

NOVEMBER
1953 25c

These Times



Harry Anderson

"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.

SKEPTICISM IS SAPPING THE LIFEblood OF CHRISTIANITY. Prophecy: "For the time will come when they will not endure sound doctrine." 2 Timothy 4:3.

Not atheism or secularism from without, but apostasy from within is the greatest enemy of the Christian church today. Recently the bishop of a large English city said, "The early chapters of Genesis that deal with the origin of the world should be thrown out of the Bible....Man was not a special creation, but has been developed from the ape. If we wish to win the confidence of our young people, we must tell them the new-found truths of the origin of man."

What is the result of such un-Biblical teaching? Statistics released by a large church organization in North America, recently gone modernistic, speak plainly and unambiguously. Before that denomination was captured by those who knew better than the Bible, its work was carried on in 13,000 local congregations. Today only a little over 7,000 churches remain. Before Bible orthodoxy was thrown overboard, the annual budget amounted to \$12,000,000; now it is barely 25 per cent thereof. As long as fundamentalists were in control, 800 missionaries were carrying the gospel message to foreign fields; in the years since, the number has shrunk to less than 300.

"If the foundations be destroyed, what can the righteous do?" Psalm 11:3.

LAWLESSNESS A DIRECT RESULT OF THE REJECTION OF BIBLE TRUTH. Prophecy: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13.

The prophecy of 2 Timothy 3:13 links evil men with seducers. Heresy, sooner or later, always brings delinquency and immorality; for when man's individual responsibility to God is denied, he is no longer concerned with his responsibility to corporate society. ("There is no God, everything is permitted."--Nietzsche.)

In the United States shoplifting is on the increase. It has developed into a booming \$100,000,000-a-year business, with 75 per cent of its devotees women. And abroad the outlook is hardly better. In one western European country half of the inventions at a recent inventors' fair were devices to protect the public against crooks. There are also so many criminal gangs in that country that the crime reporters are running out of names for them, but devoting about half of their scarce newsprint to their activities. The age of the beginning criminal used to be 22; it is now 18.

In a neighboring country armed robbery is up fourfold, smuggling seventyfold, murder fivefold, and crimes by women and minors have doubled since the war. A favorite sport of hoodlums is the holding up of Christmas carolers. A third of the larceny cases involve minors under 17. And a country in southern Europe reports that some of its crimes have increased as much as fivefold.

"They chose new gods; then was war in the gates." Judges 5:8. Under the deceptive influence of modernism, men are no longer really worshiping the God of their fathers, and as a result crime and immorality are found "in the gates."

These Times

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The Cover

Our cover this month emphasizes the profound fact that God's Holy Word is a sound basis for faith and tranquility of soul in these troubled times. In this heart-warming painting we are happy to present the artistry of one of America's top illustrators, Harry Anderson. (The cover painting was copyrighted January 12, 1951, by Southern Publishing Association. All rights are reserved.)



Little Bean

IN THAT droughty summer I told you of, my garden croaked for water. It was heartbreaking to see the limp wraiths of lettuce, spinach, late peas, tomatoes, languish and gasp. For a time I carried pails of water from the well to tide over the more susceptible plants to the anticipated blessing of rain; but gradually, one by one, they succumbed. Still there waved defiantly the flags of the hardier plants—corn, potatoes, beans—and some of these came to fruition and passed to their gustatory reward. But others failed in their trial.

I had planted beans of various types—wax beans, green-podded beans, bush limas, besides old favorites like Kentucky Wonder and McCaslan. Also, among the pole varieties I made sure of the little lima bean, Sieva. My wax and green-podded gave an initial picking, and then with a sigh they died. My big bush limas maintained their reputation with a lush growth and many blossoms. Also insect pests gave a wide clearance, as usual with limas. But when I sought fat pods thereon, I had a reminder of the barren fig tree outside Jerusalem nineteen centuries ago. The plants either failed to produce or gave thin, unfilled pods; and those two long rows were a complete failure. Likewise, my pole beans of the string varieties languished and almost completely failed.

But where I had lined my supporting fence with Sievas there was not only luxuriant growth but fruitful production. Sieva is a little bean, its pods only two or three inches long, but they hang in clusters, and you can gather a fistful with one swoop of your hand. And right next to them, below, above, beside, are other clusters.

Well, my little bean was there for business. It might have said to itself, "I'm only a midget among the beans. It would take a thousand of me to fill a pot. I can't feed the world. If Big Lima and Kentucky Wonder and Wax lie down on the job, why should I work?" If it had taken that attitude, I could have called my bean crop a total failure. But it didn't. It just made its roots go deeper, its vines grow higher, its blossoms be more plentiful, its pods many and well filled. Drought had no terror for Little Bean; it just made more roots, and stouter, and called on the earth's reserve of moisture farther down, and then it put forth its good works in the sight of men. Little Bean saved the day.

Naturally enough, I thought of a young fellow I know. For, whether you credit it or not, his name is Little Bean. You will not have been long in these mountains before you discover that there are many families with bucolic names: Bean, Pease, Corn, Tater, Lemon, Hogg, Mole, Coon. They are not all farmers: some have slid over into other callings—preacher, lawyer, doctor, merchant. And often the handles to their surnames distinguish them still further: Pink Corn, P. O. Tater, Ada Lemon, Ima Hogg, Cap Coon. So I am not amazed at varieties of Beans. I

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H. M. LAMBERT

FREE AMERICA

By Inez Storie Carr



GET OUT and run for your lives," shouted the agent. Twenty-nine men and we two striplings leaped and sprinted as though our shirttails were on fire.

We were escapees fleeing toward freedom by a horse-and-wagon-jump-and-run process. Each lap of the journey toward the borderland was a wild dash in a heavy wagon drawn by well-grained, fresh, strong horses. At the end of each lap the horses were spent, but fresh ones were in waiting, supplied by agents.

We had suddenly come to the end of the road and were facing a deep swampland. Now it was every man for himself!

There were not supposed to be any guards here, but there they stood! Just twenty yards this side of the freedom we had risked life for! We tried to pay them to let us across those few last steps, but they only shook their heads and pointed down the railroad track

that angled away at this point. Through the dark swamp came the distant whistle of a train blowing for the crossing where we stood. We were trapped! For a moment we stared blankly at each other. The next blast of the whistle was much nearer. It had a terrifying effect! As one man we bolted! Leaping through an old orchard, we plunged into the dismal swamp. The guards who had been talking with us now dashed after us and forced their mounts with a great show of activity to the very edge of the swamp. But we had jumped far out onto the boggy moss that would not allow the weight of a horseman.

Night was creeping through the heavy stand of swampland timber. Soon they would be unable to see us, but right now even my slightest movement started bullets popping. As shadows deepened we lost sight of each other, but one of the agents who had been near me moved closer in the deepening darkness. We were now standing waist-

deep in the slough and had the choice of dying like beasts in the soggy swamp or going ahead and being shot.

I knew the agent could get to safety better than I, for I was a marked man because of my age. At sixteen we were prospective army timber and duly registered as thus.

"If you leave I will follow," I whispered in the agent's ear, knowing it was a threat that would hold him if anything would. I had a horror of being left in this devilish hole to die alone. At night we sank our mouths into the mud to moisten our parched tongues, but when day broke we became just two more stiff tree trunks. For three long days and nights we stood there. I felt rooted. I forgot I had ever moved or ever would move again.

That third night was too much for the agent, as badly as he wanted to comfort me by his presence. When he leaned toward me I wanted to shut my ears so I could not hear the whispered

Just Cause for Thanksgiving

doom I knew was coming. "They plan to starve us out! You better let me go! With those clothes you are a dead giveaway! As soon as they leave I will send help for you! If you hear a sea gull regularly—each call spaced one minute apart—answer it the third time it makes a spaced group of callings." Then he edged away from me and soon was swallowed up in the blackness. I never expected to hear or see him or anyone else again. Every now and then a bullet went "spat" in the mud nearby, reminding me that death was waiting its turn.

With the coming of daylight again, I noticed the guards and officers had edged their horses deeper into the swamp for better aim. I also noted many sea gulls overhead. I listened intently to the gulls until their calls rang continually in my ears day and night. Was that a spaced call? Would I hear it again? It was my only hope of rescue from death, and I clung desperately to it. As twilight gathered, the gulls kept circling and calling over the swamp as they had never before. Amid their irregular calls I heard one coming at spaced intervals. My feelings were hard to describe. I suppose a shipwrecked person that sights a plane feels about the same way. It was a call to life. I stopped breathing that I might better listen. Yes, there it was again, spacing just about one minute from the last call. The third time a series of calls came I was sure the agent had kept his word. I answered in sea-gull language, or at least as good an imitation as I could muster. The answer came at once. Peering through the darkness, I saw a woman standing in an old hollow stump with a coat on her arm. She could not see me, as I was deep among the large spruce trunks; but as I answered each call, she came nearer till she could reach out and hand the coat to me. She pointed in the direction I was to hurry, and then was gone.

I went forward according to instructions. Soon I struck solid ground beneath the muck. I heard footsteps in the distance ahead. After all of this, I thought, am I going to get shot without even a chance to run? But the woman had timed my steps just right, and as I emerged like a dull, slimy mud turtle, the officer retreated. It was the feet of his horse going from me that I had heard. Before his return patrol of this section I had shoved along out of the swamp toward a thicket, still going in the direction the woman had indicated. Suddenly a movement from the thicket

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H. M. LAMBERT



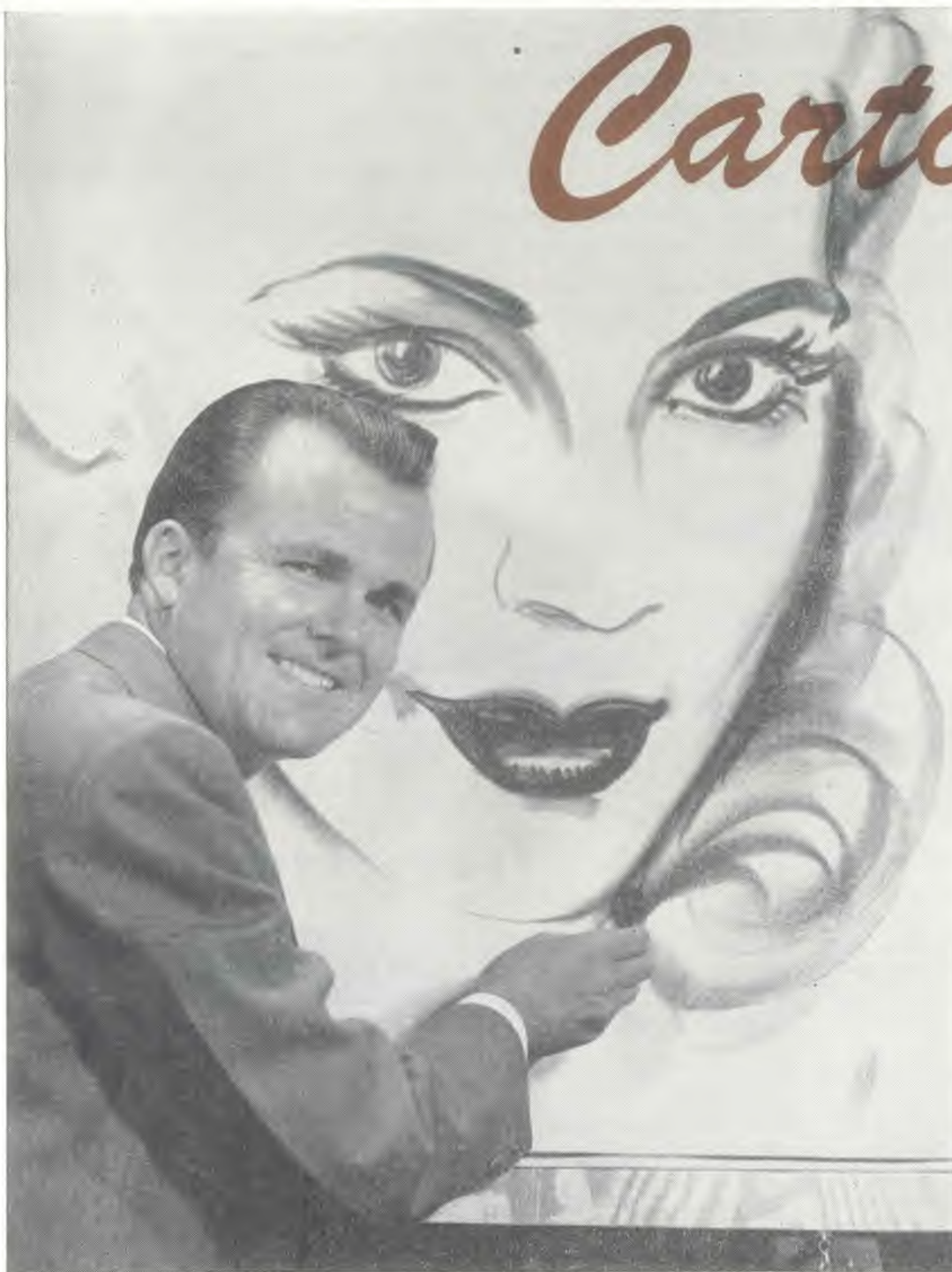
For This We Offer Thanks

The frost came early those first autumn nights—
The wilderness—a strange uncharted land
Was gorgeous with clear gold and scarlet lights
Where leaves caught fire from an unseen hand:
A fire that died at setting of the sun—
The round moon climbed a hill—a fox's bark
Sounded afar—the November day was done,
And the stockade gates were closed against the dark,

The Pilgrims offered thanks above their board
For venison, and the wild grapes' purple juice,
For the gold corn that their hands had ground and stored
Frugally for the coming winter's use.
Out of the wilderness—that voice of praise
Has spread until a nation's gratitude
Unites to thank the good God of our days
For the harvest time, and for our daily food.
For this we offer thanks, Lord God, again,
That our Pilgrim Fathers were strong, righteous men.

—GRACE NOLL CROWELL.

Cartoons



Jack Hamm gave up a successful career as a commercial cartoonist to turn out his spiritual messages. An education for the ministry awakened in him a desire to do something unique for the Lord. The combination of his religious training with his artistic ability resulted in the famous Religious Drawings.

IT IS early evening in the little Texas town of Waco. A neat, earnest-looking man enters the study of his modest home, sits down by his desk, and opens his Bible. After a period of intensive comparing and cross-referencing, he closes the Book and bows his head in prayer. Then he gets up, reaches for his coat, and goes out into the night. His erect, purposeful figure can be seen meditatively strolling down the quiet streets.

Soon, however, he returns to the house, evident conviction in his manner. Seating himself at an artist's drawing board, he begins to sketch the outline of a picture. It depicts a noble Christ looking down in pitying, understanding sympathy on a troubled, sin-cursed world and offering His solicitude: "I will not leave you comfortless: I will come to you." With the satisfaction of work well done, the man at the drawing board puts the final finishing touches

be his life work. A countering liking for cartooning budded at the age of thirteen, when he began sending crudely drawn works of art to magazines. "My energies drove me first toward religion, then art," he says.

After high school graduation he went to Chicago and entered the Moody Bible Institute with firm intentions to become a minister. After a time, God's providence led him into art school, which, in turn, he promptly quit to

on his work and steps back for a moment of critical inspection. Then he lays down his pen and retires for the night.

So is conceived and born another striking Jack Hamm Religious Drawing. The story of Jack Hamm, thirty-seven-year-old cartoonist of Waco, Texas, the artist behind Religious Drawings, which appear in many newspapers across the land free of charge, and some of which are shown here, is one of the most inspiring stories of unselfish, consecrated service for God.

By his own admissions, Jack "for many years . . . battled an inner conflict over which of two careers to follow—art or the ministry." Early in life in his home town of Elkhart, Kansas, he decided that preaching should

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for Christ

*The Inspiring Story of Jack Hamm,
the Cartoonist Who Draws for Christ*

By Arnold Bengston

become pastor of a small Baptist church near Wichita, Kansas. The pendulum swung again, and Jack accepted an offer from a newspaper feature syndicate to illustrate columns and draw comic strips. This continued for five years.

But all this time Jack felt a curious need. The commercial work alone could never satisfy an inner desire to serve the spiritual needs of people. Soon he returned to ministerial studies at Baylor University. The resolving of this dilemma, in his own words, came thus:

"I never had inner peace as long as either of the creative drives inside me hungered. The answer, when it came one night, was a result of continuous prayer and a final decision to accept the will of God for my life. 'Why not,' I cried suddenly, 'use my art talent in direct work for God?'"

Jack Hamm sat down to work on the plan forming in his mind. He resolved to continue his ministry and art together in a series of cartoons showing how the Scriptures could be applied to everyday life. Joy followed in the conviction that at long last he was doing the work that God intended.

Suiting his plan to action involved a long two-thousand-mile tour of five states in order to sell the idea to newspaper editors, offering them free of charge mats of his religious drawings. The response was immediate. More and more newspapers and periodicals accepted the service, until today Religious Drawings appear in 437 newspapers and 379 religious publications, or a total of 816 outlets. These are scattered through forty-five states and seventeen foreign countries. By February, 1953, Jack Hamm's \$225-a-week enterprise had printed the billionth copy of his religious cartoons.

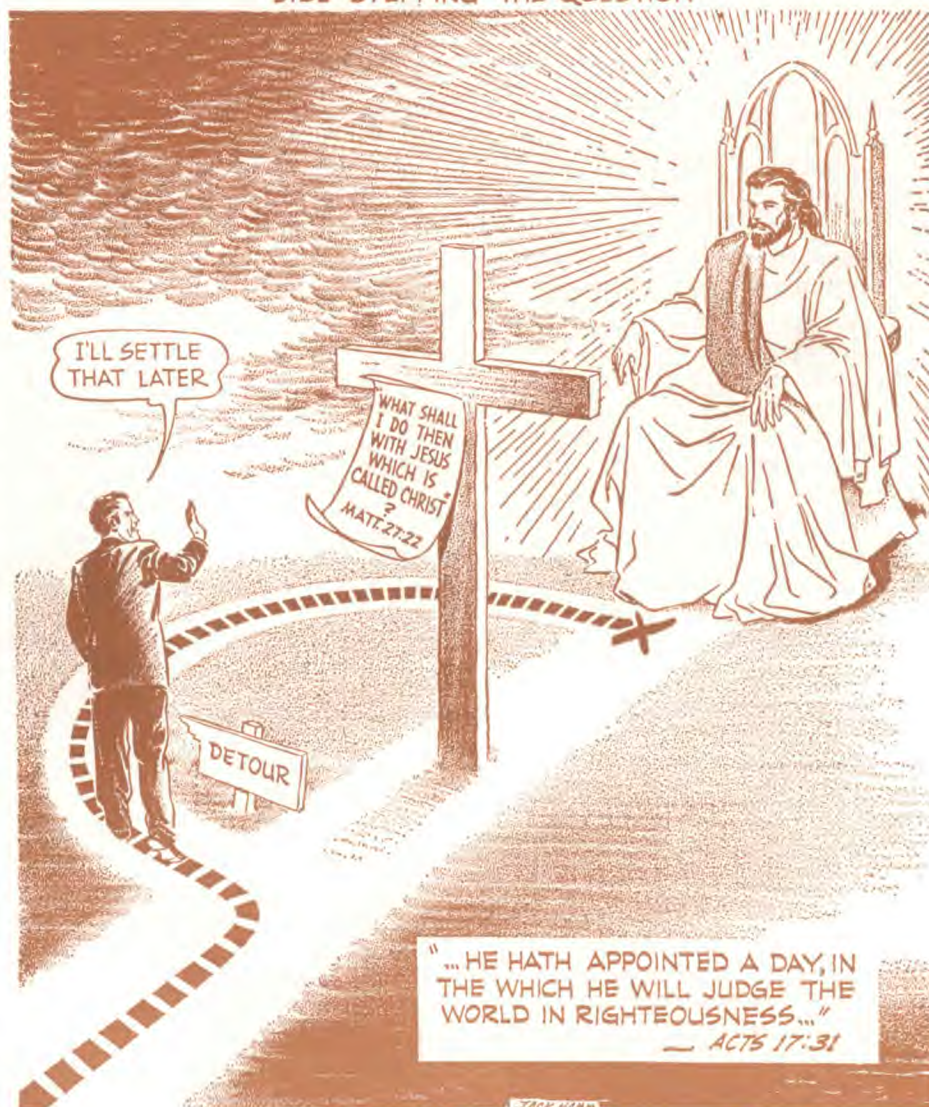
After spending a busy day teaching nine commercial art courses at Baylor,

Jack fills the evening hours with studying the Bible and drawing cartoons to illustrate Biblical events and ideas, two of which are matted and mailed free of charge each week to publications wanting the service. He pays production and postage costs himself, something that

has been hard on the Hamm bankroll. But he has declined contributions from newspapers and turned down any suggestions that he charge for his cartoons. His theory on pay for the drawings boils down to this: "If I charged newspapers for the service, many would be unable to use it, and I believe this tension-filled world needs any word of hope it can get." When some people wrote that his cartoons have started them going to church again, Jack said, "That's our pay; we're not interested in dollars but people." Unsolicited contributions have made up deficits so far.

Doris, his wife, and daughter Dawna, age four, work with him, wrapping, mailing, and opening up newspapers. He also has part-time secretarial help from the university. Otherwise the project is entirely his own, sustained by his own faith and the courage of his conviction that through the ministry of religious drawings, one man's power for good is illimitable. Of course he gives all credit to God.

SIDE-STEPPING THE QUESTION





Hamm's wife and daughter help with his project of faith, entitled Religious Drawings.

Jack Hamm's plan to send a religious cartoon a week to any newspaper in the world which will print it has come in for some tongue-in-the-cheek reaction from doubting friends. But what some call foolhardiness he believes is simply determined faith. Refusing to believe that his project will end for lack of funds, Jack maintains that with the help of donors or possibly a sponsor for the project, financial success for the venture will be assured. Smiling, he says, "I believe in this God whose power I picture each week. Foolhardiness? Maybe. But I prefer to call it faith."

If publication and reader response is anything to go by, Religious Drawings is in for bigger and better things. Reaction to the cartoons by interested readers is invariably favorable, and sometimes enthusiastic. Many editors use them as editorial cartoons in week-end editions, which usually have the largest circulation, reaching a potential audience of thirty million readers in forty-five American states and seventeen foreign countries. Comments by well-known men include these: Dr. Norman Vincent Peale: "The Word of God has an amazing force behind it, and I am sure this is why Religious Drawings is achieving such growth." Dr. Daniel A. Poling: "No better example of the cartoonist's art dedicated to faith in God and country has been seen in this generation." Commentator Morgan Beatty: "I think it commendable that you can devote your time and energies to this project without pay, and the art you offer seems as professionally good as the motive is worthy."

Never slanted to peculiar denomina-

tional principle, Hamm's cartoons are always in good taste and are drawn from basic Biblical precepts. Although a

passage of Scripture is always included in his drawing, it is often slanted toward everyday problems. One of his cartoons depicts a group of hurrying people madly dashing hither and yon in our hurry-up modern life, while a calm figure of a man thoughtfully watches, musing, "Too much of the time I'm a part of that 'rat race.' That's hardly the way the Creator intended us to carry on."

Jack often illustrates his avid faith in the Bible and his scorn of atheism by picturing the infallibility of the Scriptures despite attempts to ridicule or suppress it. Other pertinent problems like divorce, lack of church attendance, immorality, indifference, war, etc., are given the special Hamm treatment. Knowing that pictures are retained more readily than their word equivalents, and realizing the vastness of his audience, has sobered Jack and impressed him with his responsibility. So he seeks to illustrate those problems which are par-

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WHAT TO DO WITH DOUBT

By Ellen G. White

MANY, especially those who are young in the Christian life, are at times troubled with the suggestions of skepticism. There are in the Bible many things which they cannot explain, or even understand, and Satan employs these to shake their faith in the Scriptures as a revelation from God. They ask, "How shall I know the right way? If the Bible is indeed the Word of God, how can I be freed from these doubts and perplexities?"

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His Word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth, will find plenty of evidence on which to rest their faith.

It is impossible for finite minds fully to comprehend the character or the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job 11:7, 8.

The apostle Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 11:33. But though "clouds and darkness are round about Him," "righteousness and judgment are the foundation of His throne." Psalm 97:2, Revised Version. We can so far comprehend His dealing with us, and the motives by which He is actu-

ated, that we may discern boundless love and mercy united to infinite power. We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the hand that is omnipotent, the heart that is full of love.

The Word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God's Word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His Word because we cannot understand all the mysteries of His providence.

The apostle Peter says that there are in Scripture "things hard to be understood, which they that are unlearned and unstable wrest . . . unto their own destruction." 2 Peter 3:16. The difficulties of Scripture have been urged by skeptics as an argument against the Bible; but so far from this, they constitute a strong evidence of its divine inspiration. If it contained no account of God but that which we could easily comprehend; if His greatness and majesty could be grasped by finite minds,

then the Bible would not bear the unmistakable credentials of divine authority. The very grandeur and mystery of the themes presented should inspire faith in it as the Word of God.

The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart that has astonished and charmed the most highly cultivated minds, while it enables the humble and uncultured to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them. Thus the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward God, and faith toward our Lord Jesus Christ, in order to be saved in God's appointed way; yet beneath these truths, so easily understood, lie mysteries that are the hiding of His glory—mysteries that overpower the mind in its research, yet inspire the sincere seeker for truth with reverence and faith. The more he searches the Bible, the deeper is his conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation.

To acknowledge that we cannot fully comprehend the great truths of the Bible is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of Omniscience.

Because they cannot fathom all its mysteries, the skeptic and the infidel reject God's Word; and not all who profess to believe the Bible are free from danger on this point. The apostle says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in

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EVENTS OF THESE TIMES

Revival or Relapse?

You've probably read about the religious meeting that drew 75,000 to the Cotton Bowl in Dallas, Texas, last summer, and about the church convention that brought 125,000 to New York's Yankee Stadium a few weeks later, and you have also heard that more Americans are going to church than ever before. However, what's been going on behind this boom has received too little publicity. But a candid examination of the tail end of the sawdust trail might explain why, statistics notwithstanding, Christianity is not having the influence in American life that it should.

One of the larger Protestant denominations recently conducted a survey among its own members in a Midwestern state and discovered that

- 20 per cent never pray,
- 25 per cent never read the Bible,
- 30 per cent never attend church,
- 40 per cent never contribute,
- 50 per cent never go to church school,
- 90 per cent never have family worship,
- 95 per cent never invite another person to Christ,
- 95 per cent never tithe.

It is not the ostentatious parades or mass demonstrations of emotionally pent-up crowds, but the quiet, consistent, day-by-day life of the individual, firmly built on communion with God, that will make an impact on the pagan secularism of twentieth-century America and extend the kingdom of God into all the world.

The Puzzle of Palestine

In the cradle of Christianity today, nineteen hundred years after its divine Founder walked its dusty roads, the influence of His teachings is still in its infancy. Some are still as violently opposed to the Christian message as was the rabble that sent Christ to the cross.

In an edict to all religious leaders in Israel, the Hebrew hierarchy "challenges to the conflict against the activities of the missionaries" in these



Chaplain (Captain) Albert R. Moss of Waco, Texas, 29th Infantry Regiment Chaplain, and Mr. Takete Ternya, mayor of Takabaru Village, Okinawa, look over the plans for the Takabaru Christian Church being built. Funds were contributed by regiment personnel.

words: "More than four hundred emissaries of the devil, the missionaries . . . among them also many baptized Jews, traitors to their own tradition, have descended upon the land like a swarm of grasshoppers."

There is perhaps no record of a similarly outspoken document from the Arabs in Palestine. However, according to the German weekly *Christ und Welt*, Arabs are showing their contempt for Christianity another way.

"There has developed a flourishing black market in old Biblical manuscripts. Near the place of the manger in Bethlehem, in the little coffee shops and souvenir shops, sit the middlemen of the Bedouins, who continuously bring to market more and more treasures, in order to sell them for good prices to traveling souvenir collectors from all parts of the world.

"A little piece of old leather or papyrus with a few lines of archaic Hebrew

or Aramaic brings many dollars or pounds, from which bourgeois Bedouin families can easily live for several days. Naturally there are also counterfeits. . . . Scholars regard the whole business with sorrow and disgust. In this way, . . . important documents are slipping through our hands because the irresponsible sons of Allah have discovered that they can achieve higher prices by cutting up the bigger manuscripts and selling them individually. . . . This they do with success."

The testimony to divine truth has not been squelched completely, though. Not for a long time will the populace forget the daring address given by the former Chief Rabbi of Bulgaria over Radio Jerusalem, from which we quote the epitome:

"The Holy Spirit came upon me and showed me that Jesus is indeed the Messiah, who suffered for us and sacrificed Himself for our sin. A burning

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fire in my heart gave me no rest, until I had publicly confessed my faith."

Because of vehement Jewish protests, Rabbi Zion has not had access to the radio since.

"Triple Trouble"

Three revolutions in one—that is the real cause behind the seething unrest in South Africa and other parts of that continent. First of all, of course, there is the revolution of nationalism. The natives of South Africa are seeking equal rights and opportunities with the white man. Then there is a revolution of an industrial nature. According to K. E. Strovold, minister in Kenya, there is a close parallel between conditions in East Africa today and those prevailing in England during the industrial revolution one and a half centuries ago. Thirdly, and to make things even worse, atheistic forces are also at work, inciting the natives to anarchistic activities.

E. D. Clark, an English missionary from Sierra Leone, recently stated that the Africans of today are hungry for ideas. Education is not the solution, because, according to a recent *Life* report, the educated native is a potential problem both to himself and to his fellows. Will the Christian church meet the challenge?

"Home, Sweet Home"

Never since the great national migration in Europe following the collapse of the Roman Empire have there been more refugees and displaced persons on the move than in the years after World War II.

In the ever-restless Middle East, 850,000 Arabs are refugees from the State of Israel, which is itself a nation of refugees. Turkey is at present giving asylum to 500,000 Bulgarian refugees. No exact figures can be obtained of the exact number of refugees from eastern Europe who are living in the western part of that continent. The Korean war has made 4,000,000 people homeless, and nobody can accurately estimate how many times that many refugees are wandering about in other parts of Asia.

At present twenty-five relief organizations representing the major religions are attempting to help these unfortunates, the end of whose plight is not in sight. According to Dr. Edgar Chandler, field director of the World Council of Churches Department of Interchurch Aid and Refugee Service, "As long as there are political tensions and social upheavals in the world, there will be a refugee problem offering a permanent challenge to the Christian church."

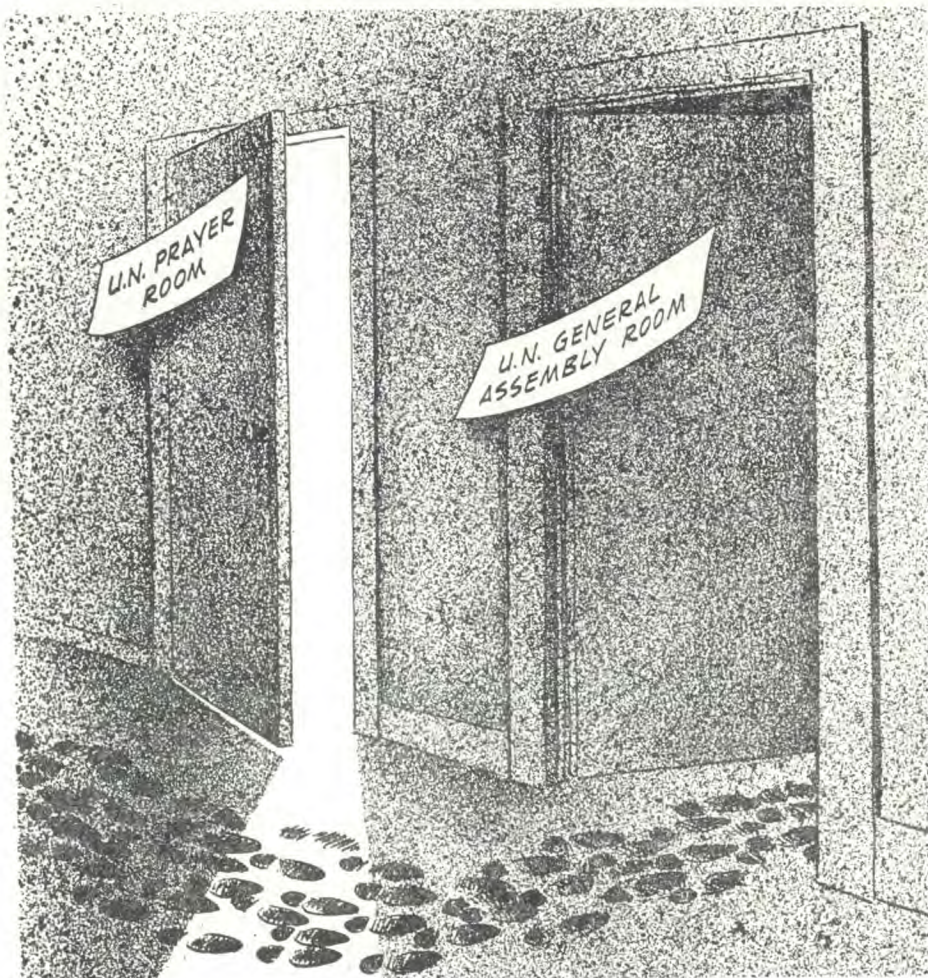
Noted in Passing

The "Christ for Everyone" campaign, which was successfully conducted by thousands of pastors and laymen in the United States and Canada last year, is being repeated this fall. . . . The pope has publicly expressed concern over the fact that the number of young girls taking the vows has decreased by one half. (Catholic educational and charitable work could not be maintained by salaried workers.) . . . The Protestant personnel of the 29th Infantry Regiment stationed on Okinawa donated the funds with which a beautiful little chapel was erected. A native pastor is serving the congregation, which has two hundred children in its Bible school. (See picture.) . . . At the recent Pan-American Seventh-day Adventist Youth Congress, young Robert Hadley of Cleburne, Texas, demonstrated his ability to recite Sabbath school memory verses back to 1947—over 300 of them! . . . If ever words concealed thought, it was when a recent Senatorial attempt to legalize the sale of hard liquor to Indians in Arizona was introduced as "a

Bill to Terminate Federal Discrimination Against the Indians of Arizona." . . . The Protestant Church of Indonesia recently broke its tradition and ordained a young woman to the ministry. Meanwhile, in Finland, at the opposite side of the globe, the part women can play in the work of the church is still being critically debated. . . . American churches are gradually waking up to the challenge of their latest mission field, the transient segment of the population: 50 per cent of our people moved in the last ten years, and in 1952 alone thirty-six million moved to another county. It is in that transient element that much of the potential lay leadership and lifeblood of the church is found. . . . Of the eighteen thousand American Protestant missionaries serving abroad, nearly one half labor in Africa and Latin America and the West Indies, while the next big group, almost one third, is stationed in Southeast Asia. Before 1949 one fourth of America's Protestant missionaries labored in China, but today the figure has dropped to 4 per cent, and they are in Hong Kong and Formosa.

DAY AFTER DAY

JACK HAMM





KEYSTONE VIEW CO.

**By
Elizabeth
Caraman
Payne**

still falls. Why? Because it takes people (and many of them) who are moved from the soul to stop that fall. And you cannot move people, especially women, merely by reciting a list of causes such as "increased rights for women," "laxity of the divorce laws," "civil marriages," "the uncertainty of the times," and so on. These are not *causes*; they are symptoms of *one* cause. And that real cause has not changed since the days of the prophets. No prophet wrote for his time only, and the problems of that day are today ours. And the cause for divorce, Malachi says, *is the turning away from God.* (Malachi 2:13, 14.)

Though there is a Bible in nearly every American home, many families are illiterates in that Book; and even some who read it go to it not for divine revelation but for the devil's reason. Such people say, or write, as one educated woman did to me, "The Bible is

Down Is the Cradle

When the Home Falls, the Nation Falls

THE MEDICAL profession says, "If we knew what causes cancer we could cure the disease." Yet when it comes to family life the specialists tell us divorce is the disease, and they proceed to give us the causes of divorce; they even delve into history and tell us the fall of Rome and of Greece was in large part the result of the disintegration of the family. Is it not strange that one profession asking for the causes guarantees the cure, while the other having the causes finds no cure? Why is this?

First of all, both the medical profession and laymen agree that cancer is a great menace to our national health. But there is no such agreement upon the subject of divorce; indeed some churches and many laymen look upon

divorce as a humanitarian act. Some say that there is no place in the Christian's life for divorce, to which others reply that this is a severe and even harsh statement. But in the little village in the Near East where I lived such an outlook would not have been considered severe; and there was no divorce among us. The villagers were grateful for the fact that *Christian* marriage was a *life* partnership. Perhaps we cherished the permanency of our marriages all the more because we saw the results of the temporary marriage relationships among the Moslems.

The facts of the family's fall and the causes therefore have been publicized by the specialists. They are now upon the lips of the layman. Yet the cradle

nothing but Jewish history padded with ancient superstitions." So we must give proof of Malachi's diagnosis with present-day facts. The divorce rate in 1945 was one divorce to three marriages; in 1951 it was three divorces to five marriages. Yet research studies show that the divorce rate is much lower among churchgoers. There are almost no divorces among some denominations. But this is much too vague. So I asked several ministers of different denominations, men who had long years of service as ministers, as to what was the divorce rate among *active* churchgoers? "Hard to say," was the reply, "but certainly not more than one in two hundred. In some areas much less."

Another observation is of interest.

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While among the educated middle class the divorce rate has been continually rising, yet the clergy still remains at the bottom of the list. Someone would say at once, "Well, why not? They know so much about such things they should set an example." But by the same reasoning, should not doctors have the best health? But this is not the case. Doctors come from about the same class of people as do the clergy, and have about the same amount of education, yet doctors are near the top in the divorce tables. It is not, then, a question of knowledge, but the type of knowledge in which one comes to know God and to live according to His will that counts. This idea is further substantiated by a recent study of church-supported colleges. Among their graduates divorce is negligible.

With Malachi thus vindicated even in our own time, our concern over our families' plight leads us to examine the experts' statement that our high divorce rate results from "too many rights for women." But we ask, Is it really too many rights for women, or is it rather too little knowledge of the source of those rights?

Let us turn to the first question, and let me answer it with incidents out of my own life. Our village of Habousie, close to the banks of the Euphrates River, was solidly Christian. No Moslems lived among us. Though we children had visited my grandparents in the big city every summer, yet I had noticed nothing different among the Moslems until one Friday near noon when two of the Moslem boys left the game we were playing and went home. Shortly afterward they reappeared with their fathers, all dressed up. "Where are they going?" I asked. "To the mosque, you pumpkin head," one of my wise city cousins retorted. "But where are the girls and the women?" I continued. And that brought down about my head a storm of ridicule. This was too much for me, so I ran to my mother who took me to a quiet place in the garden. Squeezing me tight in her arms she said, "You made a wonderful observation. Moslem girls and women don't go to the mosque because their prophet was a mere man and could not teach them many of the wonderful things Jesus taught as the Son of God. And one of the things Jesus taught was the equality of boys and girls, men and women, before God. Not only did Jesus teach these things, but He died on the cross to make sure we'll have such privileges."

"Then it was Jesus who told the minister to let everybody go to church?" I asked. I still can remember the impact

of her words, for I saw in my imagination Jesus upon the cross, and heard Him say, "Let the girls and women go to church with the boys and men."

"Absolutely," my mother replied. "Remember always that Jesus is the giver of all freedoms." And she hugged me again, and there were tears in her eyes.

Later on, when I had to live in a Moslem home where the men had all the advantages, I was taken to a "divorce party" where I played with the two little girls whose mother was being divorced because she had not given a son in ten years of married life. Since their father could not afford two wives, he was divorcing the first. That evening I could not find a quiet spot soon enough in which to thank God "for Jesus, who taught my father to keep my mother for life, even though she had given four daughters." Nor have I the space to tell of my other observations in that home,

all of which made me keenly aware and appreciative of my Christian freedoms.

Later I returned to a Christian environment, and once again sat at meals with men and boys, and began going to church. I then began to look at the girls and boys and women and men about me with a new understanding. And today when I sit in a pew next to my husband with our son and two daughters, the incident comes back to me and I can hardly control my joyous tears.

It is for this reason that I cannot believe there can be too much of real freedom. For Christian women of the Near East had, in comparison with their Moslem sisters, "too many rights." Yet as late as last spring an American wrote me from Iraq, "You are right; the Christian family here is much better than in the West, and it is a pity the youth are imitating the manners of the West." As

(Continued on page 28)

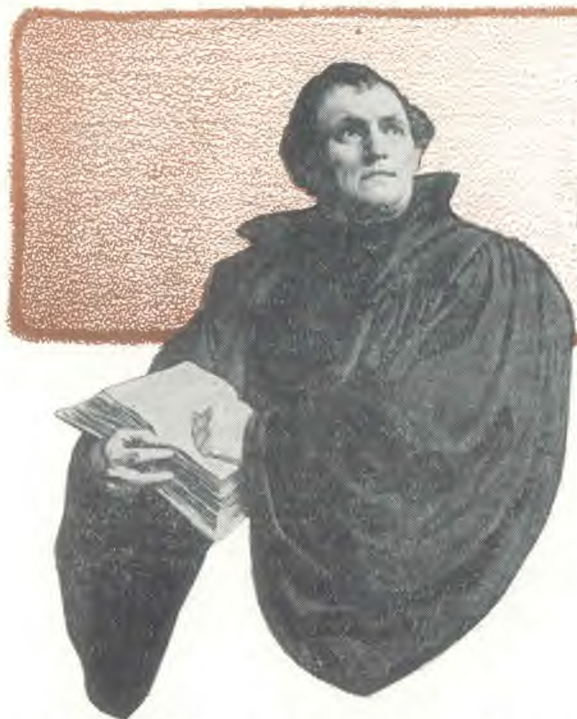


DID YOU GIVE THANKS?

The daybreak is a miracle;
The sky, the grass, the trees,
The singing birds. Did you give
thanks

Today to God for these?

—Mildred Wood Harris.



Martin Luther--

"Here I stand. I cannot do otherwise. God help me! Amen."

By Kenneth J. Holland

ON A TENSE DAY in April, 1521, a poor monk of rustic manners, yet of genuine faith, stood courageously before the emperor of Germany and an imposing array of the world's brilliant dignitaries of church and state. Outside the palace at Worms several thousand spectators milled around anxiously waiting to see whether the monk would retract his exposé of the errors of powerful medieval Catholicism.

The monk—liberty-loving, Bible-loving Martin Luther—had raised his voice against the laws which punished those who departed from the established creed of the orthodox state Church. It was freedom of conscience against the traditions of men. Would the lone figure recant? Braced by prayer and a conscience that told him he was right, he reiterated the supremacy of the Word of God over the traditions of men, and the liberty of conscience over the tyranny of authority in these words:

"Since your majesty and your lordship ask for a plain answer, I will give you one without either horns or teeth. Unless I am convicted by Scripture or by right reason—for I trust neither in popes nor in councils, since they have often erred and contradicted themselves—unless I am thus convinced, I am bound by the texts of the Bible, my conscience is captive to the Word of God, I neither can nor will recant anything, since it is neither right nor safe to act against conscience. God help me. Amen."

This occasion is spoken of as "the greatest scene in modern European history; the point, indeed, from which the

whole subsequent history of civilization takes its rise."

To understand the significance of Luther's life and work, one must keep in mind the essential Catholic doctrines and the actual effects of ecclesiastical domination on the life of Europe. The medieval conception of society was very simple. The whole of Christendom was regarded as a unity. Church and state were not sharply divided, but were looked upon as two phases of one society. The emperor of the Holy Roman Empire was temporal sovereign of most of Europe, and the pope was spiritual lord of Christendom. As the spiritual side of life was considered vastly more important than the temporal, so the pope was regarded as superior to the emperor. By the twelfth century the popes were actually exercising absolute sovereignty in matters of state throughout most of the continent. They made and unmade kings and emperors; they exercised a minute supervision over thought and deed in every part of the land. The church levied taxes and fees for the support of the innumerable army of its hierarchy. Even the humblest priest was inviolable. No matter what crime he might commit, he was beyond reach of the secular arm, and only the Church had jurisdiction over him. The Church controlled the education, the amusement, and the worship of people everywhere.

Luther's testimony before the Diet of Worms hastened both the end of popery's centuries-long oppressive rule and also the entrance of liberty of conscience. For this liberty all Protestant

Christians owe him a debt of gratitude. God, as He had done at other propitious moments in history, again raised another pioneer of progress, one with the intellectual and moral courage to break through the restraints at the risk of his life, and to open new paths for the onward march of history. This consideration furnishes the key for the proper appreciation of Luther's determined stand at this historical crisis.

In his own day Luther had a tremendous following. An English ambassador wrote from Worms that "the Germans everywhere are so addicted to Luther that, rather than he should be oppressed by the pope's authority, a hundred thousand of the people will sacrifice their lives." His strongest sympathizers were among the common people, the patriotic nobles, and the rising generation of liberal men. These were aware of his struggle to break the stranglehold of rotten Rome, and of how he was tearing the chains that locked the Bible away from their eyes, translating it from Latin into the common tongue.

Luther based his battle and his hopes on three great principles. He said, "The just shall live by faith!" That was alpha and omega, the beginning and the end. Not by penance pennies, nor by altar prayers. By faith! Secondly, he said that the individual conscience was responsible to God alone. Conscience, not the pope, was king; God, and not the priests or cardinals, was the ultimate authority. And thirdly, he held that the Bible was the clear, perfect, inspired, and authoritative Word of God and guide of man. God, conscience, and the Book—he left

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GOD'S MAN OF THE HOUR



these for his followers to build upon.

They builded well. Meeting at Augsburg in 1530, they worked out, with his help, their "Augsburg Confession," which they have held forever since to be the true expression of the fundamental doctrines of Holy Writ. Of course such a movement, such a gift as this, could not be confined to Wittenberg, or Saxony, or Germany, or Europe. It took wings, crossed national boundaries faster than the birds could fly, becoming rooted in England, Norway, Denmark, Finland, Sweden, Iceland, and America.

Today the known Lutherans throughout the world total at least 68,500,000, with a United States membership of 5,000,000, which makes them our third

largest Protestant denomination. In this country they have built thirty-three colleges, thirty-seven seminaries, sixty hospitals, sixty-two orphanages, and seventy-seven homes for the aged. Through their racial groups they have poured into the United States the finest characteristics of the finest racial stocks of northern Europe.

Of prime importance today is how Luther developed his firm Christian character. Undoubtedly one of his chief traits was his sincerity. Every moment that could be spared from his daily duties he employed in study, robbing himself of sleep and grudging even the time spent at his scanty meals. Above everything else he delighted in the study

of God's Word. He had found a Bible chained to the convent wall, and to this he often repaired. As his convictions of sin deepened, he sought by his own works to obtain pardon and peace. He led a most rigorous life, endeavoring by fasting, vigils, and scourgings to subdue the evils of his nature, from which the monastic life had brought no release. He shrank from no sacrifice by which he might attain to that purity of heart which would enable him to stand approved before God. "I was indeed a pious monk," he afterward said, "and followed the rules of my order more strictly than I can express. If ever a monk could obtain heaven by his monkish works, I should certainly have been entitled to it. . . . If it had continued much longer, I should have carried my mortifications even to death." As the result of this painful discipline, he lost strength and suffered from fainting spasms, from the effects of which he never fully recovered. But with all his efforts, his burdened soul found no relief until the truth of justification by faith came to him.

Luther, of course, was very much human. He used beer and common
(Continued on page 28)

Luther's courageous stand before the Diet of Worms gave him the title of prince of the world's liberators.

KEYSTONE VIEW CO.





Coronation—

RETROSPECT AND PREVIEW

LONDON, in her festive dress, was wild with anticipation. The air fairly tingled with excitement. The hour of the world's greatest pageant was drawing near. A young and truly lovely queen prepared herself for her dedication and coronation.

Millions of people radiated sheer joy as they jostled one another along the avenues, waited in queues for the lagging, overcrowded busses, or clung precariously to open taxicabs. Traffic was slowed down to a few blocks an hour, but no one seemed to mind; this was a time of great rejoicing.

Looking down from the top of a double-decker bus one could see a breath-taking panorama. It seemed as though every nation on earth was represented on the streets. The colorful dress of a Burmese lady brushed past the national costume of a tiny African child with its dusky parents. A Scottish highlander in his proudly swinging kilt nodded welcome to the khaki-clad figure from "down under."

Street vendors peddled all manner of wares, all symbolic of the coming coronation.

For weeks and months, trains, ships, airplanes, and busses had deposited their human cargo in London until it seemed as though life would never again be normal there.

Vast sums of money were paid for exclusive rooms on the processional route, and people gave gladly to assure themselves of a good vantage point.

Plans were carefully laid; everything was mapped out to the last small detail. The organization of the grandstands and the handling of the crowds was a work of genius.

The man in charge of the floral dec-

orations spent his strength at his task and died at work just the day before the great event.

Everything must be in readiness; nothing must be overlooked.

We gazed in awe at the multitudinous signs on every hand. The entire country had gone all out in honor of the queen.

On every lip were the words "our queen," and in every heart was the secret longing for just a little smile or wave from the gracious sovereign. How many in that vast crowd of spectators sighed happily at the close of that eventful June 2 and confided: "She smiled right at me!"

Fifty hours before the scheduled start of the procession, stalwart citizens took their places at Hyde Park corner or Buckingham Palace, where some of the best free vantage points were.

During the long hours of the night, the weather turned cold and a driving rain tried to discourage the weary watchers. Finally, just a few hours before that great parade, the weather began to win the battle of endurance. Exhausted, cold, and discouraged, citizens dejectedly gave up and headed for home. Many of them were on the verge of tears. What a disappointment after such faithful vigilance!

As the miserable night hours ticked by, thousands sat huddled under raincoats and umbrellas, plastic sheets and newspapers. Many heads were unsatisfactorily covered with now-sodden paper bags.

Little children, wrapped to the teeth in blankets, looked sleepily out on the unreal world about them.

Even those who had been lucky enough to buy seats on the grandstands were required to remain in their places

from six o'clock in the morning until six-thirty at night on coronation day. Yet we were all willingly restricted for just one glimpse of our beautiful queen, newly crowned.

Now all this is over. But we have an even greater event to which we may joyfully look forward. It is coming soon; it is another coronation, the crowning of the King of kings.

Even as great banners, crowns, and shields throughout the land heralded the crowning of Queen Elizabeth, so there are signs on every hand of the great heavenly procession which will be witnessed by everyone on the earth. Have you seen some of these signs? "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:7. "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." 2 Timothy 3:1-5.

Money will not secure a vantage point in that day. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart." Psalm 24:4, 5.

It will be a sight such as human eyes have never before witnessed. He will come in the clouds, escorted by all the angels of heaven.

We poor human beings will sit in the rain for many hours waiting to get a

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passing glimpse of an earthly monarch, but we grow restless after sitting just one hour in God's holy temple.

We shout loud and long, "God save our queen," but we are ashamed to whisper the name of Jesus. Our sense of balance has become upset somewhere along the way.

After the coronation of June 2, we returned to our same mode of living, the same old heartaches, same old disappointments and temptations, but after the crowning of God's Son, all tears shall be wiped away: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

What we saw and heard in London was a small foretaste of what we shall experience in the future. Then, if we are faithful, King Jesus will give us His smile of approval and acceptance. What an aim! What a glorious reward!

We must not grow weary of watching, weary of the hardships that assail on every side. We must not turn our backs on the greatest coronation. Our vigilance will be rewarded when we raise our arms heavenward and cry: "Lo, this is our God; we have waited for Him, and He will save us."

Free America

(Continued from page 5)

caught my eye. A hand was thrust through the brambles and beckoning to me. Then the hand began waving frantically for me to hurry. I scurried forward on hands and knees in the shadow of the dense brush. Suddenly strong arms shot out from the hedge and gripped me like an eagle talon on a fish and threw me over the hedge. I was rushed into a shed, dumped on the floor, and straw piled high over my muddy, soggy body. No word had been spoken. I lay in a cold, muddy heap, shaking so hard I was sure the whole stack must be moving.

Since I was weak from hunger and exposure, the huge stack of straw seemed to crush the breath out of me. I really thought this was the end of life for me. My mud pack and the straw encasement gave me a queer sensation of being in a casket in the ground. Suddenly I felt heavy vibrations on the floor and loud voices. The guards had come for me. They talked and argued with the agent without getting information, so they began a search. They drove their swords deep into the straw from every angle. Each time I heard the thrust of a sword through the yellow

straw I expected the next jab to pierce me. Wearily I wondered what part of my body would be cut first. After what seemed hours they left. What had protected me from being hacked to pieces?

I was rushed to Germany, and there I found out the location of my family in America. I got a steerage booking for

★ ★ ★ ★ ★ ★ ★ ★

Freedom

Freedom, thou wast not born of earth.

Thine was a higher, nobler birth
In God's great plan.

Unvexed by finite bounds and bars,

Thy banner waved above the stars
Ere time began.

Thou wast ordained the heritage
Of man in every land and age,
And to be found

Wherever conscience on her throne

Maintains her right to stand alone,
The world around.

Not by a gilded path of ease
Thou camest down the centuries

To this, our day;
But ceaseless conflict, and a flood
Of sorrow's tears and martyr's blood

Have marked thy way.

O sacred legacy, that stands
By time committed to our hands!

We now must fight
The banded foes of liberty,
That seek by force and sophistry
To quench its light.

And when at last the race is run,
The conflict o'er, the victory won,

Lord, grant that we
Where never despot's foot hath trod,

The freedom of the sons of God
May know, with Thee.

—LEON A. SMITH.

★ ★ ★ ★ ★ ★ ★ ★

crossing the Atlantic. Arriving in my mother's town I spoke to no one. The lesson of keeping my mouth shut and ears open had been deeply imprinted. One dark night I stealthily hunted for the street and then the house number.

When I found mother's house I was afraid to ring the doorbell. I stood in the shadows for what seemed hours, and then suddenly the front room flooded with light. I edged to the window and peered in. A table stood in the center of the room. On it lay something that made me gasp in horror. My knees buckled under me, and I sagged against the tree trunk by which I stood. Then remembering, a great shout of joy welled to my throat. My head felt light. I walked on air to the door and punched the doorbell.

I had seen a Bible lying on the center table. I was in free America!

Cartoons for Christ

(Continued from page 8)

ticularly urgent in these troubled times.

Beginning each drawing session with the prayer, "God, what do my readers need?" he concentrates. If no idea is immediately forthcoming, he turns again to his Bible, or takes a walk in the solitude of night. Soon a small idea breaks into his consciousness. He starts drawing, and gradually the finished product takes shape. Thus he combines his two consuming passions, art and religion, into pictures often worth more than a thousand words spoken from the pulpit to a comparatively limited audience. The reader can judge the effectiveness of his ministry by perusing the cartoons reproduced on these pages, and gain inspiration for his own life by emulating the motives of this cartoonist who draws for Christ.

What to Do With Doubt

(Continued from page 9)

departing from the living God." Hebrews 3:12. It is right to study closely the teachings of the Bible, and to search into "the deep things of God" (1 Corinthians 2:10), so far as they are revealed in Scripture. While "the secret things belong unto the Lord our God," "those things which are revealed belong unto us." Deuteronomy 29:29. But it is Satan's work to pervert the investigative powers of the mind. A certain pride is mingled with the consideration of Bible truth, so that men feel impatient and defeated if they cannot explain every portion of Scripture to their satisfaction. It is too humiliating to them to acknowledge that they do not understand the inspired words. They are unwilling to wait patiently until God shall see fit to reveal the truth to them. They feel that their unaided human wisdom is sufficient to

(Continued on page 27)

INTERPRETING IN THE LIGHT OF



★ Where Are Disciples?

"IF ANY man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

Some weeks have passed, now, since the Rosenberg case was "closed" by their execution. That the case was actually closed by that act no one of intelligence can really believe, of course. So far as this writer is aware THESE TIMES never has printed anything pro or con regarding the case. We do not intend to do so, not insofar as the innocence or guilt of the pair is concerned, or in regard to the moral aspects of the execution. THESE TIMES does not attempt to deal with political issues, national, international, or local. These are taken care of by secular journals.

It does seem, though, that there is one aspect of the case that is worthy of thought by every Christian. That is the attitude of the Rosenbergs. Reportedly clemency could have been theirs had they been willing to confess their guilt and reveal the identity of others involved in the case. (Here, for the moment we suppose that there was guilt. Actually we do not profess to know. If they were not guilty, there was nothing to confess, of course.)

What must give every Christian pause is the fact that these people died rather than speak the things that they possibly might have spoken to help themselves. Whatever it was that caused them to keep silence must have been deeply rooted in their souls. Apparently they willingly died for something that they believed to be worth more than life itself.

And that strikes very close to every Christian, for he professes to believe in something that, according to its own terms, is worth dying for; and if he is not willing to meet those terms, he is really not what he professes to be. There were days when Christians lived like that. They had to, or be no longer

Christians. Today, all too often, people are not willing to even live for Christianity, much less to die for it. They are not willing to sacrifice for it; many are not even willing to be inconvenienced for it.

That question, Are you willing to die for your faith? needs an answer in every Christian life. Only as it is answered in the affirmative will Christ find genuine disciples among those who call themselves by His name.

★ End of a Life

ALONG with certain other things British, the ways of the Church of England seem to defy understanding to the average American. To add to that puzzle recently came the following statement from William Ralph Inge, dean of London's St. Paul's Cathedral and popularly known as "the gloomy dean":

"If I could live my life again, I don't think I should be a clergyman. . . . I have never been happy about the Church of England. . . . I do not love the human race. I have loved just a few of them. The rest are a pretty mixed lot.

"All my life I have struggled to find the purpose of living. I have tried to answer three problems which always seemed to me to be fundamental: the problem of eternity, the problem of human personality, and the problem of evil. I have failed. I have solved none of them, and I know no more now than when I started. And I believe no one ever will solve them. . . .

"I know as much about the afterlife as you—nothing. I don't even know there is one—in the sense in which the church teaches it. I have no vision of 'heaven' or a 'welcoming God.' I do not know what I shall find. I must wait and see."

One wonders what place an individual who would make such a statement has in a church, and what possible

service he could be to the church or to humanity. One would scarcely find such a clergyman a source of comfort or strength in a time of sorrow or perplexity.

We do not believe that this statement of the dean's is representative of the theology or philosophy of the church that he represents, or even of a very large segment of its clergy. If it were, it would certainly indicate complete spiritual bankruptcy.

★ Good News

NOT MUCH is said about it, probably because President Eisenhower has never sought any publicity in regard to his religious belief or practice, but sessions of the Cabinet are regularly opened with prayer. If ever a group of men stood in the need of prayer, for the proper discharge of their enormous responsibilities, this group does. It is



The Josiah Gorgas Laboratory is one of the new structures at Redstone Arsenal, near Huntsville, Alabama. It houses laboratories and offices, and here

THESE TIMES

BIBLE PROPHECY

By the Editor

greatly heartening to know that they realize it and are availing themselves of the help they can get from prayer.

The God of heaven is interested in the course of nations. More than twenty-five centuries ago the king of Babylon learned this truth and humbly acknowledged it in these words: "I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou? . . . Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment; and those that walk in pride He is able to abase." Daniel 4:34, 35, 37.

★ More Good News

EVEN today not all marriages end in divorce and leave children without normal homes. Some married couples not only stay married, but help children to have homes when they otherwise would not.

Such a couple are airlines Captain Elkins Floyd and his wife, Mary. Following the death of their only son in an air crash, they decided to adopt a child. In Virginia Mrs. Floyd found a thirteen-year-old girl named Nellie Marie and took an instant liking to her. But there was a serious drawback to adopting Nellie Marie. She was the oldest of five children and acted as "mother" to the group. She did not want to leave them.

The Floyds thought it over. They knew that they could not live as they had been accustomed to and still take in all five of the children. They decided to do it anyway and lower their standard of living. Three years have passed since they adopted the children, and the Floyds say they have never regretted it. Nellie Marie, now a lovely seventeen-year-old, says, "We think the most important thing about all this is how wonderful mother and dad have been in giving us normal lives."

We think so, too, Nellie Marie!

★ Not All Are Joining

NOT ALL the people who join the church today are coming out of Protestant churches and joining the Catholic Church, in spite of a great deal of Catholic-inspired publicity that would seem to indicate that this is so.

Along this line, one wonders why there was not more publicity about the fact that President Eisenhower joined the Presbyterian Church a few months ago—particularly in the foreign press. Could it be that if he had joined the Catholic Church matters would have turned out differently?

Actually the flow of membership would surprise many if all the figures could be gotten at. For instance, in southern Europe alone Catholics are leaving their mother church and joining the Seventh-day Adventist Church at the rate of 4,000 a year. The same church reports constant accessions from the Catholic Church in many other foreign countries. In one very predominantly Catholic country a prominent Seventh-day Adventist church official is a former Catholic priest.

★ Whose Fault?

IT IS NOT God's fault that Europe cannot unite. We must not be mistaken about that. What God has put in His Word is not always His will; it may be contrary to His will, but it is His foreknowledge.

It is the tragedy of history that man keeps on fulfilling prophecies of doom. Knowing the prophecies, knowing the dangers ahead, in his perversity he will not obey the laws of God and plunges ahead to destruction.

Now we have the hydrogen bomb, or the devilish Hell-bomb, according to government releases and news leaks—real or planned. Comparing it and the atomic submarine, called by *Collier's* this country's most dreadful weapon, we would be hard put to make a choice. Probably the atomic submarine would not be particularly dreadful if it were not to be loaded with atomic explosives.

We are often reminded that these atomic discoveries have peacetime uses, but surely no one deceives himself into believing that those uses are the reason why the United States has spent billions for atomic development.

The hydrogen bomb and a crumbling United Nations! Twin specters of twentieth-century civilization. It is civilization that cannot keep the peace, but can only make more dreadful war.



U. S. ARMY PHOTOGRAPH

st and most modern research and development abama, being completed in the past year. The e the Ordnance Corps conducts rocket research.

HAPPY . . . HOMES



Scurvy and Your Child

I NEVER think of ascorbic acid seriously for long without thinking of a Bible text that perfectly describes our situation in this respect. The text says, "My people are destroyed for lack of knowledge."

The pages of history are grim with tales of death and disaster which might have been avoided with knowledge of ascorbic acid practically applied.

The deficiency disease caused by lack of ascorbic acid is known to all of us. Scurvy, in past centuries, followed in the wake of wars and famines to take a greedy toll of human life. Scurvy has

been the particular scourge of men at sea where supplies of fresh foods were unobtainable for long periods. Explorers, too, men of courage and stamina, have fallen when this life-preserving vitamin has been lacking from their provisions. In fact, wherever in the course of events of men and nations the natural food supplies could not be produced, scurvy has appeared and often determined the future course of events. It has wasted life and health on every continent and caused untold misery.

The life-giving quality of ascorbic acid is also illustrated in the sprouting

of stored vegetables. Onions in their dry, mature state are not a significant source of vitamin C, but when tender green sprouts occur, they are of real value.

What can vitamin C do for your school child? It is difficult to discuss one vitamin alone because of the interrelation of the functions of each. Vitamin C is not the only vitamin essential to healthy vision, but we do know that in healthy eyes an unusually large amount of ascorbic acid is concentrated in the lens. This ascorbic acid content is greatly reduced in persons suffering from ascorbic acid deficiencies.

Ascorbic acid is essential for healthy teeth and gums. When teeth are forming, ascorbic acid in abundance insures thick, hard enamel. A severe lack of it sometimes causes the enamel to be entirely missing. Children deficient in vitamin C have slow-growing teeth, and extreme deficiency causes tooth development to stop entirely as long as the lack exists. Lack of vitamin C causes the dentine in the teeth to become porous and soft. If decay penetrates the thin enamel to the malformed dentine, the tooth is doomed.

Healthy gums are so important to the health of the entire body that they should be carefully checked by the mother. If your child dislikes a stiff toothbrush or has bleeding gums, these should be regarded as danger signals. The tiny capillaries in the gums are breaking down for lack of ascorbic acid. When capillaries break, dead tissues result; and the bacteria, two hundred thousand of which are present in a teaspoonful of average saliva, go to work to carry infection to any undefended area of the body. A lack of vitamin A or of niacin can also cause infection of the gums.

An abundance of ascorbic acid will help your child have strong, well-developed bones. The very foundation of the bones is formed of material which depends on ascorbic acid for its strength. Children, and older persons as well, who eat too little ascorbic-acid-containing foods have bones which break easily. An abundant supply of ascorbic acid insures normal, steady growth of bones; a mild deficiency slows down bone formation; and a severe deficiency may stop bone development entirely.

Enlarged joints are another red light for mothers to heed. They are often caused by ascorbic acid deficiency.

It is a common observation that children, and animals as well, grow more during summer and fall. Other factors

The Pittsboro, Chatham County, N.C., school has a well-organized school lunch plan. This one has an egg, cheese, black-eyed peas, creamed potatoes, biscuits, a tangerine, and milk.

U.S.D.A. PHOTOGRAPH BY KNELL



enter in, of course, but the abundance of ascorbic acid in fresh summer fruits and vegetables is significant.

Another important function of ascorbic acid is that of aiding the body in its constant fight against bacteria, bacterial toxins, poisons, and many foreign substances which sometimes reach the blood stream.

Perhaps one more danger signal should be mentioned. Alert mothers should immediately take measures to increase the ascorbic acid intake of the child who bruises easily. Bruises mean dead tissue, and dead tissue furnishes food for millions of fast-growing bacteria. Only when an ascorbic-acid deficiency exists and the capillary walls break down can bacteria enter the blood stream.

How much ascorbic acid does a normal, active child need each day? This has never really been determined. Undoubtedly it is wiser to err on the side of getting too much than too little. No harmful results have come by giving excessive doses of vitamin C. The more manual labor or sports the child takes part in, the greater the amount of ascorbic acid needed for good health.

What foods are our best sources of vitamin C? Since we are concerned especially with breakfast, we will mention fruits first. Citrus fruits are so pre-eminently blessed with ascorbic acid they deserve first place. Oranges, lemons, grapefruit, limes, and tangerines are wonderful sources of vitamin C, either cooked or raw. Tomatoes, pineapple, and fresh strawberries are good sources too. Because apples and bananas are so easily obtainable and widely used, they become a significant source of vitamin C.

At least eight ounces of citrus fruit or juice should be a part of every child's breakfast. Generous servings of the other ascorbic-acid-rich fruits should be given often. Because of their acid content, canned grapefruit and orange juice lose only from 10 to 30 per cent of their ascorbic acid value and are excellent to use where fresh fruit is expensive or unobtainable. Always pour juices just before serving and cover the remaining juice and store in the refrigerator immediately. The potency is lost if the juice is left open to the air for some time before using.

Other important food sources of vitamin C are green peppers, cabbage, broccoli, Brussels sprouts, water cress, dandelion and mustard greens, collards, and parsley. Beet and turnip tops, so often discarded, are a mine of good health.

IN HONOR

Preferring ONE ANOTHER

By Inez Brasier

GREAT-GRANDFATHER sat in his big comfortable chair by the living-room window. He looked at Jerry, who lay on the floor beside him. Then he looked across the street where Freddie sat on his porch steps with a big box beside him.

The laughing wrinkles on great-grandfather's face were deeper than usual, but soon he was almost as sober as Jerry and Freddie. "I thought you and Freddie were going to play here every day this week with his new train. Did you quarrel?"

"No-o-o, that is—"

"That answer means yes. It seems to me that you and Freddie had a good time yesterday. He wants you to play with his new train, doesn't he?"

"Yes, but—"

"And so, because he has a train and you do not, you are jealous, even when he is generous and wants you to play with it." Great-grandfather made a little chuckling noise down deep that bubbled up into a laugh. "My, my! And you let yourself lie here feeling mean all over and make Freddie stay home and feel unhappy. You remind me of some Navaho Indians I used to know."

Jerry rolled over to sit up. "You mean Indians you used to know when you had a store where they lived?"

Great-grandfather nodded. "They would start to the store in their wagons. One would hurry his pony to get ahead of another. Then that one would hurry. Others would try to drive past them. Each one wanted to be at the store first. By the time all of them reached the store they felt just as you do. And how all of them felt toward the one who had crawled far enough ahead on the sandy road to be the first one there!" Great-grandfather shook his head.

"Jerry! What is your verse for today?"

I heard you tell grandmother you did not want to learn it."

Slowly Jerry went to the kitchen to get his Bible. Slowly he read, "Be kindly affectioned one to another with brotherly love; in honor preferring one another."

"In honor preferring one another," repeated great-grandfather. "That reminds me of a verse in the Navaho Bible which, as I remember, says they were 'crawling ahead of one another.' They were not willing that anyone should get to the store first. You are not willing that Freddie should have a toy that you do not have."

"Grandfather!"

"I know it sounds dreadful, but isn't it really so?"

"I guess so."

"I know it is so. Let me tell you a secret I learned when I was your age. You can't be really and truly happy unless you are happy when Freddie or any of your friends have something that you do not have. Now tell me again what your verse says."

"Be kindly affectioned one to another with brotherly love; in honor preferring one another." Jerry said it twice. Then he jumped up and ran to the kitchen.

Great-grandfather heard him talking on the phone, and almost before he could think, Freddie and Jerry were setting up the train in front of his big old chair. Before they knew, it was suppertime, so Freddie had to run home.

Jerry stood by great-grandfather's chair. "You can have lots of fun when you don't feel mean when someone has something you don't," he said.

"And that will make your friends happy, too," said great-grandfather as he limped to the supper table in the kitchen.

The Praying Pilot

No. 6

The Story of Captain Joe



SYNOPSIS: Joe Bielicki was born in Shamokin, Pennsylvania. Through his boyhood he dreamed of flying and prayed that someday he might be a pilot. After college he married Helen Shemenek and a little later took flying lessons. He was an outstanding student pilot and was accepted for further training by United Airlines. With them, he flew the Pacific for the Air Transport Command during World War II.

Some time after Joe's promotion to captaincy on the airline, his wife's illness prompted him to transfer to the East so that the family could be near relatives. They settled in Bethlehem, Pennsylvania, and after some months and Helen's partial recovery, bought a house from H. S. Campbell, a real-estate dealer.

Campbell and his wife were Seventh-day Adventists. Seeking to influence the Bielickis religiously, they first succeeded in getting Gerry and Bobby, the Bielicki girls, to attend the nearby Sabbath school; then Helen began to go to church, and finally Campbell got Joe to view an illustrated Bible study on the second chapter of Daniel. Joe was entranced by the study and wanted to know more. He was astounded when he learned that the first day of the week was not really the true day of worship according to the Bible, but was observed because of the creeping in of tradition in the majority of churches.

CAPTAIN BIELICKI is a man of action. With his introduction to the truths of the Bible freshly in mind, he demanded more and more facts from H. S. Campbell, who had first introduced the Bible to him. Campbell, feeling that he would soon be unable to satisfy all Joe's questions, soon called in his pastor, C. L. Duffield. Then began a series of Bible studies, often lasting far into the night, that rapidly led Joe and Helen into a full knowledge of God's great plan of salvation.

They learned that Seventh-day Adventists do not keep the law of God as a means of earning salvation, for "by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Romans 3:20. Rather, Joe learned, the law is kept because of the salvation that God gives, and as a result of the faith that comes with salvation. Paul, who pointed out that justification does not come through the law, also wrote: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

There were many other things that Joe and Helen learned. They found that the Bible points to the fact that the Lord's return is to be a literal event as the climax of earthly history, and that His second coming is near. They found that, according to the Bible, the dead are not taken immediately to a place of reward or punishment, but are now in

their graves where they will remain until the second coming of Christ. They learned that heaven is a real place where the saved will be taken, at the second advent, to stay for one thousand years, at the end of which the earth will be re-created into its original pure state, to be the home of the saved for eternity.

These weeks of learning were also weeks of decision. Two remarkable events quickened the decisions that Joe and Helen made.

Not long after their introduction to Pastor Duffield, the Bielickis, with the Campbells, went to an evangelistic meeting the pastor was conducting in nearby Allentown, Pennsylvania.

Throughout the evening sermon Joe sat spellbound and amazed. Never before had he heard a minister use the Bible as did Pastor Duffield. It seemed that with every text he read—and there were many—new truth dawned upon Joe. It was during this sermon that the first of the two events mentioned above took place. "A bright light obliterated Pastor Duffield's face. I didn't tell anybody about this for two weeks because I knew my eyes were perfect—better than normal," says Joe.

Captain Bielicki is not over-emotional, nor visionary. His experience was undoubtedly real—a testimony from God for the truth.

Within a week the second remarkable event occurred. During the week the

**By Joseph W. Bielicki
and Rodney E. Finney**



Mr. and Mrs. Joe Bielicki with their daughters, Gerry (left) and Bobby.

R. E. FINNEY

truths that he had heard were much in Joe's mind. While he did not doubt them and eagerly wished for more light, the point of decision had not been finally reached. Nevertheless, he did have in his heart the conviction that the seventh day of the week was the holy day of God.

Friday afternoon came. With sunset would come the Sabbath, but Joe was scheduled for a flight to start that evening before the sunset which would begin the Sabbath. He prepared for the flight and took off in routine manner. The great plane roared through the air without incident until about sundown. Then, before Joe's incredulous eyes, every instrument on the board went to

zero, and he was left with absolutely no flight guidance except that furnished by his years of experience.

He set the plane down at Cleveland, called the head mechanic, and gave him instructions to check the instruments rigidly. At the end of the checkup the mechanic came to Joe with his report. "Could have been a bit of moisture, or a number of other things, but to tell you the truth, Captain, I could not find a single thing wrong with those instruments. When I turned the switch back on they functioned perfectly."

Joe completed the flight with the conviction that God had spoken to him again; this time with a warning. (Only once after that did Joe break the Sab-

bath. One Sabbath day Joe's personal friend Wiley Post was in desperate need of pilots. Joe felt he had to help out. "When I got to the airport," Joe relates, "of all things, I had to fly three men to the race track. Not having the courage to turn Post down, I flew the trip. But I never broke the Sabbath after that. I truly hope God will forgive my stupidity.") Through the following week Joe went on with the Bible studies, and one evening Pastor Duffield came to the Campbell home where the group had arranged to meet. After Joe had told Duffield about his flight experience the Friday before, the pastor said, "Joe, the Lord is speaking to you. If I were you,

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The POWER

and the GLORY

Third and Final in a Series

By Rodney E. Finney

TEN ATOMIC EXPLOSIONS have now taken place at Yucca Valley, Nevada, this year. After one very large explosion the inhabitants of one town were forced to remain in their homes for a period of several hours while radioactive dust fell in the area. A succession of the most violent tornadoes in recent years ripped through the Middle West and New England, killing hundreds. Ranchers in California report that rain fell every time one of the bombs was exploded. Weather experts, on the other hand, stated that the atomic explosions could not have possibly caused these meteorological aberrations.

Much larger nuclear devices than the one I saw were exploded at Yucca Valley. A test house was demolished at a distance of ten miles by the last of the series. The small fifteen-kiloton device I saw exploded demolished a house at thirty-five hundred feet. The small one rose forty thousand feet in forty seconds; the last large one boiled in fury on the ground for the same length of time before it began to rise in the air. Its awful force was many times that of the one I was allowed to witness.

And even it was a pygmy. The hydrogen bomb has never been tested in a continental area, and it may never be. It is so immeasurably more powerful that probably the only place it can ever be tested will be in some ocean, as was done the first time.

Consider these facts. An atomic weapon develops up to two hundred million degrees centigrade of heat. This accounts for the vaporization of steel and stone taking place at the time of such an explosion. A hydrogen bomb requires two hundred million degrees of heat to fire it. An atomic weapon must be used to *detonate* a hydrogen bomb. How big can a hydrogen bomb be made? Scientists tell us that it is an "open end" weapon; there is no limit to its size.

But suppose that were one thousand times as powerful as the Hiroshima bomb. (It was a forty-kiloton bomb.) Such a bomb would totally destroy all buildings in an area of three hundred square miles. Its heat would set buildings thirty-five miles away on fire. Vast fire storms such as swept through Hiroshima after the bombing and through Hamburg after it was fire-bombed would be started. These storms are extremely violent and burn the oxygen out of the air to such an extent that hundreds of people who were not actually burned died of suffocation.

If still more destruction of human life were desired, the H-bomb could be encased in cobalt and would then release as much radioactivity as five million pounds of radium. On this point Einstein said, "If successful, radioactive poisoning of the atmosphere, and hence annihilation of any life on earth, have been brought within the range of technical possibilities." William L. Lawrence, science editor of the *New York Times*, wrote, "This, at last, is the apocalyptic weapon."

Remember this, and let no one persuade you otherwise:

Those observers privileged to attend the recent atomic explosions in Yucca Valley, Nevada, saw in miniature somewhat of the overpowering majesty that will accompany Christ's glorious return.

THESE TIMES, NOVEMBER, 1953

The hydrogen bomb is a grim reality. It is not something scientists dream of; it is here.

Why have we devoted all this space in three issues of *THESE TIMES* for a discussion of this subject? That is a legitimate question, and I shall answer it.

There are a number of reasons, probably the first one being that the first atomic bomb ever exploded thundered a mighty No to a popular heresy of our day. That heresy is the doctrine of uniformity. Peter spoke prophetically of it in his remarkable prophecy of 2 Peter 3. He wrote, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." Verses 3, 4.

No prophecy of the Bible has been more accurately fulfilled than this. As I write these words the World Council of Churches is planning a convention to be held in Evanston, Illinois, in the summer of 1954. The subject for discussion there will be the possible second coming of Christ. This is a tremendous change for the membership of the World Council to have made in its thinking—that it will even discuss such a subject. What is more significant is the bitter opposition shown by some members of the council to even the discussion of such a topic. Let no one imagine that the religious world is being converted to the belief that the Lord Jesus is about to return to this earth in a literal manner.

The atomic bomb says that all things do not continue as they were in the beginning, and the hydrogen bomb underscores it. The Biblical story of the plan of salvation points over and over to a divine climax. Again and again the Bible writers tell of disastrous conditions to prevail before the second coming, giving the lie to the doctrine of uniformity. Daniel wrote, "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:1, 2.

The prophet Jeremiah likened the time just before the second coming of the Lord to the night of wrestling that Jacob endured. "For thus saith the Lord: We have heard a voice of trembling, of

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I Walked in His Moccasins

By Laura Buchan

OF HIM who scoffs at his fellow man without understanding—of him who laughs without sympathy—of him who ridicules without tolerance—of him who judges by appearances, the Eskimos are known to say, "For two moons let him walk in my moccasins."

For two moons, I walked in his moccasins. Boldly, happily, wearily, and sadly I walked along the distant trails and ancient bypaths. Wearing his moccasins, I learned many things.

I learned that all men are the same. The same things cause all men to grieve. With some, grief is dry-eyed and silent. With others, grief manifests itself in tears and wailing. Whether the death of a loved one be proclaimed by the beat of tom-toms, the smoke from a signal fire, or the solemn procession along the street, all men mourn.

The same things cause mankind to rejoice, although some men laugh, some men chuckle, and others merely smile. A mother's joy in her baby's first steps is dissociated from her complexion. A father's pride in the courage of his son is not governed by the country in which he lives.

In these moccasins, I learned that the compulsions of mankind are democratic. Hunger refutes discrimination, be it raw fish, or rice, or black bread that men envision in their deliriums of starvation. Cold disclaims fastidiousness even as one woman who finds warmth in a fur coat, envied by her neighbors, is contradicted by another who wears hers with the fur inside, unseen.

Far out on the trail one day, I met a man who offered me five beaver skins for my two-dollar hunting knife. To my protest of his lavish tender, he replied, "Here on the trail your mediocre knife is priceless. Back in the town it is worth but two dollars."

It was then that I saw that the real value which men set upon those things that they desire is determined by the intensity of their needs. I saw, too, that in the frustration of unfulfilled needs, men are innately capable of violence toward one another.

Alone and lost in the terrifying emptiness of the storm-enveloped tundra, as my moccasins superimposed their prints on those of the boy, who spoke no English and rescued me and led me to sanctuary, I discovered the true meaning

of education. Man is not stupid if he knows not those things I know. Man is stupid only when he knows not those things he needs to know. Yes, I found that knowledge for knowledge's sake is a luxury that mankind can ill afford.

Then as the stern nights of the North settled their weight upon us, I walked from the chill, wind-swept house of the white man, where I slept cold and restless, to find warmth and oblivion in a crowded igloo. Lingerer contentedly at the fireside of my friend, I learned that the fleeting of time does not justify the discard of yesterday, the haste of today, or the fear of tomorrow. Yesterday, having departed, has been conquered in the passing. Today, being here, is not suspenseful. Tomorrow, yet to come or not to come, like the temperamental winds, will pass in unpredicted rage or kind tranquillity. In hurrying to meet the time that is yet to come, man is denied the security of the tested past and the beauties of the present time.

I learned that no man has a monopoly on beauty; no man has a corner on contentment. The red man's sky is just as blue; the yellow man's sun is just as warm; the black man's stars are just as bright; the white man's grass is just as green. Beauty is impartial. Contentment, such as that which men enjoy as they sit serenely in their doorways when day is done, is neither rationed by color nor dispersed by race.

I learned, too, that sometimes men are blind and foolish. They sing of peace on earth. They pray for peace. They search for peace with atom bombs and secret projects. But such an achieved peace is transient. Here today and gone tomorrow, the seeds of its departure are sown at its arrival.

It is peace that we seek—a peace fabricated upon good will among men. It is seeing this sameness among men that makes for good will. It is understanding man's apparent differences that makes for peace.

I learned that it is gentleness and humility in a man that make him truly noble; for having these, he knows man for his trifling smallness; he sees the strength and towering greatness of the Man Christ.

Yes, for two moons I walked in his moccasins. Wearing them, I learned many things.



LET'S ASK THE

Doctor

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

I have what is known as a trick knee. It locks at times, and I cannot get my leg straightened out. I drive a milk truck, and it bothers me a great deal. Have you any suggestions?—F.J.

A knee such as you mention has a loose internal semilunar cartilage, caused by twisting the leg or foot side-wise when the knee is partially bent or in the "unlocked" position. Getting into bed at night may cause trouble, and I have been called to a bedside to "unlock" the joint so that the patient could sleep. Treatment consists in avoiding any movement that twists the foot laterally when the leg is bent even a little. Straight hinge movements won't cause you any trouble. Getting in and out of your milk truck is about the worst thing you could be doing as far as the knee is concerned. You may have to change your job in order to recover from your bad knee. Wearing an Ace bandage during the day may help fix the position of the knee and prevent the cartilage from slipping. Hot and cold applications to the knee joint will aid in taking out the soreness. To unlock such a knee, I get the patient to relax, wiggle the foot laterally, then suddenly pull it out straight, extending the leg quickly while it is relaxed.

Recently you spoke against the use of red pepper in the diet. My husband and myself as well as some friends have used it apparently with much benefit, as it makes us feel better. Please tell us why it is not good.—H.J.B.

What you say is easily understandable when one knows the physiology of the digestive tract. It might come as a surprise to you to know that your stomach has no nerves of heat as does the skin. A hot iron, if it could be introduced into the stomach, might be made to perforate the wall of the stomach without causing pain. Pepper is a carminative drug which, acting like a mustard

plaster, tends to heat up the stomach wall and increase its activity. If one could look inside, it would appear inflamed and much reddened. A certain man living in Chicago has a hole in his stomach which, like a window, is open to observation. The well-known Dr. Bergen of the Mayo Clinic, famous for his work on ulcerative colitis, told me that even coffee, when taken by this man, would cause the stomach wall to become reddened, due to the unnatural stimulating effect of the drug it contains. Pepper in your eye will cause inflammation with pain, while pepper in your stomach will cause inflammation without pain. Since pepper acts like the application of heat to your stomach, you may find its symptoms improved by the use of pepper, but this is no evidence that it is not hurting you.

Among the Spanish or Mexican people who frequently use red peppers in their food I have often observed symptoms of ulcer that appear to be induced or aggravated greatly by pepper in their diet. Remember that the body does not flash a red light every time that you do it an injury. You may even feel good while your anatomy is being damaged. Unless you have some serious pathology in your digestive tract, it should be easily possible for you to so correct your eating habits that you arrive at good digestion without taking something that may do you damage if you persist in using it.

What are gantrisin tablets? They were given a five-year-old girl for "scarlet rash." What action do they have on the body? I am a little skeptical of some of these new drugs.—V.T.

Gantrisin is one of the later and most widely used of the so-called sulfa drugs. These drugs as a class are not without danger, but the one just mentioned has been found to be among the safer ones of the group. Without doubt too much of these drugs is being used for ailments where other measures would be both better and safer. If used at all they should be given in the smallest doses

possible to secure results, and then discontinued as soon as possible. We are getting a little lazy in our treatment of sickness in general and failing to use the older and safer methods of diet, hot and cold treatments, and other measures that can never be supplanted by drugs. Some people are so susceptible to these drugs that they become violently ill from their use. In general, they should never be used for simple ailments, and always with full knowledge that their use is not without danger of injury to the body.

At times my heart seems to be very irregular. Should I take digitalis for this condition, or is there some way of getting relief without this drug?—B.G.

Certain types of heart irregularity seem to be best controlled by digitalis. One should take no more than is necessary to keep the heart regular, as it is a potent drug and capable of overdosing. Nausea and vomiting is a common symptom of taking too much of the drug. While taking this drug, do not neglect to use every other available means to build up your general health and keep your digestion as perfect as possible, for the heart and stomach are closely associated. Thus indigestion is often responsible for acute heart attacks. A hearty late dinner has spelled disaster for many heart cases who, with meticulous eating care, might have carried on a great while longer. Many persons with bad hearts will find that the two-meal-a-day program, with the second meal in the afternoon instead of at noon, will enable them to miss an evening meal without getting hungry. A little fruit or a hot drink at suppertime, if one is doing light work, may satisfy the appetite and place no heavy burden on the digestive tract during the sleeping hours.

An irregular heart condition may be a forerunner of crippling heart disease and should be fair warning to slow up and take life easy. Overexertion or over-indulgence here can be fatal.

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What to Do With Doubt

(Continued from page 17)

enable them to comprehend the Scripture, and failing to do this, they virtually deny its authority. It is true that many theories and doctrines popularly supposed to be derived from the Bible have no foundation in its teaching, and indeed are contrary to the whole tenor of inspiration. These things have been a cause of doubt and perplexity to many minds. They are not, however, chargeable to God's Word, but to man's perversion of it.

If it were possible for created beings to attain to a full understanding of God and His works, then, having reached this point, there would be for them no further discovery of truth, no growth in knowledge, no further development of mind or heart. God would no longer be supreme; and man, having reached the limit of knowledge and attainment, would cease to advance. Let us thank God that it is not so. God is infinite; in Him are "all the treasures of wisdom and knowledge." (Colossians 2:3.) And to all eternity men may be ever searching, ever learning, and yet never exhaust the treasures of His wisdom, His goodness, and His power.

God intends that even in this life the truths of His Word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's Word only through the illumination of that Spirit by which the Word was given. "The things of God knoweth no man, but the Spirit of God"; "for the Spirit searcheth all things, yea, the deep things of God." 1 Corinthians 2:11, 10. And the Saviour's promise to His followers was, "When He, the Spirit of truth, is come, He will guide you into all truth. . . . For He shall receive of Mine, and shall show it unto you." John 16:13, 14.

God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity. If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend His greatness, should inspire us with humility, and we should open His Word, as we would

enter His presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.

There are many things apparently difficult or obscure, which God will make plain and simple to those who thus seek an understanding of them. But without the guidance of the Holy Spirit, we shall be continually liable to wrest the Scriptures or to misinterpret them. There is much reading of the Bible that is without profit, and in many cases a positive injury. When the Word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God, or in harmony with His will, the mind is clouded with doubt; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpreta-



Miracle

"Lord, I believe; help Thou my unbelief"
May be the only prayer a spirit reeling
With pain can make; and yet, unfailingly,
This is enough to bring about its healing.

—Jane Merchant.



tions that are not correct. Whenever men are not in word and deed seeking to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations. Those who look to the Scriptures to find discrepancies have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple.

Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. The teachings and restrictions of God's Word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth, we must have a sincere desire to know the truth, and a willingness of heart to obey it. And all who come in this spirit

to the study of the Bible, will find abundant evidence that it is God's Word, and they may gain an understanding of its truths that will make them wise unto salvation.

Christ has said, "If any man willet to do His will, he shall know of the teaching." John 7:17, Revised Version. Instead of questioning and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light. By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt.

There is an evidence that is open to all—the most highly educated, and the most illiterate—the evidence of experience. God invites us to prove for ourselves the reality of His Word, the truth of His promises. He bids us "taste and see that the Lord is good." Psalm 34:8. Instead of depending upon the word of another, we are to taste for ourselves. He declares, "Ask, and ye shall receive." John 16:24. His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fulness of His love, our doubt and darkness will disappear in the light of His presence.

The apostle Paul says that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." (Colossians 1:13.) And every one who has passed from death unto life is able to "set to his seal that God is true." (John 3:33.) He can testify, "I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; and now the Bible is to me the revelation of Jesus Christ. Do you ask why I believe in Jesus? Because He is to me a divine Saviour. Why do I believe the Bible? Because I have found it to be the voice of God to my soul." We may have the witness in ourselves that the Bible is true, that Christ is the Son of God. We know that we are not following cunningly devised fables.

Peter exhorts his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Peter 3:18.) When the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. "The path of the righteous is as the light of dawn, that shineth more

and more unto the perfect day." Proverbs 4:18, Revised Version (margin).

By faith we may look to the hereafter, and grasp the pledge of God for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the Source of light. We may rejoice that all which has perplexed us in the providences of God will then be made plain; things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12.

Down Is the Cradle

(Continued from page 13)

a matter of fact, Christian women of India, China, Africa, and other countries have more rights than those of their own country. We are told these rights make for better homes. Even in our own country, women who are actively working in their church have as many rights as their sisters, yet they have stable homes and their divorce rate is lower than among their non-church neighbors. Likewise there is less juvenile delinquency among the children of such families.

Since Christian women all over the world have been successful homemakers in spite of "too many rights," we must conclude that the possession of certain rights is not that which induces high divorce rates. Rather it is too little knowledge of the very source of all these freedoms. There can never be too much of women's rights for Christian women so long as they know God is the author of every freedom. But even a little freedom can do a lot of harm to those who do not know it to be God's gift. In that sense, too many rights are harmful.

Further, since these rights have come to American women within the concept of our Christian religion and have by some of us been abused, what may we expect from women who have received these privileges without knowing whence they came? We become traitors to Christianity when we give to others Christian liberties but give them not Christ. It is dishonest, if not downright wicked, to separate Christ from the results of His life, teaching, and death.

In my Near Eastern village the men used to say to us children when we were playing hide-and-seek, "Go hide back

of the womenfolk; they sit solid. Us men just sit on our heels." Can we say that our women are "sitting solid"? No, because we know that too many have forsaken their opportunities and responsibilities as mothers and homemakers. And the career women have forgotten the price paid for their liberty. Are we sure Jesus would say to each of us, "She hath done what she could"? That is our challenge—whether we are career women or homemakers. Are we doing what we can for Christ from whom all our freedoms stem?

To do this we women must have a different and better kind of education than the men are getting. We need the wisdom which comes from a knowledge of God; without that wisdom we shall be turning our other knowledge into two-edged swords as many have done already, while others are continually using their heaven-sent gifts for earthly ends. When men are ignorant of God, *nations fall*; but when women ignore

WHO PRAYS FOR STRENGTH

A foolish man will let annoyances

Be stumbling blocks that tend to wreck his day,

But wise is he who prays for strength to push

Aside the little things that bar his way!

—Inez Clark Thorson.

God's blessings, *civilization collapses*, for the home is the cradle of civilization.

As a nation we have not put our collective efforts toward honestly seeking a cure for divorce; and we American women have been ungrateful to God for our freedoms. Let us quit covering up our inward barrenness by pointing out phony causes. We must accept Malachi's verdict and return to God. We must use our God-given freedoms and blessings to strengthen our faith and our homes to such a degree that the words of that great hymn "A mighty fortress is our God, a bulwark never failing" will be meaningful for our generation.

Martin Luther

(Continued from page 15)

wine according to the general custom of his age and country, although he abhorred overindulgence. Many of his sayings are exceedingly quaint and sound strange, coarse, and vulgar to refined ears, yet he was compared to Shakespeare for his vocabulary and ex-

pressions. He shared in the traditional superstitions of his age. He regarded the comets as tokens of God's wrath or as works of the devil. He believed that some parts of the Bible were more inspired than others, for example, the Gospel and First Epistle of John, the letters to the Romans, to the Galatians, and to the Ephesians. On the other hand he rejected the Epistle of James as an epistle of straw. "He denied the Mosaic authorship of part of the Pentateuch; he declared Job to be an allegory; Jonah was so childish that he was almost inclined to laugh at it; the books of Kings were 'a thousand paces ahead of Chronicles and more to be believed.'"

He loved poetry, music, painting, and all the fine arts. He placed music next to theology. He valued it as a most effectual weapon against melancholy and the temptations of the devil. He played the lute, sang melodiously, and composed tunes to his hymns, especially the immortal "Ein' Feste Burg," which gives classic expression to his heroic faith in God and the triumph of the gospel.

He enjoyed the beauties of nature, loved trees and flowers, was fond of gardening, watched with wonder the household of the bees, and listened with delight to the singing birds. Looking at a rose, he said, "Could a man make a single rose, we should give him an empire; but these beautiful gifts of God come freely to us, and we think nothing of them. We admire what is worthless, if it be only rare. The most precious of things is nothing if it be common."

It was Luther's joy to lift up Christ. To a crowded assembly one day he spoke from the words of Jesus, "Peace be unto you." "Philosophers, doctors, and writers," he said, "have endeavored to teach men the way to obtain everlasting life, and they have not succeeded. I will now tell it to you: . . . God has raised one Man from the dead, the Lord Jesus Christ, that He might destroy death, extirpate sin, and shut the gates of hell. This is the work of salvation. . . . Christ has vanquished! This is the joyful news; and we are saved by His work, and not by our own." The people listened as if spellbound. The bread of life was broken to those starving souls. Christ was lifted up before them as above popes, legates, emperors, and kings. Luther made no reference to his own perilous position. He did not seek to make himself the object of thought or sympathy. In the contemplation of Christ, he had lost sight of self.

The secret of Luther's power and in-

fluence, however, lies in his heroic faith. It delivered him from the chaos and torment of ascetic self-mortification and self-condemnation, gave him rest and peace, and made him a lordly freeman in Christ, and yet an obedient servant of Christ. This faith breathes through all his writings, dominated his acts, sustained him in his conflicts, and remained his shield and anchor till the hour of death. This faith was born in the convent at Erfurt, called into public action at Wittenberg, and made him a reformer of Christendom.

By the aid of Staupitz, but especially by the continued study of Paul's epistles, he was gradually brought to the conviction that the sinner is justified by faith alone, without works of law. He experienced this truth in his heart long before he understood it in all its bearings. He found in it that peace of conscience which he had sought in vain by his monkish exercises. He pondered day and night over the meaning of "the righteousness of God" (Romans 1:17), and thought that it is the righteous punishment of sinners; but toward the close of his convent life he came to the conclusion that it is the righteousness which God freely gives in Christ to those who believe in Him. Righteousness is not to be acquired by man through his own exertions and merits; it is complete and perfect in Christ, and all the sinner has to do is to accept it from Him as a free gift. Justification is that judicial act of God whereby He acquits the sinner of guilt and clothes him with the righteousness of Christ on the sole condition of personal faith which apprehends and appropriates Christ and shows its life and power by good works, as a good tree bringing forth good fruits. For faith in Luther's system is far more than a mere assent of the mind to the authority of the church: it is a hearty trust and full surrender of the whole man to Christ; it lives and moves in Christ as its element, and is constantly obeying His will and following His example. It is only in connection with this deeper conception of faith that his doctrine of justification can be appreciated. Disconnected from it, it is a pernicious error.

The Pauline doctrine of justification, as set forth in the epistles to the Romans and Galatians, had never before been clearly and fully understood, not even by Augustine and Bernard of Clairvaux, who confound justification with sanctification. Herein lies the difference between the Catholic and the Protestant conception. In the Catholic system justifi-

(Continued on page 30)



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The young man I have been going with for a long time has asked me to marry him before he goes to Korea. Do you think it would be wise for us to get married, or even engaged now, or should we wait until he comes back?

Undoubtedly it is the question of how or whether your friend comes back that makes your decision so difficult. We hesitate to give direct counsel, but would like to offer a few questions which, if prayerfully considered, should help you make up your mind.

Are you resigned to being a war widow if the young man should make the supreme sacrifice? And do you recognize that the chances of a widow finding a husband are slimmer than those of a girl who has not been married before? Do you love the young man to the extent of being prepared to take care of him the rest of his life should he return crippled? Are you willing to forego the attention of other men, and deny yourself a normal social life while he is away, knowing that you would be entitled to it were you not engaged, or married?

Let me emphasize that marrying or not marrying, getting engaged or not getting engaged, under your circumstances (even as under normal ones) would not of itself be a matter of right or wrong. The moral aspect only enters when you consider your willingness and ability to follow through all the implications of your decision.

Do not forget, too, that you have more to lose than the young man, and a wrong decision can destroy your chance of happiness to a greater degree than is true of your soldier friend.

Is it permissible for Christian women and girls to wear slacks? What does the Bible say about this?

In considering this question, the following facts should be kept in mind: Slacks, or jeans, which are sometimes worn by American women, cannot come under the category of Deuteronomy 22: 5 ("the woman shall not wear that which pertaineth unto a man") because they are made specifically for them. Then, too, conservative Christian people are almost unanimously agreed that women should wear slacks or jeans only while engaged in one of the many tasks for which this kind of attire is more modest than skirts. In other words, where jeans or slacks serve a useful purpose and are not worn for show, one need have no compunction of conscience wearing them.

Two further comments are in order: First, "The kingdom of God is not meat and drink [or clothing]; but righteousness, and peace, and joy in the Holy Ghost." Romans 14:17. Christian love and forbearance should be exercised in this matter. (1 Corinthians 8:13.)

Secondly, there is more involved here than merely what is right to wear, or what constitutes modesty. Clothes make the man, as the saying goes, and this is more true than some realize. The habit of some women to wear slacks all the time is part of a universal trend on the part of women to strive for masculinity. But God did not intend them to do so. It is only the enemy of truth and righteousness who seeks to pervert the divine purpose. Instead of men trying to imitate women, and vice versa, as has been done quite promiscuously before the flood and at other times (Romans 1:26-28) and always with disastrous consequences, let both emulate Christ and His plan for their lives.

Equality, but not identity of the sexes is the unique Christian contribution to society.

Martin Luther

(Continued from page 29)

fication is a gradual process conditioned by faith and good works; in the Protestant system it is a single act of God, followed by sanctification. It is based upon the merits of Christ, conditioned by faith, and manifested by good works.

Turning to Luther's private life, we find that he began the day, after his devotions, with reciting in his family the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and a psalm. He went to bed at nine, but rose early and kept wide awake during the day. Of his private devotions we have an authentic account from a companion:

"No day passes that he does not give three hours to prayer, and those the fittest for study. Once I happened to hear him praying. Good God! how great a spirit, how great a faith, was in his very words! With such reverence did he ask, as if he felt that he was speaking with God; with such hope and faith, as with a Father and a Friend. 'I know,' he said, 'that Thou art our Father and our God. I am certain, therefore, that Thou art about to destroy the persecutors of Thy children. If Thou doest not, then our danger is Thine too. This business is wholly Thine; we come to it under compulsion: Thou, therefore, defend.' . . . In almost these words I, standing afar off, heard him praying with a clear voice. And my mind burned within me with a singular emotion when he spoke in so friendly a manner, so weightily, so reverently, to God."

Luther was born at Eisleben, November 10, 1483. After growing up under strict parental discipline, and amidst the wants and privations of poverty, he went, in 1501, to study law at the University of Erfurt. Deeply affected by the sudden death of his friend Alexius, he entered the Augustine monastery at Erfurt in 1505. In great distress for the salvation of his soul, he sought to quiet his conscience by fastings, prayers, and penances. But his temptations ever returned with new power. One day an old brother in the monastery repeated to the distressed and almost exhausted penitent the article of the creed: "I believe in the forgiveness of sins." It was a word of comfort to his soul. He was still more cheered by the counsel of his noble superior, John Staupitz, the provincial of the Augustines for Germany. He pointed out to Luther the way of true repentance and faith in the Saviour, who was crucified not for imaginary sins. Following his advice, Luther zealously studied the Bible, along

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with the writings of Augustine, and of the mystics of the Middle Ages. In 1508 Staupitz aided him in obtaining an appointment to the chair of philosophy in the University of Wittenberg. This compelled him thoroughly to study scholastic authors. His journey to Rome, undertaken in 1510 at the request of his order, had a mighty influence upon his future course. Indignant at the blasphemous levity and immorality exhibited there by the clergy, and unappeased by the outward penances to which he submitted, he returned home. All the way back these words resounded in his ears: "The just shall live by faith." It was a voice from God to his soul and filled his troubled spirit with divine peace. After his return Staupitz gave him no rest until he was promoted to the theological doctorate (1512), when he commenced lecturing upon theology and also preaching in Wittenberg. Guided by the study of Augustine, he penetrated ever more deeply into the knowledge of the Scriptures and of their fundamental doctrine of justification by faith.

What were the results of Luther's life? His foremost contribution was his theology, of course, the main thesis of which is the priesthood of all believers as a consequence of justification by faith. If a man has faith, he has all; if he has not faith, he has nothing. Religious ceremonies may be helpful, but they are not essential. At best they are merely means to an end; if they prove to be a hindrance, they ought to be swept away. Upon this idea the Reformation was founded. Luther, more than any other one man, broke the bond of ecclesiastical tyranny which was strangling the life out of Europe. The claim of the Catholic Church to dominate every phase of the individual's life had to be broken before science and democracy could begin their work of liberation. Also, he made the Bible live in the hearts of the common people, and helped to restore much of the vitality of early Christianity.

In brief, he was God's man of the hour.

Mountain Myrrh

(Continued from page 3)

had a cousin once named Bessie Bean, but she died.

Well, this Little Bean got his name, I suppose, because he was really a runt. And it was wholly on account of his diminutive size that his father came to be known as Big Bean. Little Bean was handicapped by more than small size.

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When he was a baby, he fell a victim to polio, which, more merciful than to some, only left him limping on one leg. But do you think Little Bean said: "No use of my trying to do the world's work. I'm too small and too crippled to accomplish anything. Let the big, healthy ones do it?"

He did not. He seemed to figure that if he was little and lame, he'd have to step faster. In his boyhood, out in the garden, he was crowned with this encomium from a neighbor: "That's the workingest boy ever I done seed." He took hold of garden and farm with a vigor that overcame his handicap and outshone and shamed every lazy lump of clay in his vicinity.

Little Bean didn't look around to see how much others were doing; he looked around to find what more he could do. Reaching out from his agricultural duties, he has laid hold of the arts of mechanic and carpenter; and if there's

any crippled car to salvage or any barn to build, right there is Little Bean with his wrenches and his hammers, ready for business. And in occupying himself so with the needs of the family and the community which make his world, he has gathered to himself all that the schools can teach, and more.

He doesn't talk overmuch. He has a quiet, quizzical smile that bespeaks a wordless wisdom, like the flowers and the stars, which if a man contemplate he will be no fool. More and more Little Bean is coming into the regard of the community as a sage and oracle, and his judgment upon weighty matters is often sought. Meanwhile he goes on his way, plowing, casting seed, cultivating, reaping, believing that if he does his best in his quiet corner, no matter what other Beans and Olivers and Coons are doing, he will perhaps serve in some drouth as the satisfier of hungers.

Who Me?



When Betty (that's my wife) suggested that I start studying the Bible with her, that's what I said, "Who? Me?"

Sure, I knew the Bible was a good book. Matter of fact, I was glad Betty had gotten interested in reading it. Figured it was good for the kids, too.

But for me—well, things have to be practical and down to earth. I figured I wasn't the religious type.

Betty didn't say much, but wifelike, she sent for the Bible course in my name. The lessons came. They looked interesting enough, so I dusted off my Bible and filled in the lesson answer sheet. It was easy, and I liked the things I learned.

I was amazed at how the verses I read seemed to fit into the happenings of the day—sort of fortified me for my problems. I also discovered the explanation for puzzling world conditions, and found that many of them were foretold long ago.

Now that I'm studying the Bible regularly, I'm calmer, steadier, more secure. Life seems to be in better focus and to have more meaning. I've found the Bible a regular book for regular people!

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The Praying Pilot

(Continued from page 23)

I would never again fly on the Sabbath."

"I knew then," Joe said, "that these people were not after my money; they were after my soul." Joe could have made far more money flying than in any other way, he realized.

After the evening's Bible study was completed, the group knelt together and Pastor Duffield prayed. He prayed especially for Joe, who, he knew, must face a number of decisions in the near future if he were to live according to his new-found faith. "Never before had I heard anyone pray for me," Joe said later. "It melted my heart to hear that prayer, and I broke down and cried like a baby."

When the little group arose from prayer, Joe turned to Helen. "Darling, you know what this might mean. What do you say?"

At this time Joe was in his eighth year of flying for United Airlines. His pay was almost one thousand dollars a month. The Bielickis owned a good home, a fine car, and had no financial worries. Most of all, Joe loved his work; flying was his life.

Helen did not hesitate. "Joe, I'd rather live in a tent than break God's commandments."

Silently Joe went to the phone and called the dispatcher whom he told to cancel Saturday's flight. Instead of sitting at the controls of his plane, Joe went to church that day.

During the day the division superintendent, Capt. Ed Hale, tried to call him; but it was not until evening that Joe came home and got the call.

"What's the matter with you, Joe? Are you sick?" Hale asked.

"No."

"Well, what is wrong?"

"If you must know, I've just found out that Saturday is the Lord's day and I'm going to become a Seventh-day Adventist. I cannot work from sundown Friday to sundown Saturday."

Following this conversation Joe wrote Captain Hale and fully set forth his reasons for wishing exemption from duty on the Sabbath. He did not really doubt that he would be permitted to work out a proper schedule, nor did Duffield and Campbell. Joe was a top-notch pilot with a good deal of seniority and a most outstanding record with the company.

Therefore, both Joe's friends were shocked when they heard, late one night, that Joe had gotten a letter from the superintendent saying that it would be impossible to grant his request. Al-



R. E. FINNEY

Joe enjoyed teaching the ninth and tenth graders at the Brakeworth Junior Academy in Birmingham, Alabama. At present he is the dean of men at Emmanuel Missionary College.

though it was almost midnight when the news reached Duffield, he called Campbell and told him the news. "I think we ought to go see Joe," Duffield said.

At midnight they knocked on Bielicki's door and were admitted, to find Joe more tranquil than they. Nevertheless, it was with solemnity that they knelt together to ask for divine strength and guidance for Joe and Helen during the days to come.

That prayer was answered and Joe and Helen did not waver. Cigarettes and liquor were put out of their lives. They became vegetarians, following dietary teachings from the Bible that point out that this was the original diet given man in the Garden of Eden. Joe likes to point out that at the time of the Bible studies Helen had not fully recovered her health. She weighed only 78 pounds, but with the change in living habits and diet she began to improve and today weighs 105 and enjoys excellent health. Joe himself is a sturdy 200-pounder and says that even in his All-American days he did not feel as well as he does today.

Joe harbors no ill feeling against United Airlines. In fact he has the warmest regard for all his old associates and for the company which treated him well for so many years. He still corresponds with company officials, President W. A. Patterson and Capt. Otis Klein, who, in turn, have a high regard for him.

For a year after his baptism Joe worked with Campbell in the real-estate business and did well. At the end of the year Campbell told him that he would

guarantee that in a short while he would be earning twenty thousand dollars a year, if he would stay with him.

But another conviction was burning in Joe's heart. He felt that his new-found faith was too precious not to be actively shared with others. By this time he had been contacted by representatives of the church in North Carolina, who invited him to come there to sell evangelistic literature. He and Helen decided that if they could sell their home for \$12,900 they would go. Within a few days the house was sold.

Not only Joe, but Helen also, sold gospel literature from door to door for a year in North Carolina. Then came another decision, as Joe was asked to become the principal of Brakeworth Junior Academy, operated by the Seventh-day Adventist church of Birmingham, Alabama. He accepted the invitation and has just completed two successful years in that position.

A letter which came Captain Joe just a few days before these lines were written brought news that still greater opportunity has come his way. In the summer of this year Captain Joseph W. Bielicki has become dean of men at Emmanuel Missionary College, a Seventh-day Adventist school, in Berrien Springs, Michigan.

This is an unfinished story of the leading of God in the lives of a family. It could have happened to you. Something like it will happen if you follow His leading.

(The End)

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The Power and the Glory

(Continued from page 25)

fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:5-7.

The Lord Jesus Himself underscored the trenchant nature of the times before His return and denied that "all things continue as they were." "Ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. . . . 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 24:6, 7, 14. Space does not permit the quotation of all such

references from the lips of our Lord. It would be well, however, to read the thirteenth chapter of Mark.

The discovery of radioactivity was possibly the most startling discovery in the history of science. In the words of one scientific writer, "There was not a scientist in the world who did not leap like a startled dog" when the discovery was announced. *They knew then* that all things do not continue as they were. They knew that matter was not indestructible, but that it could be transformed into energy. Later Einstein gave the world his formula, $MC^2=E$, which was first actually demonstrated with the Los Alamos explosion during World War II.

They knew that with the ability to unleash the power of the atom mankind had passed through a door into a world of fantasy—and that that door could never be shut. Ideal use of atomic energy could furnish all the electric power for the whole of the United States for an entire year from twenty-two pounds of coal. In fact a pound of any substance could supply the energy

now obtained from one and one-half million pounds of coal. Later they began to realize that dreadful things could happen if men ever used this power in war. Some of those dreadful things happened in Hiroshima and Nagasaki.

The use of atomic power in this world was not unforeseen by God; we can be sure of that. Does the Bible have anything to say about atomic power, as such? Here we need to exercise caution. Perhaps it does. For instance, consider 2 Peter 3 once more. Answering the doctrine of uniformity, Peter, under inspiration, writes: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:9-11.

This sounds like atomic fission, does it not? And this is even more interesting when one turns to the Greek Testament and finds that "elements," *stoicheia*, meant to the Greeks "first principles," exactly what it means in the world of chemistry and physics today. Then, in the eleventh verse, the word "dissolved" is *luo*, or "loosed," in the Greek, which is exactly what takes place in atomic fission.

God knows about atomic structure and atomic fission. Perhaps this process entered into the creation of the world. It may well be employed in its destruction. However the world will be destroyed, God will control its means, we can be sure of that. He is at the helm. He will hold back or set loose, according to His great plan.

We are rapidly approaching that time of destruction; every evidence points in that direction. Peter, who so tellingly wrote of it, gave us the most important counsel as to our preparation for it. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:11, 14.

This is the necessity in your life and mine. God will give us grace to meet it if we surrender to Him.

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By
Mary Hunter Moore

Near to the Heart of God

MY OFFICE FRIEND brought to my desk a yellow-billed cuckoo that a few minutes before had flown against an upstairs window and broken its neck. Except for its limpness the bird showed no injury, and its unruffled feathers gave opportunity for observing its lovely, sleek beauty.

It was a long, slender bird, perfectly "streamlined." From the tip of its long curved bill to the tip of its long slender tail, the perfection of all its parts was something for us to marvel over. The bill was almost black above, but golden yellow on the lower mandible. Its nostrils, eyes, and ears were large, as befitted a bird that size. The ears we did not find until we gently blew apart the down on its cheeks.

Closed, the wings blended into the overall thrush-like warm brown of the whole upper side. But when we spread them out, there was a glowing golden sheen over them that we could not localize as a color on any specific feathers. The effect was the same as that of certain fabrics that used to thrill my childish eyes when I searched my mother's scrapbag for doll-dress materials. "Changeable silk" we called them. Looked at straight, they might be black or navy or otherwise. But when the fabrics were held obliquely, they flashed flamelike, as though they were transparent, and fires glowed within. This bird's wings were changeable silk, brown and gold. The structure of the feathers of the wings was marvelous in its functional perfection combined with beauty. The long tail-rudder continued the brown of the back, but it did not have the golden fire of the wings. On the undersides of the tail were two rows of large white spots, which could have been distinguished from below in flight.

The legs and feet were as perfect as the rest of it. The four toes of each

foot—two long and two short—were arranged differently from those of most birds. Their toes usually form a triangle—three longer toes forward and one short toe back. But the cuckoo's toes formed a rectangle; the sole of its foot was a little square with a crease across the middle where the base of the toes bent it. From opposite sides of this square one long and one short toe extended forward and back in perfect symmetry, each short toe being diagonally opposite the other. This symmetry was carried out in the leg scales. Instead of being pointed and overlapping in triangles, each scale was an oblong laid parallel around the leg.

When we had looked at each of these perfect details and expressed our adoration of the wisdom and power of the Creator, my friend said: "Now you must see the most interesting thing of all." With the bird lying head away from her and back down along her hand, she gently blew apart the grayish-white body feathers. Lo, they opened up as a fringe, revealing that the entire front of the body from collarbone to pelvis was completely naked. The long soft feathers that had entirely covered this baldness grew from a fold of skin that edged this space. The concealment was perfect until the feathers were blown apart. I was astonished.

To my wondering ears my friend explained how all mother birds in the nesting season have this "brood spot," which is covered when they fly. But when they step into the nest, they fluff themselves, and the skin muscles pull these covering feathers into a wall around the brood spot, allowing the eggs, and later the babies, to be held directly against the hot body of the mother. I had known, of course, that the mother bird gave her own body heat to eggs and nestlings. But I had never

dreamed of such a mechanism as brought them into a feather-walled room, pressed close against her glowing heart. My friend explained how in other seasons a soft down grows over this bald spot to keep the bird herself warm. But this down disappears when the brooding season approaches. It was formerly thought that the mother bird plucked this down to line her nest. But when birds without feathers in their nests were still found to be breast naked, then closer observation established the universality of this brood spot in all nesting mother birds.

I think I shall never again sing

"There is a place of quiet rest,
Near to the heart of God,"

without remembering a yellow-billed cuckoo and thinking how the love and wisdom of the Creator are displayed in all His works.

Please Explain

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the friendship of the world; but we are in the "hour of His judgment" (Revelation 14:7), when the rewards that He will bring with Him when He comes (Revelation 22:12) are being made up by the examination of our records in the books of heaven (Daniel 7: 9, 10, 13, 14). At Sinai, when the Israelites had put themselves under the sentence of death by their violation of the blood covenant (Exodus 24:3-8; 32:7-10), and the intervention of Moses had won them a stay of the execution of the death penalty (verses 11-14), the people were commanded to remove all their ornaments while they waited to see what God would do with them (Exodus 33:4-6). This is the strongest reason why in the last days of the Christian era—right now, when all signs point to our returning Lord being at the door—we should not be found wearing jewelry. We are on trial for our lives, while the Priest-Judge ministers in the heavenly sanctuary. How can we wear ornaments while we tremble before that investigation? When He comes, if we have been found worthy, He will adorn us Himself with such heavenly beauty as will make the richest gems of earth mere pebbles from the paving blocks of the New Jerusalem. There are truer ways of symbolizing a Christian marriage than the heathen ring which any imposter can buy and wear; character will do it. The robes of Christ's righteousness will adorn us now beyond the power of earthly wealth to buy, and those adornments will last eternally.

THESE TIMES, NOVEMBER, 1953



PLEASE

Explain

Wearing Jewelry

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

In view of such verses as Isaiah 61:10, why do you teach against the wearing of jewelry?—Mrs. A.B.

Isaiah 61:10 reads: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

The subject of the wearing of jewelry and adornments is one of the most difficult to understand in the whole field of Christian living because apparently conflicting principles are involved, as are also the strongest evil passions of fallen human nature—pride, selfishness, avarice. Seventh-day Adventists did not originate the teaching that the wearing of jewelry is unbecoming to Christians. Many of the present churches, in their beginning, held to the same standards.

The first principle underlying this subject is the legitimate love of the human soul for beauty, a desire implanted by God Himself, who is a lover of beauty. No true teaching of the Bible in regard to costume or appearance is intended to produce ugliness. The problem is: What is true beauty? In God's works it is always combined with truth. This will forbid the wearing of make-up and all tawdry and useless jewelry and adornments.

The question of what is beautiful is further complicated by sin in the heart, as revealed through selfishness and pride. Jewelry may be truly beautiful and genuinely valuable—real, precious gems—and yet be evil completely, because worn for selfish, envious pride and parade.

The third law of adornment is of right symbolism. By this principle it may be right at one time to wear what would be wrong at another time.

True Christian adornment, therefore, must satisfy these three laws: 1. The law of beauty in harmony with truth, utility, and genuineness. 2. The law of

unselfishness, humility, and simplicity. 3. The law of appropriate symbolism. These laws can be summed up in three words: beauty, unselfishness, propriety.

Two considerations are fundamental, and their violation betrays the concentration of the inner mind on self instead of Christ.

But many very sincere and earnest Christians are puzzled why, in Old Testament days, such women as Sarah and Rebekah and Esther wore rich jewels, if it is wrong today. By proper symbolism such jewels denoted marriage union, the husband's rank, the support of the wife and children.

The "borrowing" by the Israelites ("asking" in some versions) of silver, gold, and clothing from the Egyptians before the Exodus was not selfishness, but the collecting of their long-past-due wages. It was right by the third law mentioned. The garments and jewels of the high priest in the tabernacle service, made "for glory and for beauty" (Exodus 28:2), were symbolic of the glory of the divine High Priest and had not the slightest element of adornment of the human priest. The gorgeousness of Solomon's court in the days of his faithfulness (2 Chronicles 9:3-27) was rightly symbolic of the favor of God. The adornment of Esther (Esther 5:1) had deep spiritual symbolism. She, a slave raised to royal rank by the king's love, could appear before him acceptably only in the costly array that was his gift. So the Christian, a slave to sin set free by the King's love, can appear before Him acceptably only in the priceless garments of His righteousness, His free gift.

It must be emphasized that the greatest part of the subject of adornment in the Old Testament is the symbolic aspect. It is just this covenant aspect of jewelry wearing that makes it improper to wear in the Christian era what was appropriate before the first advent.

There are in the New Testament only three passages that bear on the wearing of adornments. Two of them are the

teaching of Paul and Peter that the adornment of Christian women must be inward and not outward (1 Timothy 2:9, 10; 1 Peter 3:3-6); and the other is the description of the "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." (Revelation 17, 18.) She is "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." These are the symbol of her adulterous union with the kings of the earth. Can Christian women, in the age of modern Babylon and her daughters, dress like them and think they can still honor their own divine Lord?

But there is a still greater reason why, since the ascension of Christ, Christian women should not wear gems. They are the symbols of union with a husband; and our divine Bridegroom is absent. Our union with Him will not be consummated until He returns at His second advent. Until then all true Christians are "waiting," "expecting," "longing, eagerly 'hasting'" toward that time of union. (Luke 12:31-38; Hebrews 10:12, 13; 2 Peter 3:11-13; Revelation 22:20.) Jesus Himself said the period between His first and second advents would be a time of mourning. (Matthew 9:14, 15; Mark 2:18-20; Luke 5:33-35.) We know well what the neighbors think of the woman who, in the absence of her husband, dolls herself up every day and goes out to be seen of other men. Is not the wearing of the symbols of union by those whose spiritual Husband is absent a sign that their treasure is not in heaven, from which we expect the Lord? Ornaments are symbols of rejoicing (Isaiah 61:10), and our time of rejoicing has not yet come. (James 4: 4, 8-10; John 16:20; Luke 6: 21, 25; Ezekiel 9:4; Joel 1:14, 15; 2:1, 12-17.)

But there is a still stronger reason, by symbolism, why in this age Christians should not wear jewelry. We are not only waiting for our absent Lord to return, and we can find no comfort in

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