

These Times

A full-page photograph of a mountain landscape. In the foreground, a hiker wearing a red plaid shirt, blue pants, a grey cap, and a large green backpack is crouched on a rocky ledge, drinking from a stream. The stream flows over rocks, creating a small waterfall. In the middle ground, a calm, deep blue lake is surrounded by green grass and scattered evergreen trees. In the background, steep, rocky mountains rise under a clear blue sky.

JUNE
1954
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**INTERVIEW
ON THE COMING
WORLD COUNCIL
OF CHURCHES**

"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.

FALSE TEACHING CONCERNING THE HOPE OF THE WORLD. Prophecy: "Take heed that no man deceive you. If it were possible, they shall deceive the very elect." Matthew 24:4, 24.

One of the greatest doctrines of the Bible--the return of Jesus Christ in the clouds of glory--which is currently being debated furiously by the World Council of Churches, has always been one of the most misunderstood of all divine truths. Sixteen centuries ago, when the Roman Empire nominally accepted Christianity, many considered the acceptance to be the preparation for the ushering in of the kingdom of God. In the twelfth century Joachim of Floris, an Italian mystic, taught that monasticism, then in its heyday, was paving the way for Christ's imminent reign on earth. And in the seventeenth century the Fifth Monarchy Men of England thought that Cromwell's administration was the prelude of the fifth monarchy of Daniel 2--God's earthly reign.

Today Christendom is beset by five principal errors concerning the hope of the world:

1. That Christ has already come invisibly, in 1914, and that men shall never be able to see His face. Aside from the fact that the 1914 date is erroneously arrived at by applying a prophecy to our day which was completely fulfilled 2,600 years ago (Daniel 4:16), the Scriptures state that when Jesus comes, "every eye shall see Him." Revelation 1:7.

2. That the world will grow gradually better, that human society will continue indefinitely, and that man himself will establish a perfect setup. "Evil men and seducers shall wax worse and worse" is the Scriptural evaluation of this ultramodernist concept, and world conditions confirm Heaven's prediction of such humanism.

3. That ecclesiastical ingenuity will prepare the way for Christ to come after the millennium, which men will usher in themselves. The Bible teaches, however, that the resurrection of the righteous at the command of Christ, as He returns to this earth (1 Thessalonians 4:16, 17; Revelation 20:4, 5), is the main event that determines the beginning of the millennium.

4. That men will get another chance. Under the guise of playing up the love of God, this doctrine really constitutes a thrust at His integrity and consistency. Why has He commanded men to sacrifice their means and lives in missionary endeavor if, at some future date, men will get another chance anyway? And if God, in some supernatural way, will someday give a saving revelation of Himself, why the long delay? Worst of all, this doctrine nullifies one of the greatest stimuli to holy living: "It is appointed unto men once to die, but after this the judgment." Heb. 9:27.

5. That Christ will come secretly and snatch His church away. Inspiration does liken the day of Christ to the coming of "a thief in the night" (2 Peter 3:10), but the same verse states that then "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." One of the proponents of this "rapture theory," that the righteous will be caught away before the great tribulation of Daniel 12:1 and Jeremiah 30:7, admits: "Strange to say the word [rapture] itself does not appear in the Bible."--Harry M. MacArthur, The Rapture, p. 4. And neither is there Biblical basis for the theory.

The Bible-believing Christian today finds his only hope in the imminent, visible, premillennial, history-concluding, judgment-bringing, personal return of his Saviour, which will resurrect the sleeping saints, translate their living brethren, and arrest the forces of evil for 1,000 years until the time of their final doom.

These Times

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The Cover

Syl Labrot's Kodachrome captures the rugged but enticing beauty of Diamond Lake, near Eldora, Colorado, in the Rocky Mountains. The high-altitude lake is filled by the snow runoff from surrounding peaks, and the water is cold and pure.



JOHN TOUTRE said he was Indian. He pronounced his name Two-Tree, he lay around a good deal, and he called his home place Crazy Hat; but otherwise no vestige of the noble race of Pocahontas, from whom he claimed descent, appeared in face or fortune. By the way, I have discovered more descendants of Pocahontas than of all the Pilgrims of the Mayflower. And that from the slender postulate of Philip Rolfe, her only son, born in England but returning to the land of his mother, after her death. John Randolph was the earliest known claimant to heirship, and John Randolph or someone later in the line must have been prolific.

John Toutre's countenance was more Dutch than Algonkian; and as for taciturnity, John had never heard the word. His tongue seemed hinged at the middle and wagging both ends. Entertaining, though. His head was packed with more assimilable facts and curious fancies than my set of cyclopedias, and he was liberal in their distribution. He sometimes made a pilgrimage up to our house, if a truck was delivering something. And he would stand and point out the distant mountains and give their individual names. And he would tell of the marvelous things found in excavation of the mounds on his place—"my ancestors' trinkets," he called them. He urged us to come over to Crazy Hat and visit him and his "squaw"—he always managed to speak it in quotation marks.

So one day Angela and I decided to accept. We had directions from John how to reach the entrance. "And when you get there," he said, "the road is self-explanatory." It was, after the manner of John Toutre.

Getting there involved some fancy exploring. After leaving the paved road, we plunged into a forest on a gravel road that wound hither and yon; and at the forks where a blasted chestnut still stood, we were introduced to a twisting road that dipped down into stream-bed chuckholes, squared corners, and finally emerged into a field given over to Queen Anne's lace. At the far edge we came to the borders of John's domain. Several tracks led into a wood, and we paused to investigate. Ah! a sign-board! That will tell us. It did. It was a weather-beaten board, but outlined in letters red and blue and white, it told us:

"Dese road, dey winds around and round,
And ends at Crazy Hat.
You turns your back on where you's bound,
And suddenly you's at!"

Self-interpretative, indeed! It was a road as garrulous as John Two-Tree. Nothing for it but to take a plunge and hope for the best. So intuitively we followed a track in the least plausible direction, which wound around and round, and after a while came to a spring under a weeping willow. There a legend in partial picture writing illuminated our darkened minds:

"You finds de round de bend;
He's dey see your crowd.
You's almost at de glorious
Don't faint, but loud."

We decided not to "holler," but to go around the bend. And there awaited us a surprise indeed. No tepee or wigwam, no tumble-down cabin; but a well-built log house, fronted by a lawn bordered with beautiful flowering plants and shrubs. John Two-Tree was not at home; but his "squaw," a dark-haired but indisputably Caucasian young woman, greeted us with a shy smile.

Angela and Minnie Toutre immediately fell into animated discussion of their mutual hobby, flowers. I wandered down toward the river, hearing behind me feminine chatter, and soon laughter. Before me stretched small fields of growing corn, vegetables, and wheat nearly ready to harvest, and a pasture reaching down to the river, with stock in it. John must have gotten up nights and worked those fields; he certainly had plenty of leisure in daylight around our settlement. But we had found a new friend, "Minnehaha," as Angela named her—and a hospitable reception.

"Shucks!" said John Two-Tree later, "whyn't you tell me you was coming? I could 'a' showed you some o' my ancestors' trinkets."

"We found your treasure, John," Angela told him. ★★★

You will be happy, too, when you learn

Why John Was Happy

By Lawrence Maxwell

LOOK! Do you see that white-haired old man? Whatever is he doing on this barren island? The place is reserved for the state's worst criminals. He must have committed a serious crime, indeed, to have been banished here at his age. Let's go over.

Wait a minute! The closer we approach him, the more he looks like someone we have known. Do you suppose—? He really does look as if he might be— Why, yes, he is! It's John, the beloved disciple! This is impossible! Whoever put *him* on the Isle of Patmos? Why?

"John, tell us; how did it happen? You who have always been so faithful to the Lord, who has always been so kind— What is this? Hasn't there been a mistake?"

"No," he replies. "I am John, your brother and companion in tribulation for the Word of God." We marvel at the total lack of bitterness in his tone.

"But, John," we gasp, "aren't you

angry with the Roman government for putting you in such a dreadful place?"

He seems puzzled by our question. "Why should I be troubled?" His face lights with wonderful peace and joy. "Jesus said, 'Let not your heart be troubled. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.'"

"But, John, it was years ago when He said that."

"Ah, but He told me so again, since I came to this island. Just last night. . . ." The grand old man paused, reliving the glorious scene of the night before. I "saw a new heaven and a new earth. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. . . . And God shall wipe away all tears from their eyes; 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."

"John, that's wonderful. Did Jesus say anything about when He would come back?"

"Yes, He did. Again and again He repeated it: 'I come quickly: hold that fast which thou hast.' 'Behold, I come quickly.' 'Surely I come quickly.' So, knowing Jesus is coming soon to take the faithful out of this world of trouble to live with Him in the wonderful place He is preparing, how can I be sad?"

Thank you, John. Thank you for telling us the secret of your happiness. And, friends, John's secret has been the secret of the happiness of countless millions of God's faithful people through centuries of suffering and distress.

It will make you happy, too, to have faith in the soon return of the loving Jesus. ★★★



DON SIBLEY, ARTIST



What Was Promised to Abraham and the Jews?

By Allen Walker

Bible Facts About the Zionist Problem

TODAY over the radio and from pulpits as well as in religious periodicals we are being told that God promised Abraham and his seed the land of Palestine, and that the resettlement of the Jews there and the organization of the State of Israel is all a matter of the fulfillment of Bible prophecy.

We believe it can be proved that these prophecies have no application whatever to the old, blood-soaked, sin-infected Palestine and Jerusalem which are there today; that they have reference to the New Jerusalem and the new earth, which will be here after this old earth has been burned off and made new.

Let us read the promise of God to Abraham as recorded in Genesis 13:14-16: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." There has been a lot of speculating and map sketching in trying to figure out just how much "land" was included in this promise. But simply by turning to Romans 4:13, we find the answer: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." This says the promise included "the world."

We will next prove that neither Abraham nor his seed received the fulfillment of this "promise" before they died; that it is still future, on the other side of the second coming and the resurrection. We turn to Acts 7:2-5 and read: "Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, He removed him into this land, wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child."

Since these scriptures declare that Abraham and his seed died without receiving the promise, we must admit that if he ever does receive this "land," he and all whom the promise included must be raised from the dead and put there. This is precisely what the Lord had in mind, as we read in Hebrews 11:8-13: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the Land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Verse thirteen says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "For he looked for a city . . . whose builder and maker is God." Verse 10.

Abraham looked ahead to a day that was "afar off," when there would be a city here "whose builder and maker is God," and then he would receive "the promises." Paul says, "Jerusalem which is above is free." Galatians 4:26. In Revelation 3:12 we read of the "New Jerusalem, which cometh down out of heaven from my God." John says he saw this city coming down: "And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:2.

How tragic that many are pointing to the old land of Israel and teaching that this is what God promised, and that the Jews are now going back and receiving "the promises." These "promises," as we have proved, have nothing to do with the purely economic problems which statesmen are trying to solve for the refugees of the war-torn countries of Europe and other places.

But the time is coming, according to Ezekiel 37:12-14, when God will keep His promise: "Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. . . . And [I] shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

To apply this prophecy to the present importing of poverty-stricken Jews into Palestine and their future wholesale "conversion" is far from sound exegesis. It is when "the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:11) that the promises to Abraham will be fulfilled. All the saved will share with Abraham in these promises. For "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. ★★★

The Coming World Council of Churches

Editor's Note: Through the last two weeks of August, six hundred delegates from forty-eight countries will be meeting in Evanston, Illinois, to evaluate the six-year-old history of the World Council of Churches. They will also make a serious attempt to declare the faith and hope which are affirmed in its own basis and by which its 161 churches live.

To give you a clear-cut preview of the issues at stake, the editors of *These Times* obtained this interview with Dr. Frank H. Yost, editor, writer, lecturer, and professor of Bible and Systematic Theology at the Seventh-day Adventist Theological Seminary in Washington, D.C.

Dr. Yost reveals what he thinks are the fundamental weaknesses of the Council and points the way to true Christian unity.

Q. *What do you expect will happen at Evanston?*

A. I expect that the World Council of Churches will move somewhat in the direction of recognizing the unique Sonship of Jesus. This will be toward the position of the European wing of the council, and in spite of opposition from the very liberal wing of the American section. It is to be foreseen also that there will be moves to make more efficient the over-all organization of the Council.

Q. *What reasons have you for thinking so?*

A. 1. European Protestant Christianity has never been so extremely fundamentalist as is the case with certain elements in American Christianity, particularly in the Southern states, nor has it been so liberal as other elements, such as the modernistic. In short, the leadership in European Christianity has tended to avoid both extremes, and so has the rank and file following this leadership.

Neo-orthodoxy, coming out of Switzerland, has counteracted tendencies in Europe toward extreme modernism in religion. In the United States modernism has been under scrutiny even within the liberal wing, and has not come out well as a result.

2. Although American money is important in the budget of the World Council, as it is over the world in other departments of activity, this financial supremacy is resented, and there is a strong reaction against American leadership. It may be that American influence will not be as effective at the Evanston session of the World Council as it has been.

Q. *Do you think the times are conducive to ecumenical efforts?*

A. Yes, the more divisive the world appears to be socially, economically, and politically, the more public Christianity will seek to show itself to be united. The church as a whole will continue to do for Christianity what the United

Nations is intended to do for nations. Furthermore, Protestantism has two great concerns: to manifest unity in the face of (1) the outward strength of the papal organization in the Roman Catholic system, and (2) the atheism of our times. Protestantism, either European or American, is neither equipped nor inclined to resist theoretical atheism as it seeks to make itself practical in the social and economical fields, as is Roman Catholicism equipped or inclined. But it must face up unitedly to the atheistic teachings and repressive policies of political communism as it now exists. Ecumenicalism is a necessity in terms of these concerns.

Q. *Do you consider the present ecumenical movement to be a sign of Protestant weakness or resurgence?*

A. Both.

Q. *Why?*

A. Weakness, insofar as it proceeds, like American liberal Protestantism, to

The Best Example of Unity Is Seen in the Early Christians. They Were of "One Accord."

put emphasis upon means and procedures, rather than on life, growing out of emphasis upon acquaintance with God as He has revealed and is revealing Himself, and upon understanding what that revelation signifies. In other words, the weakness resides in the neglect of the functional combination of life and doctrine in Christianity, in the light of God's revelation of Himself, and yet making ecumenical claims to avoid doctrinal considerations.

Resurgence, because it is an indication of Protestantism's need of knowing its message, and of giving it, and of the damaging effects of divisiveness in the knowing and the giving.

Q. Do you connect contemporary ecumenicalism in any way with the resurgence of revival, such as the type carried on by Billy Graham, for instance?

A. Revivalism has been a feature of Protestant living for over a century. In fact, it can be argued that eighteenth-century Wesleyanism is a parent of later revivalism, and that seventeenth-century pietism is a parent of Wesleyanism. Perhaps it can be said that nineteenth-century revivalism kept small the forces of liberalism, but sharpened and impelled its self-consciousness. The Edwardian revival movement in New England did this very thing for the liberal Unitarian movement. Revivalism has usually been fundamentalist in complexion, ecumenicalism liberal. Each has stimulated and aggravated the other. It must be noted that Fundamentalists, in both their conservative and extreme wings (for there are "wings" among Fundamentalists) are forming functional organizations after the pattern of the liberals' councils (but utter it not in the streets of Geneva, Switzerland, or Collingswood, New Jersey).

Billy Grahamism can scarcely be singled out at this early stage as a distinct influence in relation to ecumenicalism. So far he looks like a normal current in the historical revival stream.

Time must pass for the sort of evaluation asked for here.

Q. What do you expect the reaction of the Roman Catholic Church toward Evanston to be?

A. Inward concern, and outward polite and condescending interest. Roman Catholicism understands clearly the basic, philosophic, and theological weaknesses of liberalism, as well as the overall inconsistency of the Fundamentalists' position in terms of the Scripture. But any actual union of Protestants which is not faced definitely Romeward must be a source of anxiety to the Roman hierarchy.

Q. Do you consider the ecumenical movement to be too man-centered?

A. Yes. I believe that Christianity is properly centered in a Person, Jesus Christ, at once Deity and man, and a failure either to recognize and know personally this God-man, or to have Him and His Holy Spirit as the clearly recognized leaders, as did the Church of the Book of Acts, means of necessity to turn to human leadership. This is too much the situation of the liberal wing of Christianity, which is largely in control of the World Council, particularly the American section.

Q. Do you think the World Council has accomplished any good?

A. "Good" is a large word. It takes in a lot of territory. I believe that any man or group of men, of good character and good will, moving forward in a way consistent with their program, will accomplish good. This at least the World Council is doing.

Q. What, specifically, is being done?

A. 1. It is giving a means of Protestant expression.
2. It is presenting a challenge of sorts to Roman Catholic seeming unity.
3. It is showing the world that men of divergent religious convictions



Dr. Frank H. Yost

can work together for common ends.

4. It is helping to expose the futility of some items over which the unity of Protestantism has been "coming a cropper" these many years.

Q. What would you point out as the basic errors of the World Council?

A. The basic errors of the World Council I analyze as follows:

1. The World Council is a council of Christian churches. They are Christian because they are Christ's. As Christ's they are to be Christlike. To be Christlike they must take Christ as He is revealed in the Bible, which is the only source of our knowledge of Jesus Christ, or of God the Father, or of the Holy Spirit.

2. The World Council declares its intention to be to unite, not the beliefs, but the programs of the member churches. But these two must go together. The beliefs make the programs. When Christian churches join in evangelization, for instance, it must be to give the message of Christ, centered in the Person of Christ. The message is the news that "all men have sinned" and that "Jesus Christ died to save sinners." Any acceptable work the church does not strictly attaching to this message must be at least a logical and recog-

Powerful Religious Organizations, Controlling the Support of Majorities, Have Never Remained Tolerant Very Long.

nizable extension of it. This is the program. It centers in belief in Jesus Christ as He presented Himself to the world, and as He understood His person and mission to be.

3. With only the unity they now have, the members of the World Council can, I fear, accomplish little. To have greater unity will be to have greater power. If more efficiently organized, the Council will have far greater influence. But possession and experience of power is always potentially dangerous. How will this power be used? If it is man-produced power, operating in the field of Christian religion, where divine and not human power is to be exercised, there is grave potential danger. Powerful religious organizations, controlling the support of majorities, have never remained tolerant very long. This is a simple fact of history. No matter how broad-minded, how considerate, how reverent of liberty, powerful ecclesiastical organizations have never been tolerant of opposition. Here is the danger.

Q. Do you think the ecumenical movements of our day are a fulfillment of Bible prophecy?

A. As I understand the prophecies of Daniel 7:24-26; Matthew 24:9-27; 2 Thessalonians 1:7-10; 2:1-12; and Revelation 12:6-17; 13:4-18, there will be before the return of our Lord a great persecution of the people of God by some powerful religious body or bodies, yet to be seen in fullness, working in combination with political states. Every powerful ecclesiastical organization must be constantly scrutinized, to determine if it is bearing the fruit of Christ, or whether it is tending toward the fulfillment of the misfortunes which prophecy outlines. Every movement of ecclesiastical unity, with its accompanying promise of great power over and leadership among men, must face up to this scrutiny as a possible fulfillment of prophecy.

Q. What does the Bible teach about man-made attempts to end ecclesiastical disunity?

A. All man-made attempts in reference to Christianity always fail, and always will. Man-made attempts are never

better than patchwork. Daniel's interpretation of an emperor's dream warned of the efforts to patch together collapsing civilization. (Daniel 2:41-45.) The religious implications of this are plain in the prophecy. Ezekiel pointed out the folly of daubing the walls of religious endeavor with "untempered mortar," with the result that men cry peace when there is no peace (Ezekiel 13:8-15). It was in speaking of conditions just before the return of Christ that Paul warned that peace and safety would be longed for in vain, and that instead, certain destruction would come. (1 Thessalonians 5:1-11.) Men would, according to John the revelator, be united in bringing about a severe persecution in the latter days, obviously on religious grounds. (Revelation 13:4-18.) These prophecies suggest some kind of man-made action, and united action, which will fail of God's approval, and bring disaster upon men who may have had God's approval.

Q. What do you consider the main causes of Christian disunity?

A. Among causes of Christian disunity I see:

1. A failure to accept the plain teachings of Scripture, especially respecting God and His Christ; the office and work of Christ as Redeemer, Priest, and King; and the divine will for men.

2. Preference for position and popular acclaim and the seeking of spiritual and psychological security in the comfort of majorities.

3. Having man-centered rather than God-centered religion.

4. Putting dogma above belief, tradition above Scripture, philosophy and reason above revelation.

5. Misinterpretation of Scripture, instead of humbly accepting in Bible study the guidance of the Holy Spirit.

Q. How, do you believe, could unity be brought about?

A. The best example of unity is seen in the early Christians. They were of "one accord" because:

1. They were single and selfless in their devotion to Jesus Christ, whom they preached as the crucified and risen Saviour and returning King.

2. They accepted Scripture and oper-

ated efficiently and successfully on a Scriptural basis.

3. They expected and received the power of the Holy Spirit.

Q. What do you think is the foremost duty of the church today?

A. To imitate the New Testament Church and Christ as He has revealed Himself in the New Testament.

Q. Do you think the Council can meet the challenge to give expression to its theme, "Christ—the Hope of the World"?

A. No. If I were to announce a new organization with the slogan, "Santa Claus—the Hope of the World," the first thing people would ask me would be, "Who, or what, is Santa Claus?" That is the question concerning its theme that the World Council must answer. It is the question that Jesus asked: "Whom do men say that I am?"

When Peter answered that Jesus is "the Christ, the Son of the living God" (Matthew 16:16), Jesus pronounced His blessing and approved the answer by declaring that Peter had spoken by revelation from God the Father Himself.

This statement clearly defines who Christ is. No believer or infidel, liberal or conservative, higher or lower critic, can remove these words from the text or avoid their plain meaning except by subjective interpretation or the substitution of some other words.

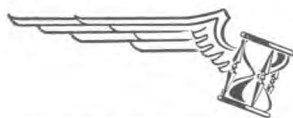
Yet the basic question today is only secondarily what men think of Christ. The primary question is, What did Jesus know of Himself? Christ's dialogue with Peter shows what He knew: that He is the Son of God. The secondary consideration—What do men think?—must align itself with what Jesus knew, or be without significance. Jesus knew Himself to be the Son of God. Men also must know Him to be that. They must know Him in His twofold capacity—the Son of God and the Son of man. In this capacity, and by virtue of the unique Personality that He is, Jesus Christ is the hope of the world.

Only as the World Council can give efficient expression to this unshakable fact of Christ's twofold Sonship can its theme be significant. ★★★

THESE TIMES, JUNE, 1954

Events

OF THESE TIMES



Age of Decision

A recent survey of five thousand Christian college students brought to light some interesting facts concerning how and when people become Christians. Almost three out of four American Christians today come from believing homes. Of the remainder the majority attribute their conversion to personal labors of Christian friends. Only one in twenty of these, however, attribute their conversion to "silent" testimonies of friends.

It was also discovered that most of those coming from non-Christian homes and who accepted Christ did so between the ages of twelve and seventeen, with sixteen being the peak age of decision. The majority of those brought up in Christian homes were converted between the ages of eight and twelve, with the twelfth year witnessing most of the decisions.

Although modern methods of evangelism may differ from those of another day, it is still a fact that youth evangelism is its most fruitful phase.

A Flip in Time

A flip of your radio dial may bring you spiritual counsel on any personal problem, provided you live in Springfield, Massachusetts. In that city Pastor O. A. Maxfield is conducting a nightly broadcast called "Minister Until Midnight," on which he invites his audience to phone him their problems. Listeners hear both the questions and the answers "live."

People of all faiths have been availing themselves of this service, which is sponsored by the Greater Springfield Council of Churches. Questions have ranged from inquiries concerning the chances of success of mixed marriages to how to rid oneself of feelings of guilt. The program, which has been on the air since October, 1953, is one of a growing number of such ventures conducted in American urban areas.

His Doubtful Witnesses

A dubious form of Christianity is going to press behind China's bamboo curtain. The Christian Literature So-

ciety for China, with headquarters in Shanghai, lists 283 titles, all but six of which were printed more than three years ago. Of the available books it is interesting to note that the Western authorship of almost all the foreign works has been concealed, with only the names of the Chinese translators being given. Most of the standard books cannot be obtained.

The section on "The Life of Jesus" has been drastically cut, and typical of the available titles are *The Proletarian Jesus* and *The Humanism of Jesus*. Out



Archbishop Germogen, representative of Patriarch Alexei, titular head of the Russian Orthodox Church, leaves plane on arrival at New York to visit U.S. Orthodox churches.

of print are all books dealing with the philosophy of Christian marriage. The society no longer publishes periodicals, and one of its devotional calendars contains lavish quotations from Stalin and Mao-Tse-tung, but only seven from the Bible.

Evangelizing the Eskimos

If Christians had been as interested in the spiritual destiny of Greenland's Eskimos as anthropologists have been in their racial origin, the Eskimos would not be spiritual illiterates today. Something may soon be done about the de-

plorable situation, however, for Danish Bishop Fuglsang-Damgaard, after his recent visit to the Arctic island, is trying to arouse his compatriots to the plight of Greenland's 25,000 inhabitants.

The Danish government is already endeavoring to raise the standards of living among the Greenlanders; but, according to the bishop, the spiritual reinforcements dare not be neglected. The great barrier to mission work is the language difficulty, but another grave problem is the reticence of missionaries to consider Eskimos as more than second-rate citizens.

Fifty Thousand a Week

This figure totaling 2,500,000 a year, is the present annual rate of population growth in America. Approximately 1,600,000 marriages is the yearly figure, but the higher birth rate during World War II and the postwar years is expected to increase the rate of population growth still more. By 1960 the country is expected to reach a total of 175,000,000.

This, no doubt, is one of the major causes of the various denominational church building programs, one of the most energetic of which is the \$8,350,000 budget of the American Baptist Convention.

"All One Body We"

The latest blow being struck as a part of Christendom's effort to become "one body" is the compilation of a new interdenominational hymnal designed especially for institutional worship. Scheduled to come off the press by September 1, the *Fellowship Hymnal*, the result of two years' labor, will contain 128 of the best-known Christian hymns.

Preaching on the subject of church unity recently, Dr. John Sutherland Bonnell, pastor of Fifth Avenue Presbyterian Church in New York City, warned that spiritual unity must precede institutional unity. As evidence of the growing trend toward church unity, Dr. Bonnell cited the proposed merger of three Presbyterian groups, which would bring 3,500,000 members into one denomination. However, he expressed little hope for the "reunion of the Catholic Church with the rest of Christendom" in the next generation or two.

Of Literacy and Liberty

If India with its 350,000,000 people should be lost to the free Western World in the national elections scheduled two years hence, the fault will lie in large part in a failure to make the country literate and thereby aware of ideals of peace and freedom.

This was the challenge presented at a recent meeting in New York City of the Committee on World Literacy and Christian Literature of the National Council of the Churches of Christ in the U.S.A.

Dr. Frank Laubach of New York, originator of the "each one teach one" mass literacy system, stressed the need for training more missionaries and other workers in foreign education to apply the Laubach method in India and other critical areas. Only a four-hour lesson is required to master the system, which, supported and administered by the World Literacy Committee on a world-wide scale, is now being taught in 245 languages and dialects.

Dr. Laubach warned that the Free World must carry its literacy program in India even a step further. To combat the present flood of atheistic propaganda aimed at India's rapidly growing number of readers, the West must provide books, magazines, and village wall news-

papers that reflect ideals of peace and freedom.

From Riches to Rags

Almost \$363,000,000 was spent last year by America's numerous devotees of harness racing, the fastest-growing spectator sport in the land. Of that sum only \$305,000,000 was paid back by the machines to the players, making a "bite" of about \$57,000,000 going to thirty race tracks and eight state governments between Maine and California.

Cognizant of the betting evil, the Protestant Council of New York City has taken strong exception to recent hints from some city officials that off-track betting on the horses should be legalized to help the city out of its financial distress.

"Legalized gambling has a history of breeding crime, corruption, demoralization of moral and ethical standards, and lower living standards," the Council statement asserted. "The money diverted

to off-track betting will deprive existing charitable institutions of funds required for their continued existence and give the city more financial troubles in assuming the burden of their support. . . .

"No one has ever been able to come forward with positive arguments in favor of professional gambling in terms of intrinsic worth or social utility."

Noted in Passing

Professor Josue de Castro of Brazil informed five hundred delegates at a recent food convention in Rome that 60 per cent of the world's population is living from hand (and gutter) to mouth; and, as long as this is not remedied, the other 40 per cent will not be able to consume their abundance in peace. . . . In 1953, U.S. federal agents seized 10,685 illegal liquor stills, and state and local authorities captured more than 10,000 others. Yet they keep on increasing. . . . An East German ministerial journal has launched a campaign against "theological specialization," the situation making theological journals unintelligible to the average layman. . . . According to some circles, Protestant leadership in New York City (whose Protestant population is in a minority) is gradually being transferred to the more wide-awake Negro congregations. . . . While Norway's ecclesiastics are still debating the nature of hell, Danish churchmen are split over the theology of heaven. . . . Shortly before leaving America for the British Isles, Billy Graham turned down a seven-figure secular TV offer on the grounds that his "first call is to preach the gospel." . . . R. A. Gopalswami, who directed India's 1951 census, has gone on record that birth control—limiting each family to three children—is the only solution to the problem of self-sufficiency in food production. . . . When a Raleigh, North Carolina, Catholic priest recently invited Protestants to attend lectures in his church about Romanism, a Protestant minister quickly reciprocated by inviting all Catholics of the community into his church to learn the truth about Protestantism. . . . Harvard Divinity School received \$1,000,000 recently from John D. Rockefeller, Jr. . . . With the centennial of Protestant mission work in Japan five years away, church officials are planning to double the native Christian population in the next quinquennium. . . . The Nippon Times recently warned of the return of emperor worship in Japan. . . . A Christian university is scheduled to open in Formosa sometime in the fall, with every indication pointing to a large enrollment. ★★

THESE TIMES, JUNE, 1954



Can TIME Be BURIED ALIVE?



STANDARD OIL CO. (N.J.)

An analysis of the "World Calendar" scheme now being argued before Congress and the United Nations, but opposed by Christians of all faiths

By
Leif Kr. Tobiassen

*Associate professor of history and religion,
Southern Missionary College, Chattanooga, Tennessee*



R. M. ELDRIDGE

SHALL Sunday-keeping Christians soon be forced by order of Congress and the United Nations to keep their Sunday on Monday in 1956 and on Tuesday in 1957?

Measures leading to such violations of religious rights are today being advocated before Congress and the United Nations by proponents of the so-called "World Calendar." This proposed new calendar is designed to disrupt the weekly seven-day cycle so that Chris-

tians, Protestant as well as Catholic, who keep Sunday would be coerced to keep Monday in 1956, Tuesday in 1957, and Wednesday in 1958. A "wandering" sabbath, falling some years on Sunday and some years on Thursday or Friday or Saturday, will be put in the place of the weekly sacred Sabbath which God-fearing men and women have kept for six thousand years. The seventh-day-keeping Christians, of whom there is now a rapidly growing number all over

the globe, as well as Jews, would be compelled to keep Sunday in 1956 and Monday in 1957 if the proponents of the World Calendar scheme succeed in deceiving the members of Congress and the governments of the world.

"World Calendar" Successfully Resisted, So Far

There are two reasons why the two houses of Congress as well as the United Nations, the old League of Nations, and

other international bodies have always refused to vote in favor of endorsing or recommending the World Calendar. For the same two reasons the influential London *Times* has warned against this new calendar scheme. For the same two reasons astronomers, historians, and others have taken their stand firmly against the World Calendar. For the same two reasons prominent church leaders among Protestants, Catholics, and Jews have spoken and written against the proposed plan:

First, the blank-day feature of the World Calendar disrupts the weekly cycle and dislocates each of the seven weekdays. Once a year in regular years the World Calendar scheme adds an extra, "eighth" day to the week terminating the last month; and, in leap years, also the week terminating the sixth month. The last regular day in the proposed new calendar year will be Satur-

day, December 30. Each year under the new order will end on a day labeled "Saturday, December 30." In 1956, a leap year (which is the year the new World Calendar is supposed to begin), Saturday, June 30, will fall on the true Saturday, the seventh day of the week. The next day, however, will not be a Sunday! On the contrary, it will be a blank day, unnamed, extra-legal, a day with no standing. The day after this unnumbered blank day will be styled July 1, 1956, and falsely and fictitiously labeled "Sunday"; in reality it will be Monday, the second day of the true week.

The respected *Moody Monthly*, when this issue was before the League of Nations, wrote editorially:

"If this calendar revision went into effect, it would not only work confusion to the Jews and Seventh-day Adventists in the determination of the weekly Sab-

bath, but how would it affect the rest of us in the observance of the first day of the week as the Lord's day? Under such a calendar, could we continue to feel that the first day of the week was synonymous with the first day of the historic cycle; would not this be difficult, to say the least, when we realize that the proposal means the occurrence once each year and twice in leap years, of an interval of seven instead of six days between Sabbaths or Sundays? . . . Doctrines and institutions which depart from the revealed Word of God may be regarded as progressive, as seasonable reforms, but in the highest sense they are steps backward, not forward."

Spokesmen for the Disciples of Christ, the Church of England, and many other churches all over the Christian world have gone on record against any such change in the seven-day weekly cycle as the World Calendar would introduce.

1956

Present Calendar

1956

1956 Proposed World Calendar 1956

JANUARY							FEBRUARY							MARCH						
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7				1	2	3	4				1	2	3	
8	9	10	11	12	13	14	5	6	7	8	9	10	11	4	5	6	7	8	9	10
15	16	17	18	19	20	21	12	13	14	15	16	17	18	11	12	13	14	15	16	17
22	23	24	25	26	27	28	19	20	21	22	23	24	25	18	19	20	21	22	23	24
29	30	31					26	27	28	29				25	26	27	28	29	30	31

APRIL							MAY							JUNE						
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7			1	2	3	4	5						1	2
8	9	10	11	12	13	14	6	7	8	9	10	11	12	3	4	5	6	7	8	9
15	16	17	18	19	20	21	13	14	15	16	17	18	19	10	11	12	13	14	15	16
22	23	24	25	26	27	28	20	21	22	23	24	25	26	17	18	19	20	21	22	23
29	30						27	28	29	30	31			24	25	26	27	28	29	30

JULY							AUGUST							SEPTEMBER						
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7				1	2	3	4							1
8	9	10	11	12	13	14	5	6	7	8	9	10	11	2	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	9	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	31					26	27	28	29	30	31		%	24	25	26	27	28	29

OCTOBER							NOVEMBER							DECEMBER						
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6					1	2	3							1
7	8	9	10	11	12	13	4	5	6	7	8	9	10	2	3	4	5	6	7	8
14	15	16	17	18	19	20	11	12	13	14	15	16	17	9	10	11	12	13	14	15
21	22	23	24	25	26	27	18	19	20	21	22	23	24	16	17	18	19	20	21	22
28	29	30	31				25	26	27	28	29	30		%	%	25	26	27	28	29

FIRST QUARTER																				
JANUARY							FEBRUARY							MARCH						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7					1	2	3	4					1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

SECOND QUARTER																				
APRIL							MAY							JUNE						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7					1	2	3	4					1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

THIRD QUARTER																				
JULY							AUGUST							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7					1	2	3	4					1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

FOURTH QUARTER																				
OCTOBER							NOVEMBER							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7					1	2	3	4					1	2
8	9	10	11	12	13	14	5	6	7	8	9	10	11	3	4	5	6	7	8	9
15	16	17	18	19	20	21	12	13	14	15	16	17	18	10	11	12	13	14	15	16
22	23	24	25	26	27	28	19	20	21	22	23	24	25	17	18	19	20	21	22	23
29	30	31					26	27	28	29	30			24	25	26	27	28	29	30

Since January 1, 1956, will fall on a Sunday, the first day of the week, and each proposed World Calendar year is alleged to begin on Sunday as January 1, the advocates of the new scheme are now urging Congress and the United Nations to adopt the World Calendar, beginning in 1956. The main feature of the suggested new calendar is that the Sunday following Saturday, June 30, 1956, will be dropped or "lost" or postponed. After Saturday, June 30, in the new-style 1956 a blank day without number in the month and without a place in the World Calendar synthetic week will follow. Then, one day late and on the real Monday (the second day of the true week) will come the new style "Sunday," July 1, 1956. This "Sunday" will be false since it does not immediately follow Satur-

day. Thus in the proposed World Calendar year 1956, during the last six months, conscientious Sunday-keepers will be forced to observe Monday. In 1957, after another such manipulation of the traditional seven-day week after December 30, 1956, Sunday-keepers will be coerced to keep Tuesday; in 1958 they will be required to keep Wednesday; in 1959 it will be Thursday. In 1960 Sunday-keepers will be required to keep Friday the first half of the year; then, it being leap year again, they will be asked to keep Saturday. Only in 1961 will conscientious Sunday-keepers be allowed to keep the true Sunday, the first day of the historic week. For these reasons the proposed World Calendar is a menace to religion and a threat to religious rights and would lead to strife, confusion, and oppression.

The Evangelical Free Churches of England (Methodists, Baptists, etc.) unanimously petitioned His Majesty's government not to endorse any blank-day calendar which would be unacceptable to the world religions. So did the Imperial Alliance for the Defense of Sunday, as well as the Lord's Day Observance League. The highest Catholic authorities in the United States and elsewhere (by way of statements published by the Vatican) have registered their explicit opposition to the blank-day scheme involved in the World Calendar. The Catholic Archbishop of Philadelphia, Dennis Cardinal Dougherty, on March 7, 1947, and the National Catholic Welfare Conference, the representative voice of the Catholic bishops, on March 18, 1947, expressed their disapproval of the blank-day feature of the World Calendar; recently both they and authoritative Vatican sources have reaffirmed their opposition to this antireligious calendar. The International Religious Liberty Association, with one million adherents in seventy countries, continues its determined opposition to the disruption of the seven-day week.

Time Cannot Be Buried Alive

The second reason for the firm opposition to the World Calendar is that it creates more practical problems than it claims to solve. It purports to equalize the year's quarters, but it does not. It does not because it cannot. Although on paper each World Calendar quarter has 91 days (as against 90, 91, 92, and 92 in our present calendar), in reality the last World Calendar quarter has 92 days, just as our calendar has now. In leap years, the second World Calendar quarter has 92 days also. The blank day cannot be buried alive; it must be included in all reliable statistics pertaining to one of the quarters. It takes 365¼ days (relatively) for our globe to move around the sun; this unalterable number of days cannot be pressed into "equalized" quarters. The blank days must be given due consideration in any honest plan. Enormous volumes of trade will be done on each of these days.

Confusion, Dissension Will Enter Families, Churches

Adoption of the World Calendar would create endless legal problems. Even if births should not be registered on the blank days, babies will be born. The baby born on this blank day will be legally regarded as just as old as a baby born on the preceding day up to forty-eight hours previously; everyone should be able to foresee what legal entangle-

When the unbroken perpetuity of the seven-day week is being discussed, some people sincerely ask: Wasn't the weekly cycle of seven days disrupted once when the Julian calendar was discarded for the present Gregorian calendar?

The Julian calendar was introduced by Julius Caesar some time before the birth of Christ. He believed the year to be exactly 365¼ days in length. In time this calendar became out of step with the real solar year. In 1582 Pope Gregory proposed annulling ten numbers from the calendar. This correction was adopted by several countries and effected in October, 1582. After Thursday, the fourth day of that month, ten numbers were dropped out of the count. The next day, Friday, instead of being the fifth day of the month, was called the fifteenth. Friday followed Thursday; the fifth day of the week was followed by the sixth day of the week; only the number pertaining to the month was changed. France made the change in December by calling the tenth day of the month the twentieth. Catholic Germany followed in 1583. England adopted the new plan in 1752. The Act of Parliament said merely that the day following September 2 should be called September 14. The day was Thursday; under the old style it would have been Thursday, the third of September. It became Thursday, the fourteenth of September; no disruption was effected in the weekly sequence of days. Thursday followed Wednesday; after Thursday came Friday. This change from the Julian to the Gregorian calendar in no way whatever disrupted the weekly cycle or dislocated any weekday or disturbed the sequence of the days in the week.

1582		OCTOBER					1582
SUN	MON	TUE	WED	THU	FRI	SAT	
	1	2	3	4	15	16	
17	18	19	20	21	22	23	
24	25	26	27	28	29	30	
31							

ments this could lead to in the interpretation of wills and other documents. Long-time leases and contracts, signed before the proposed introduction of the blank-day World Calendar, will be contested.

Also, anniversaries, birthdays, and other significant days will be thrown into confusion. Individuals, churches, and societies respecting patriotic, historical, or religious holidays will be embarrassed; some will keep to the true reckoning while others may argue in favor of the new scheme. Dissension will be forced upon families and groups as they fail to agree whether to celebrate on the real memorial day or on the syn-

thetic day decreed by the World Calendar. The proposed new scheme irreverently disregards the deep-felt respect which cultured and religious men and women have for their special days. Many would die rather than be forced to worship on synthetic Sabbaths.

The antireligious World Calendar, if endorsed by Congress and the United Nations, would create practical and religious difficulties which would lead to confusion and chaos and oppression. The World Calendar should be vigorously opposed and soundly rejected. The sacred institutions which the World Calendar scheme would destroy must be firmly upheld. ★★★

Protest Against the Destruction of the Traditional Seven-day Week Proposed by the World Calendar

In the New York Times, December 16, 1934, when the blank-day calendar scheme was being argued before the old League of Nations, appeared an article entitled "Continuity of the Week Held Vital to Us All," which summed up the issue thus:

"Adoption of this new calendar would mean the breaking of the continuity of the week. Such a breach has been attempted in the past only during the wild outburst of the French Revolution and recently in the Soviet Union as part of an active campaign to annihilate every trace of religion. With these sole exceptions and in spite of numerous reforms of the calendar, the continuity of the week has never been interrupted since the earliest Biblical times. And, indeed, any alteration of this kind means a death blow to the conception of the Bible and a distortion of the command of God for a day of rest sanctioned by Him, as contrasted to a man-made day of economic relaxation.

"While this program is quite in line with the destructive tendencies of our time in theories wherein the fundamental fact of the existence of a Creator is omitted or denied, we know that it is only an unconscious subcurrent of the happenings of this day and age in which the outstanding alarm is the daily murder of man by man, even within the ranks of the family. Without a Creator the bonds of human society are loosened; and it is the holy day of rest which constitutes the confession that there is a Creator of the world and a Father of mankind."



What You Should Know About

TITHING

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." MALACHI 3:8-10.

By Kenneth J. Holland

PRACTICALLY every "Christian" in America is robbing God. The larcenous statistics just released by the Golden Rule Foundation reveal that instead of giving the 10 per cent asked by God to support public worship, the average American Protestant gives less than 1 per cent, which amounts to about 2.7 cents a day. (Catholics are just as delinquent.)

And the picture is growing worse. In 1932 American Protestants were giving 5.3 per cent of their total income to the church. In 1939 the figure declined to 2.56 per cent. By 1945 it was down to 1.6 per cent, and now it is at the all-time low of less than 1 per cent. As prosperity has increased, more and more has been given to the government in taxes and less and less in tithes and offerings to God.

An Illinois man recently took a dollar bill and pinned a piece of paper to it, asking everybody who spent the money to write down the purpose for which it

was paid out, and to send it back to him within two weeks from the date mentioned on the paper. At the end of the specified time, the bill came back with the following story: It was spent five times for salary, five times for tobacco, five times for cigarettes, three times for candy, three times for meals, once for automobile parts, once for groceries, once for laundry, twice for shaves, and once for tooth paste.

God never had a chance with that dollar.

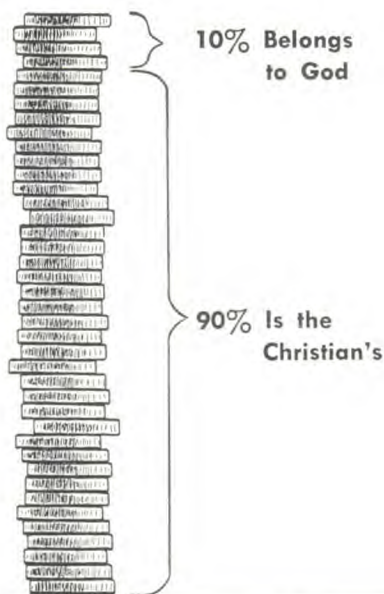
What's the reason for this poor showing by Christian America? Why is it that in this matter of tithing, the Bible is strangely ignored? Not a few Christians pride themselves in founding their religion on the Bible; and preachers always take their texts from it. Multitudes profess to be willing to go by the Word of God in dealing with their fellow men; yet in this matter of tithing, how few seem willing to go by their Bibles in dealing with God! Perhaps the ministry

is largely at fault, for a large proportion of the laity of the churches are uninstructed with regard to the tithe. A layman in a western city wrote to his pastor: "I never heard of the tithe until recently, and thought the exhortation of 1 Corinthians 16:2 about the only guide to systematic giving." Basically it seems that the reason for the pitifully small number of tithepayers is the failure of Christians to sense its great importance.

The importance of tithing, of course, lies in the fact that the Word of God clearly commands it. (The blessings subjective and objective resulting therefrom are merely incidental.) Tithing is an act of worship; it teaches men to recognize and acknowledge the ownership of God. The property, land, money, income, and assets we call our own are really God's. Worship has been defined as *self-giving to God*. A man's money is a part of himself, his brain, his brawn, his energy. When he renders his tithes and his gifts, he is giving part of himself

THESE TIMES, JUNE, 1954

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THE CHRISTIAN'S INCOME

back to God. This is a supreme act of worship.

One of the more frequent objections raised by a Christian to the idea of tithing is this: "I cannot afford it; I have too many bills already." The person making such a statement says in effect, "I cannot afford to put God really first in my life." His is not a "purse-and-all" religion. Such an attitude reverses the divine order; in reality he has too many bills *because* he does not tithe. God's mathematics works in reverse to man's conception. If we honor God with one tenth of our substance, God has promised to multiply the remaining nine tenths with such a blessing that there shall not be room enough to receive it. You cannot afford *not* to tithe.

Contrary to popular belief, the tithing system did not originate with the Jews. From the earliest times, hundreds of years before there was a Jew, the Lord claimed the tithe as His; and this claim was recognized and honored. Abraham

TITHING TESTIMONIALS

Harvey Fruehauf, *world's largest manufacturer of truck trailers*

"All my life I've found that the more I have given—of myself, my time, my money—the more I have been rewarded. Truly, what a person gives to others comes back to him severalfold. Nothing bears so great a harvest as a kind deed or a generous act. Personally I am a profound believer in tithing."

James L. Kraft, *chairman of the board of the Kraft Cheese Company*

"Tithing is extremely important, and it is only right and proper. Tithing should be planned at the beginning of our lives or business. Take it from me, I know that it pays to tithe."

R. G. Le Tourneau, *world's largest manufacturer of road and grading machinery*

"The minute I started my partnership with God, business boomed. The next year my sales were over \$100,000. The second year over \$150,000. The third year over \$200,000. It kept going like that, in leaps and bounds. In 1939 our sales were over \$7,000,000; later, \$40,000,000. God's dividends have amounted to more than \$10,000,000. [He gives 90 per cent to God, not 10 per cent.]

"My philosophy is very simple. I like to design machinery, turn on the power, and see it work. I also like to tell people about the power of the gospel, and see it work in their lives. Jesus was willing to become poor, that we, through His poverty, might become rich. I don't feel that my brain made this money. I believe that the Lord made it possible for me to earn it, and I'm only returning to God what belongs to Him. My motto is, 'Not how much of my money do I give God, but how much of God's money do I keep for myself.'"

Kenneth S. Keyes, *one of the most successful and largest realtors in Florida*

"I am most thankful to the Lord for helping me to see my responsibilities as one of His stewards. I have tithed my private income for many years. We tithe our corporation income, too, and God has honored that. I can say from practical experience that it has worked."

Millard H. Pryor, *president of the Barnes Manufacturing Company*

"Tithing is second nature to me, because my mother sold me on the idea of tithing the first money that I made. The more one gives or shares, the more money one will earn, and there will be a greater tithe to give. I believe that we should seek not only how to make money, but we should plan giving as well as acquiring."

David Petty, *president of the Chas. D. Roberts Company*

"Tithing is a regular practice with me, and I attribute much of the success of our company to my sharing our profits with the Lord."

Clyde Harris, *founder of the multimillion-dollar Harris Pine Mills, Inc.*

"We have believed wholeheartedly in the promise in Malachi 3:10, 11. We have fulfilled our part of the verse, conscientiously meeting the conditions. If ever there was a question in our minds as to the exact amount of the tithe, we always added enough so that there was no question remaining. I fully believe that God requires a *faithful* tithe and *liberal* offerings."

William Colgate, *founder of the Colgate-Palmolive-Peet Company*

"If the Lord will take my tithe, I will give it." (Colgate said this as he began his business. As he prospered, he increased his "tithe" to 20 per cent, then 30, 40, and even 50 per cent. Later on he gave his entire income to the Lord.)

paid tithe to Melchizedek, the priest of the most high God. Jacob, when at Bethel, an exile and a wanderer, promised the Lord, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Genesis 28:22. As the Jews were about to be established as a nation, the law of tithing was reaffirmed as one of the divinely ordained statutes upon obedience to which their prosperity depended. One of the remarkable facts about tithing is that even heathen nations, as a result of contact with God's people, paid a tenth of their incomes to their gods. This was true in Egypt, Assyria, Phoenicia, and Greece.

Of course the system of tithes and offerings as given in the Bible was intended to forward the work of the gospel, but its highest purpose is to impress the minds of men with a great truth: that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence. The Bible says, "He giveth to all life, and breath, and all things." Acts 17:25. The Lord declares, "Every beast of the forest is Mine, and the cattle upon a thousand hills." Psalm 50:10. "The silver is Mine, and the gold is Mine." Haggai 2:8. And it is God who gives men power to get wealth. As an acknowledgement that all things come from Him, the Lord directs that a portion of His bounty should be returned to Him in tithes and offerings to

sustain His worship and His program.

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the ease of meeting his own obligations with the remaining nine tenths.

2. At the deepening of his spiritual life in paying the tithe.

3. At the amount of money he has for the Lord's work.

4. At the ease in going from one tenth to larger giving.

5. At the preparation this gives to be a faithful and wise steward over the nine tenths that remain.

6. At himself in not adopting the plan sooner.

In almost every reference to tithing in the Bible there is the definite promise of a reward to the tither. We can expect that reward, just the same as we expect the rewards from obeying any other promise or command in the Bible. However, the Lord's promise to "pour out a blessing" doesn't mean that we can expect to sit in a rocking chair and wait for Him to deposit it in the bank. We should not expect anything that we are not willing to help the Lord make possible; but if we do our part, the Lord gives us the assurance that our blessings will be so abundant that we cannot hold them all. Take the case of Perry Hayden, for example.

Hayden, a Quaker flour miller in the

state of Michigan, was sitting in his regular pew with his family one Sunday listening to his pastor tell about the blessings from tithing, when suddenly he started taking notes. As he left the church after the services, he announced, "I am going to take the Lord at His word and see what happens."

Being a miller, he decided to try the Lord in something that he was familiar with—wheat. He planted a cubic inch of wheat in a little plot four feet by eight feet. At the end of the season he harvested the "world's smallest wheat field" and gave 10 per cent of it to his church as a tithe. He replanted the remaining 90 percent and the second year tithed it again. He continued this for six consecutive years, until it grew to such huge proportions that he had to quit, so he obeyed the Biblical injunction and "rested the land" on the seventh year.

The original cubic inch of wheat had grown to 72,150 bushels of "dynamic kernels," covering an area of 2,666 acres! Hypothetically, had the demonstration gone on for nine years it would have covered the entire state and in eleven years it would have covered the whole United States. . . . In thirteen years it would have spread over all the globe!

Hayden's results show that the Lord is treating men today just as He did in Old Testament times, when He made a covenant with the Jews that if they

QUESTIONS CONCERNING THE TITHE

1. What is meant by the tithe?

The tithe is the tenth part of one's income. (For detailed information on figuring your tithe, write to the Southern Publishing Association, Box, 59, Nashville, Tennessee, for the booklet entitled, "God and I Are Partners." Price: twenty-five cents.) "The tenth shall be holy unto the Lord." Leviticus 27:32.

2. Why is it called holy?

It is a sacred symbol. God has no need of our gifts, seeing that everything is His, but He requires this portion to remind us of our stewardship. Just as the tribute money paid to Caesar was recognition of his authority, so the holy tithe which God requires is an acknowledgement of His Lordship. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matthew 22:21.

3. When the types and shadows of the ceremonial law met their fulfillment, why did not the holy tithe cease to be operative?

The holy tithe is not an institution of this law. Like the Sabbath, it existed from the beginning. When first spoken of under the law, the tithe is referred to as already holy unto the Lord (Leviticus 27:30), and as Paul says, "The covenant, . . . confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul." Galatians 3:17.

4. Even though the tithe was holy in all previous ages, is it also binding upon us?

Yes. An institution based (as marriage and the Sabbath) upon the needs of man's nature remains binding in all ages. The positive precepts of the gospel sustain the tithe. Jesus said, "Ye pay tithe. . . . These ought ye to have done" (Matthew 23:23), and again, "Render therefore unto Caesar the things which are Caesar's [the tribute money]; and unto God the things that are God's [the holy tithe]." Matthew 22:21.

would obey His commandments, He would give them sufficient rain, bumper crops, and the choicest fruit. He promised that their food supply would last the year around, and that they would eat their bread to the full and dwell in their land safely. He would make their enemies to perish. He would not abhor them, but would walk with them and be their God. But if they disregarded His requirements, He would deal with them entirely contrary to all this. His curse would rest upon them in place of His blessing. He would break their pride of power and would make the heavens over them as iron and the earth as brass. "Your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto Me, . . . then will I also walk contrary unto you." Leviticus 26:20-24. If your life has been lacking peace and joy, perhaps it's simply because you have not tithed.

It may be asked, If the tithe system is for Christians, why do we not read more about it in the New Testament? I do not know. I have the same feeling about many other things. I wish sometimes there were more in the New Testament about the evils of alcohol and divorce, about religious journalism, church government, politics, etc. If I were to attempt to explain the comparative silence of the New Testament on the tithe sys-

tem, I would say that the Bible of the first Christians was the Old Testament. They were well taught already in this system. The Jews and Gentiles knew well its practical working. Christ had nothing to add to this plan of finance save the spiritual motive of love to God and love to man, without which all giving is nothing. The New Testament leaves the tithe as it found it, to be used to the glory of God through the guiding spirit and the good, common business sense of consecrated and loyal disciples.

Jesus at one time expressed approval of a tithe payment of a Pharisee's minutest income; He also told His own disciples that their righteousness ought to exceed that of the Pharisees; and, as if that were not enough, He claimed from His followers a devotion of heart, life, and property such as should exceed the love of all that a man holds dearest on earth.

It seems clear, then, in the light of revelation, and from the practice of perhaps all ancient nations, that the man who denies God's claim to a portion of the wealth that comes to his hands is something akin to a spiritual anarchist; and he who apportions less than a tenth of his income or increase is condemned by Scripture as a robber. Indeed, if in the days of Malachi not to pay tithe was counted robbery, can a Christian who withholds the tenth now be—any more than then—counted honest toward God?

At the close of an evangelistic service a man came up to the speaker and said, "I am a church member, but I don't believe in tithing. I am a good Christian; I love the Lord; but you see, sir, the point is that the dying thief on the cross never gave anything to the church, and he is going to be saved. Don't you see how that is?"

"Yes," the evangelist said, "I see how it is. Of course there is a great difference between you and the dying thief."

"Well, what is it?"

"You see," said the preacher, "he was a dying thief, and you are a living one."

Don't rob God; don't rob Him! Individuals have robbed God, and nations have robbed Him. They have taken the money that belongs to Him and have done other things with it. All the troubles of this world, including wars, will never cease so long as individuals and nations rob God. If the people of this country would stop robbing God, and if the government would not rob God, He would put His protection over this nation so that no people on earth could touch it with atomic bombs or anything else. "I will rebuke the devourer for your sakes." Malachi 3:11. That is what He says. We would have a wall of fire of God's protection around this nation—and ourselves—that no one could ever penetrate if we all obeyed this command to return to God the tenth. ★★★

5. *How is the tithe to be counted?*

In any way which will honestly give God the tenth. Under the law the people tithed their income as they received it, which is the best way. Increase of capital should be tithed at the time of invoicing.

6. *What should be done with the tithe?*

It should be used for the support of God's ministers. (Hebrews 7:1-10; 1 Corinthians 9:7-14.)

7. *Where should the tithe be paid?*

The command is to bring "all the tithes into the storehouse" (Malachi 3:10), and under the gospel the church is God's house (Hebrews 3:5, 6), and therefore the proper custodian of the tithes, because it is through the church that God's ministers are regularly called and supported.

8. *Should offerings be given in addition to the tithe?*

Yes. Under the law the people gave not only the holy tithe, but the tithe for the feasts (Deuteronomy 14:22),

and for the poor (Deuteronomy 14:28, 29), and left the corners of their fields for the poor to glean (Leviticus 19:9, 10); they gave the first fruits as a thank offering (Deuteronomy 26:1-10), paid for the redemption of the first-born (Exodus 13:15), remitted all debts on jubilee year (Leviticus 25), and let the land have rest every seventh year (Leviticus 25). This all made a total of about two fifths, yet even that is small when we consider how much we pay out in taxes. Instead of becoming impoverished by such giving, Israel prospered most when faithful in it.

9. *When should tithing begin?*

At once. In fact, to be strictly honest with God, any property accumulated by withholding the tithe should be also tithed now. If there are debts to pay, remember that the debt to God is not less sacred than others, and that by paying it there will be a blessing from Him that will make it easier to be free from all other debts. If you feel that you cannot afford it, remember that you cannot afford not to do it.

INTERPRETING

IN THE LIGHT OF



★ Lifting the Curtain

OCCASIONALLY, and timidly, our government allows us to learn additional facts about atomic energy. "The Strange Death of Louis Slotin," an article by Stewart Alsop and Ralph E. Lapp in *The Saturday Evening Post* of March 6, is an instance in which the curtain of secrecy has been parted just a bit to allow us to look inside the mysteries of the atomic research that has gone on now for quite a number of years. What one sees in this glimpse is not pretty.

The article—as exciting and blood-chilling as any murder mystery—is the account of an accident at the atomic laboratory in Los Alamos, New Mexico, which took part of the eyesight of one scientist and the life of Louis Slotin. The accident was no explosion, no fire—only the accidental coming together of two hemispheres of uranium. Slotin, who was manipulating the two hemispheres, merely grasped them and tore them apart. But that act condemned him to inevitable, horrible death. Had he not performed his quietly heroic act, all eight people in the laboratory at the moment would doubtless have been killed by the radiation generated.

Thoughtful readers of this account will note that Slotin absorbed radiation equal to the amount he would have received had he been standing fully exposed to the explosion of a modern atomic bomb at a distance of 4,800 feet. They will wonder how many people may be so exposed the first time a bomb is dropped on an American city. Coupled with recently released reports on the first hydrogen bomb explosion in the Pacific, which state as fact that an entire island of eighteen square miles was destroyed and a hole blasted in the ocean's floor 175 feet deep and a mile across, the picture does not give one a feeling of security.

Nor is this all. There are dangers from atomic attack other than those from its blasting power and radioactivity.

Possibly not many people have thought of mass panic in this connection. An article by Philip Wylie in a recent issue of *The Journal of the Atomic Scientists* directs attention to this threat. Wylie's contention is that the citizens of this country are *already* in a state of hysteria about the atomic threat.

He relates that on a recent visit to Baltimore he was reminded by friends of the panicky state of mind of the people of New York City. They pointed out that the city was plastered with air-raid posters and direction signs. When Wylie asked them if there were no such signs in Baltimore, they replied that



WIDE WORLD PHOTOS

Billy Graham, thirty-five-year-old American evangelist, is shown in a characteristic pose, with his Bible, aboard the liner "United States" upon arrival at Southampton, England, recently. Graham has been drawing unprecedented crowds despite an initial unfavorable reaction.

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THESE TIMES

BIBLE PROPHECY

By the Editor

there were not, although Wylie had that very day observed many in his journeyings around the city. The next day, to check his findings, Wylie asked nearly a hundred people in Baltimore whether they had seen such signs, and *only one* admitted having seen them. Wylie maintains that the citizens of Baltimore had failed to see the signs because they refused to let their minds accept the fact that Baltimore might be attacked.

We may not agree with Wylie that this indicates a condition of hysteria on the part of the American public. Yet anyone who believes in the end of the world and the second coming of Christ will not have any difficulty in finding plenty of people who will tell him that they know of nothing like that in the Bible. If they admit that the Bible does teach such a belief, they are quite likely to state that although it is true that Christ will come back to the earth someday to close its history, they cannot see any signs around them that such an event is at all imminent. They refuse to believe what they do not want to believe or are afraid to believe.

But neither in the case of atomic warfare nor the coming of our Lord is a denial of the facts likely to prevent the event from happening.

★ Billy Graham

THOSE who have tried to bury popular evangelism because it is "out of date" are having a hard time with a very lively corpse.

Two thousand hymn-singing people greeted Billy Graham when he arrived at Waterloo Station in London to begin his campaign. Facing a bad press, through what he said was a misunderstanding, Billy's humility, candor, and disarming personality have won over reporters almost completely.

Few Americans know how badly England needs a revival. Church membership is between 5 and 15 per cent, compared with 59 per cent in the United

States. Church attendance is microscopic. England cannot even staff its churches with clergymen; 600 are needed this year, but only 380 are expected.

Ever since the start of the campaign, Graham has been preaching to packed crowds. His auditorium seats 11,000, with room for 1,000 standing. So far no meeting has been able to accommodate the people wishing to get in. At this writing three identical meetings are being held each Saturday.

Graham states that conversions are in greater numbers than in comparable campaigns in the United States, and that from 60 to 80 per cent of the conversions are from the unchurched.

★ We Apologize?

"IN VERY TRUTH the world seems to be mobilizing for the great battle of Armageddon. Now is a crisis in the age-long warfare between God and the devil for the souls of men." These words are from a recent speech by Ralph Flanders, of Vermont, a quiet man who seldom speaks on the floor of the Senate. They are fitting and true.

Because men like Flanders are thinking and speaking as they do, perhaps we should not feel apologetic about again mentioning the atomic menace.

Hydrogen bomb tests have resulted in amazing even the scientists who made them. At this moment they are still at a loss to know why the blasts so greatly exceeded their expectations.

We shall not here repeat data already available to the informed reader. But some things should be pointed out. The November, 1952, test of a thermonuclear device has now been classified as a *misfire* since the latest test so greatly exceeded it in power. Here are some facts about the "misfire" of 1952. Its fireball was 28 miles in circumference. This writer witnessed the firing of a small atomic bomb on March 17, 1953, at Yucca Valley, Nevada. The fireball on

that occasion was 450 feet in diameter and was a truly overpowering sight. The "misfire" has a force calculated equal to 5,000,000 tons of TNT. The test this writer witnessed (which destroyed a two-story house at 3,500 feet in two and one-half seconds) had a force of 15,000 tons of TNT.

Recently members of the THESE TIMES editorial staff, visiting Oak Ridge National Laboratories, were told that a piece of Uranium-235 the size of a baseball would generate more power than all the TNT that could be heaped into Yankee Stadium. But the hydrogen weapon is immensely more powerful than that.

Figures become quite meaningless when they reach the size that those describing hydrogen weapons now have reached. It is enough to say that the world now faces a threat of unimaginable proportions. A war of hydrogen weapons would leave practically no hope for the nation suffering a successful surprise attack. The Christian's hope has always been and continues to be in the protecting hand of God. There is no other place to hide.

★ Colombia

AS REPORTED in *Time* Magazine of February 8, Protestants in Colombia may no longer engage in religious activities outside their churches. Inside their own churches they will not be molested. This decree by Lieutenant General Rojas followed an earlier one that banned Protestant activities in eighteen mission territories in remote parts of the country. ★★★

WATCH

for Dr. Merlin L. Neff's thrilling true story of a television director and how he reached the "point of return." Beginning in July.

I Am a Missionary

By Richard H. Utt

Part 6

CHRISTOPHER COLUMBUS, on his fourth voyage to the New World, anchored off the Atlantic coast of Panama at a spot now known as Belén and sent his sailors ashore in search of fresh water. A band of Guaymie Indians ambushed and killed most of them, leaving Columbus' ships seriously undermanned.

During the four and a half centuries since this incident the Guaymies have remained backward and treacherous. According to unwritten law non-Indians were permitted on the Guaymies' reservation for a maximum of three days, after which their lives were worth very little. As late as 1928 a priest stayed too long and was thrown over a cliff together with his horse.

Shortly after this two Adventist missionaries, taking their life in their hands, traveled over wild terrain far into the interior of the reservation to interview the chief. Gruff and suspicious at first, he warmed up when they showed him medicines and offered to treat the sick. The old chief brought one of his wives, who had been blind for some days, and asked them to restore her sight. This seemed like a tough assignment for men who were at most practical nurses, but the eyes, infected and swollen but not destroyed, responded to treatment with boric acid. The chief was impressed and granted permission to open a mission station in Cerro Iglesia, one of the Guaymie settlements in eastern Chiriquí Province.

The Guaymies proved a difficult people for whom to work. Illiteracy was almost 100 per cent. Polygamy was practiced by those who could afford it. At times one may still see an empty-handed chieftain walking along the dusty trail followed by his three or four concubines loaded with cargo like a train of mules. Those Indians who descend from their mountain homes to work a few months on the banana or coffee plantations

SYNOPSIS: Young Richard and Gwen Utt decided to leave the comforts of America to serve as missionaries in the Canal Zone. Hardly had they gotten settled when Pastor Utt was called upon to engage in the regular routine of a missionary. Aside from the spiritual satisfactions springing from his labors, he found a unique delight in the humorous incidents resulting from cultural and language differences between himself and the natives. He also learned, as he labored for their uplift, that the numerous objections raised against missionaries—that they exploit the people and rob them of their colorful traditions—have no factual foundation.

usually drink up their earnings and return home as poor as before.

Today, after twenty years of mission work among these people, the picture is changing. Several times I have visited the Indian reservation. As we ascend the steep horse trail to Cerro Iglesia and dismount in the village plaza, we are met by dozens of smiling bronze faces. "Hello, brother," they greet us.

In the center of the green is a frame building used as both church and school. We enter and find forty-six students in grades one to four, taught by the missionary's wife. They are learning arithmetic, Spanish, reading, writing, drawing, and singing. Besides, they are learning of Christ and His salvation and the Ten Commandments. Two hundred Indians have become baptized members.

The modern missionary movement started about a century and a half ago with a handful of men like William Carey, who went to India; Adoniram Judson, to Burma; Robert Moffat, to Africa; and John G. Paton, to the Pacific Islands. The ranks have swelled until by the end of 1952 there were 18,004 Protestant missionaries in foreign lands from the United States alone, without counting additional thousands sent out from Canada, England, Australia, Scandinavia, and other bases.

Have all these missionaries actually accomplished anything in a century and a half?

Definitely! The work being done for the Guaymies is typical of ten thousand other mission stations around the world. The prime mission objective of taking the message of Christ to others has resulted in millions of converts, including such men as Chiang Kai-shek of China and Syngman Rhee of Korea. There are more than a million Baptists in Burma.

Fiji, former haunt of degraded savages, is one of the most Christian places on earth—over ninety per cent. In Korea there are more Christians (mostly Presbyterians) than Buddhists and Confucianists combined. Pitcairn, that mountainous little isle settled by the descendants of the *Bounty* mutineers, is solidly Seventh-day Adventist.

Missionaries have been the shock troops of the literacy forces in many primitive lands. It has often been necessary to reduce the spoken language to writing in order to prepare a Bible translation. The Bible, or portions of it, is now available in some 1,200 languages and dialects, and is the only book published in many of them.

During the second world war many an allied serviceman learned firsthand of another of the benefits of Christianizing natives in foreign lands. Kata Ragoso, a big black Solomon Islander and ordained Adventist minister, organized his people for rescue work:

"He put watchmen every five miles along the coasts, from Gatukai to Vella Lavella, the largest island between Marovo and Bougainville, to mark when any airmen or sailors needed help. When any plane was shot down, the watchmen quickly reported to Ragoso, who sent out men to find the fallen aviator. The rescued airmen they took to their villages, fed and cared for them until they could deliver them to the commando men in the mountains, who by wireless brought rescue planes or ships. Sometimes these rescued men had to be conducted through Japanese lines at night. Or if they went by canoe, they were hidden under leaves in the bottom of the boat, while twenty to thirty natives paddled through to safety. The faithful, heroic work of these native

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men, so lately rescued from heathenism, but now developed in the highest virtues of Christian life, is a remarkable testimony to the value of missions. Altogether they rescued twenty-seven American pilots, and 187 Australian and New Zealand seamen from a torpedoed warship."—A. W. Spalding, *Christ's Last Legion*, pp. 664, 665.

"Like a mighty army moves the church of God," wrote Sabine Baring-Gould. The Christian missionary movement is similar to a great army engaged in never-ceasing battle. It is a crusade not to destroy men's bodies, but to save both their bodies and their souls. Paul speaks of the Christian's task as a great struggle:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God." Ephesians 6:12, 13.

As in regular warfare, many of the warriors have fallen in the field of battle. One denomination's list of casualties for the Caribbean area alone includes some twenty deaths from malaria, blackwater fever, yellow fever, plane crashes, and other causes. Two young missionaries in China returned home from an itinerary to find their wives beheaded by bandits. A missionary in Egypt had his skull fractured by a choleric Moslem. Another in Africa was slain by a wild

buffalo. Scores waited out the weary war years in Japanese internment camps in the Philippines, Japan, Borneo, and Siam. Not a few died in these camps from malnutrition and mistreatment.

Few missionaries have been acclaimed among the world's great men; but there are a few: David Livingstone, missionary and explorer of Africa; Sir Wilfred Grenfell, who left a promising future in England to uplift the needy Eskimos of Labrador; and Dr. Albert Schweitzer, physician, organ virtuoso, missionary, writer, philosopher, considered by many to be the world's greatest living man.

Christ Himself is the founder of foreign missions. It was He who left heaven to be a missionary to this earth. To His first followers He said, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. The apostles of the early church carried the gospel throughout the Roman Empire, and into many parts of Europe, Asia, and Africa. Such was their impact that within three centuries Christianity became the dominant religion of the civilized world. The church, increased in size and power, then became corrupt and lost its primitive piety and zeal.

In these last years of the world's history the gospel message must be given again. Said Jesus, "Go ye therefore, and teach *all nations*, baptizing them in the

name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matthew 28:19, 20. Missionaries, then, are not inventors of some new thing, but simply followers of explicit orders.

The true missionary will do more than preach. In Christ's first sermon He announced, "He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. To His followers He commanded, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers." Matthew 10:7, 8.

That which is being done for the Guaymies of Panama is not the exception; rather, it is typical of what is being done in thousands of dark corners in nearly every part of the world. Missionary churches, hospitals, dispensaries, clinics, schools, orphanages, and leprosariums dot the globe.

Foreign missions cannot be separated from Christianity. The church of Christ must proclaim to every living soul the good news of Christ's salvation and imminent return. "This gospel of the kingdom *shall* be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

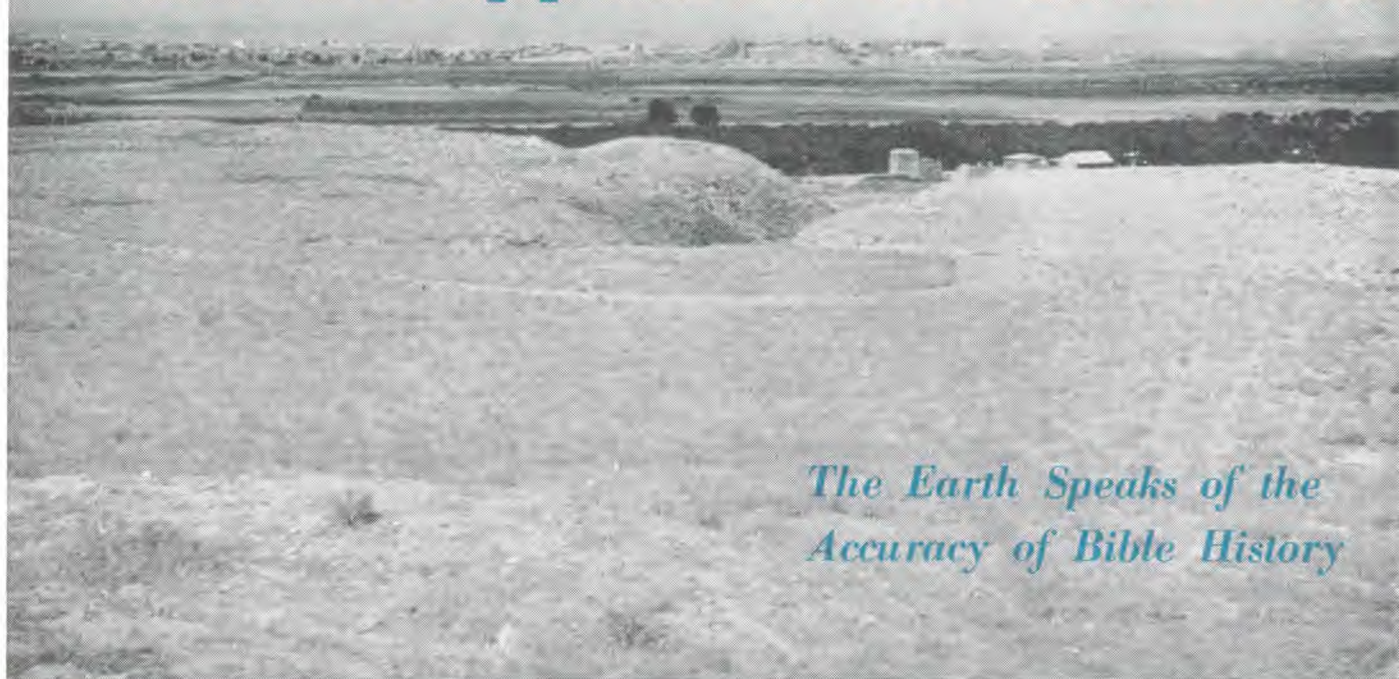
THE END.

Medical help opened the way for the establishment of educational and religious work among the suspicious and unfriendly Indians.

PHOTO BY THE AUTHOR



A GREAT CITY That Disappeared for Centuries



*The Earth Speaks of the
Accuracy of Bible History*

Graphic portrayal of the accuracy of Bible prophecy are the desolate mounds of once-proud Nineveh, upon which were pronounced the judgments of God for its wickedness.

PHOTOS BY THE AUTHOR

By Robert H. Pierson

IT WAS seven o'clock in the morning when our crack Iraqi train pulled into the Mosul station, and already the August sun was a glowering, blazing ball of fire in the eastern sky. Yesterday in Basra and Baghdad Old Sol had not dealt too kindly with us, and this morning he did not appear to be more amicably disposed toward our comfort. The gently rolling rocky hills and plains through which we had just passed were burned to a crisp red and brown—only an occasional hardy tree or shrub displayed a feeble green defiance to the monarch of the skies in his season. We were definitely in for another blistering day.

Here we were in Mosul on the west bank of the Tigris River in northern Iraq, just a few miles from the site of ancient Nineveh—Nineveh, wicked, repentant, haughty, humbled mistress of once powerful Assyria, and subject of Bible prophecy. We had come a long way to see the fulfillment of these divine predictions.

After a light breakfast in the railway station restaurant, we bargained for a car to drive us to the various points of interest we wished to visit during the day. Cameras had to be kept carefully out of sight, for the Mosul authorities do not look with favor on picture taking in their city. Our driver knew just enough English to be tantalizing, but through the medium of signs and gestures, English and Urdu, we were able to impart to him the idea that we wished to visit Nineveh, Nimrud, Arbela, and Kirkuk. Nineveh was to be our first stop.

Nineveh, we are told, means "agreeable dwelling," and from descriptions left us by reliable historians the old city must have been rightly named. Founded near the dawn of history by Asshur, the son of Shem (Genesis 10:11), Nineveh was the marvel of many lands. The prophet Jonah gives us a little insight into its size and importance when he describes it as "an exceeding great city of three days' journey." (Jonah 3:3.) Some have believed this referred to the

circumference of the walls, since sixteen miles is about an ordinary day's journey for a camel caravan. In more recent years, however, some scholars believe the prophet had reference to the extent of the city's expanse. This would seem more in keeping with the inspired wording, "Jonah began to enter into the city a day's journey." Jonah 3:4.

In the days of its splendor King Sennacherib had well fortified his capital with mighty walls. The outer wall, one hundred feet in height, was built upon a rock foundation and faced with stone slabs up to the coping. Its top side was broad enough for His Majesty's chariots to race along three abreast. Overshadowing the walls were fifteen hundred towers, each some two hundred feet in height. From these vantage points close watch could be kept and a warning cry raised at the approach of hostile forces.

The kings of Nineveh lived and played in the lap of ancient luxury. Sennacherib built magnificent palaces

"with triple arched gateways flanked by huge winged, human-headed bulls brilliant with glazed tiles. Sculptured bas-reliefs all around the lower portion of the walls [depicted] hunting scenes and his military exploits." Beautifully landscaped terraces rose tier on tier hundreds of feet above the broad stone-slab streets. Spacious parks were filled with flowering shrubs and trees. Sennacherib brought back from his foreign campaigns exotic trees and flowers and unknown animals, adding to his collection of local fauna and flora. From India he introduced cotton, known then as "the tree that bore wool." Streams flowed through the parks and orchards, and lavish fountains added to their beauty. Nineveh in its heyday must have been indeed an "agreeable dwelling."

For nearly half an hour we rattled and dodged through the crowded streets of Mosul, out across the Tigris River, and down the Zakho road that leads to the site of ancient Nineveh. In the days of Sennacherib, nearly seven hundred years before Christ, the waters of the Tigris lapped the base of the city's western wall. Today its course is changed, and we crossed the modern

bridge some four furlongs from the nearest point of the old fortifications.

Our immediate objective was Kuyunjik, the main palace mound. Here in 1842 Botta, the French consul in Mosul, began extensive excavations. Parking the car in a convenient place, our driver climbed with us the huge mounds that today are the only reminders that a flourishing city of 120,000 people once stood on the spot. (Jonah 4:11.)

Even this early in the morning we found climbing the huge mounds a hot and tiring business, but in the end most rewarding. We found ourselves standing on the southern part of the mound where the once grand palace of Ashurbanipal, grandson of Sennacherib, had dazzled the eyes of Ninevites. From this site some of the richest archaeological discoveries have been made. Priceless collections of Assyrian sculpture have been taken from this spot to many of the world's largest museums. Here was discovered King Ashurbanipal's library of 25,000 religious, scientific, and literary works that today form a part of the British Museum's collection of Assyrian archaeological treasures. Inspired by a love for learning, Ashurbanipal had

commanded his scribes and scholars to collect tablets wherever they could be found. Those in foreign script were translated into the Assyrian language and added to his great collection.

Walking northward, we made our way to the site where the remains of Sennacherib's old palace were discovered. In a letter written while he was carrying on his excavations, the archaeologist Layard describes something of the treasure he unearthed in this huge mound: "In the magnificent edifice I had opened no less than seventy-one halls, chambers, and passages, whose walls had almost without exception been paneled with sculptured slabs of alabaster." His letter revealed that "nearly two miles of bas-reliefs, with twenty-seven portals formed by colossal winged bulls and lion sphinxes" had been found.

But as we tramped over the dusty terrain there was little to remind one of Sennacherib's elaborate palace—only endless mounds and hillocks—graves of departed glory.

We returned to our car. The driver took us once again onto the Zakho road, across the Khosr stream on a narrow stone bridge, and from thence on

Colossal stone figures at the ruins of the palace gate in the city of Nimrud. Of such departed glory only crumbling stone remains.



the dusty thoroughfare running past Kuyunjik along the outside of the western wall. After traveling some distance, we turned right, off the Zakho road. We were headed now for the Nergal Gate, known to some as the "Porch of Bulls." The excellently preserved colossal winged bull guarding the Nergal Gate was originally found by Layard, but until 1941 was believed to have been broken up.

Some distance to the south of Kuyunjik we wished to visit a second palace mound. We had been told that in the area was a mosque locally reputed to contain the tomb of the prophet Jonah. To get this across to our escort taxed our communication facilities to the limit. Not knowing the word for tomb in Arabic, we tried desperately to Arabicize, Latinize, Urduize, or otherwise to mutilate or adapt the name "Jonah" in an effort to get our idea across. For some time all efforts failed, but in the midst of our desperate attempts the light finally dawned—our driver's face lighted up.

"Nebi Yunus!" he exclaimed. "Yes, I know!"

"Yunus" sounded enough like some of the pronunciations into which we had distorted "Jonah" to encourage us. Maybe this was it. It was! Whether "Nebi" referred to the prophet or to the tomb we never were able to discover, but on several occasions later we successfully coupled it with other prophets' tombs for which we were searching and were able to reach our objectives. Now we were to see the spot where the greatest revivalist of Old Testament times was reputed to be buried.

This second palace mound is crowned with a mosque and a village. We climbed up the hill and were greeted by friendly Moslem attendants at the mosque. Removing our shoes in harmony with Moslem custom, we were taken inside to see the crypt where the remains of the prophet are supposed to be resting. While not convinced of the validity of the claim, we were nevertheless impressed with the thought that the prophet no doubt had passed near this spot in his great work of revival centuries before.

We looked out through a small latticed window framing the mounds of Kuyunjik in the distance. What an impressive scene! There before us was Bible prophecy fulfilled. There was framed a fact no atheist could gainsay. The mounds of Nineveh stand today as mute but forceful testimony to the inspired character of the Holy Bible. If the prophet Jonah could have stood

with us there and looked out over the waste that is Nineveh in our day, surely he would have exclaimed, "It is just as the Lord revealed it to me!"

If ancient Nineveh had been a thing of beauty, it was also a hole of corruption. One writer describes the great metropolis as "a center of crime and wickedness." — *Prophets and Kings*, p. 265. The Scriptures agree with this description. The prophet Nahum calls Nineveh "the bloody city . . . full of lies and robbery." (Nahum 3:1.) Because of its wickedness God sent His messenger, Jonah, into Nineveh with a special message of terrible warning.

Every child acquainted with Old Testament narratives knows the story of disobedient Jonah running away from God, of fearful Jonah in the belly of the great fish, and of chastened Jonah finally on his way to Nineveh as the Lord had directed him.

"And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not." Jonah 3:4-10.

Thus for a season the destruction of the proud city was delayed. What an evangelistic campaign that must have



The prophet Jonah preached to the people of Nineveh, converting many and staying the judgments of God for a time, but later the evil city was destroyed. His remains lie in this tomb in the city of Mosul, in northern Iraq.

been! From the king on the throne to the poor man in the street—a whole city turned to God. Probably never before nor since has a single city experienced such a revival! God heard the appeals of the penitent and stayed judgment.

What then were these desolate mounds we could see in the distance from our vantage point here in Jonah's mosque? What happened to repentant Nineveh that today she is a desolation?

For nearly two centuries the hand of the avenger was stayed, but during that time apostasy reared its evil head once more among the Ninevites. God, who can see the end from the beginning, foresaw the disastrous results of a return to crime and wickedness. Nineveh was a doomed city. "He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness." Zephaniah 2:13.

As we looked out upon the work of centuries from "Nebi Yunus" and saw Nineveh indeed "a desolation, and dry like a wilderness," we were convinced that a divine hand must have penned the prophecies of Zephaniah and Nahum pertaining to the fate of this once proud city. ★★★

THESE TIMES, JUNE, 1954

JERRY and Freddie stepped so quietly up Grandpa Peters' walk that even the puppy asleep on his lap did not waken.

"My!" whispered Jerry. "How big your old puppy is now!"

"Doesn't Grandpa Peters look happy even when he is asleep?" remarked Freddie.

Just then the puppy opened one eye. Then he opened the other and jumped from Grandpa Peters' lap.

That made Grandpa Peters open his eyes. "Well, well, I must have slept a long time this afternoon." He looked at the boys. "What makes you so sober? Didn't you go to church this forenoon?"

"Oh, yes, but—" began Freddie.

"That is what is the matter," added Jerry.

Grandpa Peters shook his head. "Now why should going to church make you sad? Did you play in class? Did you whisper when our pastor was talking?"

"Grandpa Peters! We never do such things. Not ever!"

"I am sure I cannot think what is the matter. Tell me!"

"You see, the teacher of our boys' class wants each boy to tell a little story in our class. All the other boys have told such good ones. Next week is Jerry's turn, and then it is my turn, and we can't think of a thing to talk about.

You always tell such good stories," explained Freddie.

"Ummmm! So that is why the other boys have been here more than usual! You feed my puppy and put fresh water in his drinking dish, and I will think."

Grandpa Peters' eyes were closed when Freddie and Jerry came back from the kitchen. He laughed when they started to tiptoe away.

"Did I ever tell you about the calves my brother and I had when I was your age?" he began.

Co-operation

By Inez Brasier



Freddie and Jerry sat down on the step.

Grandpa Peters leaned back in his chair. "Our two calves looked so much like all the other calves in the pasture that we tied them together with a long rope. We were sure that then we would know which were ours. Now that was a fine idea until we carried their pails of milk to them. Then it was a different story.

"Star wanted to drink from one pail, and Whitey wanted to drink from the other pail. How they jerked each other about, and how they bawled! All of the cows on the other side of the fence came to see what all the fuss was about. They bawled, too. Jim and I were afraid the calves would knock the pails over, so we moved them farther away. Then Star and Whitey jerked and bawled more than ever.

"At first it was funny. Then we were sorry for the calves. But at last Star stopped trying to pull Whitey over to her pail, and Whitey stopped trying to pull Star the other way. They put their noses together. They must have told each other how foolish they were acting. Would you believe it? They both went to Star's pail. When there was no more milk in it, they went over to Whitey's pail."

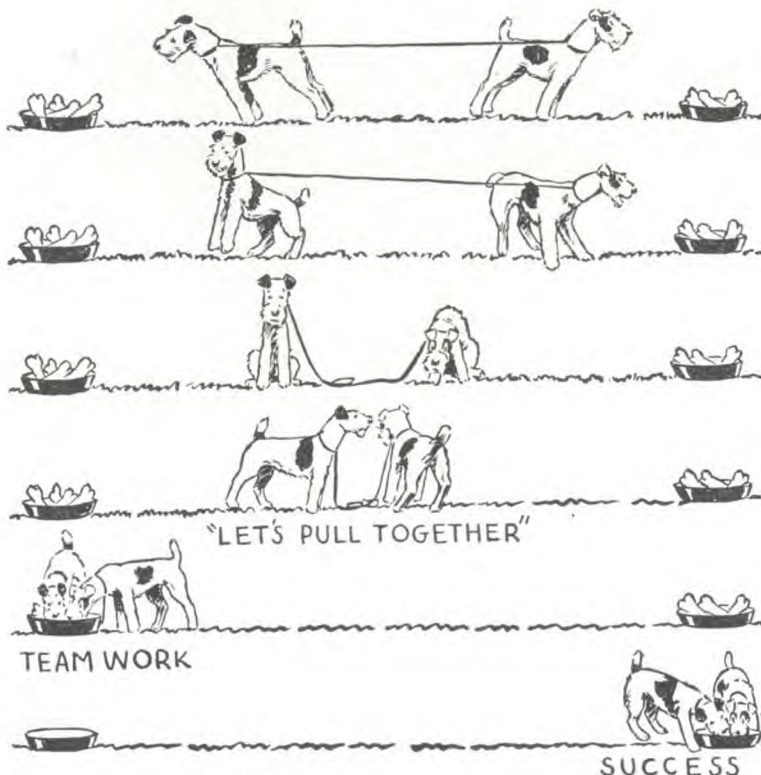
"That was working together," laughed Freddie.

"That is what our teacher calls co-operation," added Jerry. "Say! We'll tell that story together. I mean, we will act it instead of tell it."

"And we will wheel you to church so that you can see us do it," promised Freddie enthusiastically.

"That is more co-operation!" exclaimed Grandpa Peters. "I shall be waiting for you." ★★★

These are not Grandpa Peters' calves, but they illustrate the point, don't they?



SUCCESS



Why

DUGGER FAILED

By Jesse C. Hurt, Jr.

H. M. LAMBERT

THERE is a saying among prisoners, "I didn't get here from going to church and Sunday school," Warden Edwards of the Tennessee State Prison near Nashville said to me one morning.

This was the first of seven visits that I made to the prison to get the story of a side of crime that is often overlooked in scholarly works on criminology: the role of religion in the crime process. This story is made possible by the help of Warden James E. Edwards, tall ex-marine, who at thirty-five is one of the youngest major wardens in the country.

He made it possible for me to go "inside" the prison and get the life stories of convicts. There are, on the average, 1,240 of these men confined behind the twenty-foot gray walls.

In the far distance of the prison area I could see an ugly squat building. I was told that was the death house. They take a condemned man on the last mile to that in the early dawn.

I went on to my destination, which was the chaplain's office that Warden

Edwards had arranged for me to use for my interviewing. I shook the chaplain's hand. His name is Gene E. Parks, a young man. "I'll make myself scarce while you make yourself at home," he said. "Stay as long as you like."

I talked with a good many convicts, white and colored. They come from almost every state of the union. One of the most striking was a thirty-year-old, black-haired, brown-eyed, slim chap. He will be called Dugger, though that isn't his name. Dugger is a "lifer"; he has been locked up since 1940. "I reckon I wouldn't know what the world is like outside," he said.

The purpose of my mission was stated quickly to this convict, who regarded me with curious eyes. "Here's what I have on my mind, Dugger. You have lived on the wrong side of the law. I want to know some of your life story, especially any part of your life that has to do with religion. I promise you that I will respect you as a human being."

Dugger thought it over.

"Sure, I'll tell you anything you want to know," he said.

"Well, how did it all begin?"

He gave a sigh. "It started like the song, trouble the minute I was born. My trouble, the part that got me involved with the law, was drinking whisky and robbing people with a loaded gun. Rob-

bing people is bad. Sometimes you have to shoot somebody. I shot a man, and they put me in for life."

"Have you thought what caused you to go wrong?"

"Sure, I have studied over that. You have plenty of time to study things over. I blame it on liquor and no religion. There wasn't any religion in my home. I didn't know what it was. I wish I had known. My daddy was a drinking man. He kept whisky in the house."

"I guess you already have heard what a lot of convicts say: 'I didn't get here from going to church or Sunday school,'" Dugger said.

"Yes, the warden told me that."

"Well, that is the absolute truth in my case. I do not see how any religious person could commit a crime. But I had to learn the hard way."

Dugger proved to be an intelligent, frank, straightforward man; many convicts are like that. All kinds of people are inside prison, just like on the outside. That is the awful tragedy of crime. That and the innocent people that it harms. An armed outlaw like Dugger, for example, with a gun in his hand sticks somebody up. The person resists and is killed.

Dugger said soberly, "I know I have done the worst crime, the blackest you can do, and maybe you think I have not suffered. I suffer every minute of the day."

The years drag by for him, he said. He tried once to shoot his way out of prison, but was badly wounded, and after he recovered, he was put behind the "white line," in solitary confinement. The thing that hurt him most, he said, was when he stopped getting letters.

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A Christian Layman Visits the Tennessee State Prison--- and Then Voices a Challenge to His Fellow Believers Everywhere

His mother died in 1945, and nobody ever wrote him any more. He became a forgotten man.

"Like I said, you think a lot in prison, a whole lot. I thought about my sin and why I did it. I began looking into the Bible. And you know, that Book began to help me to bear myself better. I wish I had known," Dugger repeated.

In 1950, he said, he thought one night in his cell that he was able to talk to God. "Since that time I have been changed in my heart, and I can face my sin and know that I am being punished. I would not tell you this if I didn't believe that you are sincere, you understand?"

"The more I read the Bible, and I have read it all the way through twice since 1950, and some books ten times—if you can believe that—the more I wanted to know about it. So the warden let me take a correspondence course in Bible from the Moody Bible Institute in Chicago. I wouldn't be without religion now."

Dugger said, "If I had known that 'thou shalt not kill,' or lie or steal or covet, my life would have taken an entirely different path. Mister, I don't think I'm dumb; I could have been of some use to humanity, instead of becoming a tin can tied to the tail of society. If I had only been saved before I started out in crime."

More than the broken home, or the defective home, the lack of religion brings a man into crime. This was shown pointedly in the statistics on the new inmates brought into the prison in the year 1952, at which time there were 904 new prisoners received.

Of the 904 inmates received in 1952 there were 335 who flatly stated in their classification interview that they had no religion. Close to half of the 904 said that they had never belonged to a church.

The typical prisoner brought in in 1952 was a young man. There were 709 of the 904 who were below the age of thirty-six. This suggests that crime starts early in a person's life.

As you study through the meaning of these figures, you see that something is happening in America today. Somehow, religious training and character education are not reaching young people.

All the time that I was talking with Dugger, I kept thinking, "Wonder why some of his friends and neighbors didn't make a Christian call on his mother and father, and persist until they were brought to a church?"

Some good laymen visiting with Bibles in their hands and a prayer in their hearts is what we need. Mind you, I am distilling this from talking with dozens of convicts who told me, "Who cared whether I lived or died in my community?"

PHOTOS BY
A CONVICT



Left: The prison chaplain counsels a youthful prisoner on spiritual matters, using the Bible as the basic textbook. Right: Every visitor to the penitentiary is searched by a guard before being admitted through the first locked door into the prison. Even James E. Edwards, the penitentiary's warden, is searched.



U. S. FOREST SERVICE

BUILDING

By Clifford R. Anderson, M.D.

NOT LONG AGO I watched two birds building a nest in a tree. It was the mating season, and all nature was radiant and beautiful. It was a pleasure to watch them as they flitted about, searching for suitable materials for the home they were building. The male bird was very active, bringing bits of straw and threads of cotton and wool, some of which his mate accepted, and some of which she threw away. When it came to the home, *she* seemed to be the one who made most of the vital decisions.

When the nest was about half built, the little lady decided that the place was not suitable. She tore down the nest and then started all over again in a safer spot, where the neighbor's cat could not reach the nest. And regardless of how much her mate might have protested, she let him know that nest building was primarily *her* responsibility. It was his job to feed and to protect the family.

When the little home was completed, she laid three tiny bluish eggs in the nest and then covered them with the warmth and protection of her own body. What a scene of beauty and peace! No picture in all nature looks more serene than that of a little mother bird on her nest. Her mate sat on a branch nearby, singing as if his throat would burst with pride and melody. Several times a day he took her place on the nest, while she flew off for food and rest.

After a few weeks there was a day of great excitement. The babies were chipping their way through the egg shells. Of course they were far from

ready to live on their own. They had no feathers. Their beaks were large and ungainly. Their mouths seemed to be constantly open for food. All day long, from dawn till dark, the parent birds flew back and forth, bringing food for the family. After the young birds' feathers had grown, they were taught to fly, and from henceforth they were able to live on their own. The cycle of life of a small bird is truly beautiful.

And yet, in its broadest sense, there is not so much difference between the birds of the forest and ourselves. To them, mating and the development of a home are a normal part of life. Between them there is a comradeship and a teamwork that we as humans would all do well to emulate.

There may be some who think that existence goes on more or less according to the brutal ways of the jungle, and that human life is cheap. But if we will consider carefully, we cannot help but reach the conclusion that man is the masterpiece of creation. Thomas Jefferson said that man was endowed by his Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. Although it is true that life in the jungle may often be "red in claw and fang," we must also recognize that there is little happiness there. The way to happiness is not found amid the cruel ways of the jungle.

Life is beautiful only when it is lived according to the ideals of Heaven. There are definite laws that govern the universe. Disease and unhappiness are always the result when we turn away and

disregard these principles. "The way of transgressors is hard." No plant can produce healthy fruit if the soil in which it is growing has been depleted of life-giving minerals. And no home can produce a happy family unless the atmosphere in which the children are growing up is one of peace and harmony, according to the plans of God.

A happy home should be the heritage of every child that comes into this world. Children should not be allowed to be unhappy for long. If all children were given the right kind of training, there would be no more wars and no more poverty. A truly happy home is one where each member of the family has his place, and where all are governed and given an equal share of responsibility and affection. Such a happy state of affairs can come about only when there is a good relationship among all who live there.

Birds live largely by instinct. This is all they need for their uncomplicated lives. But humans have been endowed with the power of reason. Their lives are far more complex, and their responsibilities are far greater. For this reason many homes are not very happy places in which to live. Unfortunately many people are too selfish to live happily together. They are too self-centered, too wrapped up in their own wants and wishes to think of others. This self-centeredness is passed along from generation to generation, for children cannot help but walk in the footsteps of their parents.

To build a happy home both parents must be prepared to get along well with

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a Happy Home

The presence of a child seems to sweeten and refine our natures and reshape rough personalities. It seems to take a child to evoke the virtues of patience and unselfishness.



H. M. LAMBERT

each other. Each must respect the rights of the other, and both must be prepared to work out their problems without quarreling. Each must be willing to give in to the other for the good of the home. Defects in disposition may have to be corrected, otherwise they may become stumbling blocks to a successful and well-adjusted family.

True happiness in the home depends on people who are unselfish. They must be thoughtful of others. People who are selfish are immature. They have not really grown up in the fullest sense of the word. Such people always want their own way, regardless of the feelings of others. By their actions they are saying, "I want what I want when I want it!" But this is not the way to build a happy home. On the contrary, unselfish service for others brings real pleasure and happiness to all in the home. Petty things that once annoyed fade away.

The real center of every home is the mother. No other can ever really take

her place. Her influence is dominant. Her tastes, her ideals, her desires, like those of the mother bird, will influence everything that goes on in the home. If she is cultured and refined, the home will be conducted on a high level. If she is slovenly and ignorant, the home will reflect her poor background and her low ideals. If education is important to young men, it is even more important to young women, for into their hands is committed the future of the race.

Did you ever visit a home without children? I did recently. Everything was exactly in its place. Those who lived there seemed self-centered—almost neurotic. It seems to take a child to bring out the virtues of patience and unselfishness and love that lie dormant within us. That is why the Creator has arranged that humanity must grow and develop so slowly. No other growing thing is so long dependent upon its parents as a human baby. It takes much more to train a child than it does to train a

kitten or a pup. The presence of a child seems to sweeten and refine our natures and to remove the roughness from our personalities.

Husbands, recognize that your wives are human beings, with feelings similar to your own. They need encouragement and help and, above all, love. Wives, keep yourselves neat and well dressed. Remember that order and cleanliness are part of the divine law for the home. A dull, unhappy home breeds disease and death. Keep yourselves cheerful. Fill your mind with lovely thoughts. Avoid all hatred and unnecessary worry. Be generous, give much, but expect little. Sing often. Pray every day. Fill your lives with love for others, and you will find that your kindness will return to you in double portions. Your whole lives will be enriched and sweetened as you learn to do unto others as you would have them do unto you. These are the golden steps that lead to a truly happy home. ★★★

HAPPY HOMES



Helps for the Hostess

MANY WOMEN spend much time and thought on how to be the perfect hostess. They study table setting and decoration. They spend hours studying how to make their homes more inviting and more conducive to pleasant conversation in large or small groups. Many give careful attention to pretty hostess gowns that fit into the color scheme of their living rooms and yet are becoming to themselves. All this care is not to be condemned, but I have seen one small child unbalance the perfect adult hostess to the point where she was perfectly sure the experts must all be very wrong.

It is really not too difficult to play hostess to a group of congenial grown-ups, but it is something entirely different to cope with even one non-co-operative child. The first, best, and only solution is preparedness. If you have never had children of your own, you may do some groping, but patience and persistence will bring their rewards.

Almost all of us have friends with one

or several small children who call on us occasionally. These children belong usually in one of two categories, or perhaps I should say their mothers do. The first group is comprised of the over-anxious mothers who are afraid to allow their children to do anything at all in your house for fear they will break something. It is very difficult to visit with this sort of watchful mother. The child is bored or rebellious, the mother soon decides they must go home, and everyone is cheated out of a pleasant visit.

Last summer a very dear friend came calling with her lively two-year-old. When he went near the house plants, she was convinced that he would have them all uprooted. He wandered over to a stack of magazines; she was certain he would tear them all to shreds. Next he ventured over to look out the windows. As most children do, he put his tiny hands on the clean panes, whereupon the mother snatched him away and sat him stiffly by her side.

Fortunately the conversation became interesting enough so the little fellow managed to slip outside unnoticed. There he discovered a fresh pile of sand, and from then on we had a pleasant afternoon. When I say "we," I mean the child, the anxious mother, and myself.

Then there are mothers who seem never to be conscious of their children at all once they have settled themselves for a good visit. Here a real preparedness program is all that will save the day, or perhaps I should say the house or yard.

Of course you can't have a fully equipped playroom, but a few simple things can help you to enjoy the chil-

dren who come calling. Almost any child will be entertained by a new toy for a short time at least. Quiet toys are desirable when grownups want to talk. Very small children enjoy balloons. They are inexpensive, take little storage space, and are harmless to house furnishings.

Sometimes children are entertained more easily with things they do not consider toys at all. At our house we have a large supply of plastic picnic equipment in gay colors. With a low bench for a table, a child will play with these much longer than you would think.

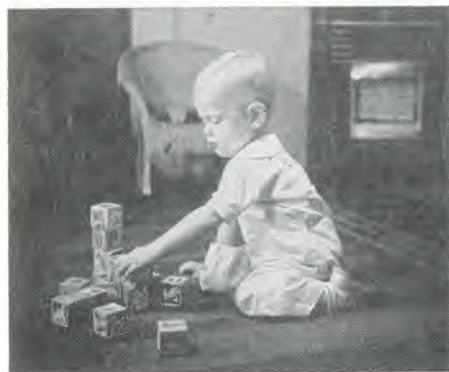
Another commonplace help that has never failed me yet is my bag of bright-colored plastic clothespins. I find they will keep children entertained much longer than Tinkertoy or blocks, which they are accustomed to playing with every day at home.

Most of us started teaching our children to recognize the common animals and fowls from babyhood. Some of their first words are the sounds the common animals make. You can find no more entertaining device than a set of fairly large pictures of animals cut out of magazines and pasted on cardboard with an easel device in the back to make them stand up. Tiny tots love these toys, and boys especially enjoy them, even after they are almost too large to need special entertainment. I know it would be much simpler to get an animal color book at the ten-cent store, but they are not new to most children and soon lose their appeal.

If your friends with small children are going to be with you for dinner, your table should be set with the children in mind. Don't get out an heirloom for your tablecloth, or tall-stemmed goblets, or irreplaceable china. Your table can look just as pretty, though perhaps not as elegant, if set with an easily laundered cloth, pottery, and glasses the size and shape children are accustomed to handling. The children will be much more at ease, and their mothers will appreciate your thoughtfulness.

Children react in different ways when they are eating away from home. Many times, even after the most careful planning on your part, they will eat hardly a bite even though there are foods served they like very much. I like to send small parcels of cookies, nuts, and other treats, tied in a pretty napkin, home with little visitors. They will remember this little extra effort much longer than you would think, and will want to come again, which is, after all, the true measure of a successful hostess.

★★★



JAMES A. COBB

Children can be delightful guests, or a problem in entertainment, according to the preparation that is made by the hostess.



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.

My husband, who is twenty-nine, has a peptic ulcer. Is there any cure for it? Is there any danger of cancer developing from the ulcer? It began when he was seventeen.—G.L.

The answers to your questions depend on whether we are dealing with a true peptic ulcer, located in the stomach proper and which is likely to become cancerous, or with an ulcer of the duodenum, or point just beyond the stomach proper, which seldom if ever develops cancer. Since this latter is by far more common of the two varieties, I presume this is the type from which your husband suffers. An ulcer is known to be a neurogenic disease, or one in which inherited or acquired nervous tendencies play an important role. The story is often told of persons who suffer from ulcer symptoms whenever in financial or other trouble and who recuperate as soon as they recover financial security or become free of emotional strain. Such persons must learn to smile at their troubles, or else avoid them, which is not always easy.

A week or ten days on a milk diet is a good method of treating an ulcer at the start. Your husband should take one and one-half glasses of milk every two hours, sipping it slowly. One-half hour before every other feeding let him take one-half glass of unsweetened grapefruit juice, again sipping it slowly. As soon as the symptoms subside, begin a general but careful diet program in which milk is used with all the meals. All the rules of correct diet should then be carefully followed so as to complete the cure and to prevent recurrence, which is common in an ulcer. Briefly these should include eating slowly with thorough mastication, avoiding all condiments and spices as well as fried foods, not mixing fruits and vegetables at the same meal, and avoiding coffee and tea, using only milk or buttermilk as a drink with meals. Meat should be avoided, for although it is true that it does neutralize the excess acid in the stomach for the time being, it is peptogenic and tends to stimulate the production of more acid,

thus complicating the problem of a permanent cure. If possible, the heavy meal should be at noon or midday rather than in the evening or else eaten as early as possible, since hearty evening dinners are not so easily handled while one is sleeping.

What drugs do you recommend to aid in reducing weight?—R.G.

As a general principle it is well to look upon reducing drugs with disfavor. Thyroid may sometimes be used for this purpose, and in cases of low metabolism, or where the body does not burn up enough fuel, it should not result in any harm and might aid in losing weight. Much has been said lately about the no-breakfast and little-lunch plan, but this is distinctly wrong, inasmuch as it results in a heavy meal after the day's physical activity is over and encourages the body to store as fat the food which is not burned up and utilized. There are also other reasons why it is bad practice to eat the main meal late in the evening. If it cannot be arranged for the dinner to be taken near midday, then the lunch and breakfast should be substantial and the evening meal eaten as early as possible.

All expert medical authorities agree that the only proper and safe way to reduce is to eat less food. Fat people often say that they "seem to keep fat from just looking at or smelling food." "Don't you believe it," say the medical experts who practice in that field. Do not go on a heavy protein or meat diet to reduce, for this is irrational. Protein should only be used for replacing waste muscle or gland tissue broken down by exercise or use. All other protein must either be thrown out in twenty-four hours or split into carbohydrates. This is wasteful and throws an extra burden on the liver and kidneys in ridding the body of the nitrogenous wastes which are a by-product of such activity. In the case of meat, we have the added factor of the nitrogenous waste, such as uric acid and urea, found only in meat protein in large quantities.

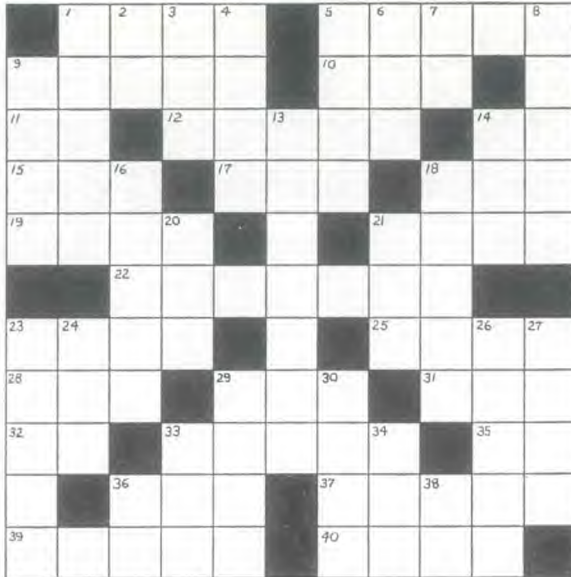
The best plan for reducing is to eat

more of the fresh, bulky salads, cottage cheese, and low-calorie foods such as tomatoes, skimmed milk, or buttermilk. Bran-containing foods are useful in furnishing bulk and avoiding constipation, which may occur on a low-calorie diet.

I have had sinus trouble for a long time and have used many medicines. My head aches at times. I will appreciate your advice.—H.I.W.

Yours is a very common ailment, and one often a bit stubborn to yield to treatment. It usually represents a low-grade chronic infection and might often indicate a lowering of the body vitality, being in a sense a symptom as much as a disease. It is well to avoid much milk in the diet, as milk seems to increase the mucous discharge somewhat. Eggs should be used sparingly, and no meat is best. On the other hand, your diet should be chosen so as to secure a good variety of foods especially high in vitamins and minerals. Use much of the vegetable salads, especially the yellow and green which contain much carotene, precursor of vitamin A, and fruits and juices that are rich in vitamin C. Starchy foods should be used sparingly. You might even cut out nearly all starchy foods for a few days and try salads, fruits, nuts, and a little cottage cheese for a short time. Especially should cane sugar be avoided.

If you take a sinus cold, try the following treatment: Before retiring, sit in a tub partly filled with hot water. Take a small folded Turkish towel and wet the middle portion, wringing it out as much as you can, and then fold it over the forehead and face much as a barber does when steaming a man's face. As soon as it cools a bit, apply a short ice-cold application to the face. (Squeeze out a washcloth from a bowl containing ice cubes.) Repeat this change from hot to cold for about six or more times. Now dry quickly and go to bed for the night. This treatment will often stop a sinus headache. Breathe cool air and avoid hot, stuffy rooms. Sunbathe in the summer, if possible. Take some extra vitamins. ★★★



Matthew 13:1-9, 18-23

Solution on page 34

Certain passages of the Bible are so well known that they have titles of their own. Such a passage is Matthew 13:1-9, 18-23. A number of words from that passage are used in this puzzle. The figures at the end of each quotation show from which verse the words were taken. The line below the puzzle is for you to write the title of the Scripture passage after working the puzzle.

ACROSS

- 1 "The _____ of this world." 22
- 5 "Behold, a _____ went forth to sow." 3
- 9 "Nabal did _____ his sheep." 1 Samuel 25:4
- 10 Before
- 11 Fifth and fifteenth letters of the alphabet
- 12 Fastened with a narrow band
- 14 Therefore
- 15 Pieced out
- 17 "The trees of the Lord are full of _____." Psalm 104:16
- 18 Protrude
- 19 Unable to hear
- 21 Enclosures for animals
- 22 Feasts sumptuously
- 23 "If the world _____ you, ye know that it hated Me." John 15:18
- 25 A certain kind of rock
- 28 An Old English letter
- 29 Everyone
- 31 _____n, anon
- 32 Advertisement (abbr.)
- 33 To besmirch
- 35 "When anyone heareth the _____rd." 19
- 36 "If a man _____, shall he live again?" Job 14:14
- 37 "The care of this _____." 22
- 39 "Some fell among _____s." 7
- 40 "The gathering together of the waters called He _____." Genesis 1:10

DOWN

- 1 "The care of this world, the deceitfulness of riches, _____ the word." 22
- 2 First and fifth letters of the alphabet
- 3 Rodent
- 4 Periods of time
- 5 Ooze
- 6 Order (abbr.)
- 7 "The Word was made flesh, and dwelt among _____." John 1:14
- 8 "Because they had no _____s, they withered away." 6
- 9 "He that received _____ into the good ground." 23
- 13 "Hear ye therefore the _____." 18
- 14 "When the _____ was up." 6
- 16 "They had no deepness of _____." 5
- 18 Author of this lesson
- 20 Wage
- 21 Animal kept to play with
- 23 "That which was sown in his _____." 19
- 24 Sum up
- 26 "The _____ came and devoured them." 4
- 27 "Feed me with _____ convenient for me." Proverbs 30:8
- 29 So be it
- 30 "I will put My _____ into their hearts." Hebrews 10:16
- 33 Mister
- 34 Mother deer
- 36 "Sirs, what must I _____ to be saved?" Acts 16:30
- 38 Egyptian god

By Alma Lee Marti

Whiter Than the Snow

By Peggy Hewlett

WE HAVE just moved into a new house—a house new to us, that is. As we stood on the threshold and glanced about, our hearts sank. The paint was chipped and scuffed, pieces of ceiling paper hung dejectedly loose, metal fittings around the windows were rusted, doors would not shut properly, and later we could hear the ominous drip, drip of rain through the kitchen ceiling, making a sad little puddle in the middle of the floor. But even more distressing was the discovery of ruinous woodworms in the structural timbers.

As we contemplated all the long hours of redecoration necessary to make the house into a cozy and attractive home, we scarcely had the heart to begin. But there was no one else to do the job, and as the days passed, a transformation began to take place. Gaping cracks were filled, fresh ceiling and wallpaper proffered a cheery invitation into each erstwhile dull room. Ruffled red curtains graced the sparkling white kitchen, and little baskets of English ivy swung from a red trellis by the door.

The woodworm is undergoing treatment also. And if we are sufficiently patient, all signs of the pest will be gone.

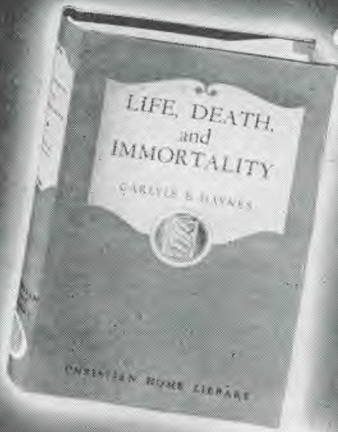
While working with the paintbrush, hammer, or pail of wallpaper paste, I thought of what a weak structure I must be in the eyes of the Master Builder. I wondered if He ever felt discouraged as He gazed on the havoc time and sin have wrought in a creature whose forefather was created flawless.

But, unlike us, He stands *gladly* by, anxious to begin the work of transformation. Whereas the chore of altering the old house cost us long weeks of back-breaking labor, the opportunity of remolding me—a sinner—cost the heavenly Sculptor years of thankless labor on earth and a disgraceful, lonely death on Calvary's hill. Yet He waits with open arms, inviting: "Come unto Me"—"Ye shall be whiter than the snow."

When I surrender myself fully into those gentle hands, gradually the chipped paint of jealousy, the smudged wallpaper of pride, the rust of gossip, and even the deadly woodworm of hidden sin will be erased from this frail human structure; and it is possible that I might one day stand before my Maker as a flawless temple—all the structural defects altered into something beautiful beyond description. ★★★

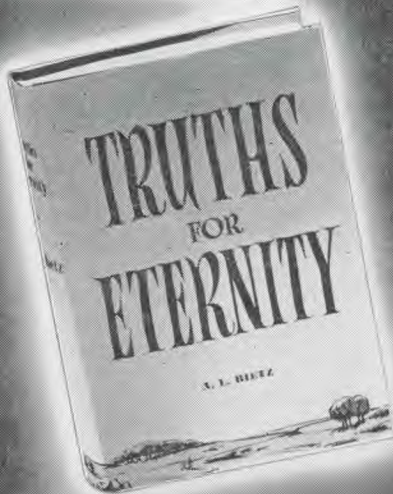
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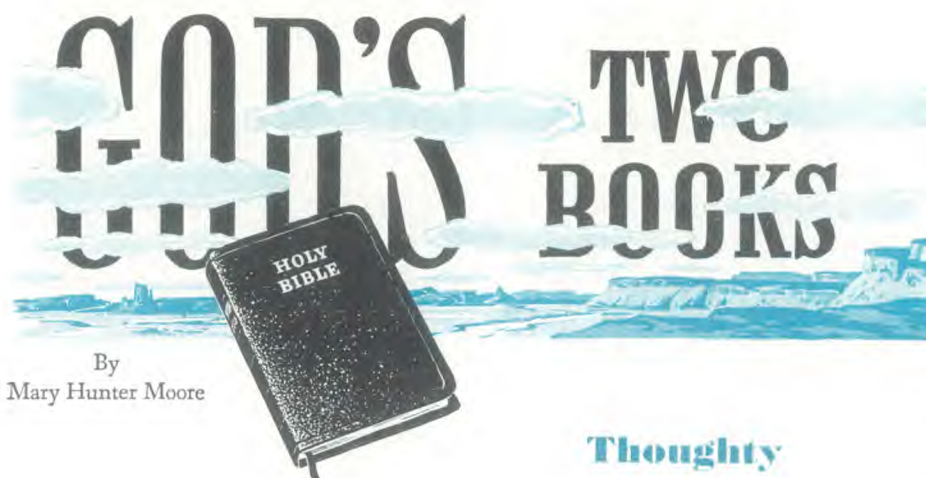
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By
Mary Hunter Moore

Thoughty

I HAVE learned a new word—a magnificent word. I learned it by hearing it on the tongue of a friend who did not know that the word described her own useful life. In speaking of a little courtesy she observed someone doing, she said, "That was right thoughty of her."

"Thoughty!" The word captured my imagination. It seemed so much more "thoughty" than "thoughtful." Perhaps it is only its picturesque newness; but it seems to me a more powerful word than "thoughtful." "Thoughtful" is "full of thought, concern, regard," as a vessel is full of its contents, though the vessel may not share the nature of the contents. But "thoughty"—or so it feels to me—suggests *originating* thought, concern, or regard. The thoughty person grows out of his very being and personality and represents his character.

In this manner our heavenly Father is thoughty. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jeremiah 29:11. They are thoughts of peace because He is peace. They move toward the "expected end," or the object the Lord intends in pity and tender mercy. "Ye . . . have seen the end of the Lord; that the Lord is pitiful, and of tender mercy." James 5:11.

These thoughts of the Lord are both great and deep. "O Lord, how great are Thy works! And Thy thoughts are very deep." Psalm 92:5. By the poetic structure of Hebrew versification called parallelism (in which the second half of the couplet repeats or elaborates the thought of the first half in different language) the words "works" and "thoughts" are synonymous. God's works are great; His thoughts are deep. His works are great and deep. His thoughts

are great and deep. His works are His thoughts. His thoughts are His works.

With men there is a vast gulf between thoughts and works. No artist ever expresses all his dream. But with the Creator His thoughts are His works. Would we know His thoughts? View His wonderful works, great and deep.

How thoughty is this wonderful Worker! "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered." Psalm 40:5. Eternity will not exhaust our exploration of the works of God. We can begin the delights of eternity here and now by seeking the thoughts of God through His created works.

On the page of the book catalogue before me is a reproduction of a picture in a book. Taken by flash photography in a minute fraction of a second, the picture shows a great horned owl alighting on a tree limb. The bird is facing the camera, which caught not only its magnificent wingspread, but also a very curious expression of its eyes. One half of each of its gorgeous, wide-open eyes looks dull and foggy. A straight line is drawn distinctly and vertically across each eye to the exact middle of the pupil. One side of each eye has the brilliance for which owls' eyes are noted. The other half of each eye is dull, non-reflective, and blurred, though the rest of the pupil can be seen through the blur. The camera caught, at the halfway point of motion, one of the thoughty works of God. As the owl glides in to its landing, its eyes are in danger from swishing leaves or twigs. Yet it would be handicapped by shutting them. So the Creator provided a tough, rubbery, but *transparent* extra eyelid which shuts

across the eyeballs, protecting their delicate surfaces without cutting off sight.

Reconsider our volplaning owl. Its wingspread, as it glides in to land on its tree, is like an inflated parachute. Every feather is spread until the camera catches even the *texture* of the feathers.

A feather is a marvelous instance of the thoughty works of God. Its intricate mechanism resembles a microscopic fern frond. Its hollow shaft is a masterpiece of the structural union of strength and lightness. From the shaft extend out the barbs, minutely batiked in mazy color patterns. Barbs again divide into barbules, and they into barbicels. Microscopic hooks (hamuli) hold barbicels to barbules and barbules to barbs, until the whole feather becomes a fabric of intricate tensions and elasticities that fluctuate to every need of the wing to adjust itself to air currents, speed, or flying evolutions.

But God's thoughty works are not all in the realm of mechanics. "He is silently planning for thee in love; for it matters to Him about thee," is one of the modern translations of the last two clauses of Zephaniah 3:17. He is thoughty in lovely ways as well as in the ways of wisdom. So the feathers on the bird's body lack the hamuli (hooks) that knit the almost microscopic parts together; and they become fluffy, giving warmth instead of flying mechanism, and also providing the mother bird with the means of her most tender care of her offspring.

The structures of birds and feathers are only little glimpses of the "thoughtiness" of God, whose brooding (thinking) Spirit planned creation. (Genesis 1:2.) "How precious also are Thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand." Psalm 139:17, 18. ★★★

Solution to puzzle on page 32

1	C	2	A	3	R	4	E	5	S	6	O	7	W	8	E	9	R
9	S	10	H	11	E	12	A	13	R	14	E	15	R	16	E	17	O
18	E	19	O	20	T	21	A	22	P	23	E	24	D	25	S	26	O
27	E	28	K	29	E	30	S	31	A	32	P	33	J	34	U	35	T
36	D	37	E	38	A	39	F	40	R	41	P	42	E	43	N	44	S
45	R	46	E	47	G	48	A	49	L	50	E	51	S	52		53	
54	H	55	A	56	T	57	E	58	B	59	T	60	U	61	F	62	F
63	E	64	D	65	H	66	A	67	L	68	L	69	S	70	O	71	O
72	A	73	D	74	S	75	M	76	E	77	A	78	R	79	W	80	O
81	R	82	D	83	I	84	E	85	W	86	O	87	R	88	L	89	D
90	T	91	H	92	O	93	R	94	N	95	S	96	E	97	A	98	S



PLEASE

Explain

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

Gentiles: Melchizedek

1. Why were the Gentiles considered dogs and rejected by our Saviour? 2. Who was the man that Abraham met who was without beginning of days and without ending of days? —R.C.

1. This question about Gentiles is probably based on Matthew 15:21-28 and Mark 7:24-30. Read the whole story carefully. You will see that our Saviour did not reject the plea of this Gentile woman, nor did He reject other Gentiles, as recorded in other places. He saved the Samaritan woman at the well and lived several days in her village, saving other Samaritans. (John 4.) One of the ten lepers He once healed was a Gentile. (Luke 17:16.) The people who lived in the regions of Palestine called Galilee, Decapolis, "beyond Jordan," Syria, Idumea, Tyre, and Sidon were mostly Gentiles. (Matthew 4:12-16, 24, 25; Mark 3:7-12.) The land of the Gadarenes, also called the Gergesenes (Mark 5:1-20; Matthew 8:28-34; Luke 8:26-40), was inhabited mostly by Gentiles; yet Jesus visited there more than once and did one of His most notable miracles there. In fact after Jesus had been up to Tyre and Sidon, which was almost entirely a Gentile region, He came back to the Sea of Galilee along the side where the population was mostly Gentile, and healed a deaf and dumb man. (Mark 7:31-37.)

In the last week of Jesus' life on earth, one of the greatest manifestations of His deity (the voice of God speaking audibly to Him from heaven) was given for the salvation of some Greeks. (John 12:20-33.) On one occasion when Jesus' disciples were angry at some Gentile Samaritans, Jesus protected the Gentiles from their anger. (Luke 9:51-56.) He also healed a Roman soldier's servant. (Luke 7:2-10.) When Jesus was preparing to leave this earth, He charged His disciples to preach the gospel to the Gentiles. (Matthew 28:18-20; Mark 16:15-20; Luke 24:47; Acts 1:8.)

All these instances and more that could be given show that Jesus did not in any sense reject the Gentiles. It was necessary, in order to fulfill the prophecies given to Abraham and David, that Jesus Christ be born into the Jewish race. But He belongs to all the world. (2 Corinthians 4:4; 1 John 2:2; 4:14.)

The thing that troubles you, no doubt, is that one instance in Matthew 15:21-28 where it sounds as though Jesus called a Gentile woman a dog and refused to help her. But did you never hear of a teaching device called "a horrible example," used by parents or teachers to help a naughty child get ashamed of himself? When I was a child and flew into a spell of bad temper, my mother used to bring me the looking glass and tell me to look at myself and see if I liked what I saw. Sometimes she would repeat what I had said, in the same way I said it, and then she would ask me if I liked that way of speaking. I used to feel sick with shame at how unlovely I had looked and sounded.

That is what Jesus was doing to those disciples. He was treating that woman *as the disciples or any other Jews would have done*, in order to show them how hateful and ugly and unlovely such words and actions are. The Jews of Christ's day were so filled with pride and self-righteousness that they considered all Gentiles as no better than animals, and among the animals most despised in those days were dogs. The dogs of that part of the world were very different from our pet animals. So Jews called Gentiles dogs. *It was wrong and ungodly to do so.* Jesus, in effect, was saying to the disciples, "Just hear how you sound when you call people dogs." Those disciples must have been humiliated and ashamed to hear their hateful ways shown up.

The woman understood what Jesus was doing. She was not discouraged or rebuffed at all. She came right up to Jesus and acted as though she was sure

He was going to help. And He was delighted with her faith and her determination.

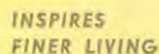
2. Your question about the man without beginning and end of life is based on Hebrews 7:1-3, in which Paul refers to Genesis 14:1-24, especially verses eighteen to twenty. There we are told that this man was the king of Salem, which is the early name of the city later called Jerusalem (Jeru-salem). This king was not an idolater, as the other people of Canaan were in Abraham's day. He was not only a believer in the true God, as was Abraham, but he was a priest. So Abraham respectfully paid him his tithes. He was a king as well as a priest.

Because there is not one word told us in the Bible about this man's parentage, birth, death, or age, he is used as a symbol of the Lord Jesus. Many people are used in the Bible as symbols of Jesus. Jonah's experience symbolized His death, burial, and resurrection. King David symbolized Christ's rulership. Judah was a symbol of Jesus who bore the punishment of our sins, when Judah offered his life in place of his brother's. (Genesis 44:18-34.) No one human being could be found to use as a complete symbol of the divine Lord Jesus Christ. So when Paul wanted to find a man who could symbolize Jesus as a priest who lives forever and a king as well as priest, he took this priest-king Melchizedek, of whom the Bible does not record a word about his birth and death.

Do you have problems, burdens, and perplexities that seem overwhelming? If you drop us a line, we shall be glad to join you in praying to our heavenly Father. Address all correspondence: Prayer Circle, Box 59, Nashville 2, Tennessee.

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