

MARCH, 1953 . . . . TWENTY-FIVE CENTS

# *These* **TIMES**

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS





## A Problem in Sociology

**B**ILL LUND has great fun over the way I pronounce my name. Bill calls me Ee-lishus, and Lish for short. " 's what Preacher Lee calls it," says Bill. "Preacher ought to know. He's Bible-read."

I do not say to Bill that Preacher Lee also reads Gethsemane, *Geth-see-mane*; and sepulcher, *see-pul-ker*. Bill would say, "Sure! Preacher ought to know." I just reiterate that my name is El-i-se-us.

Bill struggles with suppressed mirth. "Ellie-see-us!" he chortles. "Cain't get shut of that women." It so happens that Bill's wife's name is Ellie, which explains the hilarity. But Bill's hilarity is muted; he never grows uproarious. The register of his high spirits is low C, a chuckle that sounds more like the rain crow's "gluck! gluck!" Bill is sardonic rather than gleeful, somber when most jolly. But it struck him as particularly funny that in one of his favorite retreats, my moun-ta-nside, he should get an advertisement that Ellie could still see him.

Now Ellie is no ogress, but I cannot truthfully say that she is charming. Her sugar has turned to starch, which is a way in nature of preserving energy not immediately utilized. The tree's food factories, leaves, during the growing season keep manufacturing, with the aid of the sun, out of air and water and minerals, the sugar that goes into forming cellulose and flower and fruit. But when the growing process is halted, either by satiety or by the approach of winter, that stockpile of sugar, rather than be soured by fermentation, transforms itself into hard starch and is stored up for future reconversion and use. It seems to me that in cataloguing Ellie's Spartan virtues, it is better to label this excess of energy as starch, rather than vinegar.

Bill's energy, on the other hand, has soured. In terms familiar to him, it is sour mash. And Ellie, though she would disclaim the role with horror, was the moonshiner. She started out to mill on a high horse, with Bill in a sack behind her. She was going to make Bill over. But she soon decided that Bill was all wet, and in that dumb fatalism that envelops and incites the moonshiner, she tried to make the best of her bargain with the arts of fermentation and distillation.

She bossed Bill from sunup to sundown, prescribing his dress, telling him when to open his mouth and when to shut up, putting a hoe in his hand, and even making him milk the cow. Bill, after a few futile flare-ups, settled down to an agreement with Solomon that "a continual dropping in a very rainy day and a contentious woman are alike" (Proverbs 27:15), and furthermore that "it is better to dwell in the wilderness, than with a contentious and an angry woman" (Proverbs 21:19).

I make no excuses for Bill. He and Ellie constitute one of my gratuitous sociological problems. In solving these problems—all on paper—I like to go back and search for first causes. Why did not Ellie and Bill adjust? That, in various compounds, is a favorite

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# These TIMES

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### The Cover

Little girls and little pets just naturally go together; and we feel sure all will agree that the combination on our cover this month, as caught by the camera of Cy La Tour, makes a very appealing picture indeed.

"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.

**GOD'S FINAL SECRET. Prophecy:** "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

INDICATIONS ARE OVERWHELMING THAT JUDGMENT DAY IS AT HAND. Although the great majority fail to pay attention, before every great catastrophe God sends warnings.

FOR INSTANCE: 3 outstanding catastrophic events are mentioned in the Bible: the Flood, the destruction of Sodom and Gomorrah, and the second coming of Christ. He revealed His secret before the Flood wiped all but a handful of men from the face of the earth, by having Noah preach the news of warning for 120 years. The people of that time also knew that the name "Methuselah" meant "When he is gone, it (meaning the Flood) will come." Methuselah died about a year before the Flood, giving the people opportunity to repent, but they refused....God also warned the people of Sodom and Gomorrah against impending doom. Again the people were adamant; the idea was to them a "source of hilarity" (Genesis 19:14, German translation).

TODAY God is revealing to mankind the secret that the greatest of all events-- Judgment Day--is at hand. Again He is being ignored.

GOD'S FINAL SECRET IS BEING REVEALED IN MANY WAYS. The Bible, or portions of it, is being printed in practically every language and dialect. Radio and TV programs proclaiming the everlasting gospel are reaching men everywhere.

The Heaven-directed unearthing of the Isaiah Scroll, the only complete Biblical manuscript from such an early time (150 B.C.), is causing scholars at last to accept the authenticity of the Scriptures. 50 years ago they would not have backed up the Old Testament, but now they do....Prophecies of unusual numbers of earthquakes, wars, pestilences, false teachings, etc., have already been fulfilled.

Even a popular magazine states that most geologists believe the end will come "in a single evening when the mountains melt and flow away like water." This statement is almost word for word from Second Peter.

Practically the only event left on God's prophetic chart is Judgment Day itself.

THE VAST MAJORITY OF MEN ARE NOT HEEDING GOD. Although 99 per cent of Americans believe in "a god," only 57 per cent belong to any church. Americans may buy lots of Bibles, but they read obscene, cheap-edition books to the tune of 250,000,000 a year!...New York City alone has 300,000 chronic alcoholics to whom drinking is a compulsive illness, progressively impairing health and efficiency....U.S. citizens now are smoking enough cigarettes to make the average reach about 10 cigarettes a day for every person more than 15 years old....England had one million fewer Sunday school students in 1952 than in 1939.

GOD'S URGENT CALL now is for heartfelt repenting, forsaking of sins, and turning to Him. The joyously beautiful part of it all is that Jesus says, "Him that cometh to Me I will in no wise cast out." John 6:37.



# Secret

*"Prayer Is the Opening  
of the Heart to God  
as to a Friend"*

**F**AMILY prayer and public prayer have their place, but it is secret communion with God that sustains the soul life. It was in the mount with God that Moses beheld the pattern of that wonderful building which was to be the abiding place of His glory. It is in the mount with God—the secret place of communion—that we are to contemplate His glorious ideal for humanity. Thus we shall be enabled so to fashion our character building that to us may be fulfilled the promise, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people." 2 Corinthians 6:16.

While engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace, and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome. No evil arts can destroy his peace. All the promises of God's Word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance. It was thus that Enoch walked with God. And God was with him, a present help in every time of need.

Christ's ministers must watch unto prayer. They may come with boldness to the throne of grace, lifting up holy hands without wrath or doubting. In faith they may supplicate the Father in heaven for wisdom and grace, that they may know how to work, how to deal with minds.

Prayer is the breath of the soul. It is the secret

By **ELLEN G. WHITE**

PHOTO BY SILBERSTEIN FROM MONKMEYER

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# Prayer

of spiritual power. No other means of grace can be substituted and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Wellspring of life and strengthens the sinew and muscle of the religious experience. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God. The spiritual faculties lose their vitality, the religious experience lacks health and vigor.

It is only at the altar of God that we can kindle our tapers with divine fire. It is only the divine light that will reveal the littleness, the incompetence, of human ability and give clear views of the perfection and purity of Christ. It is only as we behold Jesus that we desire to be like Him, only as we view His righteousness that we hunger and thirst to possess it; and it is only as we ask in earnest prayer, that God will grant us our heart's desire.

God's messengers must tarry long with Him if they would have success in their work. The story is told of an old Lancashire woman who was listening to the reasons that her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. "Nay," said the old woman, "I will tell you what it is. Your man is very thick with the Almighty."

When men are as devoted as Elijah was and possess the faith that he had, God will reveal Himself as He did then. When men plead with the Lord as did Jacob, the results that were seen then will again be seen. Power will come from God in answer to the prayer of faith.

Because the life of Jesus was a life of constant trust, sustained by continual communion, His service for heaven was without failure or faltering. Daily beset by temptation, constantly opposed by the leaders of the people, Christ knew that He must strengthen His humanity by prayer. In order to be a blessing to men,

He must commune with God, from Him obtaining energy, perseverance, steadfastness.

The Saviour loved the solitude of the mountain in which to hold communion with His Father. Through the day He labored earnestly to save men from destruction. He healed the sick, comforted



## Little Joys

**I pray that I may never lose  
The joy of little simple things—  
A gaily-colored print to choose,  
A butterfly with gaudy wings.**

**I pray that I may always find  
Full happiness in bumbling bees,  
A blown rose petal satin-lined,  
The scalloped shadows of tall trees.**

**It will not matter when I'm old,  
If these are not denied to me:  
A little child's hand to hold,  
A sweet communion, Lord, with Thee.**

—*Julia W. Wolfe.*



the mourning, called the dead to life, and brought hope and cheer to the despairing. After His work for the day was finished, He went forth, evening after evening, away from the confusion of the city, and bowed in prayer to His Father. Frequently He continued His petitions through the entire night; but He came from these seasons of com-

munion invigorated and refreshed, braced for duty and for trial.

Are the ministers of Christ tempted and fiercely buffeted by Satan? So also was He who knew no sin. In the hour of distress He turned to His Father. Himself a source of blessing and strength, He could heal the sick and raise the dead; He could command the tempest, and it would obey Him; yet He prayed for His disciples and for Himself, thus identifying Himself with human beings. He was a mighty petitioner. As the Prince of life, He had power with God and prevailed.

Ministers who are truly Christ's representatives will be men of prayer. With an earnestness and faith that will not be denied, they will plead with God to strengthen and fortify them for service and to sanctify their lips by a touch of the living coal, that they may know how to speak His words to the people.

Prayer is the opening of the heart to God as to a friend. The eye of faith will discern God very near, and the suppliant may obtain precious evidence of the divine love and care for him. The prayer that Nathanael offered came from a sincere heart, and it was heard and answered by the Master. The Lord reads the hearts of all, and "the prayer of the upright is His delight." Proverbs 15:8. He will not be slow to hear those who open their hearts to Him, not exalting self, but sincerely feeling their weakness and unworthiness.

There is need of prayer, earnest, fervent, agonizing prayer, such prayer as David offered when he exclaimed, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." "I have longed after Thy precepts." "I have longed for Thy salvation." "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Psalms 42:1; 119:40, 174; 84:2.

Those who teach and preach the most effectively are those who wait humbly upon God and watch hungrily for His guidance and His grace. Watch, pray, work—this is the Christian's watchword. The life of a true Christian is a life of constant prayer. He knows that the light and strength of one day is not sufficient for the trials and conflicts of the next. Satan is continually changing his temptations. Every day we shall be placed in different circumstances; and in the untried scenes that await us we shall be surrounded by fresh dangers and constantly assailed by new and unexpected temptations. It is only through

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**T**HE MODERN age has achieved miracles—jet planes thunder through the sky at hundreds of miles an hour, rockets are probing the outer recesses of space, and the energy of the atom is being harnessed by the human hand. Twentieth-century man is the beneficiary of a world so marvelous, staggering, and overwhelming that it would have been unbelievable even fifty years ago.

This is the heritage of man's victory over his physical world. He has conquered space, built gigantic structures of steel and concrete, and invented countless items of personal convenience. His mind is ever at work attempting to conceive new devices which will lessen human pain and provide greater material comfort.

If man's needs could be measured in terms of physical well-being alone, modern-day American civilization might be characterized as highly successful. Unfortunately this is not true. Man does not live by bread alone. He has much deeper needs. He is more than a physical creature, with bones and flesh; he has spiritual needs which must be filled.

A spiritual underpinning of life—this is today the crying need of society. Everywhere, in all walks of life, we see giant fissures of immorality, criminal deeds, and evil temptations. Men are committing acts which are wrong, bringing shame upon themselves, their families, and their friends. These are men of little faith—men who trust their own abilities, not the guidance of a Supreme Being.

Time after time, in my twenty-eight years as director of the Federal Bureau of Investigation, I have seen men and women disregard law and order. They sought, through force and violence, to create their own empires. Murder, kidnaping, extortion, and burglary—these were their weapons of attack; the gun, blackjack, and knife, their tools of operation. They were thinking only of themselves, how they could, at least temporarily, satisfy their own physical desires. They gave not a single thought for the other fellow, not even a pause to consider the consequences of their criminal act. The glorification of the "selfish I"—this is the motivating philosophy of the criminal mind.

Too often, in this age of hurry and bustle, we all are inclined to press forward the "selfish I." We often slip into the habit of thinking, "This is for me," or, "I'm going to do this, as it will help me." We view everyday life, our business problems, our contacts with friends, our relationships with organizations, through



A. DEVANEY

## *Needed: A Spiritual*

**By J. EDGAR HOOVER**

*Director, Federal Bureau of Investigation,  
United States Department of Justice*

the self-made glasses of the "selfish I." The vast, over-all panorama of society, of God's great creation, becomes distorted. We become, as it were, tiny islands, thinking—far too exclusively—of our own tasks, needs, and ambitions.

The tragic and extreme end of the "selfish I" attitude, of course, is the criminal and the political dictator. They feel that they, on their own volition, have the power, ability, and right to do what they please. The criminal, for example, may decide that the money in your house should be his, so he burglarizes your premises. Or he may feel that a truckload of nylons, moving from one city to another, should be in his possession, later to sell; so he, perhaps with several associates, robs the truck.

The political dictator, creating his own "law," terrorizes millions of people. Men, women, and children are cowed by terror and fear; and concentration camps become the symbol of authority. The whims and desires of a single man, or a small clique, determine the future of

the nation. "The state; it is I"—this philosophy is the ruling motif.

This represents, all too tragically, a perversion of the teachings of Jesus of Nazareth, who said, "I am the way." Modern man, in many instances, has attempted to push God aside, to ignore and even scorn Him, and to usurp His authority. This is the tragedy of modern civilization: the principles of religion, the teachings of the Holy Bible, and the supremacy of God have been disregarded. Our job as dedicated citizens is to return to God, to pay homage to Him, and underpin our great civilization with spiritual strength.

The great majority of the citizens of America are law-abiding. They detest the criminal and the political dictator. They have not committed a crime, faithfully observe the law, and live a normal life. But too frequently they do little to help improve society. This is passive, not active, citizenship and, by itself, is not enough. Excuses are many: "I am too busy," "I'm not familiar with the

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problem," "John Doe can do a better job than I." This is "passing the buck," a poor apology for the lack of constructive measures. This inaction in the face of crime, the failure to take positive remedial steps, promotes the very evil they abhor. Each person, whatever his station in life, is a part of the community in

which he lives; and he must do his share. Some individuals comment, "Certainly, there's crime. The newspapers tell of robberies and burglaries. But it's always on the other side of town. It's not my concern." This is fallacious reasoning. As long as a single criminal is at large, each person's life, rights, and

property are in danger. We know, even as small children, that as long as a contagious disease exists in the community, we must be on the alert. Crime, like disease, is not a respecter of age, social status, or economic background. We all are potential victims.

An irresponsible driver—the speeder or the stop-sign runner, for example—is a deadly peril. An individual might be driving along a city street, obeying all traffic laws; yet at an intersection another automobile may burst through a red light and collide with his car. The result: possibly a broken arm and a damaged automobile. The victim must suffer the penalties of the other person's transgression of the law. As long as careless driving exists, our lives remain in danger.

The same is true with crime. We may be going to a friend's house one night. We are walking peacefully, behaving as good citizens. Suddenly, from a dark alley, a juvenile gang darts out. They seize us from the rear, tear our clothes, hurl us to the ground. Within seconds we are badly beaten, our wallets stolen, and our peace of mind shattered. To be obeying the law is not sufficient. The very fact that these young delinquents were abroad is sufficient to place us in jeopardy. Our job, as active citizens of the community, is to see that all crime is eliminated. Then, and only then, shall we achieve success.

Special interest must be shown in youth—the boys and girls who, most unfortunately, have drifted into crime. Many of these youngsters are the victims of parental neglect. They have failed to receive the training to make them worthwhile, healthy citizens. Almost without exception, they are entirely lacking in a knowledge of religion. The very spiritual strength they need most, to keep them anchored to a life of courage, has been denied them.

The fight for a wholesome community is a never-ending task. The citizenry cannot roll up its sleeves, go to work, conquer a problem, and then relax. Indeed not. When one task has been surmounted, another, even two or three, may loom ahead. We must constantly be striving forward, taking an interest in our community, and working to make it a safer place in which to live.

This means, most of all, that all citizens must take off the blinders of the "selfish I" and look beyond their own immediate problems. They must consider themselves not as independent islands, but as part of society as a whole

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*The head of the FBI gives his thoughtful solution for the consuming ills plaguing all strata of American society today . . .*

# Foundation of Life

H. M. LAMBERT



# DIVINE HEALING

*The welter of fake healing campaigns need not destroy faith in supernatural healing. Jesus is still the great Physician.*

IT IS rather common these days to hear of healing campaigns being held in various cities, for the advocates of divine healing have been able to attract great crowds. Many alleged miracles are performed. Healing is supposed to take place even over the radio. This is accomplished by the simple expedient of placing one's hand on the radio while prayer is offered. If the illness is a little more serious, a cloth, which is supposed to help cure the sufferer, may be obtained for a nominal fee.

Many ask, "Are these healings genuine?" In at least one campaign, a recent one at that, it was found that they were not. Researchers followed up a number of supposedly healed people who had been ministered to in a huge tent in Los Angeles. In no case were any permanent cures effected.

It may be asked, Is there such a thing as divine healing? The Bible says Yes. Numerous cases could be cited from the Gospels which tell how Jesus permanently relieved people of their illnesses. One of these cases is recorded in John 9. Jesus encountered a man who had been blind from birth. After making it clear that this man's blindness did not come upon him because of any divine judgment, Jesus proceeded to give him certain instructions. The record states that Jesus "made clay . . . and anointed the man's eyes with the clay, saying to him, Go, wash in the pool of Siloam." Verses 6, 7, R.S.V. The man went and followed Christ's instructions. When he returned, he was able to see. The opponents of Christ tried to discredit His healing. They confronted the formerly blind man with their charges, but he simply replied, "Whether He [Jesus] is a sinner, I do

not know; one thing I know, that though I was blind, now I see." The results of Christ's work in this case, and all other cases, were permanent.

Be sure to note that Christ used a simple, natural method, which, connected with His divine power, wrought the healing. In other words Jesus was not above the use of remedies even though He had enough power to create the universe.

Disease comes to us when we break one or more of the laws of nature. These laws are, of course, the laws of God, the Creator of nature. But God does not send illness. Only "good and perfect"

gifts are given to us by Him. (James 1: 17.) God loves us and sympathizes with us when we undergo pain, discomfort, and suffering.

Yet God does allow illness to exist on the earth. It is the price men pay for breaking God's laws. But God, in His love, fights on the side of health. He never forces us to do things against our will. He will not cram health down our throats. If we wish to be sick, it is our privilege. Consequently He allows us to eat, drink, and act so as to bring on illness, if we so desire. Then, in His love, He helps us to get well again. But *He does not* send the illness.



L. THIERSH, ARTIST

"This same Jesus" still lives and rules in heaven. His power to heal the physical and spiritual ills of humanity is as great today as when He lived and walked here.

By SYDNEY ALLEN



If we correct our habits so that we no longer break the laws of God, we will be spared from many ailments. It is the duty of every person to study these laws and to compare them with his habits to see how he may be more healthy.

Certain persons claim that it is a betrayal of faith to consult a physician. In Colossians 4:14, however, we read of Luke, the "beloved physician." Luke was one of the most valiant of the early leaders of the Christian church. His medical knowledge is revealed over and over in the two books he wrote, Luke and Acts of the Apostles.

God today is using thousands of Christian physicians all over the world, who, like Luke of old, strive to work in harmony with His healing power. No, it is not a betrayal of faith to get the help of a skilled physician. Persons who believe that it is should beware that they do not accept the counterfeit of true faith, which is presumption. To expect God to do for us that which He has given us the power to do for ourselves is effrontery.

This brings up another important point. In certain instances medical science is helpless to effect a cure. The physician says, "We have done everything humanly possible, but we see no progress." In such a case only God can heal; and if, in His inscrutable wisdom, He decides to do so, it is a cause for rejoicing. It is no less a cause for rejoicing, however, when He heals through the ministry of a skilled physician. Some doctors say, "We treat the sick, but God heals them."

Cases where God has intervened and worked a supernatural healing are known to most physicians. When the resources of humanity are exhausted, God can step in and heal, if He chooses. A case in point is the story of the woman who had "suffered much under many physicians, . . . and was no better but rather worse." (Mark 5:26, R.S.V.) If we examine the medical formula of the day for the treatment of her illness, we can easily understand her "suffering much under many physicians." The treatment given was crude and cruel. Jesus Christ saw that this woman had true faith, and He healed her. If we, like this woman, have abiding confidence in God's power to heal, then if we should slip beyond the skill of physicians, He may choose to heal us, too.

Other factors which are of importance if we would enjoy buoyant health are our minds and emotions. Many eminent physicians have stated that from 50 to 90 per cent of all illness comes from causes

which are mental, spiritual, or emotional. This fact physicians and clergymen are recognizing much more today than they did a few decades ago.

Dr. Leslie Weatherhead of England tells the story of a university student whose right arm was rather abruptly cramped so that he could not use it. After consulting the school physician, who could find nothing wrong, he went to his pastor. After the case had been discussed between them, an agreement was reached as to the cause of the cramped arm. The boy, an unwanted child, had felt rejected by both his mother and father. One day he fell, and when he got up, he felt a sharp pain in his right arm. He ran into the house, crying for aid. His father told him to be brave and that nothing was wrong. His mother was in a hurry to go to a social function and told him that his arm would be all right in a moment.

The pain continued. When father and mother returned, they called a physician and found that the arm was broken. This, naturally, caused them to feel guilty about giving their son the brush-off. They began to shower him with affection to atone for their misdeed. All the time he was given plenty of love, the arm continued to heal.

Evidently the boy, now a young man, continued to feel a vacuum in his soul, for he was frustrated in his craving for love and affection. When he got to the university, his subconscious self remembered that pain in the right arm had secured attention for him before, so why shouldn't it do so again? Hence the painful symptoms returned to his arm. When he saw through this process, the arm was quickly healed.

A guilty conscience is another robber of health. It can actually make one per-

*(Continued on page 28)*

## Lost?

Lost? Oh, the grief and heartache  
Of the lost on judgment day!  
Oh, the torture then, and the pain of men  
Who go on their willful way.

Lost? How the cries of anguish,  
The rending wail of the lost  
Pierce the sultry air, as the hearts laid bare  
Consider the fearful cost.

Lost? Will your friend or neighbor,  
Will your loved ones understand?  
Will they surely know you have tried to show  
The way to the Promised Land?

Lost? There'll be someone missing:  
A father, sister, or son.  
And it could be you who could not go through  
When the Master's work is done.

Lost? Oh, the grief and heartache  
Of the lost on judgment day!  
And it could be mine if I should decline  
To follow Him all the way.

*—Edna Atkin Pepper.*

# EVENTS OF THESE TIMES



★ ★ ★

**DATELINE DENVER.**—Recently six hundred delegates of the National Council of Churches of Christ in America met in Denver, Colorado, to grapple with the mountains of problems facing them in their attempt to bring the Christian message to America. Perhaps the most overwhelming puzzle was that brought about by the phenomenal shift of America's population, 50 per cent of which has changed residence in the past decade. Many of these people have moved to areas with inadequate church facilities.

The council, official spokesman for 147,000 local congregations of 29 denominations with a membership of 33,000,000, is not only trying to further the cause of Christian unity, but also attempting to gain nationwide hearing for the message of "the mind of Christian America." Fully aware that this can best be done by evangelizing America's sixty-four million unchurched, the council voted to continue operating on "an expanded program, unprecedented in scope and cost."

★ ★ ★

**WHAT'S YOUR QUESTION?**—That's the challenge fearlessly but kindly flung out by the Rev. Cyril Squires, pastor of the First Baptist Church at Brantford, Ontario, Canada, in his outdoor evangelistic sessions. Having recently arrived from Scotland, this hard-working parson has been successfully repeating what he for five years has been developing in Queen's Park, Glasgow, namely the street-corner question-time method of evangelism. After the regular evening meetings in his church, he went to a near-by park and invited the passing crowds to let him answer their questions concerning the Bible, the church, and religion in general. People with personal problems that could best be discussed privately were urged to contact the parsonage during stated hours.

To anyone doubting the wisdom of such an endeavor, the Rev. Squires points out that forty-seven new church members, thirty additions to the congregation, and a quickening of the spiritual life of his Glasgow congregation are abundant proof that, whether God's Word is proclaimed in a church, a hall, or in the outdoors, "it shall not return . . . void." (Isaiah 55:11.)

★ ★ ★

**MOUNTAINS OF BLESSING.**—If all the Bibles produced by the British and Foreign Bible Society during 1951 were stacked one upon another, they would reach a height of twenty-three miles, or three times that of Mt. Everest, according to the Rev. J. W. Platt, the society's general secretary. After World War II 48,000,000 copies of the Word of God were needed immediately, of which the English society supplied 32,000,000.

In three recent years the world circulation of the Scriptures has been as follows:

1949—18,819,033

1950—21,800,227

1951—23,267,050

The 1952 total will be close to 25,000,000 copies.

★ ★ ★

**A MILLION FOR THE MASTER.**—Ten thousand Christian young people, each winning one hundred youth to Christ—this is the goal recently set by Youth for Christ International. Rallies, TV and radio programs, mobile units, mass meetings, high school Bible clubs, and house-to-house visitations are some of the means being utilized to warn and win the youth of the world. This crusade, the most extensive one ever launched by the organization, is being directed by Robert A. Cook, international president; Theodore Engstrom, executive director; and Jack Hamilton, head of the Youth for Christ Bible club program.

★ ★ ★

**OPERATION UNCLE.**—It's been said that the pen is mightier than the sword, but both pen and sword are completely dwarfed by something mightier still—love and good will. Take for instance one of the latest enterprises of the 1st Cavalry Division and other U.S. regiments in Korea, Operation Uncle, which

resulted in the collection of \$15,000 for Korean orphans. Let us hope that when the mists of battle clear, and these children grow up, they may recall that battle-toughened GI Joe had a tender spot in his heart. "Inasmuch as ye have done it unto one of the least, . . . ye have done it unto Me." Matthew 25:40.

★ ★ ★

**NOTED IN PASSING.**—Recent excavations near the site of ancient Babylon have brought to light ration books used by Nebuchadnezzar for prisoners of war held in that city between 595 and 569 B.C. . . . Some of the finest historic churches of Europe, those in the British Isles, are in grave danger of neglect. The very uncomfortable British financial situation is making their upkeep increasingly difficult. . . . January 4-11 marked the worldwide observance of the "Universal Week of Prayer." Many denominations participated in this program, the general theme of which was "Seven Steps Toward Spiritual Progress." Lynn J. Radcliffe, a Cincinnati, Ohio, minister, prepared the devotional readings used in the churches. . . . According to a Yale Alcoholic Studies survey of 17,000 students on twenty-seven American campuses, 80 per cent of the college men who drink, and 65 per cent of the young ladies, acquired the habit before home ties were cut. . . . Figures recently released by the Golden Rule Foundation indicate that although Americans are earning more than ever before, their contributions to the church have not kept pace.

THESE TIMES, MARCH, 1953

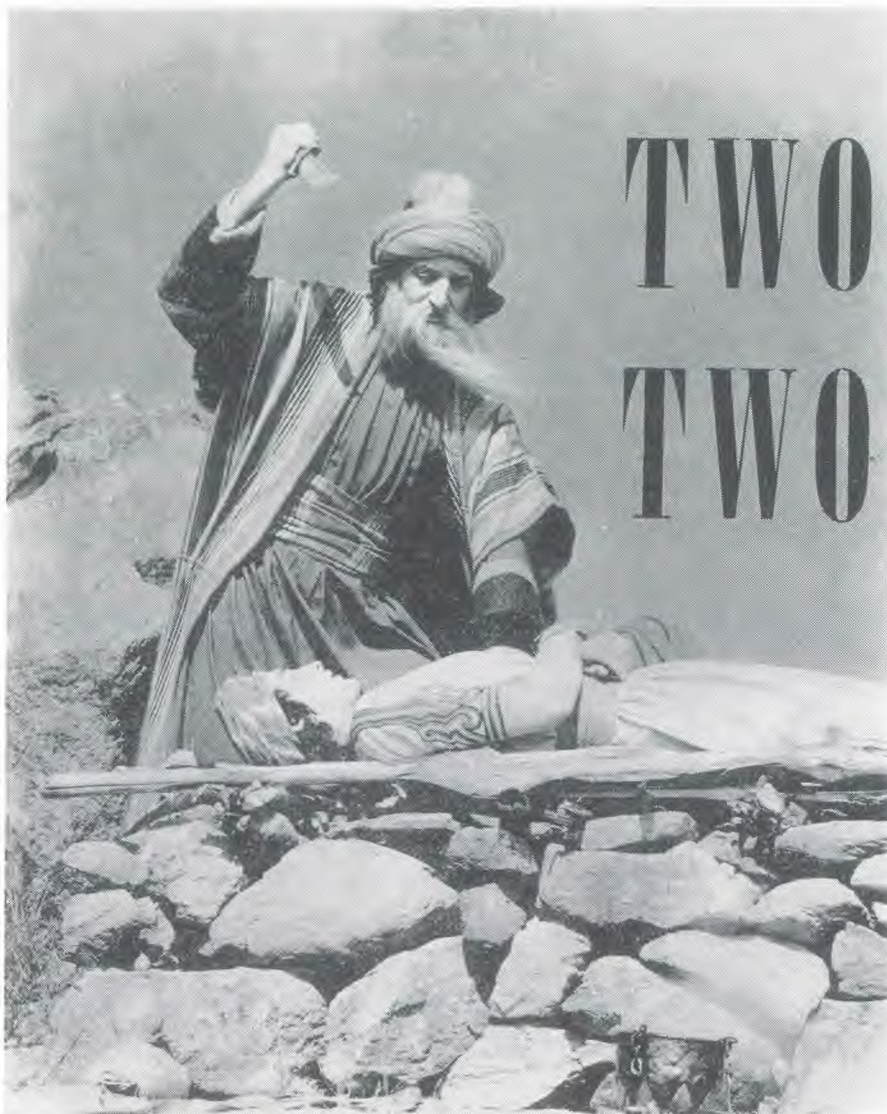


U. S. ARMY PHOTOGRAPHS

Above: Things are swinging along in fine shape for these two Japanese youngsters as soldiers of the 1st Cavalry Division entertain orphans as part of Operation Uncle. In addition to acting host to the children at meals and parties, military personnel contributed over \$15,000 to orphanages in Hokkaido. It was part of a three-month project jointly launched by all chaplains of the division, many of whose units fostered special projects in Korea and Japan.

Bottom left: Two Japanese youngsters are the dinner guests of Sgt. Arthur Anglin of Atoka, Tennessee. Note the huge slices into which the cake in the foreground is cut! Right: Surely no party could be considered complete or successful without games. And children being the same wherever they live, this Japanese youngster tries her luck at the see-saw. She is helped by a soldier of the 1st Cavalry Division, which has won the children's hearts.





# TWO MEN — TWO TYPES

## Glimpses Into Genesis Part III

It was a severe trial. Then the flickering flame of Abraham's faith revived and burned brightly again as he remembered God's limitless power, and he recognized "that God was able to raise him up, even from the dead." Hebrews 11:19.

He arose then and there and began preparations. He called the servants, and his son Isaac; and taking the wood, the cord, and the knife, they set off together on the three-day journey. When Mount Moriah loomed in the distance, Abraham said to his servants, "Abide ye here. . . . and I and the lad will go yonder and worship, and come again to you." Genesis 22:5. "I and the lad." *That* showed faith in God.

Onward father and son journeyed, each step bringing them nearer the mountain. Can anyone imagine the heaviness of Abraham's heart as he walked beside this beloved son of his? Then Isaac's youthful voice broke the silence with a question. Respectfully he began, "My father," and tenderly Abraham responded, "Here am I, my son."

He may have known instinctively the observation Isaac was about to make, yet it must have cut the father's heart to the quick when the lad asked, "Behold the

**E**VERY time we thoughtfully and reverently look into the Book of God, we glimpse new light. The more we gaze upon it, the brighter it becomes, dispelling the mists of doubt and fear which gather about us in a world of sin and sorrow.

In the Book of Genesis, where we see Jesus revealed as the Seed of the woman, the various phases of His wonderful ministry are prefigured in the lives of men. Here we find a marvelous unfolding of Christ and His character. In Genesis are found all the doctrines of Christ, which are simply enlarged upon in other portions of the Bible. Abraham and Isaac were specific types who illustrate impressively some of God's lessons for us today.

The twenty-second chapter of Genesis portrays the touching scene where Abraham, in obedience to God's instruction, offered his son Isaac as a sacrifice. By that act he became a type of God, who offered His Son, Jesus, as a sacrifice for sinners.

Abraham had waited twenty-five years for God to fulfill His promise of giving him a son. Isaac was born by a miracle, when Abraham was one hundred years old. Abraham knew and recognized that Isaac was the son of promise, given from above, and he loved dearly this child of his old age.

Then, one night as Abraham lay in his tent, the voice of God spoke to him in this command: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains that I will tell thee of." Genesis 22:2.

A strange command! Could he have heard correctly? Was there not some mistake? No doubt he asked in his heart, "Can God mean that?"

By HERBERT CHRISTENSEN

fire and the wood: but where is the lamb for a burnt offering?" Genesis 22:7.

How should he answer that? How could he? But not for a moment did Abraham forget God. In a firm voice he said, "My son, God will provide Himself a lamb for a burnt offering." Verse 8. Faith had triumphed again in Abraham's heart.

On and on they went, until they reached the spot designated by God, up on the mountain top, and there they built the altar. No doubt Isaac helped build the altar and lay the wood on which he was to be placed. When finally the moment came when Abraham had to make known to his son God's command, Isaac became a willing sacrifice. In the Sacred Record there is no hint that he rebelled or objected in any way. He co-operated with his father and gave himself, and in doing this he was a type of Christ.

Here is another lesson on the ministry and sacrifice of Jesus. Through it, men were to see for many centuries that the coming Messiah would voluntarily surrender Himself to die as an offering for sin.

But to return to the scene on Mount Moriah. We see Isaac lying bound upon the altar and Abraham standing near him, his trembling hand holding the knife. He pauses for a moment as he looks upon the face of his son of promise, now so soon to die. Then he grips the knife firmly, and turns his face away. As he raises the blade, it glistens in the sunlight. He braces himself and is about to bring the knife down—down on the son whom he loves so dearly. His hand shakes visibly and his fingers clench the handle until they are white. This stroke—this stroke—to fall upon his son—

"Abraham! Abraham!" The voice is from above. Immediately the aged man's fingers loosen the tightness of their grip, and his arm drops while his eyes look upward. It is the voice of an angel, calling from heaven, and Abraham's heart leaps in unbounded joy as the message of God falls upon his ears, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Genesis 22:11, 12.

How his heart must have thrilled as he released Isaac from the altar and held him in a long, close embrace! Then, the next moment, he saw a ram caught by its horns in a thicket close by. As he caught the animal and offered it as a

sacrifice in place of his son, he realized that here was a fulfillment of his own words to Isaac, spoken only a short time previous, and that in a most natural way God did indeed "provide Himself a lamb for a burnt offering."

Here is another lesson. We as sinners were condemned to die; and Christ, like the ram caught in the thicket, died in our stead.

This touching experience in the lives of Abraham and Isaac teaches the very vital truth that Christ willingly offered Himself in place of the condemned. In this experience Abraham is the type of the Father in heaven yielding up His Son, and Isaac represents Christ voluntarily surrendering Himself to die. The ram shows that this death was for another. Thus one more phase of the plan of redemption and the character of Jesus was made plain to the people of ancient time.

The lesson that Abraham was the type of the Father, and Isaac the type of Jesus Christ, also shows that the wife of Isaac then becomes the type of the church, the bride of Christ.

In all the record of the Bible there is no marriage record like that of Isaac. We find it in the twenty-fourth chapter of Genesis. The trusted servant of Abraham, the one who had access to the riches of his master, was sent on the errand of seeking a wife for Isaac. He was told to find a wife among Isaac's kindred in Abraham's country. She was to be one of his kinfolk. Herein is found the great truth of the incarnation. The bride, who in this case was Rebekah,

was the type of the church. The church, which she typified, is made up of human beings. As she was linked to Isaac, her husband, by flesh and blood, so Jesus was to be linked with the church by the ties of humanity.

Note further that it was the trusted servant who had access to the treasures of Abraham, upon which he could draw in seeking a wife for Isaac, the type of Christ. The bride of Christ is sought today among a people who are kindred of Christ through the incarnation, and God has commissioned His servants to do this work of seeking. He has sent them to the ends of the earth to preach the gospel of salvation and thus from among men to make up the church, the bride of Christ. For this work, God, through this experience of old, assures His servants today that they may draw upon the unlimited resources of heaven. Wonderful lesson!

Rebekah was a good type of the church. At times she failed and brought trouble upon herself and others, but in the end she was saved. If we will read these experiences in the light of the Holy Spirit's guidance, we will see in them Jesus, in His ministry for men, in all His loveliness and power. We will see God unfolding through them to men that great Person who in the New Testament is called Jesus Christ. By reading them, we clearly see that there always has been only one way of salvation, and that is by faith in the promised "Seed." Salvation always has been of faith, never of works. Works are, and always have been, the fruit of salvation.

## BLEST AMERICA

"God bless America!" the thoughtless sing,  
Until they make the starry welkin ring  
And shake high heaven's walls of beryl stone,  
As angels crowd around the golden throne,  
Where Jesus and His Father, kindly wise,  
Are hearkening, with wonder in their eyes,  
The thundering appeal that has its birth  
Amidst the turmoil of the troubled earth,  
Because America has been most blest  
In fields and forests—north, south, east, and west—  
In mountains, rivers winding to the seas,  
In mills and mines, in wealth of orchard trees;  
And all she needs is man to do his part  
Sincerely with his soul and mind and heart.

—EDGAR DANIEL KRAMER.

# THE *Gospel* OF THE KINGDOM

By VARNER J. JOHNS

**T**HIS GOSPEL of the kingdom—the very words indicate a saving message for all men everywhere, a message the proclamation of which prepares the way for the coming of Christ and the end of this present sin-cursed age. This gospel of the kingdom is to be “preached in all the world for a witness unto all nations.” It is not limited to the Jews. It is not reserved for some future fantastic millennial age. It is a divinely ordered message for this present day of grace and for “every nation, and kindred, and tongue, and people.” (Revelation 14:6.) It is the same message that was preached by Jesus and the apostles. It comprehends all the saving truths of the gospel.

The very fact that the kingdom message is so vital has led the enemy to devise a multitude of kingdom counterfeits. Strange voices are heard these days, with strange and subversive teachings. Someone says: “The kingdom message was postponed to a future millennial age.” Another says: “The kingdom pertains only to the Jews, not to the Gentiles.” Another declares: “The kingdom is established in this present world through the gradual triumph of righteousness over evil.” Another teaches: “The kingdom belongs to Israel, and the Anglo-Saxons are the real Israel.” Another voice is heard: “The kingdom was established here in this world in 1914.” Still another says: “Over in Palestine the kingdom will be established, with the 144,000 as its subjects.” Every false voice re-echoes the words of the great deceiver. The number of kingdom errors is legion, but the originator of them is the same. It is the siren voice of Satan. The acceptance of any of these false doctrines leads a man away from the truth and into the desert of false hopes.

The teaching of the Bible on the subject of the kingdom is so plain and practical, so simple and understandable, that no one need be deceived. The following

facts are supported by the words of Jesus and the apostles:

1. Anyone, anywhere, regardless of race, may be a citizen of the kingdom; for citizenship is of *grace* and not of *race*.

2. There is only one way to enter the kingdom of heaven, and that is by the new birth. Spiritual birth, not the natural birth, gives the right to citizenship in heaven.

3. The kingdom of heaven is not of this world. It is a spiritual, a heavenly kingdom.

4. The kingdom of grace was instituted immediately after the fall of man and established by the death of Christ on the cross. Although invisible, the kingdom of grace is very real, very present, and very essential.

5. The kingdom of glory will not be established until the second coming of Christ. It is then that Jesus will sit upon the throne of His glory. It is then, and not until then, that the saints of God will take the kingdom and reign forever and ever.

With these facts before us, let us search the Scriptures to find the truth of the gospel of the kingdom as taught by our Lord.

The first time the kingdom is mentioned in the New Testament is in connection with the preaching of John the Baptist: “In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.” Matthew 3:1, 2. The second place where the word “kingdom” is found is in Matthew 4:17, and refers to the preaching of Jesus: “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” Another text connects the word “gospel” with the word “kingdom”: “And Jesus went about all the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom.” Matthew 9:35. Two facts

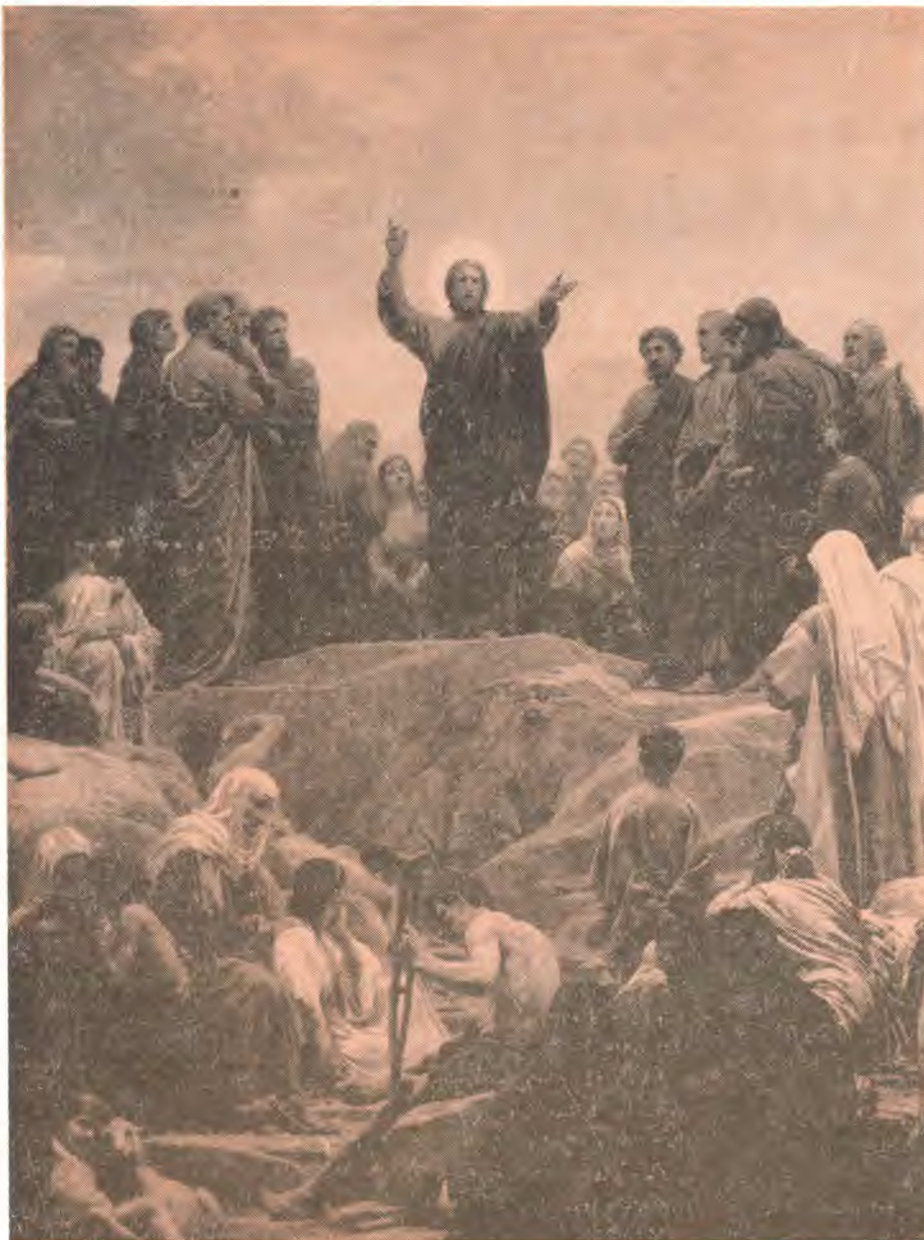
are noticeable in these verses: (1) repentance from sin is the first essential for entrance into the kingdom, and (2) the kingdom of heaven was “at hand” in the days of Jesus.

The commission of Jesus to the twelve disciples as they went forth in their ministry to men reiterates the same words: “And as ye go, preach, saying, The kingdom of heaven is at hand.” Matthew 10:7. That the kingdom message was the gospel in its fullness is indicated by the words: “And they departed, and went through the towns, preaching the gospel, and healing everywhere.” Luke 9:6.

Later our Lord sent forth seventy disciples with the same commission: “And heal the sick, . . . and say unto them, The kingdom of God is come nigh unto you.” Luke 10:9. That the kingdom message was preached by the apostles after the resurrection and ascension of Jesus is proved by the very last words of the Book of Acts. There it is said of the Apostle Paul that he was “preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.”

The gospel of the kingdom was the gospel of salvation, preached by Jesus and all His true followers. Years have multiplied into centuries and centuries into millenniums since that memorable day of the long ago when Jesus walked and talked with men. But His truth marches on. His Word has lost none of its life-giving power. The essentials of salvation, the fundamentals of the faith, are the same. From the days when Jesus said, “Go ye into all the world, and preach the gospel to every creature,” until the day when His voice echoes across the heavens with the words, “It is done,” the same gospel of the kingdom must be proclaimed.

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”



D. H. OLRİK, ARTIST

*"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*

*—Matthew 24:14*

The kingdom message is for all the world. How then can men so pervert the words of Scripture as to teach that the kingdom message is only for the Jews, and that it was postponed until a future millennial age? Though taught in the footnotes of a popular Bible, such doctrine is a departure from "the faith which was once delivered unto the saints." It is error in its most insidious form, for while professing loyalty to the fundamentals of the Word, it controverts

the plain teaching of the Scriptures. We repeat: The gospel of the kingdom is for all peoples of the world and of all times. When its saving work is completed, the sad chapters of sin and unrighteousness, sorrow and suffering, death and desolation, will be closed forever. The kingdom of glory will then be a glorious reality.

What is this kingdom for which we long when we pray, "Thy kingdom come"? Is it a kingdom of worldly glory,

or is it an invisible kingdom of grace? When will the kingdom be established? The expression "the kingdom of God" as used in the Bible designates both the kingdom of grace and the kingdom of glory. The kingdom of grace is a present invisible kingdom established in the hearts of believers. The kingdom of glory is a future visible kingdom to be established at the second coming of Christ. When John the Baptist and Jesus and the twelve disciples and the seventy proclaimed the good news that the kingdom of heaven was "at hand," they were preaching a gospel of grace and a kingdom of grace. This kingdom was "at hand," for the One who is its King and its Saviour had begun His ministry of salvation. To the citizens of this kingdom of God's grace the invitation was given at that time and is freely given today: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace." Hebrews 4:16.

This kingdom of grace, instituted after the fall of man and established by the death of Christ, is for all men everywhere who accept Jesus as their Saviour from sin. Wherever and whenever the gospel is preached, men are given an opportunity to be saved by grace and become citizens of the kingdom of grace. Citizenship therein comes by conversion and is measured by character.

How different this kingdom of grace is from the kingdom of worldly glory expected by the Jewish people! They looked for a Jewish Caesar, but the world's Saviour came as the lowly Jesus. They expected thrones and dominion and power among the nations; Jesus taught the power of love and the glory of service. They drew a kingdom circle around the Jewish nation; Jesus drew a circle of love that included redeemed men of every nation. The most difficult lesson Jesus taught was the lesson of the kingdom. Even the disciples were so hard of heart, so desirous of worldly honor and glory, that they would not believe. Little wonder that all the parables and illustrations and sermons of the Master were designed to teach the true principles of the kingdom.

Men today are as unbelieving, as hard of heart, and as dull of understanding as were the twelve disciples. They are as desirous of worldly glory as were the Jews in days of old. They seek the glory of the kingdom but refuse the character which is required of its citizens. The Jews were bitterly disappointed. They expected a king; Jesus came as a servant.

*(Continued on page 28)*

# THE SAUCER SCARE

By ARNOLD BENGSTON



To find out what ministers think about the flying-saucer scare, "These Times" interviewed Henry F. Brown, world traveler, long-time missionary in foreign lands, and keen student of world affairs. Mr. Brown is at present a church official in Washington, D.C.

*Q.* Mr. Brown, a recent newspaper headline read: "Three More Saucers Scoot Across Sky." Have you seen any of these flying objects so prominent in the news of late?

*A.* No, I have not had the privilege, if it could be called that.

*Q.* Would you care to say what these objects are—if you agree that they are unusual objects and not just natural phenomena?

*A.* That is beyond me. One is perplexed with the conflicting reports one hears. Sane, sensible men say they see these things, yet some men of science deny their existence. This leaves us in the position of confused bystanders.

*Q.* Could they contain beings from other planets, and do such beings exist? If so, would they have any object in visiting our earth?

*A.* There is no question in my mind that other planets are inhabited. It would seem preposterous that this vast universe should have but this infinitesimal globe with intelligent beings on it. These inhabitants of other worlds may be much farther advanced in science than we are, and might be trying to visit us.

*Q.* Do you feel that the abundance of unverified sightings and false reports, plus the ones that really have some authoritative basis, indicate anything about the state of mind of people today?

*A.* Americans today are nervous. They fear war, the atom bomb, and the very condition they find themselves in—a jittery, nervous state. Doubtless many strange objects seen are hallucinations—people can actually see with their fears. But that would not preclude that some of these things may be real. Things we *knew* could not exist a few years ago are realities now.

*Q.* Could these objects be of supernatural origin; and if so, would they alone be causing all this worry and apprehension?

*A.* The adversary, Satan, is conditioning the American mind for the great final deception. The Scriptures speak of his "lying wonders." And Jesus said men's hearts would fail them for fear and "for looking after those things which are coming on the earth." He mentions the "fearful sights" and "great signs from heaven."

*Q.* In a recent article in a nationally known magazine the statement was made that "if a flying saucer swooped down to earth some day and disgorged a crew of bulbous-eyed Martians, Christian theologians might have to do some fast explaining. The Bible does not mention the existence of any inhabited worlds other than earth." Does this mean that other such worlds do not exist? And would Christians have to explain anything that the Bible does not mention?

*A.* But the Scriptures do indicate that other worlds are inhabited. Jesus tells of the shepherd who had one hundred sheep and one was lost. This may be indicative of the existence of other unfallen worlds. In the Book of Job, chapter one, verse six, there is implied a gathering of the representatives of the various inhabited worlds before the Creator to give an account. Hebrews 1:1, 2 speaks of God who "made the worlds."

*Q.* What significance do the many explanations concerning the nature and origin of these supposed objects have? Are men trying to explain them away?

*A.* Men of science often endeavor to explain away phenomena which indicate the existence of a spiritual world and God. But, although we should not be credulous to the point of superstition, we must admit the possibility of communication with heaven and other spiritual spheres. Satanic, as well as heavenly, communications have been received by prophets and spiritualists in the past. Why should the possibility be excluded now?

*Q.* In your experience as a missionary in different countries of the world, have you ever seen anything like these saucers, or manifestations similar in nature?

*A.* In heathen lands people fear spirits and delve into witchcraft and spirit worship. Unbelievable experiences are told by natives of the powers of the spirits. In fact, science does not attempt to explain some of the weird results of incantations and wizardry one hears about. I have seen much superstition and fear among heathen people because of their ignorance of God.

*Q.* What are some other manifestations of the fear complex that Americans have today? Why are we so afraid, and of what?

*A.* America is afraid of bombing, of a depression, even of ordinary life itself. Many seem to want nothing beyond security, even if guaranteed by the government, and on its terms. This poverty of spiritual resources leads us to gamble, also to drink enormous quantities of liquor to benumb us to realities. Our religious confidence has disappeared, and we



are the victims of fears of all kinds. Almost any new story will cause consternation among the American public.

*Q. Does the Bible make any reference, directly or indirectly, to objects flying around in the air in our day? If so, where?*

A. Satan is "the prince of the power of the air." (Ephesians 2:2.) Doubtlessly he can cause destructive storms on sea and land, besides other upheavals of nature. The "signs in the heaven" spoken of in the Scriptures can of course mean anything that takes place above our heads. Some of these could be of satanic origin. God has reserved the use of the elements of nature, represented by fire and hail, against the "time of trouble" in the last days. Then there are, of course, meteors and falling stars mentioned as signs of the return of Jesus. (Revelation 16:21; Matthew 24:29.)

*Q. Do you think Americans are especially gullible just now?*

A. Many Americans are ready to believe almost anything. If an irresponsible child says he has seen a vision of a saint, thousands will flock there to see the repetition of it. Miracles are easily believed by many of us. We are becoming gullible regarding any reported wonder, especially if it has an ecclesiastical flavor. So it would not be too difficult for Americans to believe that Martians have landed and attacked us, as was proved some years ago by the unfortunate public reaction to an innocent radio program by Orson Welles.

*Q. What should be the attitude of Christians, and also of people of the whole world, toward such fearful sights?*

A. The Christian has confidence in God. None of these spiritual phenomena should trouble him. Although he recognizes the existence of a spiritual world about him and knows that spirits dominate natives in backward parts of the world and have troubled men in Bible times, yet he knows that angels of God protect him.

*Q. The Civil Aeronautics Administration has received, among other letters, one from a Morgantown, West Virginia, woman who is "certain that the lights are a spiritual portent of the coming of Christ." Does this indicate that people are beginning to see that the events and conditions of the world today mean something?*

A. My observations are that the American people have greatly changed their attitude toward the coming of Christ since the second world war. The existence of the atom bomb and the threat of another world war have turned men's minds to the promise of the return of Jesus as the only hope of escape from the world's woes.

*Q. Should we be more concerned with enigmatic phenomena of the world or with preparing ourselves for the final great climax?*

A. These flying saucers and the newspaper stories of the appearances of stigmata and heavenly or ghostly apparitions are of little importance. What we should bear in mind is that every one of us has to meet God in judgment when Jesus comes. We should prepare our hearts and lives to meet that test.

*Q. What does the Bible say concerning Satan's attempts to deceive, terrify, and delude during the last days?*

A. Satan is "as a roaring lion . . . seeking whom he may devour." 1 Peter 5:8. He is a great deceiver. Among simpler, primitive peoples, like those I saw in the Congo, he is very crude in his witchcraft and spirit domination. Here in this country he knows he must condition minds to accept his deceptions. We are materialistic and do not believe in what we cannot see, so he is endeavoring to convince us with visible phenomena to accept his greater deceptions in the future.

## Restfulness

**A** LIFE in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell on self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His matchless love, this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness.

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

When the mind dwells upon self, it is turned away from Christ, the source of strength and life. We should not make self the center and indulge anxiety and fear as to whether we shall be saved. Commit the keeping of your soul to God and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears. Say with the Apostle Paul, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Rest in God. He is able to keep that which you have committed to Him. If you will leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you.

*Q. How can we find peace and security amid strife and deception? What lies ahead?*

A. Jesus says, "My peace I give unto you." A Christian has his sins forgiven, and even in the midst of bombs is able to maintain his inner tranquillity because he has no fear. His life is hidden in Christ. Whether he lives or dies, he has no real apprehension. God is his Father, Jesus is his Saviour, and all is well. This world will soon be destroyed anyway at Christ's coming; and a new one, wherein dwells righteousness, will be created in its place. That is the Christian's hope. These few turbulent decades cannot be compared to the endless existence of eternity, so fears and worries should not perturb him.

# INTERPRETING IN THE LIGHT OF



## ★ How a Civilization Collapses

AN APPALLING indifference to the weightier matters of life was brought strikingly to the fore recently when Earl Smith, city editor of the Vancouver (B.C.) *Sun*, sensing the passive interest of his readers toward war news, ran the same story for three straight days, with the same headline: REDS BLASTED FROM VITAL KOREAN KNOB. There were no calls from readers or from rival papers. Only one reporter of the *Sun's* staff of fifty editorial workers noticed the repetition. After the third day the *Sun* confessed its trick and stated: "If the paper omits a comic strip, . . . football scores, or the horse-racing handicap column, the office switchboard begins winking frantically. . . . But the readers' reaction to seeing the same Korean war story three times was deafening silence."

The readers of the Vancouver *Sun* are no different from their U.S. cousins. The same reaction could easily have occurred here. The point is that such indifference has an exceedingly ominous note; for the fanatical craze for pleasure, together with the indifference to vital matters, was one reason for the dissolution of the Roman Empire. Lest it be felt that the fate of Rome has nothing to do with today's situation, here are historian Edward Gibbon's five reasons for the fall of the Roman Empire:

1. The rapid increase of divorce; the undermining of the dignity and sanctity of the home, which is the basis of human society.

2. Higher and higher taxes, and the spending of public monies for bread and circuses.

3. The mad craze for pleasure, sport becoming every year more exciting and more brutal.

4. The building of gigantic armaments when the real enemy is within, in the decadence of the people.

5. The decay of religion, faith fading into mere form, losing touch with life and becoming impotent to guide it.

The parallel between Rome's fall and the current situation in the United States is obvious. Also obvious is the fact that the condition was long ago predicted in 2 Timothy 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

## ★ People Do Not Believe

THE RADIO program "This I Believe," conducted by newscaster Edward R. Murrow, has provided the text for a new book by the same title, published by Simon and Schuster. The most striking thing about the book is the revelation of, not what people believe, but what they do not believe.

People prominent in public life furnished the statements. In making their expressions of faith, less than half of those contributing even used the name of God. Only ten of the number stated that they had any formal religious belief whatever.

Among the many vague assertions of "faith," the ultimate was reached in the following: "I believe in people, in sheer, unadulterated humanity. . . . The most important thing in life is the way it is lived, and there is no such thing as an abstract happiness, and abstract goodness or morality, or an abstract anything, except in terms of the person. . . . I believe we must, each of us, make a philosophy out of believing in nothing. . . ."

If strong convictions make strong men, we are certainly living in a time of spiritual weaklings. No wonder that communism has taken over China in a few short years after the democratic nations had had a century and a half of opportunity in that land. One is reminded of Whittaker Chambers's thesis that communism is spreading because it brings conviction to people—conviction that they will, if necessary, die for.

Tolerance is a good thing and is not inconsistent with strong convictions, unless by tolerance one means condoning of evil. But a lack of faith is not tolerance; it is spiritual leukemia, in which the white corpuscles of intellectualism devour the red corpuscles of faith.



A mechanic places the fiberglass cover on the new F-94C "Starfire" fighter. The pods carry twelve 2. twenty-four already carried in the plane's nose.

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# THESE TIMES

## BIBLE PROPHECY

By the Editor

Jesus said, "When the Son of man cometh, shall He find faith on the earth?" Lack of faith is certainly one of the clearest signs of the nearness of His coming.

### ★ No Cohesion

AT THIS writing the news is ominous as far as the peace of the world is concerned, more so than in recent months. Recent disclosures, which may be even clearer by the time this appears in print, make it plain that the state of the world is much more precarious than most of us thought it was.

One of the darkest of the facts revealed is the lack of unity among the members of the United Nations or-

ganization. What has been hinted at now becomes plain for all to know: The nations of Western Europe are far less in sympathy with some of the aims of the organization as a whole and the United States in particular than has been realized by the man in the street. Europe is not sold on our defense program. European nations do not believe that the international situation is such that it demands anything like the measures for defense that some advocate. Unity among the nations concerned is painfully lacking.

No one enjoys the fulfillment of the pessimistic forebodings that have possessed some of us. But realistic people acquainted with the ethnic and nationalistic problems of Europe could hardly have been convinced by the rosy propaganda issued by the United Nations organization. World politics just doesn't work that nicely.

Not because of a love for strife, or because of any inborn intelligence, some of us have felt for a long time that these things would happen. These feelings were based on Bible prophecy. Again, as has happened so many times in the past, we must point the reader to the prophecies of Daniel. There, after delineating the rise and fall of world powers until he reaches the divisions of Europe after the fall of the Roman Empire, the prophet declares, "They shall not cleave one to another." (Daniel 2:43.) With that declaration the succession of empires comes to a sudden end.

Through twenty-five hundred years of history that prophecy has stood fast. Every century has cemented its fulfillment. Emperors and organizations, including the League of Nations and now the United Nations, have failed to do what God, through His prophet, said would not be done.

We are not glad that these things are happening, but we are glad that God's Word standeth sure.

### ★ The End of Forever

THE END of "forever" came in a ten-minute court session in Carson City, Nevada, not long ago. Lana Turner's fourth marriage came to an end when a divorce was granted her from Henry J. Topping, on a charge of mental cruelty.

The actress was married to Topping in one of Hollywood's most lavish affairs in 1948. Lana whispered, "This is forever," when Topping slipped the ring on her finger.

While waiting for this marriage to break up, Miss Turner was reportedly having a romance with her leading man in "The Merry Widow."

Probably it is the result of being old-fashioned that brings the thought to our minds that movie acting just is not conducive to good morals. Pick up your morning paper—any morning—and see what the movie bill of fare is. Look at the ads as we just did in today's issue. There we found two indecent pictures and a number of suggestive titles. You can find higher percentages almost any day of the week.

It works both ways, too. Can people who practice multiple marriage and who disregard the laws of morality in many ways produce entertainment fare that is wholesome? "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matthew 7:16-20.

If a community found that its food-processing plant was being operated by lepers, something would be done about it. We wonder what should be done about the entertainment business? Maybe the best thing Christians can do about it is to leave it alone.



UNITED PRESS PHOTO

rocket wing pod now being installed on Lockheed's rockets, adding twenty-four more rockets to the cover disintegrates just before the rockets are fired.

# WILL WE SEE *the End?*

By PAUL K. FREIWIRTH

*Does the Bible Give Us  
a Way of Knowing  
When the End Will Come?*



U. S. ARMY, FROM UNITED PRESS

Modern events whose broad outlines are all found in the pages of the Bible point to some crisis in the history of the family of nations.

**D**ON'T you try to tell me that Christ is coming in my day! My grandmother eighty years ago believed that, and He hasn't come yet! I'll have nothing to do with this nonsense!"

And the way the old lady angrily slammed the door, I just knew she meant every word of it, too!

This was only one of the many rebuffs I received while trying to tell people that Jesus is coming soon. I hope that anyone sharing the views of this lady will not blindly slam the door of his mind, but, in keeping with the reasonable demands of intellectual honesty, will calmly consider a few plain facts. He may even be surprised to find out that, vaguely and subconsciously at least, he has been aware of the existence of these facts all along, but never thought of them as part of a whole. Consequently he has not really been able to analyze and evaluate them correctly; for, considered separately, their true significance cannot be appreciated. Even as all human knowledge is part of one great unit, so God's hand in history must be traced in the light of *all* His exploits, past and present.

It will hardly be denied that we are living in an age unique in many ways. Our times differ from each preceding era in one respect—never before has there existed such a universal and intense state of tension. The very air we breathe seems to be charged with a feeling of frustration, made even more intolerable by the general acknowledgment that things cannot go on this way much longer without something *having* to happen!

This condition is perhaps best described by a phrase coined by Max Lerner, "The Frozen Twilight." Pondering the meaning of our present strange international status quo, he writes:

"In many ways the most striking fact about our era (the frozen twilight) of permanent-war-with-truce-talks or permanent-peace-with-local-wars or permanent-arms-race is the capacity of people to get used to it. . . . It has lasted six years, but can it last sixty? Individual people may adjust their habits of life to it, . . . [but] . . . the danger lies in the fact that economic and social systems are less plastic than the people them-

selves. . . . Whole generations, like individuals, may live lives of 'quiet desperation.' But as with men, the time comes when they go berserk not so quietly."—*New York Post*, March 17, 1952.

Perhaps a question will be raised in regard to Professor Lerner's reason for beginning this epoch "six years" ago, or almost immediately after the end of World War II. If it is really true, as every evidence seems to indicate, that this old world at that time experienced a sudden transition into an age which would be the final one, why was this not more generally anticipated and known before? Why was it not until after V-E day, and especially after V-J day, that scientists began to discuss frankly and openly the end of the world? Why did not blundering man awaken to the reality of it sooner? Much speculation about this has occupied fertile brains in the past few years, but surely a forthright and believable explanation is provided by Dr. Walter Schubart, former professor of cultural philosophy at the University of Riga, Latvia. In an

article entitled "The Tragic Century" (*Das Tragische Jahrhundert*) he makes this statement:

"The twentieth century is a tragic one. The last one, by dint of its illusion of progress and increasing prosperity, was kept from seeing that the trend was downward. We, however, are traveling at breakneck speed toward the yawning abyss, yet fail to find the power within us to swerve aside. . . . The pent-up wrath of the ages is mercilessly upon us, and also working within us."—Translated from the *New York Staatszeitung und Herold*, November 4, 1951.

Although we fully agree with this scholar's words, we would like to add that not only the last century but also the first four and one-half decades of the present one was a deluded victim of the illusion of progress!

In another part of his discussion this writer propounds the answer to a question that logically follows the preceding one: What has brought it about that men suddenly realized that the earth has finally entered the last phase of its weary course? In a few brief words his thought is this: Knowledge, especially in the realm of physical science—the very field where man's progress has comforted him most and lulled him with the sweet lullabies that perhaps a golden age does yet await him—has turned out to be the chief source of anxiety. With the tapping of the hitherto locked-up atom and hydrogen power, it has given man the means of self-annihilation. It is too late, far too late, now for the carrying out of the advice of certain well-meaning men, that each new prospective patent be first submitted to a board of scientists, who, after careful scrutiny, would release it only if it could be proved beyond doubt that it is absolutely harmless and no menace to man's progress and prosperity.

There has been no little speculation of late that, since both the East and the West possess suicidal weapons of war, this would act as a mutual check. It was reasoned that both sides would be afraid to use these weapons and even be reluctant to threaten to do so, and there would consequently be nothing to worry about. Be that as it may, it will have to be admitted that, aside from the A-bomb and H-bomb threat, the last six or seven years have witnessed more than their usual share of history's tense international situations—Palestine, Persia, China, the Berlin blockade, Korea. These are only a few, and all of which, at the time of their climax, seemed fully capable of containing the igniting spark that could plunge our planetary powder

keg into its last, self-consuming catastrophe. Nations cannot for long sit on their bayonets, and sit in comfort, that is. One cannot help but wonder, too, why these crises have come so thick and fast, yet, just as mysteriously, have suddenly cooled off, or at least not become more critical after having reached a suspended stalemate. The answer is found in Revelation 7:1-3:

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, *Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*"

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## No Frets to Borrow

The future does not worry me—  
I have no frets to borrow—  
If I have walked with God today,  
He'll walk with me tomorrow.

And where God is, I will abide  
And feel His love enfold me.  
I know that, if I walk with Him  
In faith, He will uphold me.

—HELEN HOWLAND PROMMEL.

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And winds, in Bible prophecy, are symbolic of strife. (See Jeremiah 23:19; 25:32; 30:23.)

We have here an apocalyptic picture of our day. Anyone harboring mental reservations about this should consider the following: As John the Revelator was writing about earth's last days—our days—could he possibly have chosen a better way of describing the many sore spots and general tension of these times, which, contrary to all human expectation, have not yet erupted, than by declaring that the winds were being held in check by angels of God? How else could he have made himself clear to his contemporaries as well as to us, "upon whom the ends of the world are come" (1 Corinthians 10:11), and who are witnessing the fulfillment of his inspired words before our amazed eyes? Surely every candid analyst and observer must acknowledge that, in these restless

days, it must be some superhuman power—angels, as John called it—which is restraining the winds of commotion and strife.

"All the diplomats come to America to seek peace, but none of them bring any of it with them," one commentator remarked recently. Surely, therefore, a God of love must be at work in this prolonged continuation of peace, showing that He is still rich in mercy and pardon, and "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

This, after all, is Heaven's only purpose in permitting men to go through these political crises, to feel these omens of the "gathering storm," for otherwise, most likely, they would not even manifest the little interest in spiritual things that they do show. At the first advent of Christ, so history tells us, peace reigned in all the earth, and men were busy counting their reserves of gold as they were getting ready to respond to the decree of the Roman tax collectors. (Luke 2.) In our days, however, before the second coming of Christ, God has permitted an unprecedented international tension to grip men's hearts so that their thoughts may be directed heavenward and they may acquire a reservoir of the more precious "gold tried in the fire" (Revelation 3:18), and thus prepare for the decree that will usher in the end of Mercy's sweet pleadings.

Unfortunately this tension has not only had the effect of making people aware of their great need of God, but has also had another, and a most regrettable, result. The many threats of war that have arisen, but were consequently dissipated, have done the same to some men and women as would a shot of vaccine. Each injection builds up the resistance of the recipient against a more potent dose of the poison that has been injected into his blood stream. And, in the realm of the spiritual, each new menace to peace that has arisen, and later passed away, has similarly first aroused men's emotions, but later hardened the hearts, not only of unbelievers, but also, to a certain extent, of Christians. Six years ago, for instance, the international situation was not so critical as it is now; yet men were more aware of the seriousness of their time than at present. This otherwise puzzling situation can be explained only by the fact that each new shock has made people less sensitive to the full impact of those that followed later.

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THE GUARD opened the gate leading into the penitentiary grounds. As we drove in, we noticed the signs that read, "Lock your car." Carefully we locked the car. We walked up the cement steps leading into the building. Opening the front door, we entered a large room. There were many men in uniform, all very busy running here and there. They didn't pay any attention to us. We just stood there. The first door to the right was open. It had a glass in it with a sign which read, "Warden, Private, Keep Out."

I said to Roy, "I guess it won't hurt to take a little peek at him." So, looking in through the open door, we saw a handsome man seated behind a desk. It was the warden. He was busy talking with another man. When the man left, the warden came out and greeted us. He said, "And now what can I do for you?"

"We would like to visit the penitentiary and also visit two of your boys here," said Pastor Strever.

"Well," he said, "I think that can be arranged. Who is it you want to visit?"

I said, "We'd like to visit the Jones boys."

He smiled. "Lady, we have many Joneses in here. Which Jones do you mean?"

"We would like to visit Gordon and Berkley Jones."

"Gordon and Berkley Jones!" he said. "What in the world do you want to see them for? They don't receive visitors. I should say not. Those boys have caused us more trouble than any prisoners we've ever had in this place. They had only been here six months when the younger one escaped with four other young men."

I said, "Please, Mr. Warden, couldn't we visit them for just a few minutes? We want to see them so much."

"My answer is still No. They do not receive visitors." The warden sounded as if he meant it. "But," he said, "if you want to visit our institution, we'll be glad to show you through. I'll call one of the guards to take care of you."

"We'd like to see everything," I said.

With that he turned around and went back to his desk. I was determined to visit these boys. We had waited for this opportunity so long, and we were so close to them now. I knew they needed friends. They needed someone to care for them. They needed help, and I was determined to see them if it was at all possible.

The warden turned around and went back into his office. I followed right behind him. As I entered the room, I over-

# Escape FROM DEATH

By ROSE SLAYBAUGH

ILLUSTRATED BY DON SIBLEY

**SYNOPSIS:** After the loss of their only son, Rose and Roy Slaybaugh became intensely interested in religion, finally accepting the Seventh-day Adventist faith. They were zealous workers for Christ. One day in Oregon Roy's car was struck by one driven by two young criminals. Roy was at the point of death when two Seventh-day Adventist ministers were called in to pray for him; he had an instantaneous, miraculous recovery. The boys were picked up, tried, and sentenced to terms in the Oregon State Penitentiary. For three and one-half years the Slaybaughs tried without success to see the boys and influence them for Christ. Finally with Pastor Strever they went to the prison.

heard Roy say to Pastor Strever, "We'd better stand here and catch her as she comes out."

The warden looked up in surprise when he saw me standing before him, as though to say, "I thought I got rid of you."

"Do you know who we are?"

"No," he said; "am I supposed to know you?"

I said, "You're going to know us quite well before you get rid of us."

By this time Pastor Strever and Roy had followed me into his office.

I pointed to the scars on Roy's head and said, "Do you see this man? Do you see these scars?"

"Yes," he said, "I noticed that he had been terribly injured at some time."

"Well," I said, "he's the reason that you have these boys here."

He pushed himself back from his desk and walked over to Roy. Carefully he looked at the scars. "I don't understand."

"Do you remember a little incident that happened about three and one-half

years ago at Gold Beach when two boys locked up the sheriff there and made their escape, and then crashed into a man's car and almost killed him? Here's the man they almost killed."

"Oh, yes," he said, "I'm beginning to understand." Looking at Roy, he said, "I suppose now you want to go back in there and finish them off."

Roy said, "No, I don't want to finish anyone off. But we would like to visit the boys and leave some religious literature with them. We've brought two little books, *Steps to Christ* and *Seeing It Through With God*."

"Religious literature! Religious literature," he said. "We have tried *everything* on these boys but religion. Maybe you've got something. But on second thought, I don't know what their reaction or their behavior would be in front of a woman."

"Warden, I'm an old woman," I said. "I'm a mother. Anything they would say or do wouldn't have any effect on me. Please, may we just visit a few minutes?"

He got up and walked out of the

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room. I was afraid I would lose him, so I stayed right with him. He went into a room where the records were kept. Running through the files, he pulled out two large cards containing the boys' records. They had on them pictures of the young men. Then he walked right past me over to Roy, showed him the pictures, and said, "Are these the boys you want to see?"

"I'm sure I don't know; I've never seen them."

I said, "Why, yes, warden, they are

to get into this place, when everybody else is trying to get out. But you do want to visit the penitentiary, too, don't you?"

"Yes, we would like to see everything," I answered.

"I'll call a guard and have him take you through. And while you're gone, I'll be thinking whether or not it is wise to let the boys up into the visiting room."

Then he called for the chief censor, who checks all incoming and outgoing mail before it is sent on to any of the inmates. We were introduced to him, a

Pointing to two young men, he said, "Do you see those two young men sitting there?"

"Yes, what shall we do now?"

"You and Mr. Slaybaugh go over and sit down in front of them."

"How much time may we have?"

"Well, let's start with fifteen minutes."

"Honey," I said to Roy, "we must make every second count for the Lord. We may never get into this place again."

We walked over and sat down in front of the two intelligent-looking boys. They



"Where did you get that picture," asked the warden, as, astonished, he compared my own picture with that of the prison.

the boys we want to see." Hurriedly I opened my purse and took out a picture and said, "See, I have the same picture you have."

"Where did you get that picture?"

"We cut it out of the *Portland Oregonian* and had it rephotographed."

He warmed up a bit and said, "I believe that you are sincere. I believe that you really do want to see these boys." He added, "But in all my experience, I've never seen any people try so hard

fine-looking man dressed in a uniform.

The warden said, "Eddie, show them everything."

"Warden, I'm counting on you," I said as we left with the censor. He did show us everything.

"Now we're in the visiting room," our guide explained. Looking down the table, he said, "I see the warden has your boys here."

"Which ones are they?" I eagerly asked.

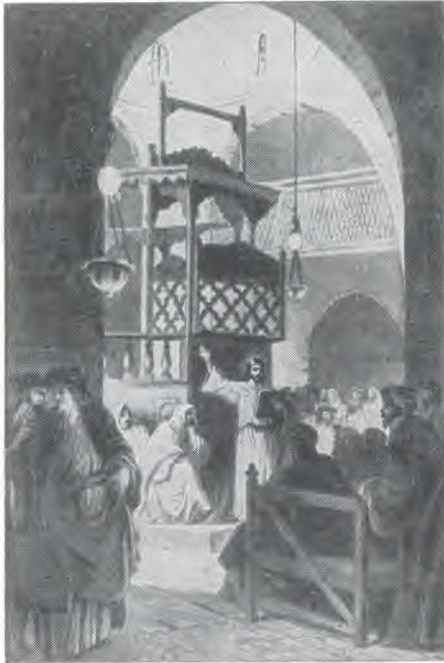
were nineteen and twenty-three years old at this time. They didn't look like the ordinary run of convicts. They had to sit with their arms folded in front of them on the table, and right behind them was a uniformed guard.

I told the boys who we were. They looked a little surprised. I said, "This is the man that you ran into. No, you didn't kill him; you may be everything else, but you're not murderers."

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# How about the Sabbath in the New

## Here Is the Truth About the Christian Sabbath



The custom of Jesus during His life on earth was to make the Sabbath His day of worship.

ONE DAY, while listening to the radio, I heard a strong voice make an assertion something like this: "All the commandments are restated in the New Testament except that of the Sabbath. That is a knockout blow to all Judaizers."

This is a strong statement. And it is one which should be either confirmed or disproved. The speaker over the radio offered no proof; he just made the blanket statement. Either he was right, and there is consequently no Sabbath in the New Testament, or he is wrong. And the New Testament itself must be the court of final appeal.

Although Christ is the Christ of *all* the Bible, He is by every standard the great central figure of the New Testament. He plainly says, "I have given you an example." John 13:15. Peter corroborates it by his testimony: "Christ also suffered for us, leaving us an *example*, that ye should follow His steps." 1 Peter 2:21.

These two passages of Scripture per-

mit us to draw but one conclusion: Christians have an Example, and that is Christ. And the question now before us is, Did this sinless Exemplar leave us any *example* as to the Sabbath—which day it is, and how it should be kept? He was sinless (for no sinner could have been our sacrifice), so His example will be safe to follow.

We find by consulting Luke's Gospel that at least on one occasion "He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to *preach the gospel*." Luke 4:16-18.

This is a straightforward and inspired statement. It says that the divine Exemplar of the Christian had the custom of going to the synagogue on the Sabbath. And this Sabbath which He so obviously kept, and upon which He worshiped, is the same Sabbath which is supposedly absent from the New Testament!

On this particular Sabbath Jesus was the speaker. Part of His text is already quoted. What gospel was it that He was anointed to preach? Here is the rest of the text: "He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book." Luke 4:18-20. And the sermon that He preached that day follows. Did He announce anything of a new Sabbath at all? Not one word! Since He has declared Himself to be the Christian's example, what will the Christian do about keeping the Sabbath? Is it possible for

him to follow the example of a Sabbath-keeping Saviour by keeping *any* other day? Clearly that cannot be.

But this one instance does not exhaust the evidence that there is a Sabbath in the New Testament, and that this Sabbath is the same as the Sabbath of the Old Testament; it is but the beginning of it.

In one of Christ's recorded discourses He said: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10. Before discussing the commandments He mentions, we should remember another statement of Christ, "I and My Father are one." John 10:30. The commandments of Christ and the commandments of the Father are, therefore, one code of commandments. We should expect nothing else and nothing different. Will two members of the Godhead work at cross purposes? *Never*. There is unity and beautiful harmony in heaven.

These commandments then must have been given at some time for the benefit and the guidance of those who would follow the great Exemplar, for He avers that He kept them. And whence came they? Who gave them? And are they still binding on Christians?

All are fair questions, and all can be answered. These commandments antedate sin. It *must* be so, for "sin is not imputed when there is no law." Romans 5:13. But "the devil sinneth from the beginning." 1 John 3:8. He broke an existing law and became a sinner. "Thy first father [Adam] hath sinned." Isaiah 43:27. He, too, transgressed an existing law. It seems clearly indicated that the commandments of God have always existed, and since they have been from the eternity of the past, why may they not be expected to be eternal in the future?

Adam did not need to have commandments in a written form. But after sin

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# Testament?

By ELTON A. JONES

came into the world, man deteriorated rapidly—physically, spiritually, morally, and mentally. Therefore, the code of law which is the measure of sin was given in written form on Sinai, the time being about ten centuries after the Flood.

The record is: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Nehemiah 9:13. All is clear except the identity of "Thou." Who is this? He is identified in verse eleven as "Thou dividest the sea before them," and in verse twelve as "Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire."

Let us allow the Apostle Paul to complete the identification: "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them [went with them, margin]: and that Rock was Christ." 1 Corinthians 10:1-4.

There is but one conclusion left to us. It was Christ who gave to Moses His own and His Father's commandments. It is altogether fitting that Christ should refer to them as "My commandments." As surely as He came from heaven, so He brought heaven's law to earth.

In heaven there is divine harmony. It has pleased God to give us a lifetime here on earth in which to order our lives and our minds so that we will be in harmony with the heavenly hosts. One who fails to make this preparation with the help of the divine Exemplar Himself will also fail to be there. There is no entrance for one who sees no beauty in such harmony and makes no effort to achieve it.



A. DEVANEY

How long will these commandments be in force? Christ Himself gave a beautiful and emphatic answer in the Sermon on the Mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. What are the "jot" and the "tittle" He takes pains to mention? The "jot" might be likened to the dotting of an "i," and the tittle to the crossing of a "t," for the jot was the smallest letter in the Hebrew alphabet, and the tittle was a small mark to distinguish one letter from another.

Again we are limited to one conclusion: not only are these commandments now in force, there is no shadow of possibility that they will be changed in even the smallest degree, to say nothing of deleting the whole fourth commandment, which is the longest one of the ten! Look to the heavens; do you see a sun, or a moon and stars? If you do, be assured that this law is still in force, and that it is unchanged! "I am the

Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. Or, as the New Testament has it, "Every good gift . . . cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," James 1:17. These scriptures set forth clearly that no change by the Godhead can be expected and that there is no other power or authority sufficient to make such a change.

Consequently the commandments that Christ gave in Old Testament times, and which He kept perfectly as our Exemplar, are the commandments which He would have His followers keep. Rich promises are made to those who observe these commandments. One of them is, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Have we, then, a Sabbath in the New Testament? Most definitely we do. There is much more New Testament evidence than here presented, but the  
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## LET'S ASK THE

# Doctor

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

### **Are pains running down the arms symptoms of heart trouble?—L.B.K.**

All pains in the arms are certainly not indicative of heart trouble. Ordinary neuritis, caused by bad teeth or tonsils, may sometimes be the cause. It might also be that occupational neuritis, such as writer's cramp or the kind brought about because of much typing or milking cows by hand, has had something to do with pains in the arms. If, however, the pain is mostly in the left arm, is very severe, comes on spasmodically, or is accompanied by a cramping sensation in the chest, then it is most likely the symptom of a bad heart.

Heart pains can be very deceiving. They often occur in one or both legs or in the region of the stomach. One night last week I was called to go to a home where a man of forty-eight had just passed away suddenly and unexpectedly. This man, for several months, had been receiving treatments for pains in the stomach which had been diagnosed as duodenal ulcer. After having examined him, I concluded that he may have had ulcer, but his death could also have been entirely due to coronary heart disease. Levine of Harvard says that patients with symptoms similar to those of this gentleman are often mistakenly operated on for ruptured gastric ulcer or other severe abdominal complications.

The type of pain described by patients with heart disease is a feeling of restricted circulation in the arms, as though the blood were trying to force its way down to the wrist. Such symptoms should always be checked by a reputable physician, who can make an electrocardiograph if necessary and prescribe the proper regime of life if heart disease is found.

The main causes of the great increase in heart disease, which now is killer number one in our country, are the following: tobacco, coffee, tea, worry, emotional strain, heavy meat diet, too much or too little exercise, lack of rest and sleep, and a lack of a balanced diet, one with too little vitamins and minerals.

Heart disease is a rather modern menace, having increased recently in proportion to the increase of the above-listed factors in our way of life. It can only be controlled if and when these factors are taken into consideration. Unfortunately there is hardly a chance that any great change in our way of life will take place in the near future, for we seem to have set out to destroy ourselves—if not by one means, then by another.

### **Is there anything one can do to avoid the danger of contracting infantile paralysis?—L.M.**

One can greatly minimize the danger of contracting this disease, as well as most others. I think it was the late Dr. William Mayo who said that cancer does not attack healthy tissues; and, to a certain extent, the same might be said of infantile paralysis. In other words, the more abundant our health, the less likely we are to contract this disease. Some time ago a family with four children had one girl come down with this disease. She was about fourteen years old. Curious to know what might have caused the infective germ to select this child out of the four, I asked the mother which of the children had the worst health and eating habits. She said that the girl smitten with this dread disease was the one that liked soft drinks, candy, fancy foods, and desserts, being less interested in such substantial articles of diet as fruits, vegetables, and whole-grain cereals.

The most recent case of infantile paralysis I attended was very similar. It was an overweight girl of 225 pounds who resisted all efforts on my part and that of her parents to get her to avoid sweets, confections, and soft drinks. Her case was of the bulbar type, paralyzing the breathing muscles.

If I ever were to find myself in the midst of a polio epidemic, I would be far more interested in seeing to it that my family adopt a good program of eating, sleeping, and getting sufficient out-of-door exercise than merely trying to avoid

dangerous contacts, necessary as this may be. Health insurance, in my opinion, is of greater importance than life insurance. Seldom am I called upon to sign a death certificate but that I stop and ask myself, Could this tragedy have been prevented? In most instances the answer is clearly Yes.

### **X rays show me to have a nonfunctioning gall bladder. I was advised to avoid fried foods, fats, cabbage, and onions. How about nuts? One doctor said that prolonged gall bladder diet would tend to bring on diabetes. Can normal function ever be restored?—M.S.**

A nonfunctioning gall bladder may never function again, but is worthy of a medical trial in most instances unless the symptoms are too severe. Surgery may often be required and should prove a cure in most cases. Fried foods are never very good and are especially bad with gall bladder disease. Many persons can eat cole slaw, and some can handle cabbage cooked only five or six minutes if chewed thoroughly. Few can handle raw onions, but some might handle cooked onions. Nuts might be handled in small quantities if chewed extra well. Prolonged gall bladder diet should have no bad effect, for most of the rules for this disease or condition are such as would benefit anyone who might wish to so live. Try beating up about three teaspoonfuls of pure olive oil with a little tomato or grapefruit juice and taking it at the beginning of each meal, as emulsified olive oil is especially well tolerated by a gall bladder. Avoid hearty evening dinners, having the main meal at noon. Use little or no sugar, and avoid acid fruits taken at the same meal with coarse vegetables. Make your meals very simple, and avoid all rich and complex mixtures of foods such as fancy pastries, rich puddings, etc. In fact it might be well to avoid almost all desserts since it is most often the desserts used with a meal that spoil the whole batch of food. Avoid all condiments and spices.

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## Escape From Death

(Continued from page 23)

"Boys," I asked, "did you ever go to Sunday school or church or read the Bible?"

They said, "No."

"Well," I said, "do you have access to Bibles in here?"

"I guess they have them in the library," Berkley answered.

"Boys, as soon as you get back to your cells, have a guard bring each of you a Bible. Turn to the Book of James, the fifth chapter, and read the fourteenth and fifteenth verses. Then you'll know why Mr. Slaybaugh didn't die."

They looked at the scars on Roy's forehead; and then, as fast as I could talk, I told them the plan of salvation; I spoke of the love of Christ and how He gave His life for all of us.

"Boys," I said, "you may have committed one kind of sin which has brought you to this horrible place. But many on the outside of these walls commit other sins. Sin is sin in the sight of God, regardless of how small or large. God has only one definition of sin in the Bible, and it's found in 1 John 3:4: 'Sin is the transgression of the law.'"

I told them to find this text and read it. I also told them to read the tenth chapter of John about the good Shepherd and how He loves His sheep. I

told them to especially read the sixteenth verse: "And other sheep I have, which are not of this fold; them also I must bring." Then we told them that we loved them and wanted to help them.

The older boy said, "How can you love us after what we've done to you?"

"But we do, and we're here to prove it," Roy said. "Would you like to call us Aunt Rose and Uncle Roy?"

"Please don't say that unless you mean it," the younger one said.

(To be continued next month)

## Needed: A Spiritual Foundation

(Continued from page 7)

—local and national. What happens in the neighboring city and state, though distant in miles, does affect you. The advance of science, to a large extent, has made us neighbors of the entire earth.

The citizens of America have responded marvelously in helping the FBI. We are deeply grateful for their help. The co-operation of the public, time after time, has enabled the FBI to solve a case: a housewife observed the license plate of a bank robber's getaway car; a young child recognized the picture of a badly wanted fugitive; a store owner remembered selling an article to a kidnaper. These are the clues, small though they may be, which, when co-ordinated with other information in our possession, enable us to protect our citizens.

The aggressive co-operation of every patriotic American to help enforce the laws of the land is greatly needed today. Too often citizens of a community are like apple trees: they are full of talents, but they must be shaken to obtain the fruit. An aroused citizenry, vigilant and concerned, is irresistible. The criminal, even the veteran, hardened type, realizes that he cannot cope with citizens aroused to the nature of the danger facing them. He will retreat into his underworld haunt, seeking to evade publicity. He hopes—all too often correctly—that public vigilance will soon wither away; and he again can emerge under the protective cover of public apathy, unconcern, and lack of interest.

An unconcerned community is a community vulnerable to crime. Men and women dedicated to the principles of religion know the vital need of protecting right from wrong, of fighting for the eternal concepts of love, justice, and mercy. They realize that our civilization must be underpinned with the only support which can last—faith in God.

Twentieth-century America needs men and women with God-inspired personalities, who will be soldiers of Christ, dedicated to raising the moral standards of society. They are the individuals who have discarded the "selfish I" and are working, through the love of God, for a better world, one of righteousness and justice.

"There is one crime that you did not commit," I told the boys as they looked at Roy with troubled expressions.



## Secret Prayer

(Continued from page 5)

the strength and grace gained from Heaven that we can hope to meet the temptations and perform the duties before us.

It is a wonderful thing that we can pray effectually, that unworthy, erring mortals possess the power of offering their requests to God. What higher power can man desire than this—to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We may utter words that reach the throne of the Monarch of the universe. We may speak with Jesus as we walk by the way, and He says, I am at thy right hand. (See Psalm 16:8.)

We may commune with God in our hearts; we may walk in companionship with Christ. When engaged in our daily labor, we may breathe out our heart's desire, inaudible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard.

Ask, then; ask, and ye shall receive. Ask for humility, wisdom, courage, increase of faith. To every sincere prayer an answer will come. It may not come just as you desire, or at the time you look for it; but it will come in the way and at the time that will best meet your need. The prayers you offer in loneliness, in weariness, in trial, God answers, not always according to your expectations, but always for your good.

## Divine Healing

(Continued from page 9)

manently miserable. If one has done something in the past which has never been made right, or perhaps is not possible to be made right, the consciousness of it can make one sick.

According to an ancient legend, a woman came to her pastor and confessed that she had spread harmful reports against one of her neighbors. She said that she was sorry and, furthermore, was worried because she had done her neighbor a terrible injury. She asked her pastor if there was anything she could do to atone for the wrong. He informed her that there was.

He told her to take a goose under her arm and to carry it through the market place. While passing through the place, she was to pray continuously and to pluck a tuft of down from the goose's

breast with each prayer. When she had finished, she was to come and see the pastor. She carried out the instructions scrupulously and returned to her minister.

"Am I now forgiven?" she asked.

"Not yet," the pastor replied. "You must go back and gather up the down you scattered."

"But that's impossible!" she protested. "By this time the wind has carried it to the four corners of the earth!"

"Neither can you recall the words you have spoken against your sister towns-woman. They have sown their seeds of suspicion, which will be stronger than any and all the recantations you could make," the cleric replied.



## Be Thou My Hiding Place

Dear Lord, be Thou my hiding place  
From untoward winds that blow;  
Be Thou my refuge from all harm,  
My guide where I must go.

Be Thou my rock to shade from sun  
Through all life's weary day;  
Be Thine the hand that leads me true  
At the parting of the way.

My hiding place, my refuge, Thou,  
And my high tower be!  
So shall my way be ever sure  
Till dawn's eternity.

—INEZ BRASIER.



Do you have something on your conscience which has troubled you for a long time, but about which you have done nothing? Is it something for which it is impossible to make restitution? Is there something in your family background which is crippling your life? If you answer any of these questions in the affirmative, you need the help of a physician of the soul, a trained clergyman. You can tell your problems to him in full confidence, knowing that he will not repeat them or condemn you, regardless of what you tell him. Instead he will show you how to receive the peace, the forgiveness, and the loving and healing power of God. If you do not know a pastor near you, a letter to the editor of THESE TIMES will surely help you find one.

A minister can help, guide, and comfort; but only Jesus Christ can erase your guilt. If you turn to Him in faith, you can receive healing love and forgiveness. Just as He works through Christian physicians to heal men's bodies, so He uses ministers of the gospel to help people cleanse their souls, thus removing the causes of organic illness. Both the physician and the pastor are God's healing agents. They both can help you get well and keep well!

## Gospel of the Kingdom

(Continued from page 15)

They looked for pomp and splendor and glory, but His glory was the glory of the cross. "My kingdom is not of this world," was His word. Thus their hopes were shattered. Their dreams of world dominion were turned to ashes. Then they crucified their Lord. And today, if one is to become a citizen of the kingdom, there must first be a crucifixion of self. There must be a new birth. But men, wanting the glory without the cross, crucify their Lord afresh.

Citizenship in the kingdom of heaven, according to Jesus, is gained not by the natural birth, but by the spiritual birth: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. The character of the citizens of the kingdom is set forth in the Sermon on the Mount. The "pure in heart," "the poor in spirit," the "merciful," the "peacemakers," "the meek"—these are the children of the kingdom. They practice the golden rule. They love their fellow men even as they love their heavenly Father. They magnify the law of God in their hearts. Righteousness, and it alone, is the test of citizenship in the kingdom.

By this test, the scribes and Pharisees were excluded from it. They boasted of their lineage from Abraham and David. "Ye are of your father the devil," said Jesus as He tore the mask of racial superiority from their hypocrisy. Men who are blinded by superstition and bound by sin have no place in the kingdom. A pretense of piety avails nothing. There must be a heart conversion, a real transformation. Only the "born-again" are citizens of the kingdom of grace. As citizens of the kingdom of grace they will someday enter the kingdom of glory.

The kingdom of grace is the prelude to the kingdom of glory. Not until the Son of man comes in His glory can the kingdom of glory be established. Of necessity, this will come after the close of probation, for at the second coming of

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Christ sin and sinners will be destroyed by the glory of His coming. In the world of tomorrow, where sin and sorrow, death and destruction will be forever past, where all will be peace and perfection, the visible and eternal kingdom of glory will become an eternal reality. Grace, then glory—this is the kingdom plan of our Lord.

This plan is beautiful in its simplicity. It was taught by Jesus. It is the teaching of all who accept the words of Jesus. This relationship between the kingdoms of grace and glory is described by the great preacher of righteousness John Wesley in the following words:

“ ‘Thy kingdom come.’ This kingdom then comes to a particular person, when he ‘repents and believes the gospel’; when he is taught of God, not only to know himself, but to know Jesus Christ and Him crucified. As ‘this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent’; so it is the kingdom of God begun below, set up in the believer’s heart; the Lord God omnipotent then reigneth, when He is known through Christ Jesus.

“For this also we pray in these words, ‘Thy kingdom come’; we pray for the everlasting kingdom of glory in heaven, which is the continuation and perfection of the kingdom of grace on earth. Consequently this, as well as the preceding petition, is offered up for the whole intelligent creation who are all interested in this grand event, the final renovation of all things, into His own hands, and setting up the kingdom which endureth throughout all the ages.”—“Sixth Discourse Upon the Sermon on the Mount,” *Sermons of John Wesley*, Vol. 1, pp. 238, 239.

Let us all pray with understanding and with the Spirit, “Thy kingdom come.” And as we pray, let us surrender our hearts and lives to our blessed Lord. Thus shall we become children of the King and citizens of His kingdom.

## Will We See the End?

(Continued from page 21)

This alarming reaction to Heaven’s attempt to woo and win men has also resulted in a noticeable toning down of the proclamation of the return of Christ in many places. This may be one more fulfillment of prophecy, for we can think of no other reason than this vaccineline effect of political crises in the hearts of people, which would explain why this prophecy of Christ will be fulfilled: “Nevertheless when the Son of man

cometh, shall He find faith on the earth?” Luke 18:8.

God grant that we may not be found among that careless class here described! If the following two thoughts are calmly followed through, a renewed realization of the climactic days in which we are living should fill and thrill each heart.

First, let us compare our era with the ancient past, particularly with those days in which God’s cup of wrath was also being filled to the brim, even as today. What did the Lord do about it? Invariably He “overturned” (Ezekiel 21:27) the chief transgressor nations and delivered their dominion to some other people. Judah, Babylon, Medo-Persia, Greece, and Rome are but some of the many nations which God first used; but when it could be said of their spiritual condition that “there was no remedy” (2 Chronicles 36:16), they were discarded. And in those days there always was some other culture which had not yet reached its zenith, and through which God could offer rebellious hu-

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## Wasted Time

He has not lived who does not leave,  
When he has run life’s race,  
The world in which his years were  
spent,  
A brighter, better place.

—INEZ CLARK THORSON.

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manity one more chance. Today, however, there are but two civilizations extant: that of the East and that of the West. Both of them have reached their maturity. Not only that, but they have also demonstrated that they are unfit to be used of God. That of the eastern half of the globe has brazenly and defiantly told the Creator to take His leave; and, sad to say, the majority in the Western World has treated Him with stolid indifference. It has even tried to convince itself that God is so far away that His existence, if there be any reality to it at all, would not matter anyway. Pleasure without conscience, cleverness without character, science without humanity, wealth without work, industry without morality, politics without principle, and religion without reality—these seven results of secularism are proof that our civilization is headed for suicide. Nowhere on earth is there another culture containing the latent seeds of redemption through which God could give men one more opportunity. The conclusion,

therefore, can be only one: Christ must come to save the world, and come He must soon!

After the aforesaid, there is really only one more question that needs to be discussed: Is there any prophecy that remains yet to be fulfilled? Without a moment’s hesitation, we can answer unequivocally: Not only have the last 6,000 years witnessed a miraculously accurate response on the part of history to the heaven-born voice of prophecy, but also all the signs of the second coming of Christ have been in an increasing state of fulfillment for many decades. During the past generation those fulfilled prophecies which are certain signs of the soon coming of Jesus have not so much increased in their total number as in their individual intensity and extent. Those who at the turn of the century believed and preached that all the signs of Christ’s second advent had been fulfilled held the truth just as much as anyone saying the same today. There is only one difference. Today these fulfilled prophecies have crystallized more clearly and gained in intensity. And the fact that this is so is a most powerful argument for the imminent return of Jesus Christ because trends might very easily have changed. But they have not. Wars, earthquakes, labor trouble, inventions, famines, pestilences, false prophets, fruitless peace talks, world evangelization—all these, and the fulfillment of many other Bible predictions, have become tremendously more discernible with each passing tick of the clock. In addition every indication points to the continuation of this trend, and at an accelerating speed.

Remarkably significant, especially in the light of all this, are these inspired words dealing with earth’s last curtain call: “He will finish the work, and cut it short in righteousness.” Romans 9:28. The end will come sooner than many think because, as has been shown, the prophecies have met their fulfillment, and God could cut them—part of His “work”—short any time He wishes to do so. Man’s probation could therewith come to a close, and no scoffing finger could be pointed at any single prophecy left unfulfilled.

This, the end of probation, is surely the most solemn thought that could occupy the mind of a mortal. Daniel Webster, America’s famous statesman of the past century, said, “The most solemn and awful thought to me is accountability.”

And suppose probation were to close tomorrow, as it surely will one of these

tomorrows? Would you be ready? Or would it come to you as unexpectedly as death came to Sir Walter Scott, who—after having written in his diary the incomplete sentence “Tomorrow we shall . . .”—suddenly breathed his last?

Three hundred years ago colonial America's best seller was the Rev. Michael Wigglesworth's book *Day of Doom*. It dealt with the second coming of Jesus, was read by no less than 3 per cent of the population, and made the subject of many an earnest discussion. A barren and rocky earth, privations, and frequent Indian wars did not keep the sturdy pioneers from a diligent application to the prophecies of the Bible, nor did they fail to apply them to their daily lives. In more ways than they realized, they “builded better than they knew.” Would that our present generation, which, by building “sand upon sand,” has been sowing the seeds of its own doom, might recognize that it is standing upon the very brink of eternity.

Truly the ancient prophet's “burden of Dumah” has today become the burden of universal doom: “The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.” “For now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” Isaiah 21:11, 12; Romans 13: 11, 12.

## *Sabbath in New Testament*

*(Continued from page 25)*

scope of this brief article does not permit the introduction of it. This New Testament Sabbath is the Sabbath of the Old Testament. It cannot be otherwise, for the Bible is but one Book in plan and purpose, and its original Source but a single source. And that Source is divine, unified, and harmonious.

That the fourth, or Sabbath, commandment is not repeated verbatim in the New Testament is admitted. Christ had given the command in its written form from Mount Sinai, and He was an ardent student of the Old Testament; surely had it been at all necessary, He could have, nay, would have, repeated it. Since He did not see fit to do so, leaving us instead the example of His careful observance of it, why should we complain? Of course he who wishes to find objections and excuses can find

them, for man is still a free moral agent. God Himself will not force obedience. On the other hand, those who would follow Him will not have the slightest difficulty in finding the way. All essentials to salvation are set forth in language transparently clear and beautifully plain.

The blessing put into the Sabbath when it was given to man is offered to all present-day Christians who keep it. There are hundreds of thousands who can testify to the fact that this promised blessing is there—they find it week by week. This will be the experience of all who commence to observe its holy time, for the Lord of the Sabbath is neither a respecter of persons nor is He changeable. The Sabbath and its sacred blessings still remain.

## *I'm Not Afraid*

As long as there is need to work  
And helpful counsel give,  
And days of sun and starry nights,  
I'm not afraid to live.

As long as faith and hope remain,  
And I can look on high  
And know my Saviour died for me,  
I'm not afraid to die.

—GRACE BARKER WILSON.

## *A Problem in Sociology*

*(Continued from page 2)*

term with sociologists: adjustment, mal-adjustment, readjustment, adjust, just. The basic idea is that everything in creation fits together, if you can find the right combinations. And until you do, try, try again. Like a dog getting settled for the night and sweet dreams of toothsome rabbit. Or a movie star seeking the reality of a happy marriage amid the phantasmagoria of make-believe. Turn around, turn around, turn around, to find the soft spot or the missing piece in the puzzle map that fits in with your own eccentricities. There's a world of wizardry in adjustment, but there is also some sense in not trying to make a radish climb a bean pole.

It is one of the social mysteries why Bill and Ellie should have supposed that they answered to the formula prescribed by the Creator right after expulsion from Eden: “And unto Adam He said, . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground;

for out of it wast thou taken.” “And unto the woman He said, . . . Thy desire shall be to thy husband, and he shall rule over thee.” Genesis 3:17, 19, 16. Bill was averse to sweat, and Ellie was allergic to being ruled over. Yoke up a wild-eyed heifer and a weakling bull calf together, and see which wins; a matriarchy is always the result. It makes a mean critter out of the male beast because he feels he's been robbed of his birthright. And nine times out of ten what was meant to be a sweet-tempered, cuddly, mooing mammal is turned into a kicking terror that can be milked only by putting leg irons on her. It just doesn't make sense. And if there's any time that young folks need sense, it's when they're getting tied up together. Which is precisely the time when they're short on sense and long on incandescence.

Now I would have advised Bill to find a woman who admired leisure and who could cook in a Dutch oven. And I would have counseled Eleanor (to give her rightful baptismal name) to set her cap for a preacher-type of young man or debater who had visions of being chief justice. I always tell young women to marry the best young men, and I tell young men not to be bamboozled by pert young misses who flounce their skirts and wash their faces in paint. But for all my good advice, they just don't do it.

I don't know whether the Lord has a hand in these misalliances or not; but it is surprising how every once in a while, one or another comes up with a Lincoln or a Batista. If all the nobility should cling together, and all the proletariat likewise, how would we ever average up the human race? I'm afraid I'm a failure as a sociologist. But in the long run things seem to adjust, at least to the tempo of time. In building the temple of life, there have to be cornerstones, capstones, keystones, turrets, and min-

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## *Please Explain*

*(Continued from page 33)*

God has said are unclean? This prophecy against eating swine's flesh applies right now, when we are very close to the return of Christ. Much more can be said on this subject, especially from the New Testament; but this ought to be enough. Adam Clarke, the eminent Methodist minister and Bible commentator, is said to have once prayed over pork on a dining table: “O Lord, if Thou canst bless in the new dispensation what Thou didst curse in the old, bless this food.”

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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.

I wish the Bible were more specific in many cases about telling us what to do and not to do. I am a young man studying at a secular college; and when my friends, Christian as well as non-Christian, suggest that we do certain things or attend certain places of entertainment, I often don't know what to do. Frequently I have regretted declining as well as accepting their invitations. Can you tell me how to relate myself to the many things the Bible does not mention by name?

We hesitate to lay down hard and fast rules where the Lord has refrained from doing so, but we would invite you to study Philippians 4:8: " whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Could anything be more plain and inclusive?

Perhaps the last two items of Paul's list need a little explanation. "Good report" means good reputation. Some things may be harmless and good in themselves, but if for some reason they are regarded otherwise by some people, it is best to avoid them; for we are to "abstain from all appearance of evil."

"If there be any praise." Would the thing in question help you to praise God better, or might you find it hard afterward to pray and read the Bible? If you prayerfully examine the invitations of your friends in the light of the verse cited above and with a heart eager to please God, He will not leave you in darkness.

We know of a certain grade school teacher who had all her students memorize Philippians 4:8. If they practiced it in later life, they no doubt became upright Christian men and women!

I have been asked to teach a Bible class in our church; but my husband, a sincere Christian, is strenuously opposed to it. He bases his objection on 1 Corinthians 14:34: "Let your women keep silence in the churches: for it is not permitted unto them to speak." I am always glad to help in God's work, but I did not know there was such a text in the Bible, and now I am puzzled as to what I should do.

The verse after the one you quoted gives us a good clue of the true meaning of the problem under consideration, and a little knowledge of first-century customs rounds out our understanding of it.

Women, in those days, were far less educated than men, since their place was thought to be only in the home. Therefore, not always comprehending what was being preached about in church, they sometimes asked their husbands for an explanation during the service. This naturally caused a disturbance, so the apostle admonished them to be patient and to "ask their husbands at home." (Verse 35.) Note that Paul says, "If they will learn [not teach] anything." The problem he discusses here is definitely not whether women may teach, but whether they may whisper, and the prohibition thereof includes men, too!

We might add that the whole chapter (1 Corinthians 14) deals with reverence and order, and nothing is said to limit women's rights in any way. To deprive them of prerogatives which men alone have would contradict Pauline teaching (Galatians 3:28), as well as Christian morals and ethics in general. Furthermore, we have definite evidence of women teaching in the early Christian church. (Acts 21:9.) It is a characteristic of non-Christian religions to deny women their rightful place, but the gospel helps them fulfill God's plan for them.

Our fourteen-year-old daughter, an only child, is a very fine Christian girl. The only thing wrong with her is that she has no friends, is always by herself, and likes it that way, being abnormally shy of people. We have persuaded her to go to a boarding academy (high school) next year in the hope that this will cure her. Now she insists she wants no roommate. Should we let her have her way?

Forcing never does any good, especially in dealing with adolescents. It may be that with your daughter the normal social urges will develop later, as is sometimes the case. We have observed many similar cases, and the result has invariably been the same: When these children were taken from their homes and mixed with their own age group, they saw the pleasures that friendship can bring. This awakened in them the desire for it, and they needed no more urging.

As for your daughter, let her room alone, but be prepared to learn that the change of environment will soon bring about a decided improvement in her personality and outlook on life!

"I've had a lot of disappointing experiences with people, both in private and business life. I just feel I cannot trust anyone any more. But I must confess that if I take this attitude which is not Christian, it makes me also very unhappy and frustrated. How are Christians expected to deal with people?"

The same way Jesus did nineteen hundred years ago. He loved them all, even if they did not deserve His love. It is a comforting thought that Jesus, who knew people best, loved them the most.

We must differentiate, however, between loving a person and trusting him. We should love even though we cannot trust. Of Jesus it is written that He "did not commit Himself unto them, because He knew all." John 2:24. We can love people in spite of their sins, but because of their faults we should not expect to become as happily and closely acquainted with them as with those who are good Christians. It is our privilege, though, to acquaint those who know not the Lord with the beauty of the abundant life so that they, too, will accept Jesus. Then we can have full fellowship with them. With this as our goal, we can enjoy even the seemingly most unpleasant associations because we can make them count for God. It will prove to be a personal blessing to follow this plan.

# HAPPY

# HOMES



## WHAT IS RIGHT?

IT IS NOT HARD for most of us to realize that houses of a few decades ago, by present standards, are as out of date as the prairie schooner and the wooden plow. They had no central heat, and the high ceilings only added to the inadequacy of stoves and fireplaces. There was no plumbing except perhaps a pump in the kitchen, and where there should have been closets, there were only rows of hooks and huge clothes presses.

One thing the old homes did have, however, which is lacking in many modern ones. I am speaking of space, floor area, room in which to live. I am not speaking of half-partition, open-plan illusions of space, but the real thing. I'll admit that when the old-fashioned homes were built, families numbered from six to ten and sometimes more, but home designers have gone too far in stressing efficiency and compactness. For instance many homes have little or nothing in the way of entertaining facilities, such as guest rooms or dining areas. All over the country cries are heard about crowded schoolrooms, but I believe we would hear even louder cries if the homemakers of America would voice a protest against the small houses with smaller rooms into which families are crowded.

In answer to the space problem thought is being directed toward construction methods that will make possible a house of adequate size for the young families of America at a price they can afford to pay. In most parts of the country now a three bedroom home with rooms of adequate size cannot be had for less than \$14,000 to \$16,000. Because of this high cost many people buy a home far too small for their needs. Children, therefore, find much or all of their entertainment outside the home.

Few people look deeply enough into this problem to realize that the size of the house and the lot on which it stands is one of the prime factors in the failure of many homes. Many times young people are blamed for leaving their homes when they have followed about the only course left open to them.

Therefore, in planning to buy or build, one should be sure that the size of the house is adequate for the family.

Obviously a large house requires more work than a small one; therefore it should be carefully planned. A home should be beautiful to look at, but this is not the first consideration. Houses are built to live in, not simply to be viewed by admiring passersby. Happily today many of the most modern homes are as beautiful as they are functional, and fit into the landscape far better than the two- or three-story dwellings of fifty years ago.

There are three things to consider in obtaining a house. Perhaps first are facilities for the preservation and preparation of food. Secondly, sleeping accommodations are important and should afford comfort, quietness, and privacy. Thirdly, the home should be designed for living comfort. The "living area" should provide for the interests of the various members of the family as far as indoor activities are concerned. It should be roomy, well ventilated, light, and cheerful. It should not be cluttered with nonessentials that require time-consuming care by the housekeeper and are a constant source of annoyance to children.

The most efficiently planned homes have one driveway that serves both the front entrance and the utility room or service porch near the kitchen. A place should be made for removing overshoes,

rubbers, and snowy or wet wraps without having to clean house afterward. A heated utility room where wraps may be hung to dry is far better than the old back porch—cool in summer, but of little use in cold weather. An ideal home plan includes a half bath or washroom, either as part of the utility room or as a separate room near the rear entrance. A shower rather than a tub is suitable here, especially if the man of the family does dirty work and has no place to clean up before coming home.

The kitchen should be a cheerful, well-arranged work area with plenty of natural and artificial light. In no case should a kitchen be located in such a way that traffic from the rear entrance must go through the work area between sink, stove, and refrigerator. No matter how roomy the kitchen may be, it should not be expected to function as a hall.

For a large family with the housewife doing without outside help, a breakfast room can save many steps. Few modern house plans have breakfast areas that are really adequate for even four persons, much less a family of five or six. In one home that we built, we left out a closet in order to have a breakfast area comfortably large.

Many modern homes have a dining area instead of a dining room, and usually it is too small to take care of a family adequately, let alone entertain friends. The entertaining of relatives and friends in the home is a part of the training all children should receive. Certainly no home could be considered adequate if it does not provide a place in which children can entertain their friends.

The bedroom area of the house should be well removed from the kitchen and service areas so that the noise of meal preparations and laundering will not interfere with sleeping. Making of beds causes lint, too, and having the sleeping rooms grouped together keeps this lint from other parts of the house.

In some parts of the country the climate is such that the ventilation of sleeping rooms is no problem. However, in warm climates each bedroom should have cross-ventilation, and in really hot climates the new full-length windows that open onto a private garden afford the maximum of ventilation. High windows on one side of the bedroom are convenient, especially if the neighbors are close and wall space is needed for convenient furniture arrangement. However, high windows alone are not enough in warm climates, as the circulation of air cannot be felt at the sleeping level.



Plenty of electric outlets are important in bedrooms. In many homes the child's bedroom must serve as a quiet place for him to do his homework. Proper lighting must be provided for this purpose. In many homes the only adequately lighted mirror is in the bathroom. Outlets for mirror illumination are often overlooked in bedrooms. Provision should be adequate so that the furniture arrangement may be changed if necessary.

In many modern house plans the designers point with pride to three bedrooms in a small over-all floor area. Usually one of these bedrooms is really unworthy of the name, being a tiny cubicle not much larger than a closet. In many homes the smallest one is assigned to the little boys of the family, who, of all people, need lots of room.

If children's bedrooms are made large enough to serve as studies and as places for the pursuance of hobbies, they save a lot of confusion and clutter in the rest of the home. A child who has never had a room of his very own has missed a great deal in life. Having separate bedrooms also makes it much simpler to place the proper amount of responsibility on each child for neatness and the care of his own things. As far as possible each child should be allowed to choose the furnishings and colors of his own bedroom.

Modern designers are to be praised for the many well-designed storage areas in present-day homes. Closets now are not the deep, dark recesses of a few years back. Closets of modern design are shallow and have large sliding doors which, when open, reveal everything within at a glance. The storage space up near the ceiling is ideal for extra out-of-season bedding and clothing. Some have open shelves from the floor of the closet up to head height. These provide much better storage space for toys and dolls and books than the toy chest so commonly used. As the children grow older and no longer use toys, these shelves are ideal for shoes, stacks of fresh shirts, or blouses and hats. We have found these open shelves much easier to keep tidy than dresser drawers.

The living room of the house has also undergone a revolution and is far nearer what the name implies than ever before. The living room should be large enough, and should be furnished in such a way that the entire family and a few friends can be comfortably seated at one time. Shelves for books and storage space for games, extra folding chairs, and tables help make the home operate smoothly. When one chooses a house plan, it is

important to plan in advance where each piece of furniture will be placed, and make sure the measurements are adequate. Few average house plans provide an inside wall area large enough for a piano, and yet music interests more and more children.

A living room should never be a thoroughfare between the kitchen and dining area and the bedrooms. This not only makes housekeeping hard but is hard on furnishings and rugs. A hall is not an extravagance even if it does take some area from other rooms. In a properly designed house one should be able to go to the kitchen, bathroom, or bedrooms without going through the living area. A sheltered front entrance leading into an entrance hall which extends to reach the entire house is an ideal arrangement.

### **Please Explain**

*(Continued from page 35)*

Testament about them. There are plenty of references to the eating of clean animals. But the prohibition of unclean animals by name is not repeated—that is, *not of any unclean animals except swine*, and a few others. God emphasized by repetition the hatred He had for the eating of swine. In Isaiah 65:1-7 is His terrible denunciation against supposed worshipers of Him who provoke Him so with their evil ways that His patience with them is ended. He says that actually He is better treated by those who are not His professed people than by those who are called by His name. (Verse 1.) Then He tells how hard He has worked to win the hearts of His supposed people. (Verse 2.) In verses three, four, and five He describes those hypocritical worshipers and lists their sins. The first sins mentioned were wrong because they were heathen ceremonies done in worship to idols. But the next sin is: "which eat swine's flesh, and broth of abominable things is in their vessels." That is, they ate the unclean animals God had forbidden. But only one specific kind of unclean animal is named—the swine. Is it not reasonable to understand that it is named because it is the worst? In verses six and seven God says that these sins are recorded in heaven and will be punished in the judgment—not a very happy future for pork eaters! Not for a moment would anyone suppose that the other sins named here (idolatry and self-righteous hypocrisy) are any more pleasing to God in this dispensation that they were back in Old Testament times. But swine-eat-

ing is named in this list as being as wicked as those other sins. A true Christian should be careful to do none of those things that God hates so terribly.

In verses eleven and twelve God tells how He will punish those who forsake Him to follow heathen customs. God says He will destroy all who do those things "because when I called, ye did not answer; . . . but did evil before Mine eyes, and *did choose that wherein I delighted not.*" Why should Christians eat pork or any other unclean food when God says He delights not in it and threatens destruction upon those who are so willful?

Further on in Isaiah 65 God is speaking of the time after He has executed judgment on those who refused to yield Him obedience. These verses parallel Revelation 21 and 22 after the destruction of the wicked in Revelation 20. Revelation 21:27 says that nothing that works abomination enters the New Jerusalem. Let us not risk entrance into the New Jerusalem in order to indulge an appetite for pork, which God has said He hates. His most intense hatred is directed against that willfulness that is denounced in Isaiah 65:12. (Read Isaiah 66:4.) To show His hatred of disobedience, hypocrisy, self-righteousness, and formalism, He compares them to swine's blood. (Isaiah 66:3.) From earliest historical times the heathen have used swine as the most important animal to sacrifice to their false gods. Only clean animals were prescribed through Moses as symbols of Christ—sheep, goats, or bullocks. The heathen used swine for their idols, which Paul says were devils (1 Corinthians 10:20, 21). God told the ancient Israelites that they were so hypocritical that their sacrifices were as abominable to Him as the swine offered by the heathen to devils. Do you suppose that we can safely go on eating an animal that God lists as unclean and forbids even to touch the dead body of, and uses as the symbol of the worst sins?

In Isaiah 66:15-17 we read the destiny of pork eaters. Although these words occur in the Old Testament, they are a prophecy of the second advent of Christ, when He comes to destroy sin and sinners. (See Revelation 19:11-21; 20:9-15; 2 Thessalonians 1:7-9.) Isaiah 66:17 lists among those to be destroyed "they that sanctify themselves" (the self-righteous) and those who eat "swine's flesh, and the abomination, and the mouse." Why should we be so horrified at the thought of eating mice, yet eat swine and shellfish and other creatures that

*(Continued on page 30)*

# GOD'S TWO BOOKS



By  
Mary Hunter Moore

## Overheard on the Bus

A GROUP of adults in training for leadership of junior groups in nature study were riding home from a field trip. Seated in the crowded bus, one of them overheard a snatch of conversation that bears thinking about. She did not hear the first remark, evidently a question. She heard only the reply: "Oh, yes, I gathered a whole handful of them. But I got tired of them, and threw them away." Under the circumstances the "them" could refer only to flowers—wild flowers gathered during the field trip. This leader-in-training had gathered a whole handful, and then had grown tired of them and thrown them away.

On the field trip each group of adults had been furnished with a sheet of suggestive nature objects to look for: birds, flowers, trees, insects, animals, rocks, ferns, fungi, fossils, natural formations, etc. At the bottom of these sheets appeared the request that, with the exception of small stones, nothing they found be carried away, for one object of this training trip was to show these prospective leaders of children how to teach juniors find the Creator through His creation.

The fundamental revelation of God in nature is law—natural law we glibly call it, forgetting that the laws of nature are the laws of God. All the laws of nature center around one supreme object: the preservation of life. The charge that nature is red of fang and claw is a distortion. The balance of nature, by which all forms of life serve other forms of life, is a much truer analysis. Excess populations of one creature feed other creatures; one kind of life preys upon another in order to keep down excess. It is man who murders for sport; it is the supposed "lords of creation" who find their fun in torturing and slaying. The finer the organism, the more intelligently

the creature fights for its life, and the greater the pleasure that the the higher (?) creature finds in committing that murder. It is man who destroys the forests, denudes the topsoil, and wastes the resources of nature until fertile lands become deserts.

Because flowers do not consciously suffer when they are plucked, it will seem like silly sentimentality to call their needless picking murder. But life is life,



whether in man or in the tiniest living organism. And life is the one thing man cannot bestow; he can kill, but he cannot create. I well recall in my childhood the first time I heard the mysterious word "protoplasm." An enthusiastic science student, a friend of my older brother, was telling the family of recent discoveries. With an excitement that impressed my young mind, he told how the chemical nature of protoplasm had been discovered, and how in a very short time we would be manufacturing the stuff of which life is made, and the creation of life would be in man's hands. I well recall my conversation with my mother afterward about the strange new "big word," and how she drew my mind to God, who only is the source of life. It is no wonder to me that this young enthusiast has not seen his dream come true. We can needlessly crush a harm-

less insect under a heel, but we cannot restore its life. We can recklessly grab a handful of flowers and carry them until we grow tired of them and throw them away. Both are forms of murder; both acts insult the Creator.

God Himself has set the precedents by which we are to judge when it is permissible to take the life we cannot give: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." Genesis 9:5, 6. Man is the highest of God's creation; all lower forms of life are made to serve him. Whatever is detrimental to his life is to be removed. The germs that destroy our bodies are to be destroyed. The insects that poison us or carry disease are to be destroyed. Any form of life that destroys or contaminates our food supply should be destroyed. But here is no license for killing for sport, or for needless killing of any kind. Death is permissibly administered by the human race only when it serves the purposes of life, not more death. The verses quoted portend a fearful doom for all murderers—those who kill to be killing, or for any reason less than the preservation of life.

It still may not seem that the unnecessary picking of flowers is a form of murder. But stop and think. We can no more restore the life of the plants we destroyed when we gathered a handful of them and carried them till we got tired than we can restore the life of the human being struck down in a fit of temper. The life in each case, irrespective of its degree, is the gift of God; and we are responsible to Him if we despise that life with our careless self-indulgence. No doubt we would feel a sense of the creatorship of God if we stood in the presence of the sequoias; but it is just as much the creatorship of God that we despise if it is a tiny fern that we yank out of its dewy bed and fling down on the hot roadside, when we grow tired of it.

How are children going to be led to feel the presence of God if we adults despise the handiwork of the Creator?

## A Problem in Sociology

(Continued from page 30)

rets; but, also, there has to be chinking. The great Architect will see to it that there is a balanced supply of materials.

Meanwhile, with Bill, I resign myself to letting Ellie-see-us.

THESE TIMES, MARCH, 1953



PLEASE

# Explain

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

## Why S.D.A.'s Do Not Eat Pork

*Please explain why Seventh-day Adventists do not eat pork.—H.R.M.*

You are, of course, aware that the food given to the human race in Eden was entirely vegetable—fruits, seeds, and nuts. (Genesis 1:29.) Only after the Flood did God give permission to eat flesh (Genesis 9:3, 4), obviously because a crop would take some time to raise. The only exception mentioned in Genesis 9:3, 4 is not to eat the blood with the flesh. But another exception is implied. At that time the only animals in existence were those preserved in the ark. It is significant that those animals were divided into the clean and the unclean. (Genesis 7:2, 3, 8; 8:20.) This division was evidently so well known already that God did not need to name to Noah the animals in each class. Since only one breeding pair of unclean animals had been taken into the ark and seven pairs of the clean animals, Noah would be obliged to eat only the clean animals until he could raise sufficient vegetable food again. Because of this restriction by circumstances, the permission given Noah after the Flood to eat flesh was permission to eat only clean animals, without the blood. And this restriction was given long before the ceremonial laws of Moses. It was given to the race as a whole.

About a thousand years later God, through Moses, gave the Israelites three kinds of laws. The first was His holy moral law, the Ten Commandments, which He spoke with His own voice and wrote with His own hand. Next were the ceremonial laws, which regulated the services of the tabernacle. These were symbolic; they had no meaning in themselves, but pointed forward to the death of Christ on Calvary, and they naturally ceased at the cross. But when God told the Israelites, through Moses, to quarantine contagious diseases, pay damages when they injured other people or their property, locate latrines outside their camps, and see that no garbage or filth

lay about their streets, those were civil laws that are as true today in principle as they were then. They were applications of the principles of the Ten Commandments to the conditions of life. The civil laws of all civilized nations of the modern world are based on the civil laws of Moses because their principles are eternal. Many people confuse these two classes of statutes in the books of Moses and think his civil and health laws are of no application to people today—that they ceased at the cross as the symbolic religious laws did. But the laws of health are just as true today as when Moses gave them at God's order.

Among the health laws that God gave through Moses are the lists in Leviticus 11 and Deuteronomy 14 of the kinds of animals that could be used for food. The unclean animals fall into certain classes: those that are carnivorous (flesh-eating) or are scavengers (eating dead bodies or all kinds of filth). Such animals as lions and coyotes are not even mentioned because we instinctively know they are not fit for our food because of the nature of their food. The birds that are forbidden are the flesh- or fish-eating birds or the carrion eaters (vultures, etc.). The term "creeping thing" in these chapters includes all shellfish, snails, bats, reptiles, and most insects. The "clean" (edible) insects are the grasshopper

kinds that are vegetation-eating and flying and hopping insects that are not too closely confined to the ground. Notice that some plant-eating creatures like hares and their relatives are forbidden. Among fishes, the clean ones are the free-swimming, plant-eating kinds, not the kinds that are the scavengers of the seas, living on the mud and filth of the sea bottoms. Among the animals the swine are particularly mentioned as unclean.

The division in its large outlines falls into what we instinctively realize are wholesome or unwholesome kinds of flesh. Although everything which God here forbids is eaten somewhere in the world and by some people, yet many realize that there is always a question about their being the best food. Take the rabbit kinds, for instance. Did not God know, in His eternal wisdom, that they would carry disease more than many other kinds of animals? The clean animals are principally cattle, sheep, goats, and deer, animals which to this day, in spite of the fact that all living bodies are growing more diseased, are still freer from infection as food.

Although there are many animals which are ruled out as food by this classification in the Pentateuch, little if anything is said later on in the Old

*(Continued on page 33)*

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