing their offerings and confessing their sins upon the head of an innocent lamb or goat. The officiating priest would then carry some of the victim's blood into the tabernacle, or would eat some of the flesh of the sin offering in the holy place. By this service the pardoned sinner was taught the wondrous truth of the Messiah who would come to bear all our "sins in His own body on the tree." See Leviticus 4:1-35; 1 Peter 2:24.

Once each year, on the tenth day of the seventh month Hebrew reckoning, God required a spiritual audit-and-trial balance. All secular work was to be laid aside, and the time was devoted to fasting, prayer, and deep searching of heart. On this day, also, the high priest con-

ducted a most solemn and unique service known as the cleansing of the sanctuary, in which that sacred place of worship was cleansed from all the accumulated sins of the people for the past year. This was known as the Day of Atonement, and anyone who did not participate in this vital consecration service was "cut off from among his people." (Leviticus 16:3-34; 23:29.)

This was but a "figure," "shadow" (Hebrews 9:9; 8:5), or object lesson of the ministry of Christ. As the Lamb of God, He died for our sins. "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:26. He arose and ascended to the heavenly sanctuary as our great High Priest. And, as the sanctuary built by man required cleansing, so the heavenly sanctuary needed cleansing.

Many people today look about and, seeing all the evil and suffering in our world, wonder how long this reign of sin is to continue. More than twenty-five centuries ago a similar question was asked, and a voice replied: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

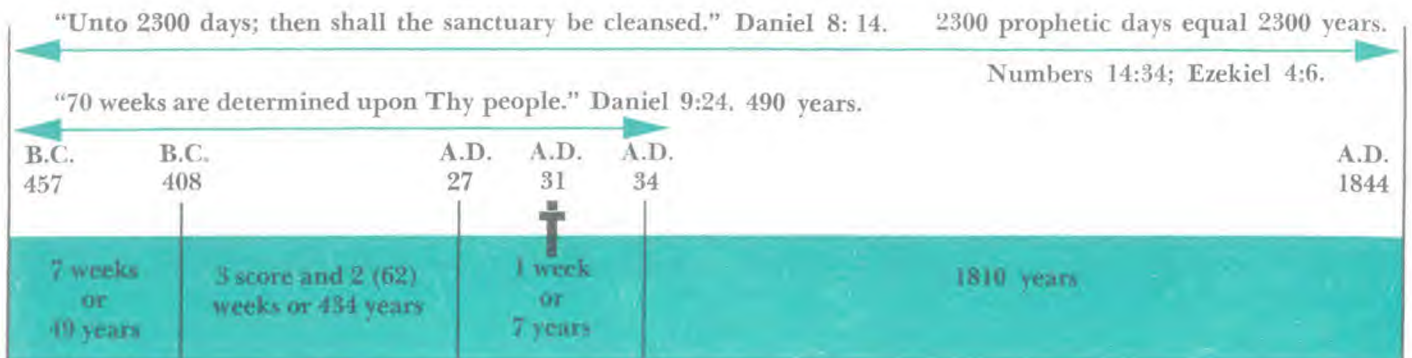
JESUS IN HIS

Are There Sins in Heaven?

The heavenly messenger, Gabriel, was instructed "to make this man [Daniel] to understand the vision"; and a short time afterward, while the prophet was praying for clearer light, Gabriel stood before him and said: "O Daniel, I am now come forth to give thee skill and understanding. . . . for thou art greatly beloved: therefore understand the matter, and consider the vision." Daniel 8:16; 9:22, 23.

The prophet had been perplexed concerning the 2300 days; so picking up the thread of conversation where it had been terminated at the close of his previous visit, the angel continued: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Verse 24.

It is a recognized rule and characteristic of symbolic prophecy that a day represents a year. Said the Lord, "I have appointed thee a day for a year, a day for a year." Ezekiel 4:6, margin. Accordingly we rightly conclude these are





By ROY F. COTTRELL

periods, not of days, but of literal years. The word "determined" is also translated "decreed," or "cut off," indicating that the seventy weeks, or 490 literal years, granted as a probationary time to the Jewish people, were to be cut off from the longer prophetic period.

Near the close of the 490 years, as will be shown in following paragraphs, Christ appeared "to make reconciliation for iniquity" and, by His spotless life, to "bring in everlasting righteousness." The words "to seal up the vision and prophecy" are also most significant; and when at length the prophecy of the seventy weeks was accurately fulfilled, the remaining part of the vision concerning the 2300 days (or years) was also sealed and certified as with the divine signet of authenticity.

The commencement of these two prophetic periods was not left to uncertainty; for Gabriel explained:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for

Himself. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and oblation to cease." Verses 25-27.

Jerusalem had been destroyed by Nebuchadnezzar, the king of Babylon; but after the passing of that empire, there were three royal decrees issued by three kings to restore the Hebrew metropolis. Says the Scripture record: "They builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14.

In this statement the three decrees are included in "the commandment" to rebuild. The last and most comprehensive of these, authorizing the full restoration of civil and religious government in Jerusalem, was issued in the autumn of the seventh year of Artaxerxes, which the authentic records of Ptolemy place in the year 457 B.C.

With his chronology of world events and the reigns of ancient kings, the distinguished historian Ptolemy also compiled a record of solar and lunar eclipses. These observations have been carefully checked by modern astronomers and found to be absolutely correct.

The heavenly bodies as "divinely appointed timekeepers" bear their testimony; and in the words of the well-known H. Grattan Guinness, "a foundation has been laid for chronology sure as the stars." Thus the Bible, history, and astronomy unite in establishing this monumental date, 457 B.C., as the commencement of both the 490 and the 2300 years.

To form a chain that is unmistakably strong and flawless, the 490 years are in turn subdivided into shorter periods; for "unto Messiah the Prince" were to be "seven weeks" (49 years), and "threescore and two weeks" (434 years), leaving "one week" (7 years) in the midst of which Christ was to be "cut off" (crucified).

In exact accord with this timetable of divine prophecy, all these events occurred in order and precisely on schedule. Forty-nine years after the decree of Artaxerxes, Jerusalem was fully restored. See Nehemiah 13:1-31 and *Prideaux's Connections*, part 1, book 6. From that event, 434 years extend to the autumn of A.D. 27, when Jesus the Messiah was baptized in the Jordan and anointed with the Holy Spirit. Three and one-half years more bring us to "the midst of the week," the spring of A.D. 31, at which time Christ was crucified on Calvary's Cross.

As the great clock of time struck the hour, the supreme moment in the work of redemption arrived, and the Lamb of God gave His life for us. At the same time nature itself witnessed to the fulfillment: "There was darkness over all the land" for three hours; "the earth did quake, and the rocks rent; . . . and, behold, the veil of the temple was rent in twain from the top to the bottom." Matthew 27:45, 51. This miraculous coincidence emphasized the great fact that the shadowy ritual of the temple service had been superseded by the sacrifice and ministry of God's own Son.

Another three and one-half years completed the 490-year period. At that time a majority of the Jewish leaders decisively rejected the gospel; Stephen, the first Christian martyr, was put to death by mob violence; and a relentless persecution drove the Christian disciples forth from Jerusalem to many lands. And "they that were scattered abroad went everywhere preaching the Word." Acts 8:4. Gentiles in Samaria surrendered their hearts to Christ; the Ethiopian on the road to Gaza received the gospel; Cornelius and his household were baptized, and the story of the Crucified be-

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A Miracle of God

By HERBERT CHRISTENSEN

THE THIRD section of Genesis begins in chapter 12 with the life of Abraham, and in this the writer picks up the thread of the first section. It will be observed that in speaking to Abraham, God said, "I will make of thee." How was God to make of Abraham what He wished?

First, Abraham must separate himself from former associations. He would remain in the world, but he was not to be of the world. Separation from the practices of the world was the first essential.

Abraham, by leaving all to go to a land which he would be shown, required

faith. He had that faith. Therefore, Abraham became the father of the faithful. He was to learn, understand, and demonstrate that *all* the events of his life's experience were to be through faith in God, in His promises, and in the Saviour.

When Abraham was seventy-five years of age and had no children, God promised him, "I will make of thee a great nation." Genesis 12:2. To the materially minded that would be absurd, but to a man of faith it was altogether possible. Abraham had great faith, and that faith was to be tested. Twelve years went by without the fulfillment of the promise and without any evidence that it was about to be fulfilled. Abraham and his wife Sarah, being now older and apparently farther from seeing the fulfillment, decided that they had better help God keep His promise, so Sarah gave her maid Hagar to Abraham to be another wife for him.

A son was born to Abraham and Hagar, but his birth did not require special faith, for he was born after the natural process and not in fulfillment of God's promise. God repeated His statement and told Abraham definitely, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." Genesis 17:15, 16.

More years went by. It was not until Abraham was one hundred years old and Sarah ninety that the son of promise, Isaac, was born. No one could doubt that he was the son of promise, for he was a miracle; he was born from above, by the Word of God. This is God's first lesson on the new birth.

Hagar's son, Ishmael, was not to inherit with Isaac. He was the figure of the carnal man who, as such, cannot partake of, nor enter into, the promises
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Abraham leaving home at God's command. As was true in Abraham's case, obedience is always rewarded.



GERARD HOLT

IT WAS the time for the Mexican *posadas*, the festivals held in the days preceding Christmas. A gala party was being held on the second floor of a large building in Tijuana, five miles south of my home, where three hundred underprivileged children and their parents were guests. Suddenly the Christmas tree caught fire and the flimsy decorations were aflame in no time. The place became an inferno in one moment. Only one exit was open—the people were trapped.

Newspapers the next day carried glaring headlines:

FORTY-SIX ALREADY KNOWN DEAD IN HOLOCAUST!

Hearts were saddened because of the disaster, but we felt proud because of the quick work of sailors who were visiting Tijuana at the time. Had it not been for their presence of mind, many more would have been among the victims. We were proud of the way those boys took over. Jumping from the roof of a neighboring inn, they had stood on the narrow ledge of the burning building, taking people out of the windows and handing them to those below.

NAVY TO THE RESCUE!

By **CHERRY BRADSHER**

Only Trained Men Act Right in Emergency

Where there was no ledge, they had made a human chain, standing on one another's shoulders and letting the trapped people slide down their backs to safety.

There was much talk about the quick action of the sailors. My son-in-law, who is a navy chief, said, "It's funny, but

those boys have been drilled so long in what to do in an emergency that it was second nature for them to act just as they did. I can remember how bored I used to get at the repetitious instruction we listened to. The navy's like that, teaches the same thing over and over. I used to think that any gibbering idiot would know something after he'd heard it a few times. I guess there is reason for this kind of instruction though. When you hear a thing often enough, you not only know it, but it is fastened in your subconscious mind, and when you need the knowledge, it's there."

If this is true, then we can take Proverbs 22:6 literally and at face value: "Train up a child in the way he should go: and when he is old, he will not depart from it."

There are many schools of thought about child training. The Bible presents some ideas, too. In Deuteronomy 6:6, 7 are found the following words of instruction to the Israelites: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Taught when "thou sittest, . . . walkest, . . . liest, . . . risest"—that takes in about all the time there is. Those sailors had heard what to do in an emergency so many times that they responded automatically to a need. Now if something can be so instilled into a person's mind that he can be counted upon to act without consciously thinking about it, there must be something to all this repetitious training.

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A picture of Jesus holds the interest of these two children. If the parents of our land brought their children to Christ, juvenile delinquency would soon end.

H. A. ROBERTS

INTERPRETING IN THE LIGHT OF



★ Oh, Justice

HOLDING and prosecuting high-ranking military men as war criminals following World War II was something of a novelty. Whether this was the right thing to do has been debated endlessly during the postwar years, and involves consideration of the validity of war itself. Probably some of the ethical questions involved will be debated as long as time lasts.

Regardless of such considerations, the will to punish such persons now seems to have been pretty well lost by those countries still holding war criminals. Recently another one was released. He was said to have been responsible for the ruthless slaying of more than three hundred legitimate prisoners of war. Now he is free. Others who did similar crimes had been executed for their misdeeds. Upon what philosophy can their execution and the recent freeing of other equally guilty individuals be justified? One wonders what the families of those executed think about when such pardons are granted today.

We do not criticize the clemency extended now, nor do we care to enter into a discussion of the ethics of punishing war criminals. It would seem, simply, that in time of war there are generated emotions that result in deeds for which the proper punishment with justice is almost impossible to find. The mind of modern man is not equal to the problems of his age.

★ Waving Fields of Grain

A ZIGZAG motor trip, on business for THESE TIMES, has recently taken us across the United States from Nashville to Washington, D.C., to central Canada, and to the West Coast. From Washington westward, across Pennsylvania, Ohio, Illinois, and into Iowa we saw that mixed crops and, in the Middle West, corn, particularly, were marvelously

bountiful. Visiting with businessmen and farmers in the corn belt, we were told that standing in the fields was the greatest corn crop ever waiting to be harvested. Driving out into the fields, we were shown the giant yield of hybrid corn hanging heavy on ten-foot stalks. Some of it yielded 140 bushels to the acre, and the weather was ideal for the final drying out that it needed before the machines moved in to pick it.

While we were going farther west, on into Nebraska, North and South Dakota, Saskatchewan, Montana, Idaho, and Washington, the wheat looked almost as good as the corn. Kansas and Nebraska had already harvested their all-time record crop. Only in Saskatchewan were the combines still operating, and even there great piles of golden grain were everywhere to be seen on the ground because of lack of other storage space.

We were about as close as any layman gets to the great Hanford atomic development. Thinking of God's goodness to this country, one inevitably wishes that all that is going on at Hanford could be for the benefit of mankind in the pursuits of peace. If only *all* the sixty billions a year that we are spending for war could be used for the benefit of the people of the earth, how wonderful that would be! How passing fair!

Some day it is going to be like that. God would do it now with all of the earth's inhabitants if they would let Him, but since there are rebels, His plan will wait until they are gone. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

★ It Is a Fact

WHEN Jesus said that in the last days conditions would be so troublous that we would see "men's hearts failing

them for fear, and for looking after those things which are coming on the earth" (Luke 21:26), He was not using merely figurative language. For a good while now it has been known that the stresses of life can take their toll of man's physical well-being in ways never suspected only a few years ago.

Now doctors believe that it is literally possible for a person to be "frightened to death" within a short time by a direct exposure to fear. The use of the electrocardiograph and the phonocardiograph—both instruments recording heart action—has revealed that certain persons react to fright so severely that the heartbeat increases to a danger point within minutes. A prolongation of the fright, doctors point out, can lead to fibrillation, or a futile, nonrhythmic quivering of the lower part of the heart that can cause death.

People as susceptible as this are not numerous, but all of us can suffer the ill effects of everyday anxiety, and such anxiety can come from the most trivial sources. That is why Christians should day by day seek peace from the Word of God. Jesus not only said that in the last days men's hearts would fail them from fear, He also said that if we look to Him, we need not fear: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

★ Freedom to Worship

THE CHURCH OF CHRIST denomination has finally been given permission to carry on its regular program in Italy. The action came as the result of a United States embassy suggestion that the church's services be allowed to go on while the government considers the denomination's application for charters, which it did not have. Granting this permission was a good move, and

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we have no doubt that it was carried out with the full knowledge and only with the consent of the Catholic Church in Italy.

Now we wish the Church would see to it that persecution of Protestants in South America would stop. It should be said in fairness that finally—after much unfavorable publicity—some moves have been made in this direction by Rome. But if such moves are to be more than mere pacifying gestures, they need to be positively followed up. Let us hope that this will be done.

★ Defensive Democracy

JUST the other day another of the world's fast-disappearing republics voted a radically nationalistic ex-dictator back into power. That leaves on that particular continent just one republic that is not ruled by a dictator or ex-dictator. In all the world democracy is on the defensive.

At the end of World War I democracy seemed victorious, and most of the Western World was convinced that all kinds of autocratic government were on their way out. Modern man was too enlightened to be ever again enslaved, it was thought, even in the slightest degree. Nationalism, too, was on its way out, for men had learned that nationalism breeds war. Men realized that they were all brothers, and they should act accordingly. Those were common ideas in the optimistic days between the great wars, or at least during the early part of that era.

But strange things began happening, in the Old World, particularly. New types of autocratic government appeared. Nationalism was made a state religion in some countries. Gradually the lights of freedom and love began to dim and die out. Today the eclipse is rapidly becoming total.

This is no surprise to Bible students.

In the pages of prophecy there is foretold a time when all the world will be an autocracy. "And I [John] stood upon the sand of the sea, and saw a beast rise up out of the sea. . . . And power was given him over all kindreds, and tongues, and nations." Revelation 13:1, 7. To get the whole picture, read the entire thirteenth chapter. Gradually the lines are being formed, and with greater and greater rapidity and clarity. Soon the last great conflict between the forces of good and evil will be launched!

★ The Big Lie Comes Home

THERE ARE some of us who can never forget the lies that were propagated by those interested in bringing legalized liquor back in the United States. One of them was that legalized liquor would eliminate bootlegging. It is a bit laughable today to find that the loudest cries about bootlegging come from the liquor business itself.

W. W. Wachtel, president of Calvert Distillers, complains loudly that bootlegging has become "the biggest money-making racket in the world." (If he had included the legalized liquor business, we would agree with him.) Nobody knows how big the business actually is, but it is estimated that there are 100,000 illicit stills operating in the country.

No longer is illegal distilling a hill-country business; for big stills have been found in Brooklyn, Baltimore, Philadelphia, Newark, and New York.

Last November the government raised the tax on liquor from \$9.00 to \$10.50 a gallon and hoped to collect an additional \$200,000,000 in taxes, but the increase in revenue has been very small because of bootlegging. This brings to mind another of the repeal lies: that legalized liquor would pay our taxes for us. This one has long since gone down the drain; for it is common knowledge that it costs the government from eight

to ten times as much to attempt to control the business, the connected crime, and the by-products in human misery from the business as it collects.

★ Unclassified

EVER notice that the classified advertising section in your newspaper always deals with material things exclusively? Well, there might be a "lonely hearts" note among the personal items, but rarely so in the average city paper. Since this general situation prevails, it is certain that the most valuable things in the world are never advertised. For instance:

WANTED: By old man, my lost youth and with it the opportunities to do good, to help others, and to prepare myself for some truly great service for God and humanity that I carelessly let slip through my fingers.

WANTED: By mother, words of appreciation from ungrateful children, now grown and away from home, for all the years of sacrifice she gave them when they were young.

WANTED: By anxious husband, chances lost to keep the light of love alive in wife's eyes. Would like some back anniversaries, birthdays, etc., upon which we could buy flowers and have celebrations together.

WANTED: By pastor of medium-sized church, at least twenty-five really consecrated members who do not mind working for the Lord. Must be willing to get hands dirty occasionally. Must not care who gets the credit for what they do. Salary high, payable by the Bank of Eternity, headquarters in New Jerusalem.

WANTED: By members of medium-sized church, pastor who will preach expository sermons from the Bible and tell us what the Good Book is all about. Must love his congregation. Must re-

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Escape from

SYNOPSIS: Roy and Rose Slaybaugh, after the death of their only son, Jack, turned to religion and finally joined the Seventh-day Adventist Church in Spokane, Washington. Some time later they moved to Oregon. One day Roy's car was struck by a car driven by two fleeing criminals, and he was so badly injured that he was given little chance for life. As he lay dying, two Seventh-day Adventist ministers were called to have prayer for him. During and following the prayer he was restored to normal health and was shortly demanding to be dismissed from the hospital.

ROY was getting restless. I said, "Roy, we can't just walk out of the hospital. We must wait until the doctor dismisses us properly." "Well," he said, "why doesn't he do it?"

"Maybe he'll be here tomorrow, and we'll ask him about it."

The next day was Sunday. I knew the doctor would most likely be out on his farm. It was Monday, almost noon, before he came. I met him and said, "Doctor, you'd better dismiss that patient of yours. He's going home."

He said, "Take him home. There's not a thing the matter with him. I don't understand what has happened, but take him home."

The nurse overhearing the doctor said, "You don't mean that, doctor! With the shock he's had, it will take days, or weeks, for him to learn to walk."

Roy said, "If they'll only bring me some clothes, doctor, I'll show them I can walk."

"Nurse, fix him up and let him try his legs," the doctor said.

They placed his robe and slippers on

him and then let the railing down. He pulled himself over to one side. The nurse whispered to me, "You get over on the other side, Mrs. Slaybaugh, and be ready to catch him. He's not as smart as he thinks he is!"

But he was! Out into the hall he went; he turned to the right and never stopped until he reached the nurses' dining room. The table was set for noon lunch. The head nurse pulled out a chair and said, "Roy, sit down with us; have lunch with us out here today." After eating a big dinner, he started back for the door that



DEATH

By ROSE SLAYBAUGH

ILLUSTRATED BY DON SIBLEY

led down through the hallway to his bed.

The nurse said, "Roy, you don't have to go back to that bed. Come into my living room. Sit down here on the davenport. Many people want to come in and see you. They want to see the man who was healed by prayer."

Now we could go home, but the nurses begged us to stay one more night. Tuesday morning I had everything packed ready to go, and Roy said, "Rose, go get the car; we're going home."

Our poor car! I hadn't told Roy about it yet. I looked across the street, and there was our neighbor Charley Doneca. He worked at the garage across the street. I asked him if he would like to do something for us.

"Yes, what is it?"

I said, "Would you like to take us home?"

"Yes, whenever Roy is ready, just let me know."

"He's ready right now."

"Well," he said, "wait until I finish filling this car with gas." Then he stepped into his car and drove across the street. Roy and I walked out of the little hospital together. As soon as we got into our house and closed the door, we dropped down on our knees and praised the God of heaven for what He had done for us, for hearing and answering our prayer and strengthening our faith!

In the afternoon Roy said, "Rose, I'd like to walk down on the beach. I'd like to go down there and have a prayer meeting."

"Don't you feel weak?"

"I never felt better in all my life," he said.

We walked down; and there, by the side of God's mighty ocean, we knelt and again thanked Him for His goodness, mercy, and love.

We have many testimonies from reliable people confirming Roy's healing, including the doctor's and nurses' testimonies. We also have a set of X-ray pictures taken after the healing showing what the Lord did. Following are some of the statements:

"To whom it may concern:

"I have been asked to give a testimonial in regard to the miraculous healing of Roy Slaybaugh after he was so critically injured in a car wreck. It has been long enough since Roy Slaybaugh was injured that I have forgotten some of the details, but I'll never forget the change that took place in his condition in the space of twelve hours. On the evening of August 20, 1945, the hospital phoned and said they needed me to 'special' a case nights. When I went on duty at 8:00 P.M., I was given the case history. He had been injured the day before. There was a fracture above the left eye extending over and above the left ear. The cerebral fluid was oozing from the left eye and ear. There were cuts on the forehead and the left ear was torn off. These injuries had been repaired, but his condition was very serious, and the doctor gave us very little hope for his recovery. I was with him until 8:00 A.M. Tuesday, carrying out the doctor's orders for administering penicillin, irrigating the eye every two hours, and giving sedatives to keep the patient as quiet as possible. Tuesday night the orders were the same. After midnight his condition was worse—pulse weakening, fingernails getting blue. When I went off duty at 8:00 A.M. Wednesday morning, I felt very sure he would not live through the day. I called the hospital at 5:00 P.M. to find out his condition, and they told me to come, and that he had improved, and they

needed me. When I stepped into the room that night, I was shocked and surprised at the change. It was miraculous. There were smiles of hope and confidence on the faces of Mrs. Slaybaugh and her brother, and when I looked at my patient, I could well understand why. His color was good, his pulse strong, and he was rational. He knew Rose when she spoke to him. It didn't seem possible. But Mrs. Slaybaugh told me she had called in the ministers of the church and had prayed and anointed him according to God's Word in James 5:14 and 15. This was done during the noon hour, and the change came immediately. From that time on he improved rapidly and soon needed my services no longer. How happy I will be if my testimony will help people to realize that God is the same today as He always has been. But we must believe His promises enough to ask His help in the name of Jesus. I am happy to give God the glory, for I am convinced that Roy Slaybaugh would not be with us today if we had depended solely on medical science.

Jennie Schneidau, R.N."

"After we prayed and anointed Roy in the name of the Lord, I went out to have a little lunch and had a tire changed. This consumed a little more than an hour. When I went back into the hospital, the nurse, Mrs. Floyd Humpage, who was caring for him, was seated at the window crocheting. I stepped close to her and asked, 'How is Mr. Slaybaugh? Is there any change?' Her reply was, 'Wonderful. He is normal.' I said no more to her, but I have met and talked with her recently in company with another minister, Leo Van Dolson. She gave us a wonderful testimony on the healing of Mr. Slaybaugh. This was marvelous because when we entered the hospital, this same nurse was swabbing the mouth of the patient, from which was flowing a brown fluid, which apparently ceased when she left the room. May God use this testimony to His honor and glory.

T. L. Thuemler, minister,
Crescent City, California."

"When Roy Slaybaugh of Gold Beach, Oregon, was injured in a highway accident, his attending physician told Mrs. Slaybaugh that her husband was fatally injured and could not live. Mrs. Slaybaugh then phoned a minister in Crescent City to come at once and pray for the restoration of her husband. The minister responded; Roy was anointed, and prayer was offered for his
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Clenched-Fist Mind

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is in no way dependent upon our feelings. But just one more thought about forgiveness. If God has forgiven you—and He has, provided you have confessed specific sins of which His Holy Spirit has made you aware—then you ought to forgive yourself. This act of forgiving oneself can complete the forgiveness aspect of mind-calming peace.

Grasp the assurance that the God who loves you, the God who has forgiven you, is well able to see you through; and you then personally experience in your life the third great fact that can contribute a large share toward peace of mind. The Bible speaks of One who "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24. The second verse of the little one-chapter Book of Jude speaks about peace being multiplied. There is a close relationship between verse two and verse twenty-four. God has not called you to failure. He "is able to keep you from falling, and to present you faultless." This fact can make a large contribution toward your peace of mind.

The fourth fact is that Christ is coming again. Imagine right now that you are listening to the calm, persuasive voice of Jesus saying: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. "Let not your heart be troubled," Christ says. That sounds as though He is talking about peace of mind. And He is. God is eager that you reach the glory land. He has done all that He possibly can do to make certain that you get to heaven. He sent His Son to survey the whole route from the cradle to the grave and from the grave to heaven itself. And then, just to make doubly certain, as it were, that you enter in through the pearly gates, He is sending His own Son back to this earth again to personally escort you home. What more could God do for you?

The four great Bible facts mentioned comprise God's harmonious quartet on the vital subject of peace of mind. These facts remind us of the psalmist's discovery that "the entrance of Thy words giveth light." Yes, the personal study and application to your life of these four

simple promises will help to deliver you from a "clenched fist" state of mind.

It has been said that the present generation needs to learn the art of relaxation. In this age of high-pressure living we rush to work in the morning, rush home in the evening, gulp our supper, and even rush to bed. Leisure itself is not enough. We must relax. We must "loosen the strings," as one writer says. And we are well on the way to doing this when we accept the four facts.

God does not want us to live "clenched-fisted." He has graciously made provision for us to be happy. Daily

THAT OLD BOOK

There is a volume rich and true,
Endowed by Heaven's decree,
To point the way of life and peace
To faith's eternity.
An aged Book, yet ever young,
That tells of sweetest rest,
Where love may dwell forevermore,
In blessing ever blest.

It offers life, by Heaven's decree,
To sinful dying man,
Its voice tells in a thousand tongues
Of God's eternal plan,
Triumphant over ages dim,
Unterrified by sin,
Its holy words still speak to man,
Of purity within.

A hammer for the stony heart,
Yet comfort for the sad;
A helper on life's thorny way,
To make the spirit glad;
A friend to whisper when the gloom
Would cramp the soul with fear,
And all the promises of God
To whisper words of cheer.

Sing on, old Book, of life and power;
Direct the seeking mind;
Convince the stubborn heart of man,
That God is ever kind.
Point onward to that painless rest
Where hope cannot pass by—
The home of peace and living charms,
Where beauty cannot die.

—R. HARE.

we can live happily and healthfully with a sound mind in a sound body. And what can better bring real soundness and vital tone to the mind than God's promises? Nothing. And what can better aid in the process of living a well-balanced life than an intelligent program of relaxation?

Think on these things. Bring them into your life. Be in earnest about it, expect God to help you, and you will be surprised at the happy results.

Prophets of Doom

(Continued from page 13)

failure of nerves." He quotes Leon Bloy as saying, "Modern man has been brought to bay at the extremity of all things."—*Crisis of Faith*, p. 15.

The Christian Century, January 1, 1947, says: "In any ten of the serious magazines over the past twelve months, one could probably count up a hundred articles all crying, 'This is the end.'"

Roman Catholic authorities are feeling the same despair. One states: "All societies are in dissolution. In China, India, Africa, as well as in Europe and the Americas, the impact of the modern spirit armed with modern ideologies and modern techniques has been decisive. Even the immemorial civilizations of China and India are breaking under that alien blow."—*Restore All Things*, p. 75.

Harold A. Bosley speaks of man as being "hypnotized by the horror of the approaching doom of man and all his works."—*Main Issues Confronting Christianity*.

Another Catholic author, Richard M. Weaver, says: "The typical modern has the look of the hunter. . . . Few men today feel certain that war will not wipe out their children's inheritance. And even if this evil is held in abeyance, the individual does not rest easy. The end is frustration, and hence the look upon the faces of those whose souls have not already become wan from hunger and unhappiness."—*Ideas Have Consequences*, p. 16.

These prophets of doom bring despair to the human mind. The late John G. Winant, American ambassador to Great Britain during the war, three times governor of New Hampshire, a wealthy, socially secure, and politically well-placed man, wrote his memoirs and stated: "One of the deeper reasons for wanting to write is the growing disillusionment of today, which not only dims and obscures the present but is trying to cloud the past. It has seemed to me

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that many people do not understand the urgency of these days." Laying aside his pen, he reached for his revolver and took his own life.

More recently Laurence Duggan finished writing a volume regarding our sick world, stating, "No man can wisely predict the future." His dead body was found sixteen floors below on the pavement.

With all our education, our universities, and our laboratories, with all the accumulated wisdom of the ages, the prophets of today predict the end of civilization, a return to the Dark Ages and utter despair. Education based on human sanctions has failed men. "This wisdom descendeth not from above, but is earthly, sensual, devilish." James 3:15. "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." Proverbs 9:10. What can we expect from an education such as has been followed for the past century, based upon assumption, materialistic philosophy, and complete rejection of God? This education must end in frustration, hopelessness, and despair. "The wise men are ashamed, they are dismayed and taken; they have rejected the Word of the Lord; and what wisdom is in them?" Jeremiah 8:9. "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah 29:14.

Yes, the wise men—those who in the past years have rejected the Word of God to follow the vagaries of science—are the prophets of doom today. But we can say with Jesus: "I thank Thee, O Father, . . . because Thou hast hid these things from the wise and the prudent, and hast revealed them unto babes."

The Seventh-day Adventist Church for the past century has been diametrically opposed to the accepted position of the so-called intelligentsia. Today Seventh-day Adventists are not prophets of gloom and despair. Just as God revealed the future to Noah at the time of the Flood, and to Lot at the destruction of Sodom, to Jeremiah at the destruction of Jerusalem, and to John the Baptist before the destruction of the temple, so He is doing to His servants today. "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." Amos 3:7.

For 105 years Seventh-day Adventists have been telling the world to prepare for the coming of Jesus and the day of judgment. But although they have been frank in denouncing the corruptions of the present social, political, and religious

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Hide and Seek

GREAT-GRANDFATHER had come to live with grandmother and Jerry.

"Are you going to stay with us always?" asked Jerry.

Great-grandfather's eyes twinkled. "I think so."

"I am glad! But don't you ever get hungry? You ate only a bite of your toast for breakfast."

Great-grandfather shook his head.

"If you come outdoors and slide downhill on my sled, you will be so hungry you can't wait until dinner is ready."

Great-grandfather leaned on his cane. "How can I ever slide downhill on your sled? My poor old knee is too stiff. It does not act at all like a good knee."

"Can't you even walk to church with grandmother and me?"

Great-grandfather shook his head again.

"Oh! You can't slide on my sled. You can't walk around. What can you do to get hungry?"

Great-grandfather laughed. "I can read. I can watch you play."

Jerry picked up great-grandfather's stout cane. "But don't you get tired of reading so much? I know I would."

"Sometimes my eyes are tired. Then I shut them," said great-grandfather.

Jerry jumped up so quickly he dropped the cane.

Great-grandfather opened his eyes. "Whatever was that?"

"I know what we can do while you rest your eyes! We can play hide and seek."

"Just the thing," agreed great-grandfather. He shut his eyes again. "You are up in the old apple tree," he said.

Jerry made a squeaky sound. "Now where did that noise

come from? That boy must have crawled under my bed."

Jerry laughed.

"Ha! At last I found you! You are right behind my chair."

"Now it is my turn to guess," said Jerry. He shut his eyes. "You are behind the stove."

"Oh, no!" cried great-grandfather in a funny little voice. "That is much too warm."

"Then you are behind the broom."

"Oh, no! Grandmother would sweep me up in the dustpan."

Jerry laughed till he fell off his chair. He shut his eyes again. "You are sliding downhill on my sled, and you said you couldn't."

Great-grandfather rubbed his hands together. "It took you such a long time to find me that my hands are cold."

Great-grandfather and Jerry laughed so hard that grandmother came into the living room.

"Why, Father! I haven't heard you laugh so much in years and years," she said.

"I haven't played so hard in years. Why, I am really hungry. I can't wait another minute."

Then grandmother laughed. She helped great-grandfather stand up. Jerry gave him his stout cane.

"You can walk better," cried Jerry.

Great-grandfather limped to the kitchen as fast as he could. "So I can! So I can!"

Grandmother helped great-grandfather sit down at the table.

"Your knee is better 'cause you laughed so much," said Jerry.

"It is better because you are hungry," said grandmother.

Great-grandfather's face wrinkled all up, he laughed so hard. "It is better because of both," he said.

By INEZ BRASIER



The Children of the Kingdom

Seven Marks of Their Citizenship

FOUR thousand years of unfolding promise and prophecy met their fulfillment when Jesus was born in Bethlehem of Judea. Centuries had multiplied into millenniums while men looked forward with intense longing to the coming of the Redeemer. Then Jesus came. The star of hope stood over Bethlehem. The angels of God sang to the shepherds of the fields: "Glory to God in the highest, and on earth peace, good will toward men." The Prince of peace had come.

Jesus was indeed the Prince of peace. He was the Son of God. He was the Messiah of Israel. He came to save men from the power of sin and the results of sin. He came to pay the price of man's redemption. "Behold the Lamb of God, which taketh away the sin of the world," exclaimed John the Baptist as Jesus entered upon His sacred mission.

By **VARNER J. JOHNS**

The Jews were bitterly disappointed. Jesus was not the Messiah of their expectations. They did not want to be separated from their sins—least of all from their racial pride and exclusiveness. The restoration of the lost kingdom and the breaking of the hated Roman yoke was their only concern. They would have welcomed a Jewish Caesar, but they crucified the lowly Jesus, the world's Redeemer.

In its youthful days Israel was a theocracy, with Jehovah as king and the law of God the law of the land. Even

then the heart of the nation was inclined toward the wickedness of the world. The people patterned after the heathen nations. At times they surpassed the Canaanites in wickedness and the Egyptians in idolatry. Finally they demanded of Samuel the prophet a "king to judge us like all the nations."

Under King David and especially under his son Solomon the kingdom of Israel reached unsurpassed glory. But the descent to degradation and destruction was swift and sure. Four hundred years of ever-deepening apostasy passed by. Then came the sentence of doom. The glory departed from Israel, the kingdom was divided and overturned, the people were led into captivity, and the temple was destroyed. Said the Lord to the profane prince of Israel: "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn, it:

and it shall be no more, until He comes whose right it is; and I will give it Him." Ezekiel 21:26, 27.

The One whose right it was to take the kingdom was none other than the promised Messiah. His kingdom, however, is far different from the kingdom as expected by the Jews and by many modern Christians. Never will Jesus reign in this wicked world except in the hearts of saved men. Satan is the prince of this world—a fallen prince, but one who numbers his followers by the millions. He is the instigator of war. He

stirs up the base passions of his followers—hate, greed, lust, brutality. Bribery and corruption in high places, injustice and oppression in labor relations, plots and intrigues among the nations—all these are the result of evil in the hearts of men. Every spirit of intolerance, every act of persecution, is Satan-inspired. He is the great destroyer.

Into this dark world, in the midst of men who were bound by the cords of evil, came the Saviour of men. He sought no worldly honor or glory. He was not interested in political intrigue or in military maneuver. His was the power of redeeming love. He established His throne in the human heart. He broke the chains of evil and brought freedom from sin. The Prince of peace brought peace to men who were delivered from the bondage of sin. Strange paradox—peace within, but war without. The very presence of righteousness stirs up the enmity of evil. Because of this conflict between right and wrong, between good and evil, there is a constant warfare in this world. Thus the kingdom of God is not a visible, worldly organization with Christ enthroned as the king of nations. Rather, it is an invisible kingdom with Christ enthroned in the hearts of men.

In the very nature of His kingdom there can be no political power, no worldly glory for the lowly Jesus. Men sought to take Him by force and make Him king. "My kingdom is not of this world," said Jesus. He resisted their misguided efforts. He sought to teach them the true principles of the kingdom. The kingdom of God is not earthly or temporal, but heavenly and eternal. Jesus sought to lift the thoughts of men

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from the distorted and imperfect idea of righteousness and the kingdom to the perfect and complete glory that comes to the citizens of the kingdom both in this life and in the life to come.

What is the character of the children of the kingdom? By a series of parables and object lessons, Jesus taught the great truths of His kingdom message. A religion of externals is acceptable to the world but not to the Lord. To be religious but not righteous, to be outwardly clean but inwardly corrupt, to have the form but not the spirit—such is the hypocrisy of much that passes for Christianity. Jesus searches the very motives of the heart. A pretense of piety is not acceptable to the Lord.

The kingdom of heaven is concerned with the inward life. If the heart is right, all things are right. If the heart is defiled with the sin of selfishness or impurity or with any other sin, outward conformity to church rules and regulations is valueless. "Having a form of godliness, but denying the power thereof" is a prevailing sin of the last days. Formalism without faith is the bane and blight of our modern religious life. The lamp of faith burns dimly in these days of a sickly religious life. The present chaos of civilization is not the fault of the wicked world, but of a formal and fallen church. On an old slab in the cathedral of Lubeck, Germany, the following words are inscribed:

"Thus speaketh Christ, our Lord, to us:

Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;

If I condemn you, blame Me not."

The character of a true Christian reflects the character of Christ. There is a distinct character pattern for citizens of the kingdom. This is made plain in the teaching of Jesus. Let us note some of these character tests.

First, the citizen of the kingdom is converted. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3.

Secondly, the citizen of the kingdom is humble. "Whosoever therefore shall

humble himself as this little child, the same is greatest in the kingdom of heaven." Matthew 18:4.

The sympathy and love of little children, their willingness to forgive and forget, their simplicity and sincerity, and their trusting and abiding faith are examples of the character of the children of the kingdom. Strife for supremacy is always prevalent in the kingdoms of this world. Prominence and power are the marks of worldly greatness. Not so in the kingdom of heaven. The Creator of worlds without number humbled Himself to the death of the cross. This was the great mystery of godliness—God humbling Himself to become a man. So it is with the children of the kingdom—they make no pretensions, claim no precedences, assume no prerogatives. Because they are Christlike in humility,

they will reign with Him in glory. And much of the glory of the kingdom of glory is the souls won through self-sacrifice.

Thirdly, the citizen of the kingdom forgives. "Until seventy times seven." In the kingdom of heaven there is unlimited forgiveness. In the world there is a sullen spirit of revenge; in the kingdom of heaven, a sweet spirit of forgiveness. "Father, forgive them; for they know not what they do" was the prayer of our Lord as the nails were driven into His hands and feet. Forgiveness unlocks the door to the hardest heart.

Fourthly, the citizen of the kingdom has complete consecration. The way to life eternal is the King's highway of obedience. But obedience cannot be mechanical. Resolutions do not bring

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A. DEVANEY

Love plus mother equals security, one of the greatest emotional needs of young and old alike. In the kingdom of God, not only will there be no physical thirst or hunger, but there the redeemed will also experience complete satisfaction of man's spiritual and mental needs. "In Thy presence is fullness of joy," wrote the psalmist as he contemplated that experience.



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.

Does the use of estrogenic endocrines during the menopause predispose toward the formation of breast cancer?—R.S.

Cancer research workers have been sounding a note of warning along this line in recent years. Since the breasts are a part of the reproductive chain, it is quite possible that the excessive use of such a reproductive gland stimulant might be a source of some danger. This might be especially true in cases where the family tree showed a predisposition toward malignancy and particularly where it had occurred in the breasts of ancestors. But in cases where the symptoms of the menopause are very annoying and show a marked lack of estrogenic substance, the moderate consumption of these products need not be feared, provided no more is used than just enough to make life more livable for the patient until she can adjust to the changing period. However, vitamin E, which is a vegetable estrogenic or reproduction vitamin, seems to aid in relieving these symptoms somewhat. When it is taken freely as the germ of complete cereals, or as germ oil, together with free use of other vitamins and vitamin-containing foods, the patient will pass this period more easily and with less symptoms.

How can one know if pains in the chest or in the arms are due to heart trouble? Might gas-forming indigestion pains also be caused by a faulty heart?—J.D.

This is a very complicated problem. It can be worked out by getting a careful account of the onset of symptoms, family history, personal habits, a physical examination, and if necessary an electrocardiograph. In families where the parents had heart trouble, it is likely to occur in the children earlier in life and should be watched for and avoided.

Someone may ask, Can you avoid heart trouble? The answer is Yes in most cases. But there is a way to get

heart trouble in case you are interested, for it so happens that this is the door through which more people pass out of this life than any other. First, select one or more ancestors who had some form of cardiovascular disease. Next, worry a lot, or find a job that more than keeps you on your toes during the working hours, and keeps you wondering what may or has happened during your time out for meals and sleep, if you can sleep, that is. Now start smoking to ease the jittery nerves, and keep increasing the intake of cigarettes as they make you more jittery.

By this time you will need a lift, so take some extra coffee, up to several cups daily. Eat meat at least once daily although doing so twice a day will help bring the day of that first heart attack more quickly. Avoid fruits, vegetables, and salads as you increase the meat and eggs. Use processed cereals so you won't get any vitamin B complex, and finally let yourself get overweight while avoiding consistent exercise. Suddenly now do some strenuous physical stunt, or go on a severe emotional spree, and you should be successful in bringing on your first heart attack. It's more difficult to tell you how to bring on the last attack unless the first proves to be the last. And this it might well be if you can muster up all these factors.

Now to answer your question. See how many of these factors are working in your case, and you can help appraise your symptoms as to there being a real case of heart trouble, or just a fear of it.

I am a woman forty-five years old. At times I have hot flashes, am very nervous, and sleep rather poorly. Should I take sleeping pills?—R.K.

No, I would not; for if you do, you would be getting into more trouble than you are getting out of. There are worse things than not being able to sleep, and one of them is to be tied to a sleeping-pill program. Don't worry too much if you don't sleep, but do set about to analyze your problem. First of all, you are probably in the menopause and may need a

little help which endocrines can give you. Take them either as mouth tablets or weekly shots for a definite period of time, but use only enough to take the edge off the hot flashes or nervousness. This should help you to resume normal sleep. Be sure and get out-of-doors every day. Stroll around in your flower garden, or take a good walk so that you get some physical exercise. This will make you muscularly tired, but not nervously tired, which will have a therapeutic effect on you.

There is a great difference between muscular and nervous fatigue. A farmer is muscularly tired and has no trouble falling asleep; whereas a lawyer trying his case before a jury is exhausted nervously to such an extent that at night, when he should be sleeping, he stays awake, trying his case all over.

In addition to your other symptoms, you may find that your blood pressure is going up. If so, you must ease up a bit on your activities at times, and relax. Eat less of all foods, but have plenty of fruits and salads with low cholesterol foods. Avoid egg yolk, meat, and animal fats. It is said that a woman in middle life is apt to have developed into a machine of perpetual motion so that, with her family grown and married, she cannot stop the whirlwind of activities which were necessary for the bringing-up of her family.

You should get interested in some hobbies, such as gardening and painting; or, if you are so inclined, you might take up the study of the Bible. You can do this through a correspondence course, taking the well-known Voice of Prophecy lessons. (Send your request to The Voice of Prophecy, Box 55, Los Angeles 53, California. There is no charge or obligation.) You could then set about to share your faith with others. There is absolutely nothing you could do which would improve your mental health more thoroughly (and eventually through it your physical health) than the satisfaction which comes only from making other people happy.

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Jesus in His Temple

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gan its triumphant march to the "uttermost part of the earth."

The 490 years of grace allotted to the Hebrew nation terminated in A.D. 34. Thirty-six years later, in A.D. 70, Jerusalem was demolished; and the Jewish people were driven from Palestine to become homeless refugees throughout the world. At every prophetic milestone along the way, "when the fullness of the time was come," every feature and detail of the forecast was literally fulfilled. Here is the imprint of God's wondrous foreknowledge that completely establishes the prophetic Word.

Of the entire period of 2300 years, there would then remain 1,810 years (2300—490=1810). Reckoning from A.D. 34, these would extend to 1844 (34 + 1810=1844). The far-reaching prophecy of Daniel 8:14, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," therefore terminated a little more than a century ago in the year 1844.

And now behold Jesus, ministering in His sanctuary above! Once each year, it will be recalled, there was conducted the solemn service of cleansing the ancient tabernacle on the Day of Atonement. In like manner Christ, our Sin Bearer, finishing His lifework on earth, ascended to the heavenly sanctuary as our High Priest; and, according to this remarkable prophecy, He commenced the great task of cleansing that heavenly temple in 1844.

The Bible reveals that a faithful record of every individual life is kept in the books of heaven. (Revelation 13:8; Malachi 3:16.) As Christ, our Judge-Advocate, entered the "holy of holies" (Hebrews 9:3, American Revised Version), "the judgment was set and the books were opened." Daniel 7:10.

For more than one hundred years we have been living in the great antitypical Day of Atonement, and the stupendous task of investigating the records has been carried forward in heaven. At its conclusion, either your *name* or your *sins* will be blotted out. (Revelation 3:5; Acts 3:19.) Which shall it be?

Let us make no delay. Christ longs to blot out every stain of sin and retain your name and mine on the fair pages of the Lamb's book of life.

"Oh, how shall we stand that moment of searching,

When all our sins those books reveal?

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When from that court, each case decided,
Shall be granted no appeal?"

Prophets of Doom

(Continued from page 23)

life, they are not pessimists. Asked the question, "Watchman, what of the night?" they respond with assurance and confidence, "The morning cometh!" Isaiah 21:11. They do not deny that the darkest portion of human history is immediately before us. No sane man can deny that. The prophets of doom are perfectly justified in their statements, but "the morning cometh."

Faith

There never was a winter's ice
That did not yield to flowers;
There never was a loving heart
Without its grieving hours.

There never was a rough road
That climbed uphill too far;
There never was a midnight
That did not hold a star.

—Ellis Atkisson McDonald.

Seventh-day Adventists proclaim the most cheering message ever given to man. A new day is dawning! Jesus is returning to this earth to recreate it, to bring order from the havoc that sin has wrought. He will make an end of sin itself, eradicating from the human heart every tendency to evil. He will go farther—He will destroy the originator of sin, Satan, so that man shall never be tempted, tried, and deceived again. Jesus will heal the bruised and the maimed. He will give health to all the ailing. He will even raise the dead and grant an endless life of immortality to those who will accept Him. Pessimists? No, Seventh-day Adventists are not pessimists; they are optimists, and incurably so! Jesus said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:28, 31.

That which is darkness to the prophets of doom—all the evidences they see of the imminent dissolution of the world—has a different aspect to the student of prophecy. It is even, as the cloud which to the Egyptians "was a cloud and dark-

ness, but . . . gave light by night to these [the children of Israel]." Exodus 14:20. And many thousands in the world today are beginning to see that this is so. Their convictions are voiced by the editor of one of the best-known newspapers in America, the *Washington Post* of February 14, 1947: "Atomic energy is not only the means of life, it is the means of death, and if control is not achieved, wise and informed men must soon join the Seventh-day Adventists in making ready for something like the end of the world."

Fathers and Sons

(Continued from page 9)

a ghost of a supercilious smile on his good-looking features and an unmistakable "so far and no farther" in his bearing. Paradoxically he was always courteously considerate of others.

Then I was unexpectedly given a fleeting glimpse behind the perplexed boy's exterior. It happened in Junior's senior year. He was the only class member to avail himself of its traditional privilege of sporting a mustache. The United States had just plunged into World War I. There was much discussion about a sugar shortage and possible rationing. Nevertheless the sugar supply in the school dining room appeared as prodigally abundant as ever. Junior, who was one of the boys at my table, finally and bluntly wanted to know why. When I sarcastically suggested that he ask his father, who was in a much better position than I to know and see how influence worked in such instances, the boy tautened like a fiddlestring.

"Fat chance!" he replied with a hurt look in his eyes that I shall never erase from my memory. "My dad hasn't any time for me." He glanced enigmatically in the direction of his brother among the boys of the Lower School. "My kid brother's the fair-haired boy with dad!" Then he flushed as though ashamed of his outburst and abruptly withdrew into his turtlelike shell.

I began to understand. Somewhere along the line, in the tense struggle for business preferment, in the madman's scramble for dollars, in the rough-and-tumble of our competitive system, another father had blindly sacrificed his first-born on the altar of Mammon.

Junior began to manifest aggressively his antisocial tendencies by breaking into private garages near the school and taking automobiles for nocturnal joy rides. Shortly after finishing school and

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Unclassified

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frain from cracking cheap jokes in the pulpit. Desirable that there be no book reviews or discussions of current events and politics given from pulpit. Payment will consist of some cash, lots of love from congregation, eternal reward from heaven. Want to buy a paper?

The Three R's of Religion

(Continued from page 5)

veracity of the principle. For every crime there is a penalty, the payment of a price, be it fine or imprisonment or both. And whatever it is, it is interpreted as making restitution and thus providing freedom again. The criminal who serves his term in the penitentiary returns to society with full liberty. He has made restitution in terms of years. The mills of God for him have ground slowly, but finally they reached the powder stage.

Every phase of our law and order and economy is rooted in this principle that there must be a just price for every product, a full return for loss sustained. Even the law of bankruptcy, which allows a man release by the partial payment of his obligations in order to permit him to make a new start, carries the implication that full restitution is in order when he once again succeeds. We all admire such a man as Mark Twain, who was forced into bankruptcy through an unsuccessful business venture, but who later lectured night after night and wrote books under the light of midnight oil in order to make full restitution.

Back in 1811 a man started a conscience fund by sending the government a small sum of which he had defrauded it. Year by year that fund has grown, as men for conscience' sake have sought to restore losses they had caused. One man is known to have sent in \$30,000 to relieve his conscience.

Carrying this thought from the individual out into society, we rejoice in the manner in which the American people have responded to the appeals for aid of our former enemies in war, Japan and Germany. Think of the trainloads and shiploads of food and clothing, medicines and other provisions which we have sent to sufferers abroad. Thus we have healed many a wound of mind and body and spirit. We have fed the hungry, clothed the naked, rebuilt bombed-out homes, churches, schools, and factories, and restored to normal life people whom we afflicted. This process

of restitution has speeded up the interests of exchange and brotherhood beyond our comprehension. Inherent in it are the ways of peace and prosperity.

Briefly, in the very constitution of things there is a way to meet the demands of justice, to exchange commodities in our economic life, to relate capital and labor, restore criminals to society, and to foster brotherhood among men. That way is by matching our debts with credits, our crimes with fines, our salaries with service, an honest day's work for an honest day's pay. This is part and parcel of the law of God, and it is operative in the whole of life.

But in the realm of religion we meet the insurmountable obstacle of sin, from which we can in no wise set ourselves free. "The wages of sin is death." The price must be paid, but we are helpless to meet the inexorable demand. We cannot make restitution, since we are ourselves dead in trespasses and sins. Sacrifices and burnt offerings, cutting oneself with knives and lancets, running through fire, and all other conceivable devices for deliverance fail to take away sin. Sin is a great stone wall against which the minds of men of all ages have beaten themselves out in vain. Sin remains. Men cannot become righteous by the deeds of the law. A third R is required.

God has provided the way of Reconciliation. This is the very heart of the gospel, the good news of the forgiveness of sins by the atoning grace of the Lord Jesus Christ. With deep overtones the whole New Testament reverberates the song of the victory of the cross. The Apostle Paul has given expression to this profound truth in what Dr. Rudolf Kittel of Leipzig has called the greatest passage in Scripture, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Corinthians 5:19.

In his little volume *Christus Victor*, concerning which Dr. Walter M. Horton of Oberlin has said that it has changed the thinking of the modern Christian world with respect to the atonement, Bishop Gustaf Aulen of Sweden has sought to revive "the classical theory" of the significance of the cross. He sees in the death of Christ not merely a moral influence, or the payment of a ransom for sin, or even the satisfying of the demands of justice, but the winning of a victory over sin and death and all the forces of iniquity operative in the world. As the writer of Hebrews suggests, "That through death He might destroy him that had the power of death, that is, the devil, . . . to make reconciliation for the sins of the people." Hebrews 2:14, 17.

Do you believe in the existence of the devil? Some men are wont to say that the traditional figure is but a useful pattern handed down to provide an escape mechanism for men as they face their sins. Unwilling to acknowledge the evil within them, they seek escape from conscience and penalty by positing the presence of a wicked person who is responsible for leading them into temptation and sin. Why not, they insist, face the fact of your own guilt and not seek to pass it on to Satan's shoulders?

But in the record of Scripture there is a recognition of the operation of diabolical forces among men. As Paul declares, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Ephesians 6:12. Sin assumes colossal proportions in human experience. "But where sin abounded, grace did much more abound." Romans 5:20. God has provided the way of escape. His mercy exceeds His wrath.

In "the fullness of time"—that's how slowly God's mills grind—"God sent forth His Son, made of a woman, made

How Still Our Flight

How marvelously still the world moves on:
Noon and sunset, quiet night and dawn,
And always through clear space untried before.
No station stops, and no awaiting shore
Detain it on its swift, unerring way;
No power reaches out a hand to stay
Its course among the planets and the stars.
There are no sudden stops, no hurting jars;
And we, its passengers, all travel free,
As pilgrims slated for eternity.
Free as the wind, yet bound to earthly sod,
On a world controlled from the powerhouse of God.

—GRACE NOLL CROWELL.

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under the law, to redeem them that were under the law." Galatians 4:4, 5. Retribution is resolved in the reconciliation which God has provided in Christ. Our religion is a donation, a gift of divine love received through faith. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

Thus law and gospel belong together. They are part and parcel of the divine economy. But that economy is not mechanical. We live under the plan of a free moral agency in which we exercise our wills. We receive or reject God's proffer of grace. He who receives the gift in Christ has the assurance of forgiveness of sin. "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous." 1 John 2:1.

In the forgiveness of sin we have the secret of fullness of life and service. "I can do all things through Christ which strengtheneth me." Philippians 4:13. From the cross flow blessing and honor and glory and power. The redeemed of the Lord go forth "conquering, and to conquer." "We are more than conquerors," says Paul as he reviews the whole gamut of human experience in Christ.

Herein lies the positive aspect of our religion. "Give, and it shall be given unto you, . . . for with the same measure that ye mete it shall be measured to you again." Luke 6:38. Practically all the great works of mercy among us stem from the Christian spirit. The church has initiated most of the great missionary and benevolent movements among men. It is the overflowing of the love of God through Christ, "reconciling the world unto Himself."

As one travels through the great Northwest, one sees huge granaries constructed to hold millions of bushels of grain. That grain is the fruit of the field. It goes to the mill, is ground into flour, then made into bread, which is the staff of life. In all areas of life the mills of God are grinding out the grain of our productive fields of farm and industry. God provides an abundance of grain and grace for the children of men. Out of the spiritual motivation of life in Christ there flow forth the interests of fellowship, brotherhood, peace, and good will among men.

Christian people everywhere should stand as positive witnesses of the power of the gospel to bring reconciliation and peace unto men. They are the leaven, the conscience in society, the nucleus with which to create a better world. They have the clue for the solution of the problems of war and peace, race

relations, capital and labor, delinquency and divorce, crime and strife among men. The mills of God grind fine and superfine the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith." This is the way unto the "restitution of all things."

This is our simple definition of religion—retribution, restitution, reconciliation. All too simple, you say? To be sure, but it is our faith that is too complex. It finds numerous forms of expression. But back of it all we must recognize the enduring divine economy of law and gospel, judgment and mercy, sin and forgiveness, centering in the cross of our Lord Jesus Christ.

THE REMEDY

**When trials and troubles are
clouding the day
And you are discouraged and
blue,
Try thinking of others . . .
there's no better way
To make you forget about
you!**

—Inez Clark Thorson.

Navy to the Rescue

(Continued from page 17)

"I do not intend to make my son go to Sabbath school," a man once told me. "My parents made me go, and I resolved never to go after I was grown unless I wanted to."

I happened to know that the man's parents had sent their son to Sabbath school, but had not gone with him. To teach any truth, one must first of all believe in it oneself. Any parent who sends his child to Sabbath school alone is not teaching that child to attend. If he really believed in the Sabbath school, he himself would attend.

The teachers of those sailors were men who knew from personal experience that the things they taught were true. They had seen them work. If such things can be instilled into the sailors' minds, why can't the Scriptures be used the same way? Why can't they be instilled into a child's mind until they become part of his subconsciousness?

Second Timothy 3:15 tells of one who was so taught. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto

salvation through faith which is in Christ Jesus." Since knowing the Holy Scriptures is able to make a person wise unto salvation, and since our salvation is the most important thing that can be ours, can we dare fail to teach them to our children? Dare we fail to instill this knowledge daily into their minds, instill it until it becomes part of the subconsciousness itself? It must become so much a part of the subconscious that when an emergency arises, the truth of the Scriptures arises, too, and meets that emergency. And life has not just one emergency, but is filled with them.

Fortified with Proverbs 20:1, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise," young folks will not be tempted to take that disastrous first drink. And, too, young people taught 1 Corinthians 3:16, 17 ("Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are") will have real interest in chaste living, for the verses will become part of their lives.

We do not feed our babies whenever we feel like feeding them. Their food is offered at regular and necessary intervals, ensuring growth through a steady flow of nourishment. Neither can Bible teaching be given at seven-day intervals. We do not force food upon our babies, either; it is given with love. Similarly, Bible truth cannot be forced upon an unwilling mind, but must be presented from day to day in such a loving way that it becomes stamped forever in the soul.

A gentle reminder of the part of parents in this teaching is found in Ephesians 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Such teaching seeps into the mind, filling it constantly and thoroughly, preparing it for any emergency that arises.

For emergencies will arise time and time again. We need to give our children the fortification of God's Word so that it can come to their rescue when needed. They must understand Psalm 119:11: "Thy Word have I hid in mine heart, that I might not sin against Thee."

We need to teach them, as the sailors were taught, to be ready to act in the right way in any emergency that affects them or their fellow man.

Let's take some pointers from the navy and teach the Scriptures to our loved ones—over and over and over!

The Smiles of God

(Continued from page 2)

a contest with a comet, or to read the heart of God in a flower? Angela says there is more glory in discovering how the lily manages cross-pollination than in winning a Wimbledon singles. And I say there are more surprises and delights waiting along our road for discovery than can be found in a congressional library. I have sampled both. And if you say I am no Erasmus, I will retort that I am a disciple of Sir Isaac Newton, who near the close of his unexampled career declared that he seemed to himself like a child who had wandered upon the beach and picked up a few shining pebbles and pearly shells, while before him stretched the shore's unending world.

But of what worth is advertising? Come and see. There is more mountain myrrh than just sassafras along our road. There are resinous pines, and robustious hickories, and sweetgums bathing their wounds in liquid amber. There are wild bergamot, and mint, and New Jersey tea. There is, if you look in the forest hollows, that earliest of mignonettes, trailing arbutus. There are the lupines and the host of legumes led by that Quaker-bonneted beauty, butterfly pea. And there are the wild roses. Who knows the holy sanctities of a flower? I warrant it will take your leisure and your diligence to unlock one door where a thousand beckon.

I invite you, not to a botanist's heaven, but to an audience with God. God made a garden once, wherein He put a man and a woman. If He had not put them there, you and I would not be here. He spread before them the wealth of His love, in flower and herb and tree, in four-footed beast and singing bird and dashing insect and finny denizen of the deep; and He bade them read His thoughts therein. Thus they did. Apt pupil Adam upon his first examination correctly read the Word of God in every creature brought before him. And God smiled.

Even today, though the script has been mutilated, we may read the thoughts of God in flower and tree and bird and quadruped, in hill and vale and river and sea and sky. If we will at least on Sabbath find the rest of Him who invites, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," we shall be matriculating in that school which stretches through eternity.

Early enough and last of the autumn flowers, the asters, with the goldenrod, present to us the smiling face of God. Last fall I marked the advent and the march of the asters, many-typed, as the crisp north wind threatened foreclosure. One lovely flower, sheltered beneath a roadside cluster of pines, seemed immortal. Day after day, week after week, I watched it sturdily smiling, though its companions passed away. Far into the winter it stayed, and the new year was ushered in with its greeting. I felt a lift of spirits every time I passed, toiling upward. And I knew that this was a bethel for a wayfarer overtaken by night.

Beside a path I climb each day,
To toil where craglets tower,
There blooms persistent by the way
A radiant purple flower.

A purple aster, long forsook
By all its comrades stout,
Here in a sheltered piney nook
It beams its blessing out.

It is December, and the skies
Are leaden as with doom;
I marvel at this azure prize
That challenges the tomb.

A miracle! And miracles!
Yet why not now, if e'er?
There is no winter where God dwells,
And God is everywhere.

God limns for us, 'neath scowling clod,
The symbol of His grace;
He lifts the borders of earth's shroud,
And we behold His face.

Oh, look! And worship as you look:
Here blooms the prophet's rod.
These are the lines in God's own book,
These are the smiles of God.

Children of the Kingdom

(Continued from page 25)

righteousness. Obedience must spring naturally from a heart that is filled with righteousness.

Fifthly, the citizen of the kingdom surrenders the will. Many are called to citizenship, but few are chosen. Jesus warned against the hardness of heart which bars the kingdom of heaven to so many people. Man places his own stubborn will in the way of salvation. He is unwilling to forsake his wicked ways. Some idol is retained in the heart and worshiped day by day.

Sixthly, the citizen of the kingdom is led by the Holy Spirit.

Seventhly, the citizen of the kingdom is faithful. It is prayer that replenishes the oil of the Holy Spirit in the lamp of life. Prayer ennobles the life, perfects the character. Prayer brings victory over sin. Prayer sends us out to minister to the lost.

The kingdoms of this world—with their strife for supremacy, their lust for power, their bent for glory—will soon pass away. The kingdom of grace lives on forever. And "when the mists shall roll in splendor from the beauty of the hills," the kingdom of grace shall emerge into the kingdom of glory. Christ will then be king of nations because all the world will serve Him.

Fathers and Sons

(Continued from page 27)

breaking completely with his family instead of continuing his education and going on to college, he dropped out of sight altogether, until he became front-page news in the scandal sheets, being arrested and jailed for automobile theft somewhere in the Middle West. Some years later Junior came to the end of his miserable road in a dollar-a-day hotel room in Brooklyn, New York, where he deliberately took his own life by turning on the gas.

Jeremiah 31:29 says, "The fathers have eaten a sour grape, and the children's teeth are set on edge." Matthew 7:9 asks, "What man is there of you, whom if his son ask bread, will give him a stone?"

And finally, there is little Jackie, some five years older now, but still a hero-worshiper of his husky truck-driver dad, who has made a buddy of his adoring boy and many times inconveniences himself to pal around with his son. Jackie's dad feels that, as a father, he too must be about his Father's business of building a good boy into a noble man worthy of being called a son of God.

It was not until World War II was nearing its end that Jackie's father was called to the colors and sent overseas to the South Pacific for the all-out assault on the Japanese home bastions. Jackie was as proud as a peacock.

"The war's as good as over!" the six-year-old proudly announced to his jeering neighborhood gang as he strutted with his chest out, his head up, his face beaming, and his eyes shining like summer stars. "Mind what I'm telling you."

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Your Pastor SPEAKS...

About Problems of the Soul.



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

Since our boy started school, he suddenly lost all interest in family worship. Can you suggest something we can do to maintain his interest?

Family worship can be conducted in such a way that children find it interesting, provided certain things are recognized and acted upon. Children love activity, and in many cases have a hard time sitting still, not just for worship, but for other things as well.

Let your son actively participate in your devotions, and make him feel he is an integral part of the group. Let him choose some of the hymns, also the Scripture readings, and teach him to pray. Have some interesting and fitting stories ready, and tell them enthusiastically.

We know of a certain mother of two children who at one time was facing the same problem, and this is how she solved it: A playmate of her children came from an unhappy and unbelieving home. Taking advantage of this fact, she told her children that their friend's home was unhappy because there was no family worship, and that the happiness of their own home was largely due to daily devotions. The children naturally wanted a happy home, and family worship soon became one of the highlights of each day.

Why not make use of this mother's technique?

A ouija board was recently given me for a present. I was told I would derive a lot of enjoyment from it, but somehow I cannot bring myself to use it. Do you think it is all right to play with one?

If you could have witnessed some of the terrible consequences that have frequently resulted after one has played with this apparently innocent toy, you would surely not be in doubt whether to experiment with it. We knew of a young man who once dabbled with a ouija board "just out of curiosity," as he

said, but nearly lost his mind as a result of the spiritualistic manifestations that plagued him for many nights thereafter. He almost took his life, so desperate was he, and only the spiritual help of Christian friends saved him.

Other case histories could be related, all of which testify to the danger connected with this subtle trap. If you need guidance in any phase of your life, do not be deceived by this apparatus, for there is more to it than meets the human eye. Instead, go to the Lord in prayer and study His Word with the desire to learn and do His will. "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it." Isaiah 30:21.

Our teen-age son has an incurable illness, as a result of which he cannot participate in the active games of his friends. The doctor has also told us he will not live long either, and that he will slowly get worse. When our boy asks us if he will ever be normal and well, what should we tell him?

Although there is no excuse for prevarication under any circumstances, at the same time the Christian is to speak "the truth in love." (Ephesians 4:15.) And since love "believeth all things,

hopeth all things," why not tell your son that if it is God's will, He may restore him to health? He has performed wonders on many occasions, though not in every such case. Tell him also that in heaven, that better land, he will be free to play and enjoy life to his heart's content.

But remember that actions speak louder than even the kindest of words. Be sure to make your son feel wanted and loved. Do not for one minute encourage self-pity on his part or, through showing sorrow in his presence, cultivate it. Be consistently and genuinely cheerful when you are with him. Lead him into a firm Christian experience. If you can also get him interested in some hobby which is not strenuous, and which brings him pleasure, his whys and wherefores will be fewer as the days go by.

I have a happy disposition by nature, and those with whom I come in contact know it. Some of my friends tell me, however, that I am doing wrong, that the Bible forbids jesting and humor. Is that true?

There is perhaps no other misconception which does more harm to Christianity than this: that Christians should be gloomy and cheerless. Such an idea contradicts the very fundamentals of divine revelation. "That your joy may be full" (John 16:24) is the great purpose of the gospel. And only Christians can experience real happiness of a lasting nature.

The Bible does forbid a certain kind of "jesting," to be sure (Ephesians 5:4); but neither the context nor the original meaning of the word would rule out innocent merriment. As long as things of a sacred nature are not the subject of one's fun, nor are others made to suffer in any way, laughter is not only not sinful, but even beneficial.

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Escape From Death

(Continued from page 21)

recovery. The response, immediate and marvelous, brought restoration and renewed life, and Roy was soon getting about as usual. This experience aroused much comment throughout that entire section and presently reached our town of Brookings, about forty miles away. Mrs. C. P. Watt, an experienced registered nurse, and I decided to call on this doctor for further inquiry into this unusual experience. We discussed the case in considerable detail. When asked if he considered that prayer had anything to do with the remarkable recovery of the patient, the doctor replied, "That enters

me that she was certain that it was only a miracle that spared Roy's life. She, of course, was one of the nurses that took care of Roy, and was converted as the result of that experience.

Leo Van Dolson, minister."

"I heard the crash; I ran to the scene of the accident and found Brother Slaybaugh slumped over the wheel. I shook him and talked loud so I might arouse him, but he never moved. His head was bent over like that of a dead man, and most of one ear was gone. We called on Mrs. Humpage a few days ago and she said, 'Anyone who knows anything about God knows it was a higher power . . . that healed Mr. Slaybaugh.'

Fred Wimer."

much torn loose in such a manner that it sagged down. This was repaired, and it healed in very good condition. It looked for a time as though he might lose the sight of the eye, if not the eye itself; and there was some conversation about an artificial eye if it came to that. I told her if the sight was lost in the left eye, he would not be blind as the sight was not injured in the right eye.

"X ray indicated fracture of the left lower maxilla and less definitely of the right but not complete.

"During this time and for four or five days Mr. Slaybaugh was unconscious."

Roy's accident occurred in August. The first day of December of that same year Pastor Nightingale, who was the

After the miraculous recovery of Roy Slaybaugh, many people crowded his bedside in their eagerness to see the man who had been healed through faith and prayer.



the realm of the supernatural, in which I have had no experience. But from a medical standpoint, Roy Slaybaugh had no right to live, and he did live.'

B. W. Marsh and Mrs. C. P. Watt, R.N."

"In company with Pastor Thuemler, I visited Mrs. Humpage, the nurse on Roy's case in Gold Beach, some time ago. Mrs. Humpage was convinced that Roy's healing was miraculous. It was also my privilege to visit at a later date with Mrs. Jennie Schneidau, a member of our Gold Beach Church, and she told

"To whom it may concern:

"This is to certify that from August 19, 1945, to September 11, 1945, Mr. Roy Slaybaugh was under my care at the Gold Beach Hospital, suffering from injuries sustained in an automobile accident. After examining the patient and taking X rays, I told Mrs. Slaybaugh the extent of her husband's injuries and gave her very little hope for recovery.

"His skull was fractured, and the cerebral fluid was coming from the left ear and eye. I told her there was no way of stopping it. The left ear had been pretty

minister of the Tabernacle Church in Portland, Oregon, conducted a special "Slaybaugh" baptismal service. Six young Slaybaughs, Joe's two sons and their wives and two nieces were baptized.

The boys who caused the accident were taken back to town. The older one was placed in jail alone; the younger boy was put to bed in the hospital with a guard sitting at the door of his room, although he was not seriously injured. That first night as I stood at Roy's side, whenever the door was opened, I could

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look down the little hallway and see a man in uniform sitting on a chair with a gun in his hand. I was too worried about Roy's condition to think very much about this, but the next morning when another officer took up the watch, I wondered. I said, "Nurse, what is going on in this place? Whom do you have in the next room here?"

She said, "Don't you know? We have one of those young outlaws who almost killed your husband."

I walked down the little hall, looked in, and there on the bed lay a beautiful child. He didn't look as though he was fifteen years old; he looked more like a ten-year-old—just a little boy.

"May I go in and talk to him?" I asked the guard.

He said, "No, lady, no one can go through this door."

"I'd like to go in and talk to him," I repeated.

"No one can go through this door. He's a desperate criminal."

I said, "That child?"

"I said you cannot go through."

The officers were trying to find out who these boys were and where they came from. I would see a group of them go past the door, and then I would hear them questioning the younger boy. "Who are you? Where did you come from? What is your name? Who is that other fellow with you? You may as well tell us; he's dead." But he would not talk.

Finally the nurse and doctor went in. He was lying with his eyes closed. The nurse walked over to him. She raised his eyelid and then dropped it and said, "Oh, doctor, isn't it a pity, and he is so young." And at that the boy sobbed out his story and told them who he was and where he came from.

"We have no parents, and that other fellow was my brother."

"Don't you have any relatives?"

"Yes, we do have an uncle." He told them where he lived.

The boys were tried and sentenced to penitentiary terms to be served in the Oregon State Penitentiary at Salem.

For three and one-half years we tried to get in to visit the boys. But the answer was always the same—"No." Roy asked the sheriff if he could drive him to Salem some time when he had business in the penitentiary so we could see them. He replied, "They won't let you in to see them. They have them in solitary confinement at present." We were not discouraged and continued praying that the Lord would open the way for us to see them.

In December of 1948 we were working with Pastor H. D. Strever in the Albany, Oregon, district, visiting churches in his area. It was only twenty-five miles from Salem. We were talking about the boys, and I asked him if he thought he could get us into the prison.

He said, "I can try. Ministers sometimes have more privileges than other people." Mrs. Strever telephoned the penitentiary. It was a visiting day, and the hours were two to four. It was just two o'clock when we drove up to the gate in a pouring rain. The gate was closed with a sign on it, "Keep Out." To one side was a small brick building from which stepped a big guard. He said, "What do you want?" as he looked us over.

"We would like to visit the penitentiary," said Elder Strever. And I quickly added, "And we would like to visit two of the boys you have here."

He answered very gruffly, "They don't want any visitors here today. It's raining. The warden doesn't want to be bothered." With that he turned and went back into the small building.

I said, "Elder Strever, he can't do that to us."

Getting out of the car, Elder Strever said, "I'll see what I can do. I have my ministerial card. It does give me certain privileges." He followed the guard into the little building, and soon he came out smiling. As he got into the car, he said, "We can at least get into the prison, but we can't visit the boys. We can't do both."

"Well," I said, "at least we can get into the place. We'll let the Lord take care of the rest for us."

(To be continued next month)

Fathers and Sons

(Continued from page 30)

In a few days the A-bombs were dropped on Hiroshima and Nagasaki.

"What did I tell you?" Jackie challengingly demanded of his gang, now awed and staring in wide-eyed silence. "Uncle Sam knows his business," he laughed. "When he put my pop on the job, he knew what would happen."

A Miracle of God

(Continued from page 16)

of God. Isaac was the figure of the new birth, of him who is born again, born from above, on the promises of God. The new birth is a miracle of God.

Of Ishmael we read, "The son of this bondwoman shall not be heir with my son, even with Isaac." Genesis 21:10. God said, "My covenant will I establish with Isaac," and, "In Isaac shall thy seed be called." Genesis 17:21; 21:12.

The simple lesson taught in that experience is this:

Before one can inherit the promised blessings of God, one must be born from above. This new birth is a miracle and grows out of the promise of God. The carnal individual, represented by Ishmael, cannot inherit. Before a man becomes an heir of God, he must become a member of the family of God; and this is accomplished by the new birth, which is a miracle of God. This truth, we find, is enlarged upon in the Bible.

The necessity of the new birth was emphatically declared by Jesus Christ when He said, "Ye must be born again."

(Continued on page 34)

He Will Come

He will come—O heart, can you believe it?

He will come—the wounded world proclaims it,

With cries against the sin that maims it.

He will come—the broken heart of man demands it;

The cross of Christ commands it.

He will come—the wind of strife announces it;

The voice of God pronounces it.

He will come—the whole earth sorely needs it;

In love the Saviour speeds it.

He will come—O heart, can you believe it?

—BILL OLIPHANT.



given all the pieces, and is rebuilding something better. Keep out from under the feet of that Workman and give Him scope.

A Miracle of God

(Continued from page 33)

The reason was clearly stated by Paul when he declared, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7.

Thus, already in the first book of the Bible, the necessity of the new birth in order to inherit the riches of God is forcefully presented. The message is as true today as it was then. The Old Testament is not outmoded. It does not teach a way of salvation different from that presented in the New Testament. It does not teach salvation by works; on the contrary, it teaches that salvation is by faith. There must be a new birth, and this is of faith.

The Old Testament teaches that man through the natural birth of the flesh is an alien, that to become a citizen of God's kingdom he must be born again, and that this new birth is a miracle of God, accomplished for men by the power of God because of Jesus Christ and His death for sinners.

The Book of Genesis, from first to last, contains God's message to make men wise unto salvation. The great center around which its teachings revolve, which gives brilliance to its doctrines and power to its precepts, is Jesus Christ, the Seed of the woman.

Someone has warned, "Look not into the Bible for what God has never put in it; look not there for mathematics or mechanics, for metaphysical distinctions or abstruse sciences; but look there simply for the way of spiritual life and salvation, and you will find enough, an abundance, for all your spiritual needs."

It is not enough to look at, and admire, food. The same is true of the Bible. It is not enough to admire it. We must read it, ponder it, assimilate it, daily. Then, and then only, shall we behold and understand.

Please Explain

(Continued from page 35)

umes could be written—have been written—about the rich and holy figures of speech under which the search of the soul for God is presented. But scholarship only enhances the joy that the lowliest heart may feel that in simple love and faith looks up to Jesus and says, "My Beloved is mine, and I am His."

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Keep Out From Underfoot

Probably it has happened to you, too. But maybe you didn't see the meaning in it that my friend did. He told about it at prayer meeting last night. "I'm taking care of the pets while the family in whose house I live are on vacation," he said. "And the kitten taught me a lesson on prayer. It is so eager for me to give it something to eat, and it doesn't have any faith that I am going to, that it gets in my way so much that sometimes I almost don't give it anything."

As I said, probably it has happened to you, too. Doesn't it bring up a picture? You're trying to get the milk out of the refrigerator. You'd like to let it warm up a bit, too. But somebody opened the screen door, and that eager mamma and her family are so underfoot you can't take a step without twisting up a kitten between your ankles or hearing hungry meows turn to a shriek of pain from a bruised paw stepped on.

"If they'd only have a little faith and patience!" you sigh. "I'm getting their breakfast as fast as I can. But they don't have any confidence in my good intentions. If they'd keep out of my way, they'd get what they want sooner."

As I said, probably it has happened to you. You wanted to be a doctor, and that takes time. But father fell sick, and the burden fell heavier on all the family—especially on you, you thought. And so you left school and went off and got a job, a pretty good job for a young boy. But the angel sighed as he wrote up the record: "If he'd only had faith and patience! God would have worked things out for the whole family and for him. But now, his impatience has cut off his future."

Or perhaps there weren't enough folks your age in your church. "I'm going to be young only once," you exclaim. And soon a home is founded from which the shadows will never be lifted, when a little faith and patience (plus outright

obedience) would have given God the chance to bring Mr. Right or Miss Best along.

Or you cry out, "I've taken all I can stand!" And you fly off with angry words on your lips that sever the friendship of one whose actions were not meant the way you construed them. Or you cry in your haste, "All men are liars!" forgetting that your "all" takes in yourself and makes your own words a lie. Faith and patience would have gently wafted away the mists, mostly rising in your own mind, that hide your brothers' souls.

Or suppose everything is in a tangle. God whispers, "Keep still, My dear, till I untie the knot."

Or perhaps your need goes far deeper. The blows of the real tragedies of life have shattered your heart beyond any circumstances on this earth to repair. Storms more terrible than you had ever dreamed of have blown away your castle of dreams. The keenest heartaches are not those punctuated with gunshots or aired in a front-page divorce. Noisiest griefs evaporate.

"We make the least ado o'er our greatest troubles,

Our very sorrows do our sorrows drown.

The sea makes just a few soft bubbles
Of stifled breathing
When a ship goes down."

Perhaps near you quiet, smiling faces of simple, everyday folks hide sorrows that would amaze you, if you knew. Perhaps it is just courage or good breeding or self-respect that helps them bear grief quietly without making a scene for all the world to gape at. But there is better cement for broken hearts than any of those, good though they are. The One who has all eternity in which to give us the desires of our hearts has quietly, invisibly, slowly gone to work on the shattered ruin, if *He has been*



PLEASE

Explain

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

The Song of Solomon in the Bible

Why should the Song of Solomon be in the Bible? To me it seems indecent. Did Christ or His apostles ever quote from it?—M.R.

In answering your sincere and frank question let me first observe that what I say is entirely impersonal and not intended to cast any reflection on you. In my mind you as an individual questioner have blended into the whole mass of my invisible audience.

Let me answer your second question first. No doubt it is true that neither Christ nor His apostles quoted directly from the Song of Solomon, but neither did they quote from about fourteen other books of the Old Testament. That is, direct quotations or unmistakable allusions to approximately twenty-four out of thirty-nine Old Testament books occur in the New Testament. But no one claims that the other fifteen are thereby excluded from the canon. The so-called "argument from silence" carries no real weight; it can at times prove too much. Furthermore Old Testament books which are not directly quoted in the New Testament have definitely influenced New Testament thought in various ways.

The Old Testament had come into the form we know today several centuries before Christ, and He did nothing to alter that form. Indeed He endorsed an all-inclusive summary of the Old Testament when He referred to "all the prophets" (Luke 24:27), which would include the writings of Solomon, who, in the Jewish sense, was a prophet. In Luke 24:44 He speaks more strongly, specifying that "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." These three terms are the three categories into which the Jews placed all the Old Testament. "The law of Moses" comprised the first five books. "The prophets" comprised what we call the historical books and the major and minor prophets. "The

Psalms" comprised Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, often today called the poetical books. In all these categories, said Christ, were "things . . . concerning Me." Here is the key to the spiritual value of the Song of Solomon—it speaks of Jesus Christ.

But one may wonder how. Some general principles must be kept in mind in judging a poetic and therefore a figurative book, like the Song of Solomon. The first is that some things do not appear in the same light to the Oriental as to the Western mind. The Eastern mind is far more explicit than the Western in some departments of thought. This has nothing to do with decency and indecency. Explicitness can still be pure, and silence and euphemism can cover a multitude of prurient thoughts. What is concerned is our fundamental attitude toward sex. To far too many people indecency and sex are synonymous, and decency means absence of sex. But such an attitude is an insult to the Creator. Indecency is Satan's perversion and degradation of sex to serve the purpose of *self*. Decency is the elevation of sex to its rightful place in character, as the expression of the highest devotion, service, unselfishness, and self-sacrifice which beings made in the image of God can express. There is danger in writing such things because the mind contaminated by the prevailing impurity (selfishness) of the age cannot comprehend the highest meaning of sex (unselfishness) and may put wrong constructions on what is said, just as it puts wrong constructions on the Song of Solomon.

The true meaning of sex (unselfishness), Paul said, is "a great mystery." (Ephesians 5:32.) It can be understood only by the pure. (Titus 1:15.) Frankly, this means that if we put impure constructions on the Bible, we need to seek God for the eyesalve of the Holy Spirit to cleanse our minds' eyes till we see in the expressions of sex in the Song of

Solomon and elsewhere in the Bible what Christ means when He said that "the Psalms" spoke of Him, and what Paul meant when he said he was speaking of Christ and the church when he talked of marriage.

God made us men and women in order that, by experiencing the most tremendous driving forces of giving our very lives for and to the objects of our devotion, we might comprehend to some finite degree the love He bears to us that caused Him to die for us. The redeemed soul, or the church composed of redeemed souls, is the "fairest among women" of the Song of Solomon. Christ is "the chiefest among ten thousand." Without union with Him the human soul goes searching, searching, turning aside by all the countless counterfeits of happiness (Song of Solomon 1:7), until it finds Him in whom alone is true delight (Song of Solomon 3:4). He already loves us. When we love Him with all the heart, the soul, the mind, and the strength, then the union of the human being with Christ is the most sublime experience in the universe, incomprehensible to all who have not experienced it. Then Christ sets us as a seal upon His heart and on His arm that wrought our salvation, "for love is strong as death." Song of Solomon 8:6. The whole meaning of the cross is bound up in that verse. He loved us and gave Himself for us. The Song of Solomon says it under figures of speech hard for the Western mind to evaluate. But Paul said the same thing in 1 Corinthians 13, in Romans 8:35-39, in Philippians 3:7-14, and in the 146 times in his epistles when he said "in Him" or "in Christ Jesus," etc. Paul said it again in 2 Corinthians 11:2. The union of the created being with the Creator, the human soul with the Divine, the lost soul (under the figure of the unveiled woman seeking her lover) with the Supreme Finder, is the theme of the Song of Solomon. Vol-

(Continued on page 34)



NEVER ALONE!

Why do men sometimes weep and wail
They are alone? There is no need
For any man to be alone,
Though all his worldly friendships fail;
There is one willing, loving Friend,
Who waits, companionship to lend,
One Friend so tender, wise, and just
Who never will betray their trust.

There is no need for YOU
To ever feel you are alone;
Put out your hand to Christ,
And He will take it in His own!

—Willdred Eckert Martin.