

These Times

JANUARY, 1955

25 CENTS



HOW SICK ARE WE?

"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.

PERVERTED CHRISTIANITY IS INCREASING IN POPULARITY. Prophecy: "In the last days... men shall be...unholy." 2 Timothy 3:1, 2.

Holiness, the reflection of the image of God in the physical, mental, and spiritual nature of the believer, is the transcendent purpose of the gospel of Jesus Christ, and not temporal success or happiness (which may be by-products), but which a widely acclaimed but sugar-coated, watered-down, and basically Christless form of Christianity has made the goal of its preaching.

The rapidly growing cults which parade under the banner of Protestantism, but which are nothing more than systems of psychology and psychiatry sprinkled with pious platitudes, are one of the most dangerous side shows of the current revivalistic enthusiasm, and also a fulfillment of the apostle's prophecy that the "unholy" type of last-day Christianity will be "a form of godliness...denying the power thereof." (2 Timothy 3:5.) Though psychology and psychiatry, within a framework of Christian verities, can do much good in helping people achieve a more satisfying sense of self-understanding, they are impotent to deliver men from their sins: "Neither is there salvation in any other: for there is none other name [but Christ] under heaven given among men whereby we must be saved." Acts 4:12.

"There shall be false teachers,...denying the Lord that bought them," who "bring upon themselves swift destruction." 2 Peter 2:1. All systems of salvation through human effort will "bring upon themselves swift destruction" at the imminent appearing of the holy and righteous Judge.

"In the last days...men shall be lovers of their own selves...more than lovers of God." 2 Timothy 3:1, 2, 4. The current happiness-and-success gospel is but a blasphemous attempt to place Heaven's benediction on men's efforts to pursue their own pleasures. Sin never is more deceptive than when robed in raiments of righteousness (2 Corinthians 11:13-15), and for this reason the religious humanism expounded from countless pulpits by secular would-be physicians of men's souls is so utterly dangerous.

Christ asked, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. Not all that lays claim to being true faith really is "the faith of Jesus" (Revelation 14:12), to which the Saviour had reference. But all men must have faith to live by; if not in God, then in their fellow men or in themselves. And, stripped of its deceptive costumes, psychological-religious humanism, an ethical counterpart of Darwin's nefarious theory of biological evolution, stands unveiled as a system of unmitigated self-faith dished up in ecclesiastical tradition. The central truth of justification by faith in Christ has been displaced by the craving to achieve adjustment to the human order through faith in oneself. And in their effort to adjust to this mechanical age, mankind, severed from God, has not only failed to evolve ethically or otherwise, but has devolved into mere mechanisms tossed by fate and circumstance. Neglecting the security men need, and which they can find only in a personal knowledge of God, they follow the humanistic gospel into attempted communication with the dead for enlightenment, thereby preparing the way for the maelstrom of spiritualism which will engulf the world just before Christ returns. (Revelation 16:13, 14.)

As the children of God joyfully await the consummation of their hope, they do well to heed the words of the Saviour, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation." Revelation 3:10, 11.

These Times

JANUARY, 1955

VOL. 64

No. 1

Editor - - - RODNEY E. FINNEY
Associate Editor - - KENNETH J. HOLLAND
Editor, Braille Edition CLAUDE W. DEGERING
Circulation Manager - - IRVIN H. IHRIG
Art Director - - - ROBERT M. ELDRIDGE

Established in 1891. Published monthly (except September, when semimonthly) by the Southern Publishing Association, 2119 Twenty-fourth Avenue, North, Nashville 8, Tennessee. Entered as second-class matter January 19, 1909, at the post office in Nashville, Tennessee, U.S.A., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized July 11, 1918. A publication of the Seventh-day Adventist denomination.

★ Rates: 25 cents a copy, and \$2.00 a year, in the United States. Rates higher for other countries.

★ Change of Address: Please give both the old and the new addresses.

★ Expiration: Unless renewed in advance, the magazine stops at the expiration date shown on the wrapper.

Member of Associated Church Press
Served by the Religious News Service

Special Features

Death in the Bottle—Donald W. Hewitt	4
How Sick Are We?—J. DeWitt Fox	7
Baptism of Fire—Inez Brasier	8
The Song of the Hills—H. M. S. Richards	12
Let's Check Our Yardsticks—Roy L. Smith	16
Conquest Through Prayer—Taylor Grant Bunch	20
Point of Return—Merlin L. Neff	22
Frontiers of Faith— Donald Hunter With R. E. Finney, Jr.	26
Angels—Can Such Beings Really Exist?— M. L. Andreassen	28
Jesus Loves Little Ones—Inez Brasier	33

Regular Departments

Pageant of Prophecy	2
Under the Gourd Vine	3
Events of These Times	10
Interpreting These Times	18
Your Pastor Speaks	25
Let's Ask the Doctor	31
Happy Homes	32
God's Two Books	34
Please Explain	35

The Cover

Dressed nattily for some old-fashioned sledding is pretty Mary Berkes of Norristown, Pennsylvania. Her picture was taken by the Harold Lambert Studios.



Kettledrums and Tommyrot

IT WAS while I was listening to the radio the other evening—or to be more truthful, I was trying *not* to listen to a radio someone else was listening to—that I thought of these things.

There was a symphony orchestra—one of the best in the country, with a capable conductor. There were the strings, the woodwinds, the brasses, the percussion instruments. In particular, the cymbals and kettledrums. Altogether it was a sumptuous arrangement of sound-producing apparatus in the large, de luxe size. Surely there is no more expensive sound than that of a symphony orchestra.

The maestro swung his baton, the brasses blared, the strings shimmered, the woodwinds sang, the kettledrums rolled, and the cymbals crashed and crashed again. Anyone who had ever listened to a radio could tell that a very gorgeous musical curtain was being drawn.

During all this commotion a breathlessly dramatic announcer had said that someone named something chummy was going to sing. And then he did. Or did he?

Having bidden farewell to most of my youth, I am not certain what they call what vocalizers of his kind do now; but whatever they do, he did. Loud, droolingly, and somewhat nasal, it seemed to me, but since they pay him umpteen hundred dollars a week for doing it, it must be that he is good.

The song went with the voice, and the words were something about something known in the radio business as l-o-v-e, which has less relationship to the real thing than vitamin pills have to a good dinner. All to the accompaniment of a one-hundred-piece symphony orchestra. With kettledrums.

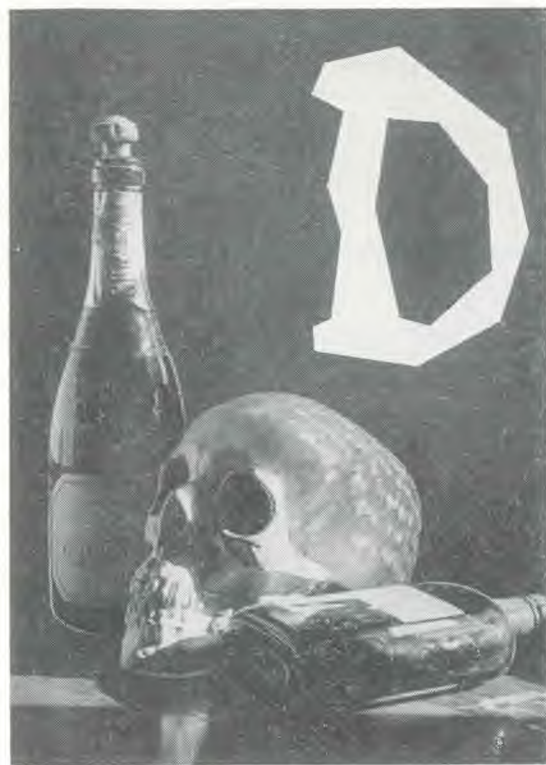
I do not intend to be ill-natured about this. I do not have to listen to it, so I count myself fortunate.

Besides, after I had thought it over, I came to the conclusion that quite a few things that we do are done in the pseudo-grand manner of this, ah—crooner? There are those fifteen-cent sermons some of us preach, with kettledrums and cymbals. Sometimes the trimmings consist of a big stone church with stained-glass windows and a four-manual pipe organ. Hired musicians, even. The service is run on a split-second schedule, with every tone modulated to the last syllable. Then, in this gorgeous setting, we preachers deliver ourselves of theological nonessentials that put us in the same class as the crooner with a symphony orchestra.

All this makes me feel humble. "God, give me a message that needs no theatrical build-up. The kind of message that John delivered in the wilderness with such power that the whole city went out to hear him. The kind of message that Jesus gave, seated on the Galilean hillside."

It is so much better to do grand things in a simple manner than simple things in a grand manner.

"But the Lord was not in the wind: . . . the Lord was not in the earthquake: . . . the Lord was not in the fire: and after the fire a still small voice. . . . And the Lord said unto him, Go." 1 Kings 19:11, 12, 15.



D. J. GOLDSTEIN

DEATH in th

The Confession of a Moderate Drinker

I GUESS you're wondering why I dropped in to see you," remarked the tall, lean-jawed, sun-tanned man opposite me in my consulting room.

"Well," I answered, looking into the icy blue eyes gazing steadily into mine, "I have a pretty good idea that it wasn't just because you wanted to pass the time of day or discuss the weather. Further, I observe that you're from Texas, and that you're either a rancher or an oilman."

The man's gaunt features relaxed in a tight smile, and a slight twinkle replaced for a moment the steely look in his eyes.

"Say, doc," he drawled, "that's not bad at all for amateur Sherlock Holmesing. I am a rancher from around Fort Worth way, and I did stop in to talk to you about something that's been on my mind for a long, long time. In fact," he continued, suddenly clenching his hands, while a look of intense bitterness and hatred clouded his face, "there's something on my mind I'll never forget . . . that I can't forget even if I live to be a hundred or more."

"You see, doc," he continued as I listened interestedly, "I've always had booze around the house. Before I got married about thirty years ago, I was a pretty wild character and did my full share of drinking and raising Ned. But after I met the little woman, I settled down and began socking that money away in the bank instead of supporting

the saloon owners with it. The ranch prospered, and my wife and I were blessed with a fine family of two boys and a girl. I continued to drink every day . . . just a few high-balls every evening before and after dinner . . . the so-called social drinking, you understand." The man's voice suddenly became hard and scornful. "Social drinking!" he repeated, in a tone filled with utter loathing, "why, that's the most insidious, damnable, seductive phrase ever coined by Satan. Social drinking was what led my boy Roger to Chicago . . . yes, he died there in a stinking flophouse on skid row without a friend to comfort him. That's what social drinking did for him!" the man ended, pounding his fist on my desk with a vehemence that threatened to shatter the glass top.

"After Roger died, I made up my mind to put the booze out of sight where the two younger kids would never see it. But the cursed habit had gotten me, too, although I never got into the trouble that many other alcohol addicts I know do. I continued to take a drink now and then on the sly, where I was sure the kids wouldn't see me. My daughter Dorothy grew up to be a tall, slender Texan beauty who was the apple of my eye. In high school she was the most popular girl in her class, and the boys fought over her for dates. Then came time for college; and Dorothy enrolled at Texas Christian, where her good looks, generosity, and good nature quickly brought her the popularity that she had enjoyed in high school.

"I will never forget the shock—the utterly devastating blow—I suffered the night that Dorothy came back from a college dance giggling foolishly and reeking of alcohol. My thoughts went back

to my poor son Roger, who had ended his life as a skid row alcoholic bum, and I stood aghast at the prospect that my beloved daughter was starting down the same enticing but disastrous path. I cursed myself for my own weakness that prevented me from putting booze forever out of my own life.

"Next day I had a heart-to-heart talk with Dorothy. For the first time I told her the truth about her brother Roger and how booze had cut his promising career short. I pointed out the dangers awaiting her if she continued her seemingly innocent drinking, and asked her to promise me to leave the stuff alone. Dorothy thought the world of me and assured me if it would make me and mom happy, she'd never touch the stuff again. And I believe she kept her word, until one night she told me she was going to a dance with one of the big men on the campus . . . president of the student body, and so forth. She was so excited about the date that I didn't have the heart to say anything that would put a damper on her high spirits, but for some reason that I guess I'll never be able to explain, I had a premonition that the evening was going to end in tragedy.

"Just before Dorothy's date was due to call for her, I got a call from the ranch foreman saying that a prize bull I had bought about two weeks before was sick. I had paid \$10,000 for him and naturally wanted to protect such an expensive investment. Giving Dorothy a hurried kiss, I jumped into my station wagon and took off for the ranch corrals about four miles away. It took me about three hours to get everything straightened out, and when I got home, Dorothy had been gone for a long time. I found my wife sitting in the living room with a worried frown on her face.

"Why all the heavy thinking?" I asked, seating myself on the arm of her chair and putting my arm around her.

THESE TIMES, JANUARY, 1955

By Donald W. Hewitt, M.D.

BOTTLE

"'Oh, Ben,' she said earnestly, 'I guess you'll think I'm just a foolish old woman, but when Dorothy went out the door with that young Rodney Potter about an hour ago, I could have sworn I saw a whisky bottle sticking out of his hip pocket.'

"'Now don't you go worrying your pretty head about Dorothy,' I replied lightly, although my heart had turned leaden at her news; 'Dorothy has promised me she won't take anything to drink, and you can depend on her word.'

"'Yes, I know, Ben,' my wife replied; 'but ever since poor Roger—' Her eyes

filled with tears, and she was unable to continue.

"'There, there now, Barbara,' I consoled, 'Dorothy's a girl, but her character's a lot stronger than Roger's was. I can wager every cent I've got she'll keep her promise. So dry your eyes and stop worrying or I'll turn you over my knee and spank you.'

"I tried to dismiss the topic from my mind, but try as I would, my mind continued to be filled with thoughts of my poor dead alcoholic son and with half-formed dread for my daughter. The hour was becoming late, but I just couldn't

face the prospect of countless sleepless, tossing hours in bed. I decided to read, and picked up a detective story. I don't know how long I sat there, but I must have dozed off, because I was suddenly brought back to reality by the harsh jangling of the telephone. Never will I forget the message that reached me over the wire that night.

"'Is that Mr. Curtis?' a man's voice asked. I replied that it was, and my informant continued, 'This is Sheriff Thomas of Dallas, and I'm calling from my office here. I'm afraid I have some bad news for you, Mr. Curtis.' At this point my heart felt like a heavy leaden weight in my chest, and the rest of the sheriff's words became a blur with only one or two phrases emerging from the jumble. 'Your daughter Dorothy . . . in the morgue . . . identified by name on wrist watch . . . highway accident.'

"The phone slipped from my nerveless hand and clattered to the floor. I sat dazed and uncomprehending by the telephone for what may have been minutes or hours. Suddenly the mists cleared away from before my eyes, and I looked

ILLUSTRATED BY
JOSEPH CAMANA





daughter as it lay on that morgue slab. Strangely enough her features were unmarked, but a slight oozing of blood from her nostrils and ears told the tale of a lethal skull fracture.

"As I stood grief-stricken in that cold and silent room, I swore a mighty oath to spend the rest of my life fighting the booze that made such things possible. For there was no doubt in my mind that it was because of her escort's drinking that Dorothy's young life had ended. My heart filled with bitter thoughts of her escort, who had placed his own selfish pleasure and enjoyment before concern for her safety.

"Where's young Rodney Potter?' I asked Sheriff Thomas, who stood at my side.

"He's over in the hospital and in very critical condition,' replied the sheriff; 'in fact, it's a tossup whether he pulls through or not. Got a badly fractured skull and internal injuries.'

"Tell me just one thing, Sheriff,' I asked grimly. 'Had they been drinking when this happened?'

"The sheriff paused a few seconds before replying.

"Young Potter had,' he finally said slowly, 'but your daughter didn't touch a drop as far as we've been able to learn.'

"I stumbled back out into the night and began the long drive back home. My jangled nerves cried for relief, but I knew that sleep wouldn't come easily. From a habit of many years, I began to think of the temporary peace a slug of whisky would bring me. As soon as I reached home, I stumbled from the car and staggered wearily into the living room. Once there, I quickly opened the cupboard where I had kept a bottle of whisky for many months. It wasn't there! In its place I saw a slip of white paper. Seizing it, I read the following:

"Rodney forgot his bottle, Dad, so we borrowed yours for the night. Don't worry, I won't take any of it.'

"The note was signed: 'Dorothy.'"

(EDITOR'S NOTE: We think this is one of the finest temperance stories we have ever read. If you are interested in reprints of this article in pamphlet form, write to THESE TIMES. If, and only if, enough requests come in, the article will be reprinted. The price will be nominal, and you will be notified of it before your order is filled.)

up to see my wife regarding me silently with a pale, grief-stricken face.

"It's happened, hasn't it, Ben?' she whispered hoarsely, before I could tell her anything. I nodded dumbly, too overcome by emotion to form any words.

"You have to be brave, Barbara,' I began; 'Dorothy has met with an accident and . . .'

"Tell me, Ben, she's dead, isn't she?' my wife asked brokenly. 'We'll never see her again on this earth, will we?' She began to weep softly, and I turned my head away, unable to bear the sight of her overpowering grief.

"Suddenly a tremendous and insensate rage seized me. First my son and then my only daughter had been taken from me, and the cause of it had been booze. I ran from the house to the car, got into my station wagon, and began a wild ride to Dallas. I remember very little indeed of that trip in the small hours of the morning, but I still recall looking down at the pale, still form of my beloved





A Doctor Answers the Question

By J. DeWitt Fox, M.D.

IF YOU want to feel a bit down in the mouth—learn how sick we Americans really are—then you should examine some of the social statistics of our nation. We are truly a nation on the way to the hospital! Sadly enough, the hospital is a mental one.

Just to show you how astoundingly many of us are ill, let's take a quick run-down of some painfully hard facts.

At this very moment 1,500,000 Americans are lying flat on their backs in hospitals. That's 1 per cent of our population knocked out by illness. Yet 50 per cent of these patients are not sick in body, but rather have nervous or mental illness. Our mental institutions claim 750,000 patients today.

Although 1,500,000 people are ill in hospitals, other millions are ill but still walk the streets. Though still on their feet, they are in a deplorable state of mental and physical health. There are 10,000,000 psychoneurotics on our streets. They need the care of a psychiatrist, but there are too few doctors to do the job. These unfortunates go their

frustrated, confused, and nervous way, unhelped and unhappy.

Socially, too, we are degenerating. Every 40 minutes some American kills another. About 4,500 murders occur annually. Other Americans—about 40 every day—decide that life isn't worth living, and commit suicide. About 1,000,000 Americans are chronic alcoholics, or drunkards, as we used to call them. And 400,000 of these men and women live on some skid row, sleeping in flophouses with the fleas and rodents, bumming dimes from passers-by, or committing crimes sufficient to get them into jail for the winter so that they can keep warm.

A spendthrift nation we are, too, when it comes to liquor. We spend about \$10 per capita annually on alcoholic beverages, but we drop only a \$1.00 bill into our church collection plate. And one out of every six of these drinking folks is destined to become a chronic alcoholic.

Accidents are taking a staggering toll of life and limb. A tremendous total of 2,000,000 accidents occurs annually in

the home, on the street, or in the factory, and every year 50,000 Americans die in accidents.

Why the accidents, you ask? That answer is easy. When a man or woman benumbs his senses with alcohol and then drives, accidents are inevitable. One half of all auto accidents are due to alcohol. We have more barmaids than college graduates.

One out of every three marriages today ends in divorce. And the wreckage of these divorces in broken lives left strewn on our streets is reflected in the upsurge of juvenile delinquency and childhood crime. Today we have three criminals for every college graduate, and the large majority come from divided, broken, or otherwise unhappy homes.

How did we get into this social mess? Why do we Americans compete so successfully with other nations in death and annihilation?

Could it be that the world is morally sick? Certainly gigantic armaments and the brutalizing of war reflect a seared conscience and a callous soul on the

Bapti

part of hating nations. Something has been left out of the picture. And that something is *God and love*.

As the decay of religious life and the splitting of the American home at the seams took place, the increase in our moral and physical illness began. We truly have left God out of our lives, else we wouldn't be so eternally fearful about life and its problems.

As parents we have ceased to lead our children to God. The Bible in the parlor is gathering dust, and the fireplace is no longer a gathering place for the family

their sons; mothers no longer take daughters under their wings and teach them to cook, sew, and be real homemakers. Neither parent takes a definite interest in seeing that the child knows what God, the Bible, the church, and prayer can mean to him in later life. These are in reality the only things a boy or girl has to anchor to in time of trouble, once parents have departed in death. Without them, the moral and spiritual illness we see today is the sure result.

Dad, how about gathering that little

IT WAS the noon hour of prayer. Matthias, on his way to the village synagogue, paused to listen to the tax-gatherers on the corner.

"I tell you, he is the Messiah Himself!"

"No! He says he is only the voice in the wilderness."

"Who but the Messiah could know—" the first lowered his tones. "I have restored the widow's home, and she shall pay no tax on the few fish her son catches."

Matthias crossed the street. "This is a new thing! A publican making restitution!"

He turned abruptly to hasten along the path leading to the Jordan. As he neared, he could see the great crowds on its bank. Drawing his robe close, he picked his way among the beggars to stand under a great oak.

The prophet spoke. "The ax is laid at the root of trees. Every worthless tree is cut down."

"That is well for the publicans," Matthias mumbled. His glance scorned them as they stood apart from the crowd. "I pay honest tithes. I rob no one. I have much."

The prophet's words thundered across the heads of the crowds. His eyes seemed to bore into each heart. "Repent! Bring forth good fruit. He which has two coats let him give to him who has none. Let him share his meat! Repent!"

Each word dropped like lead. He, Matthias, repent as any publican? What were his sins that he should humble himself before his friends and before the elders of his village? Should he give half his growing wealth to worthless beggars? Should his own hands minister to their needs—his hands that had never touched a thing unclean?

"Repent! I indeed baptize you in water, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire. Repent!"

The prophet's eyes, his face alight with awe, followed a Man coming for-

THESE TIMES, JANUARY, 1955



H. M. LAMBERT

Church attendance, tolerance, love, generosity, and thoughtfulness are ingredients of a prescription given by the doctor who wrote this article. He believes if we put these factors to work in our lives, we will not only be a blessing to others but we will ourselves be healthier.

when father reads the Good Book to his wife and children.

Our young people entirely forsake church as they grow older. This is shown by the fact that seven out of every eight children stop going to Sunday school before they reach fifteen years of age. And we ourselves offer a poor churchgoing record, for only 1.12 per cent of all Americans are regular churchgoers.

"Juvenile delinquency," as J. Edgar Hoover, director of the FBI, said, "is in reality parental delinquency"—a degeneration of home discipline and the religious bulwarks of the home.

Fathers have ceased to be pals with

brood together for a real family reunion around the fireplace tonight and getting better acquainted with the kiddies?

Mother, let's show your little daughter a thing or two that will make her a better wife.

Let's all plan to get back to church every week, be more tolerant of our neighbor's faults, and exhibit more love and generosity. Take a few flowers to the woman next door, do a little work for the fellow at the office who has been ill for a week, and share life's luxuries with a less fortunate one. These are the ingredients of a prescription that can make us much healthier as a nation and as individuals.

★★★

ism of Fire

By Inez Brasier

ward as the crowd opened to let Him pass.

"Behold the Lamb of God!"

What did the prophet mean? Matthias elbowed his way among those at the Jordan's edge to stand nearer.

"I have need to be baptized of Thee, and comest Thou to me?" The awe and light was still in the prophet's face, but the thunder was gone from his voice.

"Let it be now!"

The crowds no longer moved. Matthias bent forward, awe in his heart.

The Man knelt on the bank as He stepped from the water. Heaven seemed to open to His prayer. Matthias, scarcely knowing what he did, dropped to his knees, shielding his eyes from the heavenly light about the Man. Suddenly he heard the words, "This is My beloved Son, in whom I am well pleased!"

He could not recall later when the people left, nor how long he knelt on the damp sands of the riverbank. In his heart there was peace. The pride of place in his village was now a burning desire to be near the One whose prayer had revealed Him as the Son of God.

"I am not worthy," he murmured. "Only baptize me with His baptism of fire. Only let me be the least of those who follow Him. Let me minister to others for Him."

The days were never long enough to find all the needy in valley hovel or in hamlet alleys and to bring them to Jesus for healing and comfort. He was eyes to the blind as he led them to Him. Tenderly he cared for the little children.

His prayer for humble service was abundantly answered. He was not among the twelve chosen to be apostles that day on the mountainside. He could, at the foot of the mountain, comfort those who had come for healing.

He could share in the mocking and derision as Christ's ministry neared its end, and it was dangerous for a follower of His to be seen on the streets or in the synagogues. "I thank Thee, Father, for even this," he prayed.

One day Christ called, not only the chosen twelve, but others who had helped in the more than three years of

His ministry. Of them He chose seventy to go as His special representatives to the villages of Judea and Galilee.

"Oh, make me worthy of this honor," Matthias prayed. Then he set out with his companion—was he Cleopas of Emmaus or Andronicus or Junius?—for the lanes and byways to bring hope and comfort to those so hopeless and without even the needs of life.

Two by two the seventy returned. Joyfully they recounted their successes as they passed through villages and country lanes leaving health and happiness. Was it Matthias who spoke for them? "We are not worthy, Lord, but even the devils are subject to us!"

"I gave you that power through My name," Jesus told them. Then He reached toward heaven. "I thank Thee, O Father, Lord of heaven and earth," He prayed.

The last days leading to the Passover week sped by. We are not told where the seventy, nor the rest who made up the one hundred and twenty, were. They, with their families, were no doubt preparing for the festival and especially for the Pascal Supper. Only the Twelve ate the Supper with Him, and of them scarcely one remained true in those fateful hours following.

We know, too, that after His crucifixion the risen Saviour sent messages through the angels not only to the twelve, but also to those who had been His helpers as He had ministered to the sin-sick day after day. "Tell His disciples and Peter that He goeth before you into Galilee; there shall ye see Him, as He said unto you."

In small groups the many disciples came to the mountain designated. Only a few words have been preserved to us of that meeting. We know there must have been much of loving counsel before the command, "Go ye therefore, and teach all nations. . . . And, lo, I am with you alway."

Matthias's heart thrilled to the words. "Surely He means me, though I am not even one of the twelve. I can serve my Lord and Saviour unknown of men. Is this, too, my baptism of fire?" He bowed



Many of the Pharisees and publicans heard John the Baptist with scorn and unbelief, but later turned to repentance and belief.

to the earth. "Only let it purge all pride. Only give me some small place to work for Thee."

A few days later he went to the room in Jerusalem where the eleven apostles were living. There he found the seventy, the one hundred and twenty, and among them the women who had used their wealth to minister to the needs of Jesus and His workers. In the group, too, were Jesus' mother and His brothers.

What prayers were uttered until the atmosphere was like that of heaven and each one looked upon the other in love!

Finally Peter stood up. "There must be one chosen to take the place of Judas. He must be one who has been with us constantly from the baptism of John until our Master ascended into heaven. Which shall it be? Matthias or Joseph? Let us pray!"

"O Lord and Master, make me worthy of the honor," Matthias prayed as his name was read to be one of the twelve. "May I serve Thee without pride."

The fire of the Holy Spirit fell. With others, Matthias traveled to far places. Along the camel trail through Pelusium, Hierapolis, Thebes, Syene, and on into Ethiopia he went, taking the message of a Saviour who knew every need and who heard and answered every prayer. Here, among savage tribes whose gods required no change of life, he followed the Master whom he had humbly served so long in a last baptism of fire—a martyr's death.

★★★

Events

OF THESE TIMES



Home, Sweet Home

The number of Canadian married women working in industry having almost tripled within the past decade, the General Council of the United Church of Canada recently requested a government inquiry into the situation. The report of the denomination's Board of Evangelism said in part: "There is much family disorganization, especially in industrial areas where women, in addition to their responsibility as mothers, have been compelled by . . . circumstances to take paid employment outside their homes.

"Many of these married women are mothers with small children, and their work requires that they be separated from them at the very age when these

children need warm affection and continuous relationship with their mothers seven days a week."

Religion Goes to Press

The circulation of religious literature in Germany has increased 600 per cent during the past seven years. There are now 524 church papers with a circulation of 12,800,000, as compared to 87 such journals with a circulation of 2,300,000 in 1947. Of the 524 periodicals, 263 are Protestant, with a circulation of 4,300,000; 198 are Roman Catholic, with a circulation of 7,400,000; and 63 other religious papers reach 1,100,000 readers. The previous circulation high of German religious magazines, 10,300,000, had been reached in 1929.

"Not . . . by Bread Alone"

If the Celestial Grill, eating place in Springfield, Illinois, is fast becoming one of the community's favorite restaurants, the chances are that is so because it is different. Owned and operated by three ministers, it features a Christian atmosphere in addition to good meals at reasonable prices. There are plaques with Biblical quotations on the walls, tracts on the tables, and the juke boxes play only religious songs. Staff members are always ready to discuss spiritual matters with their customers, many of whom come seeking consolation.

Independent of any direct church affiliation, the restaurant is planning to set up a mission in the building where it is located.

"For Sinners Only"

That sign marked a door in the basement of the church where the sixteenth General Council of the United Church of Canada was held recently. Both clergy and laymen were seen entering. It was the smoking room. For many years tobacco had been outlawed in that church, but for the occasion of the convention it was decided to relax the rule by setting apart a special room for smoking.

Christianity and Divorce

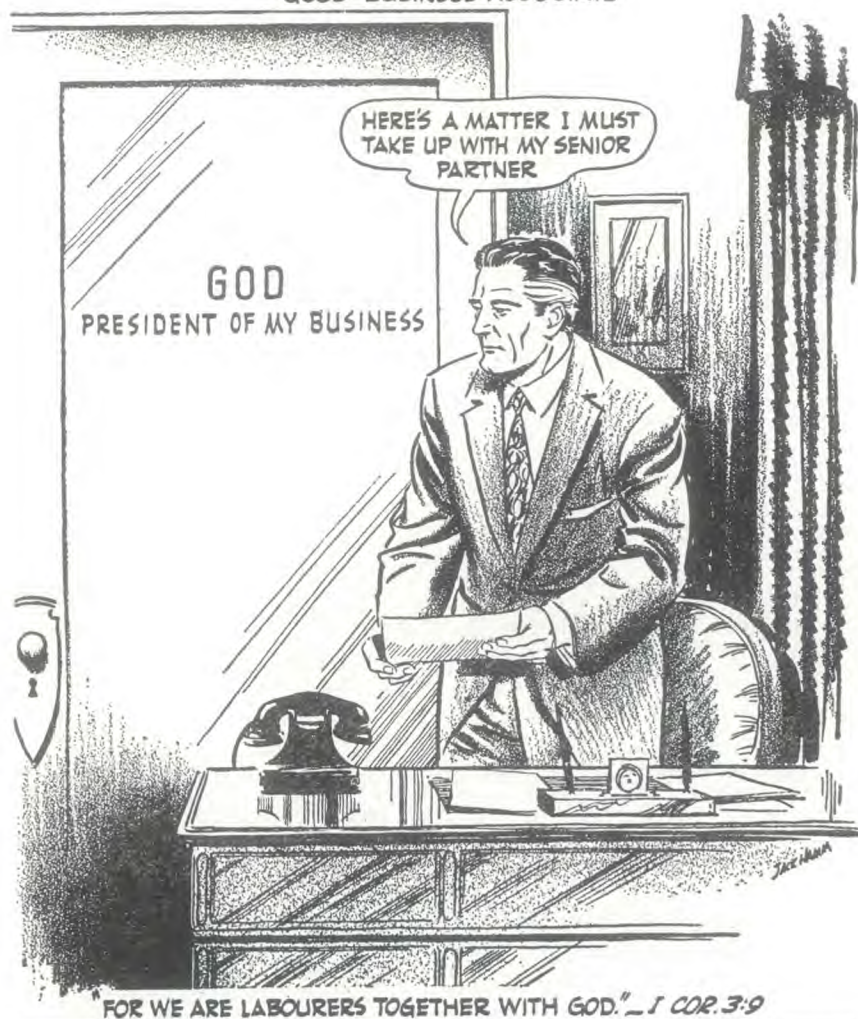
Dr. Toyohiko Kagawa, an influential Japanese evangelist and labor leader, informed Americans during his recent tour of this country that the lowered Japanese divorce rate (from 32 per cent of all marriages sixty years ago to 8 per cent now) could be largely credited to Christian influence. Baffled by the rise in the American divorce rate in the same period from 5 to 25 per cent, he stated, "Perhaps it is just that not enough Americans go to church."

Ecumenism Down Under

Whether the 1,000,000 Presbyterians and 1,000,000 Methodists and 100,000 Congregationalists in Australia will eventually unite may be known before too long. The Presbyterians are planning to poll all state assemblies, presbyteries, and local church sessions by December of this year.

The Methodists and the Congregationalists have been discussing their part in the triple merger (based on a plan similar to that which created the United Church of Canada) for some time, but have agreed to postpone definite action until the Presbyterians, who inaugurated the movement for the merging of the three churches in 1901 but almost wrecked it in 1924 and 1935, come to a decision of their own.

GOOD BUSINESS ASSOCIATE



JACK HAMM

Dixie Goes Dry

"Public sentiment in the South," according to Mrs. Glenn Hays, national president of the Woman's Christian Temperance Union, "appears increasingly dry, both in votes and total abstinence among large segments of people." Of the region's 1,306 counties, more than 830 are dry, or at least ban hard liquor, and Mississippi and Oklahoma still enforce statewide prohibition. Kentucky, home of bourbon whisky and mint juleps, is 81 per cent dry by area and 61 per cent by population.

Birthplace of Methodism

The Epworth Rectory, the Yorkshire (England) birthplace of John and Charles Wesley, which has been suffering from lack of upkeep, has been purchased by an anonymous donor for £4,500 (\$12,600) and presented to the Methodist Conference of Great Britain. The Anglican Church, which owned the 244-year-old 17-room building, had planned to abandon and raze it.

"With Liberty and Justice for All"

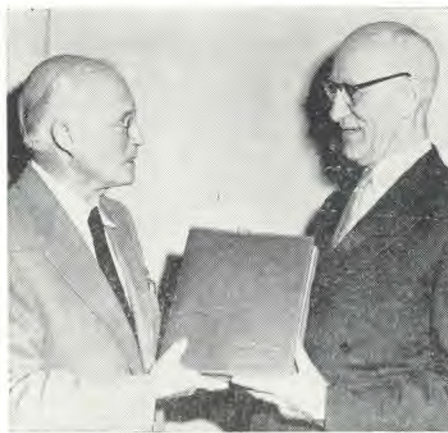
Riding on the slogan, "The American Way—Sunday for Church, Not for Business—Let's Keep It That Way," the Lord's Day Alliance has set in motion an energetic drive to close down all business on Sundays.

Describing the campaign as "a regrettable example of flag-waving in support of a particular religious belief," Dr. Alvin W. Johnson, secretary of the International Religious Liberty Association, with headquarters in Washington, D.C., has declared:

"If we are going to talk about the American way, we ought to remember that the American way itself has never caused religious pressure to be brought upon anyone for any reason. The American way is full freedom for the observance or nonobservance of any religious day.

"If there is spiritual power in the Christian faith to compel men and women to honor some particular day, then that power can be applied, but for that purpose the church must never lay hold upon the power of patriotism.

"The great contribution of America to the science of government is the clear separation of church and state. In our way of life, the American label is not to be stamped upon any religious practice however great may be the majority following that practice. Minority groups with other customs can, in this land of freedom, feel that their way is just as American as any other way."



Dr. Frank Laubach, left, the missionary who taught millions to read, is honored on his seventieth birthday with a "remembrance book" of letters from 200 of his friends.

Noted in Passing

The Egyptian government is writing all the sermons that are being delivered in the mosques of that nation. . . . Britain's dentists are operating on many of its soldiers to improve their appearance. . . . New Zealand is still shocked after the startling revelation of delinquency among its teen-agers. . . . In the hope of raising \$5,600,000, the Church of England is planning to sell by auction 1,500 properties in the Paddington district of London. . . . The Mississippi state legislature has exempted gospel

singing performances from the state amusement tax. . . . Supplied with 6,000,000 tracts, the Japan Every Home Crusade has visited every home in Tokyo with literature or a Christian testimony or both. . . . According to a new tax law, ministers whose residences have not been provided for them by their parishioners or denominations will be able to make deductions for them from their income tax. . . . A Canadian Anglican bishop has gone on record that, at the present rate of birth and immigration, Canada will be a Roman Catholic country by 1970. . . . A quarter of a million new victims join the seven million American problem drinkers each year, according to Dr. Andrew C. Ivy of the University of Illinois. . . . If every American smoked (but he doesn't), he would consume 3,417 cigarettes a year (almost ten a day), a breakdown of current tobacco consumption in the nation indicates. . . . About 700 ministers in Queensland State (Australia) preached sermons against gambling during the same week last fall as part of a united effort to eradicate that evil. . . . Kentuckians who believe in faith healing have no right to have their children exempted from vaccinations against disease. . . . Yugoslavian attempts to stifle religion are backfiring and infusing new life into the churches. ★★★

Meet the youngest sister-quintet in gospel singing, the "Five J's." From left to right they are June, 13; Judy, 14; Janet, 16; and Joan, 17; and Jean Edenburn, 18, at the piano.

RELIGIOUS NEWS SERVICE PHOTO



You Will Find Assurance in the Song of the



GIL EVANS, ARTIST

The Psalm of the Hills is a song of assurance that should bring trust and peace to men who are troubled in our time.

THE one hundred twenty-first Psalm is the second of fifteen psalms called "A Song of Degrees." They are pilgrim songs that were sung by those going up to Jerusalem to worship God. All of these fifteen psalms are very short, running from six to eight verses, and only one has eighteen verses. They are also songs of degrees, or steps, each step advancing above the one preceding it. Each verse usually expresses two thoughts, and the succeeding verse picks up the last thought and adds another. In this way, each verse becomes a step in a sort of Jacob's ladder from earth to heaven.

"I will lift up mine eyes unto the hills, from whence cometh my help.

"My help cometh from the Lord, which made heaven and earth.

"He will not suffer thy foot to be moved; He that keepeth thee will not slumber.

"Behold, He that keepeth Israel shall neither slumber nor sleep.

"The Lord is thy keeper: the Lord is thy shade upon thy right hand.

"The sun shall not smite thee by day, nor the moon by night.

"The Lord shall preserve thee from all evil: He shall preserve thy soul.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore."

This is the psalm that "lifts every fog," as one of our modern, experienced Christians has declared. It is more than a song; it is more than poetry. It is a meditation of eternal truth. Notice that God is mentioned either by His name or by a pronoun or by a figure of speech at least eleven times in these eight verses. Can you not imagine a great company of people going up to Jerusalem to the Passover? And, as they ascend the rugged road between the Palestinian hills, we seem to hear one group singing the challenging words:

THESE TIMES, JANUARY, 1955

THE HILLS

By H. M. S. Richards

TENNESSEE CONSERVATION DEPARTMENT

"I will lift up mine eyes unto the hills,
from whence cometh my help."

Then the reply comes from the others:
"My help cometh from the Lord,
which made heaven and earth."

It is springtime, for the Passover occurred in what is with us the last of March or the first of April. The cold winter is past, the latter rain is ended. All nature rejoices in freshness and beauty. Wild flowers are everywhere; the moon is approaching its full. It is the time mentioned by the sacred writer when—

"The winter is past, the rain is over and gone;

"The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

"The fig tree putteth forth her green figs, and the vines with the tender grape

give a good smell." Song of Solomon 2:11-13.

Bands of pilgrims are marching toward the holy city. They journey by short stages, most of them on foot. They are going toward the place where God's presence is revealed. Nature's gladness awakens joy in their hearts and gratitude to the Giver of all good. The grand Hebrew songs are their songs as they journey toward God's dwelling place.

"As they saw around them the hills where the heathen had been wont to kindle their altar fires, the children of Israel sang: 'Shall I lift up mine eyes to the hills? Whence should my help come? [The margin shows us that this may be put in the form of a question. Then the answer:] My help cometh from Jehovah, which made heaven and earth.'"—*Patriarchs and Prophets*, p. 538.

From the beginning of time, deep valleys have been associated with disappointments, sorrows, and troubles. And to every life there comes the valley experience. The high hills have been recognized as representing the spiritual altitudes of life. You may be going through a valley experience now. Someone has said that probably the reason God permits so many of His children to be on their backs is that in this attitude they are better able to look up. We certainly cannot find much to help us out of our despair by looking around us. It is only by looking up to God that we find hope.

The hills themselves brought no deliverance to Israel. And so today, people who look to nature for their help will not find it there. They must look beyond nature to nature's God. David never made the mistake of looking to nature or of identifying it with God. He said:

"My help cometh from the Lord, which made heaven and earth."

The glories of the heavens and the majestic march of the constellations speak of God, but they are not God. The earth with all of its beauty and wonder testifies of God, but it is not God. We are to worship the Lord who made the stars, who made the earth. "My help cometh from the Lord, which made heaven and earth."

When Robert Morrison began his pioneer work in Chinese missions, someone asked him, "Do you expect to be able to do anything in a land so vast?"

"No," he answered, "but I expect God will."

You and I cannot remake the world. We cannot even remake our own lives. Without God, we cannot live through one day as it ought to be lived. He is our helper and our strength.

J. Hudson Taylor, the great missionary, once said: "I used to ask God to help me. Then I asked if I might not help Him. Finally I learned to ask Him to do His work through me."

Every heartbeat comes from God. Our life is a gift from God. Though millions of men do not recognize it, every bit of strength, every bit of brain power they use, is a direct gift from God. And you who have little of this world's goods, do not be deceived by believing that some distribution of wealth, or some new kind of taxation or old-age insurance, or some other human thing, will bring you your heart's desire. Our only hope is to put our trust in God and then, someday, in His own good time, He will say to us:

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

And now let us notice the next words in this song of the hills:

"He will not suffer thy foot to be moved: He that keepeth thee will not slumber.

"Behold, He that keepeth Israel shall neither slumber nor sleep." Verses 3, 4.

As someone has well said, "He that keepeth Israel should neither slumber nor sleep," or "He who assails Israel neither slumbers nor sleeps."

When someone asked Alexander the Great how he could sleep so soundly and securely in the midst of every danger, he told them that it was because Parmenio was on watch. Parmenio was his dear friend. So we have a Friend who is always on watch.

Then, as we hear the music echoing from hill to hill, these words come to us:

"The Lord is thy keeper: the Lord is thy shade upon thy right hand.



"The sun shall not smite thee by day, nor the moon by night."

That is His name—God is our Keeper. We can sleep with confidence because God does not sleep.

We are told of a poor woman who came to the great sultan of her country and complained that after sleeping she awoke to find everything lost—everything she possessed had been taken.

"Well, why did you sleep?" inquired the sultan.

"Sir," was the wonderful response, "I slept because I thought you were awake."

The sultan restored all her property to her.

Knowing God's watchfulness and care, we should never worry. Jesus said:

"Let not your heart be troubled: ye believe in God, believe also in Me."

Do we believe in God? If we do, we should stop worrying. Then peace of soul will be ours forever.

"Take My yoke upon you, and learn of Me; . . . and ye shall find rest unto your souls." Matthew 11:29.

So, whatever happens, remember this:

"The Lord is thy keeper: the Lord is thy shade upon thy right hand."

Sometimes when we attempt to lead

another to Christ, he says: "Yes, I wish to be a Christian, but I am afraid I cannot hold out. I have no more confidence in my ability to be faithful to God than I have in my own righteousness. If salvation to cover my past sins and to keep me now and in the future depends upon myself, then I am doomed."

Our salvation all depends upon God. In the first place, it is based entirely upon the finished sacrifice of Christ upon the cross. Let us remember also that our day-by-day service for God is made possible through Christ's continued intercession for us in heaven. It is His ministry in the sanctuary above, at the right hand of God, which sustains us hour by hour.

We do not need to worry about His keeping power. Through His Holy Spirit here on earth, He makes true His promise:

"I will never leave thee, nor forsake thee." Hebrews 13:5.

And—

"Lo, I am with you alway, even unto the end of the world." Matthew 28:20.

And then we have this wonderful promise, where He said:

"My sheep hear My voice, and I know them, and they follow Me: and I give

unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10:27, 28.

And to make it stronger, He added: "My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." Verses 29, 30.

What a wonderful song of the hills of life's experience this is!

We come to the climax in the eighth verse:

"The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore."

All our actions are comprehended under these two phrases: "going out," referring to the more public; and "coming in," to the more private affairs of life. Or again, "going out," to the beginning of things; "coming in," to the end of our works.

"The Lord shall preserve thee from all evil: He shall preserve thy soul." Verse 7.

This is an absolute promise. When

drawing up important documents, lawyers frequently conclude with some general terms to meet any emergency. They do not rest content with inserting a number of particular cases, but conclude with a general statement to include everything, whether expressed or not. And so it is here in this wonderful song of promise, the song of God's protection, the song of the hills. "The Lord shall preserve thee from all evil: He shall preserve thy soul."

Did you ever stop to think that when God is called our "Keeper" and our "Shade," these are virtually promises? All God's titles are promises—Sun, Shield, Strong Tower, Hiding Place, Portion. So also are the titles of Christ: the Light of the World, Bread of Life, the Way, the Truth, the Life. Then again we have the titles of the Spirit: the Spirit of truth, of holiness, of grace, of supplication; the Spirit of sealing, the witnessing Spirit. So all divine titles are divine promises. The Protector of the church in general is the Protector of every believer in particular. Remember,

We can sleep with the faith of a little child if we know that God is the ruler of the universe and continually has our good in mind.

the Shepherd of the flock is the Shepherd of every sheep; and He will take care that not one, even of the little ones, shall perish.

It was five o'clock in the morning of November 17, 1840, that young David Livingstone left his home in Blantyre, Scotland, to go to Africa as a missionary. Think of what a tug at the heartstrings that parting was! His sister who was there says that David read the one hundred twenty-first psalm, this song of the hills, a song of God's protection, of God's care. Then he and his father walked to Glasgow to catch the Liverpool steamer.

Back in the days of the sailing vessels, Captain Dee from Liverpool commanded a ship sailing to New York. On one voyage his family went with him. During the night when all were asleep, a sudden squall arose and struck the vessel, instantly throwing her over on her side. Everything inside tumbled and crashed about. The passengers awoke in great fear and in imminent peril. Everyone on board was alarmed. Some sprang from their berths and began to dress so that they might be ready for the worst.

Captain Dee had a little daughter on board, just eight years old. She, of course, awoke with the rest. "What is the matter?" the frightened child cried. They told her that a storm had struck the ship. "Is father on deck?" she asked.

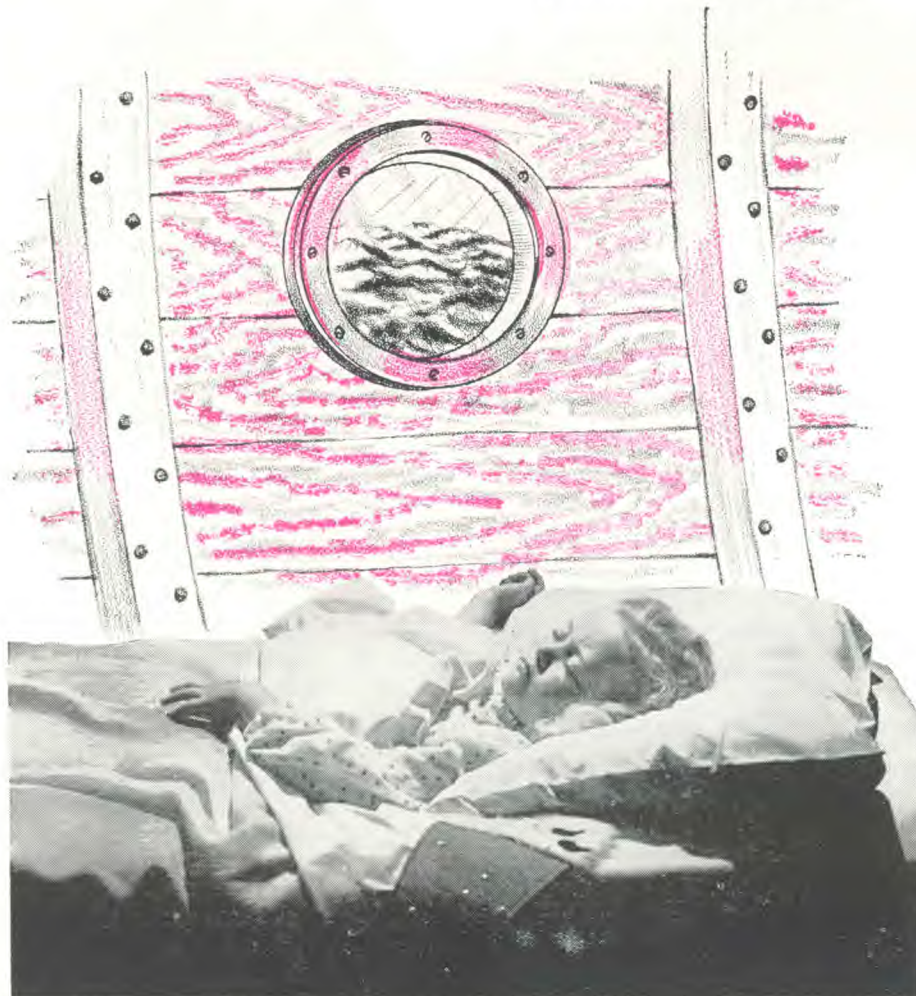
"Yes, father is on deck."

Then the little thing just dropped back on her pillow and, without a fear, in a few moments was sleeping soundly again in spite of wind and wave. Father was on deck.

So, friend, never forget that our Father is on deck. Whatever the storm of life or the storms of this world may bring, God is in charge.

"He is the king, the Lord of hosts; He sitteth between the cherubim; and amid the strife and tumult of nations, He guards His people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."

And so this song of the hills brings us comfort to the very end, "from this time forth, and even forevermore." He who has led us so tenderly all along the path of life will not forsake us at the very gate of heaven. The glorious promises of this song of the hills are ours, as are God's divine protections and providential leadings, "from this time forth, and even forevermore."



H. A. ROBERTS

By Roy L. Smith

Let's Check Our Yardsticks

God Has a Bureau of Standards, Too

JOHN ATHERTON

This is a picture of the one-pound weight at the Bureau of Standards. Without such a standard the term "pound" would be without meaning.

HE WAS a meticulous scientist—a chemist—scrupulously exact, and his visitor was a highly trained university man. They were conferring concerning a new plastic product soon to be marketed by the big corporation which employed the scientist.

At a certain point in the conversation the chemist arose from his seat, went over to a huge safe, unlocked it, and took from it a small case which he handled with evident care. Putting it down on a velvet pad on the table between them, the scientist opened it and, pointing to a set of measures, said, "Every six months I go to Washington to the United States Bureau of Standards and have them checked. In this laboratory we take no chances. Our measurements must be absolutely accurate. The success of our whole venture depends upon unvarying accuracy."

Spiritually speaking, one of the recurring responsibilities of the Christian is to check his standards against the standard set up by his Lord. If it is important for the manufacturer of plastics to know that his formula is adhered to strictly, then it is equally important that the Christian shall know that his life conforms to the measurements of Christ. It is so easy to make disastrous mistakes because we have accepted inaccurate yardsticks.

It is quite important, for example, that we remind ourselves at least once a year that Christmas represents the birthday of the world's Saviour, whether we have turkey and cranberries on the dinner table or not.

Unfortunately we have so far allowed the standards of commercialism to creep into our Christmas observances that we

THESE TIMES, JANUARY, 1955



apply the yardsticks of the cost accountant and the statistician instead of that of the angels who chorused above the Judean hills of the Saviour's birth. We estimate the costs of our gifts and count our greetings instead of making mangers out of our hearts. We call it a good Christmas if the mailman leaves stacks of packages and good wishes at our door, forgetful of the fact that we are souls in need of redemption, and of the tiny hands around the world which reach out to us imploringly.

For some of the same reasons we need to remind ourselves from time to time that Sabbath is the Lord's day even when we are out of town on business or away from home on a holiday trip. We accept the yardsticks of the crowd with which we happen to find ourselves, paganize our Sabbath, and then wonder why the Spirit of the Lord departs from us so that our prayers become futile.

Thanksgiving, in the experience of one family, has always been associated with home-comings, a feast which mother prepared, and a generally festive atmosphere about the house. Then misfortunes rained upon that family in a succession of disasters. Father lost his position, death claimed one of the children in a distant city, and the others were unable to get home for the annual celebration. But the parents, sensible and devout, invited in a few guests from among those who had less, and the old house echoed to the joy and the laughter of some of Christ's friends who had been served in His name. By our Lord's yardstick it was one of the greatest feasts the dear old house had ever witnessed.

God's providence appears more frequently in the commonplace blessings of life than in those exceptional outpourings we sometimes call "miracles." The man who drove through the mountains all day without encountering even one serious road hazard listened to the story told by another man who had barely missed death in a catastrophic accident. "God was certainly with me," the one exclaimed, who had stood for a brief second on the edge of eternity. "And He was with me too—all day!" the other replied. Different yardsticks!

The godly woman, prompted by the Holy Spirit all day long and who, as a consequence, developed a gracious and winsome Christian life, was as truly a recipient of a divine vision as that other one who boasted of having seen a vision in the night in which letters of fire appeared against the sky. Again, different yardsticks!

Among the Christians of the first century there was one standard of measure-



GRAMSTORFF BROS., INC.

God runs His universe according to laws that He Himself laid down. The same laws should be a standard for Christians.

ment by which new converts were admitted to the fellowship. "Have they received the Spirit?" they were accustomed to ask, as though a reflection of Christ in the life of the new disciple might be the authentication of his discipleship. There is not one recorded instance in which a new recruit was subjected to a theological examination before being granted the right hand of fellowship.

Occasionally some sincere churchman complains that "there is not enough good business in religion," and as long as he insists upon efficient handling of sacred trusts, he is entirely correct. But the Holy Spirit sometimes leads us according to an entirely different yardstick, and those who make a solemn covenant to give a tenth of their income to the work of God on the conviction that all things belong to Him and the tithe is but the token of our stewardship,

usually find that the nine tenths goes farther than the ten tenths did. It sounds strange, but only to those who have never applied the Spirit's measurements.

The Apostle Paul, well aware of the danger of mistaken measurements, warned the Christians in Rome against being "conformed to this world," and urged them to live according to entirely different standards which were offered to them in their Christian faith.

"They say." "Everybody's doing it." "It's all the rage." "You really must see it." "You say you never take a drink!!! Why! I never heard of such a person!"

What tyranny and terrorizing there is in such yardsticks. And how false they prove to be when they are "taken down to Washington!"

It is as though Jesus were actually saying to us, "If you love ME, keep MY commandments." ★★★

INTERPRETING IN THE LIGHT OF



★ The Church's True Nature

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, asserted in his report to the Second Assembly that the organization is not a superchurch, but "an instrument at the service of the churches to assist them in their common task to manifest the true nature of the church."

Well might we ask, What is the true nature of the church? Is it, as most of the World Council activists seem to think, the base for making the world over, for instigating social and political maneuvers? This is, and always has been, the historic Catholic position. On the other side of the picture is the primitive Christian philosophy: the church as a haven of refuge, where God calls people to serve Him supremely.

Despite preassembly warnings from some of its own leaders to flee from it, the social gospel approach was pre-eminent at Evanston. Actually social evangelism does not deal with vital problems, like what Christians should do about war. Its background is often evolutionary; it teaches the immortality of the soul; it believes that the world is getting better and can be won over to Christianity. The question is asked, "Why do these men slip from the Christ-centered life to the social gospel?" And the answer is that they are caught in this stream of Christian activism. Perhaps the reason for this is that from its inception the ecumenical movement has seen fit to discard the basic teachings of the Bible. Obedience to the Word of God, one of the fundamentals of Christianity, is sadly lacking. There were few Bibles to be seen at Evanston. In theological discussions on the main theme—Christ the Hope of the World—not one delegate backed up his assertions with a "Thus saith the Lord." We know because we sat through hours of such meetings. The great emphasis seemed to be on what man can do, not what God can accomplish through consecrated human beings.

We are wholeheartedly in accord with

the Council's desire to spread the gospel of Christ around the world. As they have looked upon a world three fourths of which does not know Christ, they have sensed the urgency of pooling their spiritual resources in the effort to save mankind from disintegration and chaos. They realize that in China, Japan, and India Christians make up only 1 per cent of the population. Impressive indeed was the report on evangelism that urged Christians "boldly to cross" barriers of caste, class, or race, to battle social injustice, and to work unceasingly to "fulfill Christ's ministry of peace." To be applauded is the Council's great achievement in bringing the churches to work together in its worldwide program in behalf of refugees. It has been an effective agency for the creating of better understanding between the European and American continents. It has helped stem the tide of evil in many places.

Yet it does not hold the answer to the question, What is the true nature of the church? Jesus' call to come out of the world and serve Him supremely in a well-defined group which keeps the commandments of God and has the faith of Jesus (Revelation 14:12) is the message of the hour. Jesus says, "My kingdom is not of this world." This does not infer an indifference to the world's needs, far from it, for the true Christian does all he can to aid the unfortunate—to heal the sick, to preach deliverance to the captives of sin, to clothe the needy, to feed the hungry. It is all a matter of emphasis. Herein lies the secret of the true nature of the church: Christ calling His followers, not *primarily* to change the world—to redress injustice in the social and political scene—but personally to obey Him, to have faith in Him, to live holy lives, and to spread the gospel to others.

It is time for Christians to pray, as never before, for an outpouring of the Holy Spirit, so that Jesus' followers can supply the answer to the question the universe has been asking ever since the church was first established: Can the

grace of God make a saint out of a sinner? Does the widely publicized plan of salvation really save, not just sinners, but people from sinning? If it cannot do that, then it is not all that it has been declared to be; and Satan would never cease to proclaim that God's scheme to save sinners is the greatest piece of hypocrisy ever palmed off on free intelligence. And who is there who could honestly deny the charge? Adam and Eve were created holy beings; as such, sin overtook them; and the plan of redemption, according to all that the term infers, must restore in full everything that sin has destroyed, including the divine nature of the human heart; otherwise, its work could be pronounced imperfect and incomplete. This, however,

Forty singing ministers of the Swedish Covenant in New York City. Selected from a 160-member



THESE TIMES

BIBLE PROPHECY

By the Editor

does not mean that all men must, in this present life, be restored in full; but it does mean that there must be produced a sampling, sufficient in quantity and quality, to disprove Satan's charge that, thus far, the plan has been a failure.

God calls men today to accept His law as the standard of righteousness, to accept Jesus Christ, in whom alone perfect obedience is possible, and to persevere in the Christian warfare until the crown is won. "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

The true nature of the church, then, entails more than a benign, functional, organizational scheme to right social and political wrongs. It has to do with a prophetic group.

Church are rendering a selection upon their arrival as, they made a two months' tour of the country.

RELIGIOUS NEWS SERVICE PHOTO



★ Roadblocks to Peace

AMERICANS are likely to think in far too simple terms of the efforts of their rather idealistic government toward world peace. As with individuals, so it is with nations: one side is seldom all wrong and the other all right. If that were the case, many problems would be much simpler than they are.

In its efforts to bring about peace, this country is working with many divergent nations—or attempting to—and some of the ideas held by such nations are quite divergent from those of our own. Ideas of religious liberty, for instance. A look into Spain and Italy, as well as into certain countries of South America, would be illuminating in this respect. Some countries with whom we have alliances, or seek to have, still have colonial possessions which are administered in ways that are far from democratic or humane, according to American standards. These facts are not unrelated to political disturbances in the colonial areas they administer. Virtual human slavery still exists in some areas, and the administration of savage "justice" has been reliably reported recently.

The reason why peace is so elusive is SIN. Sin in the heart of a nation is the same force as sin in an individual. It means misery, tyranny, and conflict. It makes international co-operation almost impossible. Even to approximate it may mean the sacrifice of principle.

This is not intended to infer that the ideals and conduct of the government of the United States is perfect or better than that of other nations. We certainly have ills at home that need to be cured. But the goals we are striving for are liberty, equality, and fraternity. Would that we were more successful and sincere in striving for those goals!

The statements of prophecy regarding our time still stand as valid, for every one of them includes the statement that our time will be a time of confusion and conflict. See Revelation 11:18; Matthew 24:7; 1 Thessalonians 5:3.

★ The Towering Threat

The Oppenheimer case is not a subject that we shall try to comment on here. The more we read about it, the more uncertain we are about some of its phases. But revealed in the comments on the case are some interesting and frightening facts about the weapons atomic scientists have been working on or have already developed. The March 1, 1954, hydrogen bomb, exploded in the Pacific, developed a force of 15 megatons. This is scientific jargon for a power equivalent to that of 15,000,000 tons of TNT. It developed heat estimated to have been as much as 400,000,000° F. Both these figures are utterly incomprehensible to the ordinary mind, they are so immense.

An atom bomb equivalent in power to 20,000 tons of TNT destroyed Hiroshima and took the lives of almost 100,000 people. It was a mere toy compared to weapons now in existence.

The Hiroshima bomb was carried by a plodding B-29. Now the government of the United States has ordered production of an 800-mile-an-hour bomber and a new fighter, undoubtedly capable of carrying atomic weapons at a speed of 1,000 miles an hour.

Actually these figures may not mean much in the next great war. When the World War II German V-2 rocket was used on England, it developed a speed of 3,500 miles an hour—three and one-half times as fast as the fighter plane.

A year and a half ago we visited Redstone Arsenal at Huntsville, Alabama, where the government is annually spending the staggering sum of \$600,000,000 on the development of rockets and guided missiles. After the war the government brought to this country more than a hundred German scientific workers who had been connected with the development of the German rockets. It is inconceivable that the V-2 has not been much improved upon.

It adds up to this: Any point in the United States is probably not more than one hour from atomic attack.



A. DEVANEY

Conquest

Things Everyone Should Know About Prayer

OF ALL the men and women who have adorned the pages of both secular and sacred history, Paul the apostle is conceded to be one of the greatest. The following is one of many eulogies to the nobility of his character and the history-making achievements of his life:

"Paul is the most prominent figure of all the great men who have adorned, or advanced the interest of, the Christian church. Great pulpit orators, renowned theologians, profound philosophers, immortal poets, successful reformers, and enlightened monarchs have never disputed his intellectual ascendancy; to all alike he has been a model and a marvel. The grand old missionary stands out in history as a matchless example of Christian living, a sure guide to Christian doctrine. No more favored mortal is ever likely to appear; he is the counterpart of Moses as a divine teacher to all generations. . . . He was a man of native genius, with profound insight into spiritual truth. Trained in philosophy and disputation, his gentleness and tact in dealing with those who opposed him are a lesson to all controversialists."—Dr. John Lord, LL.D., *Beacon Lights of History*, Vol. 2, pp. 450, 451.

Along with his fervent love, ardent faith, indomitable courage, and unbounded confidence, his prayer life was an important secret of his success. It accounted largely for his zeal and enthusiasm in the service of his Master. His close communion and fellowship with Christ carried him triumphantly through trials and persecutions and hardships unequalled by any ambassador of God before or since. His sermons and writings were vitalized by the breath of prayer. Prayer made him a living epistle who was "known and read of all men."

He continually dwelt "in heavenly places" and lived in the atmosphere of heaven.

From the altar of his devotional life, the prayers of the apostle to the Gentiles ascended like sweet incense to the throne of grace. He never permitted any circumstances to interfere with his prayer program, which was carried forward with the regularity of breathing. He therefore prayed "without ceasing" and was "instant in prayer." The regularity of his prayer habit never diminished or ceased during his lifetime. He never reached the place where he felt that he had arrived at the goal of spiritual perfection and could therefore dispense with the fervor of his earlier intercessory life. One of the many beautiful virtues which adorned his character was his sense of spiritual need. This protected him from the self-righteous spirit of Pharisaism—the greatest danger to Christians then and now.

One of Paul's first contacts with Christianity also gave him his first lesson in the efficacy of effectual and genuine prayer. Before the Sanhedrin, he saw the face of Stephen "as it had been the face of an angel"; and as the first Christian martyr was being stoned with his consent and approval, he saw him bend his knees in prayer, and, looking "steadfastly into heaven," heard him say that he saw "Jesus standing on the right hand of God," and then with his last breath cry out, "Lord, lay not this sin to their charge." This scene Saul of Tarsus was never able to efface from his memory. It continued to haunt him and prick his conscience until he, too, surrendered to the sovereignty of Jesus at the gate of Damascus.

The proud Pharisee, clothed with authority from the chief priests in Jerusalem, and bent on the fulfillment of his mission to destroy Christianity in this foreign city, was humbled to the dust. In his blindness he was led into the city and to the home of one of the Christians he had come to destroy. There he spent three days of fasting and prayer. In that brief period he learned

more of the meaning and power of prayer than during all his previous lifetime in Judaism. It was no longer a formal rite to obtain merit with God and therefore dependent on the multiplicity of words and the repetition of set phrases and prayer formulas. It was now conversation with a living God who loved him dearly and was more anxious to answer his petitions than he was to offer them.

Convinced of the sincerity of Saul and the genuineness of his conversion as evidenced by the statement, "Behold, he prayeth," Ananias went to his assistance, and after assuring him of the gift of the Holy Spirit, restored his sight and baptized him. After spending a few days with the disciples at Damascus, Saul attempted to preach Christ in the synagogues of that city. This resulted in an attempt to kill him. After escaping from death, he went into the desert of Arabia, where he spent the better part of the next three years in study and prayer. It is believed that this period of seclusion was spent at Sinai, the Mount of God. What an appropriate environment for meditation and prayer!

Alexander Whyte speaks of this sojourn in Arabia as "three reading, meditating, praying, law-discovering, self-discovering years," and that "it was under the Mount of God that Paul's apostolic inkhorn was first filled with the ink of God" by which he later wrote his truth-laden epistles. It was here that the prayer habits of the apostle to the Gentiles were established on a permanent basis. The pleasure and profit of communion with God were too important and wonderful to be abated or abandoned. During this period in the solitude of the desert Saul sought the Lord with all his heart and was assured of pardon and acceptance. His soul was emptied of the prejudices and traditions which had hitherto shaped his religious life. His communion and fellowship with the Christ he once hated and persecuted was close and decided. His new Master established him in the faith and gave him a rich measure of wisdom and grace.

THESE TIMES, JANUARY, 1955

Through Prayer

Paul, in company with Barnabas, was ordained and commissioned with fasting and prayer. It was in a place "where prayer was wont to be made" that the apostle preached his first sermon in Europe and won his first convert. It was in the inner prison of that same city, with their feet fast in the stocks, that Paul and Silas astonished the other prisoners by singing and praying at midnight. Their prayers resulted in an earthquake which released all who were confined in the prison, and in the conversion and baptism of the jailer and his household, as well as the strengthening of the first church raised up on the shores of the new continent of mission adventure.

Just as Daniel, with the windows of his chamber open toward Jerusalem, prayed three times a day without ceasing, even in the face of death, so Paul permitted nothing to interfere with his regular prayer appointments with God. This is one meaning of the injunction to "pray without ceasing." It certainly does not mean that Christians should be continually on their knees in prayer, for Paul did not do that. However, because of an ever-continuing sense of need, he lived in the attitude and therefore the atmosphere of prayer.

Any person who has a vision of the malignity of sin and of the fact that we cannot be delivered from our sinful natures until Christ returns will pray for pardon and holiness without ceasing. Every Christian knows that the struggle between the lower and higher nature will continue through this life, the outcome of the battle depending on whether the Holy Spirit or the lust of sinful flesh is in control. This situation demands that we be "instant in prayer" if we would see the beautiful fruit of the Spirit manifest in the life. See Galatians 6:16-25.

One of the chief secrets of Paul's success as a soul winner was his fervent and unceasing prayer for his converts. He sowed the seeds of gospel truth under the influence of prayer, and then watered them with the tears of intercession. He told the believers at Thessalonica that he continued "night and day praying exceedingly" that the things lacking in their experiences would be perfected. To Timothy he wrote: "With-

out ceasing I have remembrance of thee in my prayers night and day," and to the members at Rome he said that "without ceasing I make mention of you always in my prayers." "Laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God" is an expression used in his Epistle to the Colossians. Is it any wonder that stability and steadfastness characterized his converts, and that so few of them dropped out by the way?

The apostle also urged the believers to give prayer a prominent place in their lives. They must pray "without ceasing." He said: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." He counseled Christians to pray always and in all places. Because they were engaged in an all-out struggle with the forces of darkness, victory could be gained only if the soldiers of the cross would engage in an

By Taylor Grant Bunch

all-out prayer program. In the description of the Christian armor and weapons in Ephesians 6:10-19, prayer is set forth as the power that makes effective every part of the battle equipment. The apostle says: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

Because we face a cunning and relentless foe who makes his attacks at the most unexpected moments, we must be on guard at all times. We are urged, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. There is no weapon more effective against the great enemy of our souls than prayer. S. Chadwick said: "Satan dreads nothing but prayer. . . . The church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost

in good works, as surely as in evil ways. The one concern of the devil is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, BUT TREMBLES WHEN WE PRAY."

But the only prayers answered are those offered "in the Spirit." This is because the Holy Spirit is the vicegerent and representative of Christ who directs the battle on earth in His stead and gives the needed supernatural help. The apostle said: "In the same way the Spirit also helps us in our weakness; for we do not know what prayers to offer nor in what way to offer them. But the Spirit Himself pleads for us in yearnings that can find no words, and the Searcher of hearts knows what the Spirit's meaning is, because His intercessions for God's people are in harmony with God's will." Romans 8:26, 27, Weymouth's Translation.

The expression "in the Spirit" does not indicate a flight of feeling or emotional ecstasy, but rather divine guidance and control. "Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit, and be always on the alert to seize opportunity for doing so, with unwearied persistence and entreaty" is Weymouth's Translation of Ephesians 6:18.

Never in the history of the church have the spokesmen for God more acutely needed the fervent prayers of all saints than today, when so many preachers are yielding to the temptation to preach "smooth things" and tone down the divine denunciations of sin in order to please the hearers and not offend them. In view of the coming judgment, Paul charged the ambassador for Christ to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:1-4. Surely the fulfillment of this prophecy on a world wide scale should inspire all Christians anew to strengthen their prayer life and thus make sure of eternal life. ★★★

Point of Return

*The True Story
of a Television
Director Who
Reached
the End of
the Road*

Beyond Faith

Part 7

WHAT shall I do now?" After reading the note the callboy had brought to her hotel room, Agnes Mason asked the question as she tossed the envelope on the dresser. "I was a fool to think Rod meant what he said. He's running away from it all again." The perplexed wife picked up the note and reread it.

"Dear Agnes: I called the New York office to get news of how the television programs were going, and they told me Bill Larson will be in San Francisco tonight. Since he is coming to see me, I decided to fly there at noon. This will give you time to think things over. Here are the keys to the station wagon. It is parked in the hotel parking lot. Please drive it up to Cragmont Lodge where you can rest and relax. I called the Hastingses and they are expecting you. Directions for getting to the lodge are on the accompanying sheet of paper. It's easy to find. I'll be seeing you tomorrow or Wednesday, I hope. Love, Rod.

"P.S. I instructed the desk clerk not to

By **Merlin L. Neff**

ILLUSTRATED BY FRANK CROSIO



SYNOPSIS: Roderick Mason, television director, suffers a nervous breakdown in New York. After a partial recovery he journeys west to a guest ranch operated by Morton Hastings. There he meets Mrs. Hastings and Karen Sue, the Hastingses' teen-age daughter, who takes a real interest in their guest. The Hastingses, as well as George Coleman, who works in a nearby lookout tower, impress Mason with their sincere Christian attitudes and he finally experiences conversion. Then he gets a long-distance telephone call from his estranged wife, Agnes, who is coming, she tells him, to Reno to get a divorce. Mason tells her that he will meet her there. He does, and tells her of his new-found faith. She listens, incredulous. He urges her to believe him and to come to the guest ranch for a few days to think things over. She tells him that she needs immediate rest and to call her at four that afternoon, when she will give him her decision.

have this delivered until three o'clock, as I did not want to break into your rest."

Agnes walked over to the window and looked at the mountains that rose like giants against the skyline. "I'll stay right here in Reno and start the divorce proceedings with a lawyer," she said with determination. Yet as she toyed with the car keys, she argued with herself. "There isn't any great rush, I guess. Besides, I'd like to talk with George Coleman. He might give me a clue as to whether Rod is serious or not. Then, too, I suppose the car should be returned. If Rod doesn't think of such things, I had better."

She turned from the window and

looked in the mirror. Then, smiling at her image, she said, "I guess I talked myself right into the trip, and it wasn't difficult either, was it?"

The next hour was a busy one as she packed a bag and her overnight case, dressed, checked the remaining pieces of luggage, and arranged for a callboy to bring the station wagon to the door. The desk clerk gave her directions as to the best route out of the city, and soon she was driving leisurely on the highway that climbed into the Sierras where the lodge was located.

As she drove, Agnes tried to drink in some of the rich nectar of the summer afternoon, and, at the same time, review her problems. She decided it would be

THESE TIMES, JANUARY, 1955

wise to move slowly for the next few days, since her happiness and Rod's were at stake. She remembered the remark of a college chum whose marriage had gone on the rocks. "The worst part about divorce," the divorcee had said, "is the letdown and loneliness afterward."

After almost two hours of driving, the woman stopped at a filling station to replenish the gasoline and check her directions. "Just two miles ahead you turn off the highway to the right, ma'am. You can't miss it, for you'll see a big sign there," explained the attendant as he wiped the windshield. "The road is good all the way."

Another fifteen minutes brought Agnes to the front door of Cragmont Lodge. The rustic style of the building blended into the setting of nature. A girl in her teens hurried down the broad steps, and from the description Rod had given Agnes recognized her as Karen Sue.

"You did come, Mrs. Mason. I'm so glad!" The girl pulled the car door open and gave a delicious little laugh. "I'm Karen Sue. Maybe your husband mentioned me."

"Hello, my dear. It's sweet to have

you welcome me," said Agnes, putting her arm around the girl and glancing with admiration at her complexion that revealed much outdoor living. "Yes, Karen Sue, I've heard so many nice things about you; Rod thinks you have bright sunshine in your heart."

"I wish I did, Mrs. Mason. We worried about your husband when he arrived. We tried to cheer him up because he was sick and pretty blue. This last week he has been so much better. Don't you think he looks good?"

"Bless you, Karen Sue, he almost seemed like his old self when he met me."

"Maybe his trip to the West is doing him good, and, of course, your coming," added the girl shyly. "Here are my folks."

Morton Hastings and his wife came from the patio to welcome their guest. "Sure glad you could make it, Mrs. Mason. We think a lot of that husband of yours," Morton declared, going to the rear of the car to take out the luggage.

"We want you to feel right at home, my dear," added Mrs. Hastings. "Karen Sue, show Mrs. Mason her rooms, and I'll have dinner ready in a jiffy."

Down the redwood-paneled hall the girl led the guest. "I've been riding Tony—that's our palomino—most of the afternoon," chattered Karen Sue. "Do you like to ride horseback, Mrs. Mason? It's really great fun. Your husband enjoyed it after he got used to horses."

"Ten years ago I took my last horseback ride," said Agnes Mason. "I'd have given a great deal to see Rod on a horse for the first time."

"We'll have to go riding—maybe tomorrow. These are your rooms. You'll want your bags in the bedroom, won't you?" the girl suggested. "My father will put them there."

The sitting room was decorated in ranch style, but with an added touch of femininity to please a woman. Beyond the spacious windows there was a glassed-in sun porch, where one could catch a view of the lake. While Karen Sue was showing the guest the scenery, Morton Hastings quietly left the room.

"I guess I'd better unpack a few of my things, Karen Sue," Agnes suggested, surveying the sunny bedroom. "Would you like to stay and talk to me?"

"It would be fun, if I won't bother you."



"You did come, Mrs. Mason. I'm so glad!" Karen Hastings warmly welcomed the new guest at the spacious hill guest ranch.

"Of course you won't. Tell me about yourself."

For fifteen minutes Agnes Mason listened to the lively conversation of the teen-ager, as she interspersed it with exciting phrases to describe the lovely clothes that were unpacked. When Karen Sue mentioned George Coleman and the lookout station, the woman listened carefully. "Could we go for a horseback ride to the lookout?" she asked casually.

"Of course we could," the girl agreed. "Tomorrow I take milk and eggs and fresh vegetables up there; we could ride together. I have to go to the Skyview Ranch, a couple of miles beyond."

"If I feel up to it, Karen Sue, I'll take a horseback ride with you, at least to the lookout," promised the visitor.

"You have so many pretty clothes. One of these days when I'm at boarding school I hope to have some, too. There's mother calling me. You'll be down to dinner right away, won't you, Mrs. Mason?"

* * * * *

The view of the Sierra Nevadas from the lookout platform was breath-taking to Agnes Mason, who had been pent up in the great city most of her life. Before her was a vast panorama of mountains and green-decked valleys, dotted here and there with lakes of sapphire blue. True to her promise, the visitor had ridden with Karen Sue to the Craggy Point Lookout to meet George Coleman. They stood on the catwalk beside the visitor while she asked many questions.

"If you think this is magnificent, you should fly over the whole area in one of the airplanes that scout for forest fires," said Coleman. "Then you have a view of the Sierras that's beyond description."

"I think I'd have to take it in easy stages," Agnes said with a sigh; "this almost staggers me. I wish some of the folks in Manhattan could see the wide open spaces."

"We're so tiny and God's world is so big," observed Karen Sue, resting her elbows on the guardrail in order to get a steady view through the powerful binoculars. When she had scanned the horizon for some moments, she said: "If you'll excuse me, I'll ride on over to Skyview Ranch. In a couple of hours I'll be back for you, Mrs. Mason."

"That's fine, Karen Sue. Mr. Coleman can tell me all about Uncle Sam's forests and how the government fights fires." Agnes Mason watched her young friend go down the tower's steps and skip along the trail that led to the hitching post.

"Here's a chair, Mrs. Mason," said the college man, bringing a rocker from his glassed-in room. "Make yourself comfortable. You have the choice of sunshine or shade."

"Thank you," she answered, relaxing in comfort while she studied the strong face of the young man as he did some checking with the binoculars. "I suppose, Mr. Coleman, you've guessed why I'm here. Rod told me about your visits," she began.

"I had a feeling you might come—and I hoped you would. What did you think of your husband's attitude?"

"It sounded too good to be real, and I doubt if Rod means it."

"If Mason told you about the victory he gained, that's the main thing. I'm sure he is sincere." Coleman put the glasses away and sat down on a bench.

"It takes more than sincerity to have happiness. I've been burned severely, and you know what they say about a burnt child and the fire. Not only did Rod lose his faith in God, but he destroyed most of mine as well. I haven't had any peace of mind for ages, and I know there's an empty place deep down inside my life, but what can I do about it?" There was an earnest tone in the woman's voice which reminded Coleman of the way her husband had described his need.

"Isn't it a bit strange for you to ask me what to do? I'm not a preacher, and you scarcely know me." George Coleman smiled as he spoke.

"That's true, I guess; yet Rod told me you had been through hard experiences yourself, and sometimes that helps more than theory or position."

"I told your husband how I found God. No two of us have the identical experience, but sometimes we can help one another. According to the Bible, when we have lost our way, we need to be reconciled to God. Actually we are breaking ourselves when we go our selfish, headstrong way. When we realize our helplessness and are truly sorry for our wrongs, we ask God to forgive us. Jesus Christ, through His perfect life and His death on the cross for our sins, cleanses us and covers all our imperfections. Then we can be brought back to our heavenly Father. Sin separates, but Christ brings us back, and we have 'peace with God through our Lord Jesus Christ.'"

"I know I made mistakes and sinned against God, but how can I be sure He forgives?" It was the age-old question that has been asked a million times. "My faith is so weak, and I have drifted so far from God."

"It may seem that you're far from God; but He is never far from you, Mrs. Mason. You can be certain that He is as close to you as to any of His dearest saints," Coleman said emphatically. "Now as to your faith, You and I take a great many things by faith—the telephone, our money, the food we eat—yes, a hundred things a day have to be taken by faith. Then why not take God's promises the same way? If we come to Him and confess our sins and mistakes, He is faithful and just to forgive us and blot out all our sins. That is a fact that has been proved again and again in human experience. If by faith we take one step toward God, then the next step is easier and our faith grows and grows."

"I believe that, but what else must I do?"

"We must make everything right with our fellow men. After we are right with God, we must be at peace with those in the human family, since Jesus died for all of us. We cannot hate one member of the family and at the same time love God. A new life opens before us as we follow our Example, Jesus Christ. Hatred and evil 'work like madness in the brain,' but love banishes these evils that destroy the soul. We will come to love our neighbors as ourselves. And finally, we need peace of mind that frees us from worry and fear."

"It seems as if some good Christians have lots of trouble, Mr. Coleman. How do you account for that if they are serving God?"

"Rod asked the same question. You see, we all have troubles in this imperfect world; we cannot escape them. Jesus warned His followers to expect tribulation, but He also said to be of good cheer, for He had overcome the world."

"What did He mean by that?" questioned Agnes Mason.

"Simply that we can rise above our troubles and fears by keeping our eyes upon Jesus Christ and following His example. He proved that He has power to help us gain the victory. Our tragedies will seem easier when we realize that this life is not the end of everything. It is a testing time, and someday we will understand why trials and sorrows came."

"The Apostle Paul suffered all sorts of persecution, pain, sorrow, and disappointment; yet he could declare that he had fought a good fight. Why? Because he saw his Master at the end of the way and looked ahead to the crown of life that awaited him. It is such a faith and hope that gives the Christian an untroubled heart even when he is plunged into a troubled world."

"Then it is possible that some good can come from this trouble?" asked Agnes hopefully.

"In trouble itself there is no good. We sometimes hear people say God sends trials and suffering, but a loving Father doesn't do that. He permits it to come from the evil one to test character, to make us feel our helplessness without Him, and to draw us to His love."

"The ordeal I've been through

wouldn't be in vain, if it brought me faith in God and a new gleam of happiness." The woman leaned back in her chair and closed her eyes. "Do you know, Mr. Coleman, I feel like Christian in *The Pilgrim's Progress* that I read as a little girl. The burden seems to be slipping off my shoulders."

"You can do all things through Christ who strengthens you," Coleman said encouragingly, paraphrasing the words of

Paul the apostle. "Rod reached the point of return, and he surrendered his life and his plans to God."

"Do you really believe he did?"

"Yes, Mrs. Mason, I do."

"I wish I had as much faith. In my opinion, Mr. Coleman, he's slipped away. He was looking for a way out, and I don't think—I'm afraid—he's not coming back."

(To be continued next month)



Your Pastor Speaks

ABOUT PROBLEMS OF THE SOUL

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



Why does God sometimes permit people to live on in excruciating agony when it would be merciful relief to terminate their torture by death?

The problem of suffering is inseparably linked with that of the existence of evil and its origin, and were we to understand the latter, it would amount to condoning it. Only in the better land, where God shall wipe away all tears, will the reasons for human sorrow become plain when He who Himself was made "perfect through sufferings" will enlighten the purified minds of the redeemed. (Hebrews 2:10.)

A few points for thought might be listed: Suffering is always the result of transgression of God's law, but because of the structure of the moral universe (laws of heredity, etc.), the guilty one does not always bear the brunt of pain. Generations yet unborn may have to pay the price for the sinner's folly. But God cannot reverse the laws of His government which are faultless and perfect, and which inflict suffering only when transgressed.

Sometimes, in answer to prayer, our heavenly Father is pleased to heal the suffering one. When He does not do so, the reason, though not always immediately plain, will someday be seen as a revelation of His loving-kindness. At times He permits prolonged suffering to draw out the sympathies of men and

women, or to bring them close to Him. And who dares dispute that if someone's suffering for a few years has been instrumental in saving souls for all eternity, God's righteousness does not stand vindicated and glorified, for by the agony of His own Son the salvation of the whole world (including you and me) has been made possible.

Why is it wrong to commit suicide? It is not harming anyone.

The individual who ends his life takes upon himself a prerogative which only the Life-giver may exercise. Self-murder is no less a violation of the Sixth Commandment, "Thou shalt not kill," than the venting of destructive propensities toward others. It is significant that all the suicides recorded in the Bible were committed by unrighteous men (1 Samuel 31:4; 2 Samuel 17:23; 1 Kings 16:18; Matthew 27:5), and the Apostle Paul at one time prevented a suicide (Acts 16:27, 28.)

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.

How can one know right and wrong in matters where the Word of God is silent?

There is no problem of moral right or wrong which is not covered by the Ten Commandments. They are Heaven's all-inclusive rule. All other moral or ethical pronouncements in the Scriptures are but enlargements of these ten perfect precepts.

There are times, however, when a Christian has to determine which of two right courses would be the better to pursue, and in such cases God's Word, prayer, providential openings, and the counsel of experienced Christians will not leave him in the dark.

Can one really be a Christian in this modern and wicked age?

Because sin abounds in our day more than ever before, it is all the more necessary to be a Christian and to escape "the corruption that is in the world through lust." (2 Peter 1:4.) But God is still on His throne; His power has not lessened. Those who truly love Him and strive to do His will, can—by His strength—live victoriously as did Heaven's heroes of old. As the stars shine with more intense brightness in the darkest night, so the potential for character development is greatest when sin abounds most. The world at its worst demands—and can through its very wickedness produce—Christianity at its best.

FRO



Donald Hunter, recently a mission executive in north-east India, dressed in the costume of the Naga hill people. Hunter is now on a speaking tour in the U.S.

YOU CAN PRAY for her if you want to. If she gets well, all will be well. If she dies, we will kill you."

These were the words of the tribal leaders of a head-hunting people in northeast India to a humble native preacher. The preacher had gone among these people only a few days before as a pioneer for the gospel of Christ. He had been there only a matter of hours before he was visited by the village leaders and told that if he did not leave within forty-eight hours he would be considered an enemy. Courageously he stayed on beyond the allotted time. Then word was brought that a woman in a nearby village was dying. The native preacher offered to pray for her. The opening words of this article are the reply he received.

These primitive people are intelligent, and they know how to measure a man's faith and courage. Intently they waited for the young preacher's reply. He did not hesitate. He was taken to the house of the sick woman and there—all alone in his belief in God and His power to answer prayer—he knelt down and prayed.

Before his prayer was ended, the woman who had been dying sat up on her pallet and asked for food. Her recovery was dramatic and effective, for the tribal leaders invited the preacher to

THESE TIMES, JANUARY, 1955

NTIERS OF FAITH

**Rapidly the Gospel Is Entering
All Countries of the World**

**By Donald Hunter
With R. E. Finney, Jr.**



S. C. ELDRIDGE

DONALD HUNTER

stay and hold meetings in both villages. Thus the gospel entered another of the world's areas, because of the courage and faith of a simple native preacher.

There are not many parts of India that have not been opened to the gospel, according to Donald Hunter, formerly president of the Northeast Indian Union of Seventh-day Adventists, who related the above incident in a recent interview with *THESE TIMES*.

Hunter's territory included East Pakistan, Nepal, Bhutan, Sikkim, and the forbidden land of Tibet. Here, in these territories, are some of the most primitive areas in the world. Whole countries exist without even a postal system. In spite of efforts put forth by the government, head-hunting is still carried on. Hunter said that he had counted ninety skulls over the doorway of one native hut. This was among the Nagas of East Assam. Fortunately these head-hunters are not in the practice of attacking white people, doubtless because they fear the retaliation of the governments involved.

There are 165,000,000 people in this territory, speaking 55 different languages. They present a terrific problem to those who are attempting to carry the

gospel to them. The religions of the people are chiefly Hinduism, Mohammedanism, Buddhism, and Animism, the latter being the religion of the more primitive northern tribes.

It is among these people in particular that the mission work of Seventh-day Adventists is making its best progress at the present time, Hunter said. Work was begun among them less than three years ago, and already more than two hundred have been baptized into the church. This means more than it may appear to, since each candidate must have an extended and thorough course of study before being accepted for baptism.

Work is just beginning for the people of Nepal and Sikkim. It cannot be carried on within these countries, and the people have to be contacted at the border as they are leaving or entering. Another country that cannot be entered is Tibet, but native Tibetan woolgrowers come down to Kalimpong to trade in large numbers and the missionaries are able to work among them there. Already the first Tibetan has asked to be baptized and become a member of the Seventh-day Adventist Church.

Other problems in mission work that Hunter mentioned are illiteracy and prejudice against foreigners. Ninety-one per cent of the people, the country over, are illiterate. Many of the people, even among the educated class, are suspicious of all white foreigners and openly accuse the missionaries of being agents of imperialism. Hunter stated that the greatest means of winning the confidence of the people were the educational and medical work carried on by the church.

The future of missions in India, Hunter believes, is in the hands of the native Christian workers. Because of that, every effort should be made to give them good, sound training. Hunter believes they are entirely capable of carrying on the work of missions successfully. He cited as proof of this the fact that during the war years the work was held together, and in some cases prospered, under the direction of natives entirely on their own.

Hunter is intimately acquainted with India and its problems. He first went out to India twenty-six years ago. He returned to that area soon after the war to aid in the re-establishment of the work of missions. ★★★

Angels—CAN SUCH BEINGS

Part I

ACCORDING to Scripture, angels are celestial beings possessed of intellect and powers far superior to those of men. To an angel it was a small matter to take away the heavy stone that guarded the tomb of Jesus (Matthew 28:2); pick up and cast into the sea a stone the size of "a great millstone" (Revelation 18:21); shut the mouths of lions (Daniel 6:22); or destroy a mighty Assyrian army in one night (2 Kings 19:35). Angels have powers of locomotion that are not given to man, and are able to cover immense distances in a moment of time. (Daniel 9:19-23.) They are often spoken of as flying, probably to indicate their freedom of movement and independence of human inventions. (Daniel 9:21-23; Revelation 14:6; Isaiah 6:2.)

Some believe that angels are spirits of departed men, and when good men depart this life, they become angels. This belief finds no support in the Bible. Angels were in the Garden of Eden before any human being had ever died. (Genesis 3:24.) We find them present at creation, when the "morning stars sang together, and all the sons of God shouted for joy." Job 38:7. As death at that time had not taken place anywhere, we are safe in believing that angels are not spirits of men who have died. Angels were created by God independent of humanity and are called "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14.

If angels are spirits, have they a body? If so, it must be a body differing in many respects from those of men. We believe that they have such a body, and Paul confirms this by saying, "There is a natural body, and there is a spiritual body." 1 Corinthians 15:44. We need therefore not think that angels are disembodied spirits, as popular theology would have it. In the description given

of angels in the Bible, we find them possessing hands and feet (Revelation 10:2); a face (Judges 13:6; Acts 6:15); eyes (Matthew 18:10; 1 Timothy 3:16); in fact, they appear as normal beings who can see, hear, feel, speak, walk, run, and do other things proper to personality. As there are "celestial bodies and bodies terrestrial" (1 Corinthians 15:40), and as we know of no other heavenly beings than angels, we may ascribe to them celestial bodies.

Some deny the existence of angels for the same reason that they deny the existence of God, namely, that they have never seen God or an angel. Such people should know that sight is not final proof of the existence or nonexistence of anything. Who has not seen some simple trick of a magician that completely deceived the eyes? The appearance of mirages in deserts is also common.

All know of the existence of electricity, but no one has ever seen it. All we see is the outward manifestation of power, but electricity itself is invisible. So with gravitation, one of the mightiest powers of all. We know of its existence, we know some of its laws, we are subject to it, and it is everywhere present and active. Not for a moment do we doubt that gravitation exists; we obey its inexorable mandates. But we have never seen it. It is invisible.

Science is confident of the existence of the invisible virus of cancer and other diseases. So far the strongest instruments have failed to reveal them to man, but that does not in the slightest degree weaken researchers in the belief of their existence. They *know* they exist, and believe that someday they will see them. This is not much different from Christians' belief in God. They also have faith that someday they will see Him. But even now they *know* He exists. They see evidence of it everywhere.

Astronomers are certain of the existence of many stars which they have never seen. They know by the deflection of some stars that there are others that cause them to deviate from the normal path which they would ordinarily follow. They may not be able to see these other stars, but they know that they are there, and, by directing their telescope at the indicated place, they may discover them. At times they do, but though they fail, their faith in the existence of the unseen bodies does not fail. They *know* they are there.

Only a simpleton would deny the existence of electricity because it is invisible; only a fool would defy the law of gravitation; only an imbecile would deny the existence of virus organisms because he cannot see them; only a half-wit would question the existence of the amazing and often terrifying forces that encompass us on every hand, of which we get a little glimpse in atomic explosions, in hydrogen experiments, in radar, radio, television, various death rays, and a thousand other manifestations. None of these will a sane man deny merely because he sees only the manifestation of the power, and not the power itself. To this we might add that no sane man will deny the existence of spiritual forces on the ground that he has never seen any spiritual beings and has never seen God, and that for this reason they cannot exist. Proclaims the Eternal: "The fool hath said in his heart, There is no God." Psalm 14:1. The unbeliever will have to present better proof for his denial of the existence of God than his own limited experience and faulty sense perception, for they are not always reliable.

With all the evidence before us of the existence of invisible powers and forces, with the acceptance and utilization by science of powers not seen and but dimly comprehended, foolhardy indeed would

By M. L. Andreasen

REALLY EXIST?

be the man who would deny the existence of intelligences in the universe on the sole ground that he has not seen them. Wherever we look, in heaven above or in the earth beneath, we see unmistakable signs of system and order and adaptations of means to an end, arguing the existence of a supreme Intelligence, unless we are willing to ascribe to dead and unconscious forces powers which only mind can contrive. We therefore unhesitatingly accept the idea of God, the God of the Bible, the Creator, Fashioner, Saviour. The reflective mind demands such a conception, and the Bible asserts its existence. There are so many "impossible" inventions and discoveries today, that it would seem the part of wisdom not to deny the possibility of the existence of celestial beings merely because we do not see them.

The Bible records that angels are created beings (Nehemiah 9:16; Colossians 1:16), though the exact time of their creation is not revealed. As noted before, angels were present at the creation of this world (Job 38:7), and were therefore created before man. Mighty in power and excellent in wisdom, they surpass men in many respects, though in the plan of God men will eventually occupy a higher place. Men will at the last be revealed as the sons and heirs of God (Romans 8:18, 19), while angels will ever remain servants, ministers (Hebrews 1:14). Hebrews 2:9 declares that God made man a little lower than the angels; but it will be noted that the marginal reading, and also the original, has "for a little while lower."

As we do not know the exact time when God created the angels, so likewise we do not know the number of them. Daniel presents them as standing before the throne, "thousand thousands" and "ten thousand times ten thousand." Daniel 7:10. If we accept these figures as including *all* the angels, we can readily compute their number. But this is likely not the case. Luke speaks of "a multitude of the heavenly host" (Luke 2:13), and the Apostle Paul mentions "an innumerable company of angels" (Hebrews 12:22).

Angels differ from men in that they are unitary beings, monads, each created by a direct act of God. When God wanted a race of men, He created one pair and gave them procreative powers to produce others of their own kind. When He wanted a million angels, He created a million. As angels neither marry nor are given in marriage (Mark



BERNARD PLOCKHORST, ARTIST

The Bible teaches that angels have been commissioned to exercise care and guidance over human beings and that specific angels are delegated to certain individuals and in a sense belong to them. Unseen, they are always near.

12:25), they have neither sons nor daughters, and hence are deprived of family life as we know it. But there are doubtless other compensating factors of which we know nothing. Angels appear to live a kind of community life, as the use of the word "habitation" in Jude 6 seems to indicate.

The Bible mentions three kinds, or orders, of angels, each with its own rank and work, and appointed responsibilities:

1. Ordinary angels, who are God's messengers and sent with communications from God to His approved prophets and others, high in rank or among the lowly. (Daniel 3; 4:13-17; Acts 8:26; Matthew 1:20; Luke 1:11; Galatians 3:19; Hebrews 2:2; Revelation 1:1.) Angels also minister to the saints and protect them. (Psalm 34:7; 1 Kings 19:5, 7.) Jacob was given a vision of the angels and their work. They were represented to him as ascending and descending a ladder that reached from earth to heaven, doubtless a representation of their work for mankind.

2. Seraphim (Hebrew plural), which word means "the burning or shining ones." They are mentioned only in one place in the Bible, Isaiah 6. They are represented as standing at or hovering over the throne of God, acting as attendants or ministers of the sanctuary, continually proclaiming God's holiness.

The root word from which "seraph"

(singular) is derived means to "consume with fire." The seraphim represent God's holiness and fulfill Inspiration's description in Psalm 104:4, where God is said to make "His angels spirits; His ministers a flaming fire."

3. Cherubim. These are generally considered the highest order of angels, and their work is closely connected with the throne of God, as is that of the seraphim. Ezekiel had a vision of them which he records in the first and tenth chapters of his book. Although his description is not easy to follow, we get a picture of the cherubim as supporting and upholding the throne, and bearing it wherever God desires.

In the tenth chapter the prophet identifies the four living creatures which he has described in the first chapter with the cherubim. "I knew," he says, "that they were the cherubim." Ezekiel 10:20. He describes them as having wings and says that "their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about." Verse 12. We may not be able to imagine such beings, but the many eyes probably represent the all-seeing eye of God, His omniscience, the One from whom nothing is hid. As the seraphim represent the holiness of God, so the cherubim mirror His wisdom and knowledge. The word "cherub" (singular) signifies "fullness of knowledge," and the eyes fitly represent the

omniscience of God. Of one of the cherubim it is written, "Thou sealest up the sum, full of wisdom, and perfect in beauty." Ezekiel 28:12.

The cherubim were thus the guardians of the wisdom and knowledge of God. Symbolic of this, two of them were represented as standing on the ark, which contained the two tables of stone with the Ten Commandments written on them by the finger of God. (Deuteronomy 5:22; 1 Kings 8, 9.) As the ark was in the most holy place in the sanctuary, the cherubim must have stood in the immediate presence of God. There could be no higher position.

Since the fall of man, much, perhaps most of the work of the angels, has concerned man and his salvation. Christ makes an interesting observation on their work when He says of little children, "Their angels do always behold the face of My Father which is in heaven." Matthew 18:10. This has specific reference to the guardian angels, such as have charge of little children. The expression "their angels" assures us that specific angels are delegated to have charge of certain individuals, and are therefore spoken of as *their* angels.

However, it is not only children who have such angels assigned to them. Adults also have individual angels. When Peter miraculously was liberated from prison, it was not *an* angel that did it, but *his* angel. (Acts 12:11.) Again, when the damsel Rhoda announced that Peter was standing at the door and the people disbelieved her, they agreed that it might be not *an* angel, but *his* angel. (Verse 15.) When the Saviour sent a messenger to the church as recorded in the Book of Revelation, He says, "I Jesus have sent *Mine* angel." Revelation 22:16.

Christ's statement that "their angels do always behold the face of My Father," indicates that these angels have immediate access to God. He is not so busy that He keeps the angels waiting while He attends to weightier matters. Even though it may be only a little child of whom the angels bring a report, the doors to the throne room are opened wide. God lays everything aside when one of His little ones calls upon Him.

What a wonderful God we serve! We need not fear that we are too insignificant for Him. The God that is interested in little children is interested in adults also. He loves to hear from us. Take courage, dear soul. What matters to you, matters to Him. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16. ★★



VERNON NYE, ARTIST

Every act and word and deed of every person who has ever lived on this earth is recorded in the books that are kept in heaven. It is a solemn thought that our secret misdeeds are not only seen by heavenly intelligences, but are also written down in detailed heavenly records.



LET'S ASK THE

Doctor

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

I have trouble with ringing in my ears. The condition seems to be chronic and is worse in the winter; occasionally it keeps me from sleeping. I notice it less by day because of other noises. Also I have itching in my ears.—C.S.

There is one type of ringing in the ears called Ménière's disease, which is very chronic and may be relieved in part by a special surgical operation. A simple type of this is due to hardening of the ear mechanism and is known as otosclerosis. Eighty per cent of all deafness is of this type.

It sometimes helps to have the eustachian tubes inflated, which may be difficult and at first may require the services of a physician. After they have been inflated several times, you may be able, by closing the nose and lips tightly and blowing, to force air through the eustachian tubes into the middle ear. Avoid this if you have an acute cold, but if not, do it once a day or every two or three days. This tends to balance the air pressure on both sides of the eardrum and overcome the negative pressure within the middle ear. Lastly, be sure to clear up, if possible, any infections of the nose and throat of a catarrhal nature, and pursue a general building-up program. If you are able to reside for a time in Arizona or other desert climate, you may find it helpful.

I am a woman in my early thirties. I have had arthritic symptoms for two years; my hands are stiff, but my knees are the worst of all. On waking in the morning my back is sore. My mouth is dry, but I have no excessive thirst; it seems to be just a sensation of dryness, and nothing helps.—A.M.

Arthritis usually develops in persons who are below par or suffer from emotional strain; this latter is a most frequent cause or factor. Removing the emotional strain is not always simple, but confidence in an all-wise and all-enabling heavenly Father will help make the going easier.

A dry mouth is purely a nervous phenomenon, in which the sympathetic nervous system is running without a governor. Here again, a good building-up program will be helpful. Besides taking extra vitamins and minerals, use whole-grain foods freshly prepared and much fresh fruits and vegetables. Extra calcium may be taken in the form of calcium lactate; it is perhaps the best product for this purpose. Use fifteen to twenty grains daily.

Your arthritis will be relieved if each evening you massage thoroughly with synthetic oil of wintergreen or methyl salicylate. After doing this, apply a moist bandage wrung out of Epsom salt. Cover with a dry flannel, leave on all night, and remove in the morning.

For how many days at a time is it safe to remain on the buttermilk and banana diet? Does it give one sufficient protein and vitamins? I must lose twenty pounds.—A.W.

About every fifth day a patient on such a diet should go on another kind of low-calorie diet, consisting of equal parts of whole bran and 40 per cent bran flakes with skim milk, tomato juice, vegetable salads, cottage cheese, and a little fruit with Ry-Krisp. You may also take a glass of tomato juice daily, or grapefruit juice if you prefer. It would be helpful to take extra vitamins, such as Viterra, or some vitamin and mineral combination.

My skin is dry and scaly, especially from my knees down. What can I do to improve it?—E.F.T.

Plan a well-balanced diet, which must always include whole-grain cereals, fruits, especially fresh or frozen mixed vegetables, favoring the yellow and green ones, legumes, and nuts. It might be well to add some of the following to your program: a little thyroid, perhaps one-half grain once a day, calcium lactate tablets, ten to fifteen grains daily, and a little olive oil. This olive oil can be taken as two or three teaspoons twice daily, beaten up with a small amount of

tomato juice. This may be used as a salad dressing or with a meal.

I suffer from recurring attacks of having frequently to empty the bladder, especially if I am worried or under emotional strain. Can you suggest a remedy?—G.C.

Emotional strain has been found to play an important role in a great many conditions, including skin disease and bladder trouble, and may even cause organic diseases in many body structures. Make sure the urine is alkaline or neutral in reaction by including plenty of vegetables and fruits in the diet. Use no coffee or tea, and little if any meat, all of which acidify the body and urine. In addition, you might take a scant teaspoonful of sodium citrate once or twice daily for a little time. A neutral or alkaline urine is better tolerated by the bladder, and frequency is thereby reduced. If you are troubled at night, increase the total intake of liquids in the early part of the day, but diminish it toward evening so as to avoid night disturbance. Emotional strain comes to all of us, but we need not succumb. In the words of a lecturer I once heard, "It is not so much the things we meet in life that matter, as the spirit in which we meet them."

Will surgery help varicose veins and varicose tumors on the legs?—B.D.

Perhaps by the word "tumors" you may mean varicose ulcers. Surgery will help varicose veins, and the relief of the veins may help heal the ulcer. In the case of varicose veins, the blood is found to run in the opposite direction or away from the heart, making a sort of whirlpool so that it does not allow normal healthy arterial blood to flow in as it should. Some prefer to inject the veins instead of remove them. In either case they may recur either in new veins when surgery is done or in the same vein after a period when injection is carried out. Either treatment is satisfactory and will tend to cure.

HAPPY . . . HOMES



Your Fire-Safe Home

SCREAMING sirens, huge red and chrome trucks speeding by, stalwart, efficient men in characteristic uniform racing with disaster and possible death. The sight invariably brings a few moments of childish excitement and exhilaration.

After these few moments of excitement, our adult senses repossess us and we realize that in someone's home or business this moment of pageantry is

a disaster from which he may never fully recover.

Fire facts in the United States are startling. Today fire will strike 800 homes. Statistics show that an average of 284,000 homes are struck by fire each year. The death toll for the five-year period from 1948 through 1952 is estimated at 55,000 persons—an average of 11,000 a year.

If these figures represented an un-

avoidable disaster that overtakes unsuspecting and innocent people, it would be bad enough. Such is *not* the case. Most fires in the home are caused by carelessness. They are caused by little things: a lighted match thoughtlessly thrown away, a cigarette thrown into dry grass or a waste basket or placed on a window sill near draperies, overloaded electric wiring, or children left at home alone. And lastly, to our shame, poor housekeeping!

The major causes of fire fall into three categories: matches, cigarettes, and misuse of electricity. These account for 40 per cent of all fires of known origin.

Your home can be reasonably safe if certain simple precautions are followed:

1. Don't smoke. But if you have smokers in your home, have ash trays handy and insist on their use. Also make sure cigarettes or cigars are snuffed out in an ash tray.

2. Don't just think the match you are throwing away is out. Never throw it into a wastebasket. Break it and put it in an ash tray.

3. Empty cigarette butts into the toilet, never into a rubbish basket.

4. Always keep a good flashlight on hand, so you will never be tempted to search in dark corners with matches or candles.

5. Never smoke in bed. Smoking on overstuffed chairs and sofas is also hazardous.

6. Always store matches in metal containers well out of reach of children.

7. Never use a fuse of larger amperage than that for which the circuit was designed. Have a proper fuse; fifteen amperes usually is a "safety valve." Don't tamper with it or replace a blown-out fuse with a coin or other such device.

8. Unplug your electric iron if you are called away for any reason, however trivial.

9. Never keep flammable or explosive cleaning fluid, such as gasoline, in the house. Use safe cleaning fluids only.

10. Don't string wires under rugs or over nails or hooks where they may become worn or damaged. A frayed cord is a fire hazard.

11. Never throw dust from a vacuum cleaner, uncooked cereals, or flour into a stove fire or even into a burning incinerator. They are all explosive materials.

12. Build fires properly so they will burn. Never use kerosene or gasoline to start or quicken a fire.

13. Make certain the fireplace screen fits properly, so sparks or coals cannot fall onto the rug.



H. A. ROBERTS

Matches and other inflammable objects should always be kept out of reach of children who may not know how to handle them. Many tragedies have resulted from such carelessness.

14. Co-operate with the wastepaper drives. Bundle paper and see that it is picked up often, so that it doesn't accumulate.

15. Never allow trash or kindling near the furnace. Radiated heat might easily ignite it.

16. As far as possible discard all rags used in painting or cleaning jobs. Oily rags that must be kept should be stored in tightly covered metal cans.

17. Don't use a blowtorch or open flame to thaw frozen pipes. Use hot water.

18. Never start an outdoor fire on a windy day.

19. When burning trash or leaves, use a wire-mesh basket with cover to prevent sparks from flying.

20. Keep ground around incinerator bare. Burn only small amount of trash at one time and put out embers with water. Test with bare hands to be sure all fire is gone. Never leave outdoor fire unattended.

21. Have the chimney cleaned and inspected periodically.

22. Provide covered metal cans for ashes. Never use wooden or pasteboard boxes for this purpose.

A clean house seldom burns. Just plain, ordinary good housekeeping is one of the best ways to prevent fires.

IT'S EASY

... to determine the expiration date of your *These Times* subscription. But it's important, too. For you'll avoid missing even a single issue—by renewing your subscription *two* months before it's due to expire.

Take a look at the address stamped on the cover of one of your copies. Just above your name it gives the expiration date. If, for example, it reads "T Dec 54," the last issue we can mail under your present subscription will be December, 1954.

To renew, just mail your payment for \$3.75 for *two years, or \$2.00 for one year, with a clipping of your address label to

Southern Publishing Association
These Times, Box 59
Nashville 2, Tennessee

*4.00 may be sent, and you will receive *These Times* 26 months.

A STORY FOR JUNIORS

By Inez Brasier



Jesus Loves Little Ones

FRANK had come to Harry's house to play. They were sitting at the kitchen table. They were coloring the pictures in their big picture books. And they were trying to be quiet so Harry's baby sister could sleep.

"God doesn't think about little boys like us," whispered Frank. "My grandpa says He made the world. And He makes the sun shine. And He makes the rain. And grandpa says He helps him and everybody to be good. And those are big things. We are only little boys."

"But God really does think about little boys. The sun shines to make food grow for us. The rain comes to make food grow for us," said Harry.

Just then baby sister wakened. Mother left her work. She brought baby sister to the kitchen. She warmed milk for her. She fed baby sister. And she sang to her.

"See that," said Harry. "Mother is always doing things for big folks like daddy and big brother."

"So does my mother," laughed Frank. "She gets dinner and breakfast and supper. She cleans the floor." Frank could not think of more to say.

"Your mother takes care of you. And my mother takes care of me, and we are little. They love us," said Harry. "And my mother takes care of baby sister and she is the smallest one in our house."

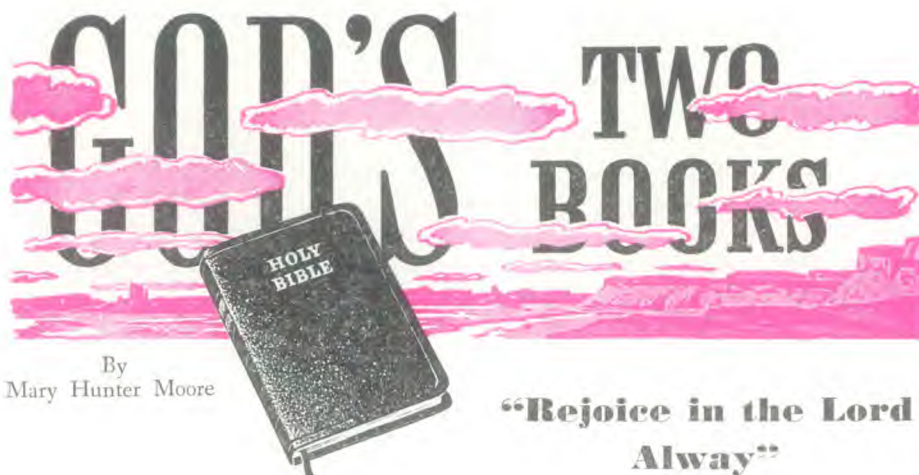
"And my mother takes care of my baby brother. He is the smallest one in our house. She takes care of him all the time."

"My mother says God loves the little children and the baby brothers and sisters so much. He has mothers to take care of them."

"I didn't know that," said Frank.

"It is a verse in the Bible. I don't know it very well yet. I will say it for you. 'Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. . . . And He took them up in His arms, . . . and blessed them.'"

"Then Jesus really loves us because we are little," said Frank. "I shall tell grandpa Jesus loves us." ★★★



By
Mary Hunter Moore

"Rejoice in the Lord Always"

Rejoice.—For the hope of the resurrection. Though this is called the dead time of the year, yet all about us life is sleeping. The immeasurable ocean of sap that last fall retired to its unsunned reservoirs in roots and tubers and bulbs beneath the soil is only waiting for the word of the Life-giver to rise again toward His throne and cause the whole earth to burgeon forth in living green.

Rejoice.—That God sees the end from the beginning. We saw only fading flower and falling leaf. He saw buds packaged and stored "against that day."

Rejoice.—That "where sin abounded, grace did much more abound." A thoughtful occupation is to compile a list of all the words that have come into the language because of sin—not evil words, but words that name circumstances that have arisen because of sin. Then test those words to see what blessings God has bestowed along with them.

Rejoice.—The first and greatest word, of course, is death. But Jesus Christ has risen from the tomb victor over death. And He illustrates that victory by almost innumerable details of the world of nature. The very rock of the earth's crust "dies," and the winter's frosts weather it away into soil; and the soil lives again in plant life. The plant "dies" and lives again in animal life. As we ascend in the scale of organic life, we find lower forms of life "dying" and living again in higher. But the best illustration of the resurrection is found in the metamorphosis of insects. The unbeautiful larva falls asleep in the pupa and emerges later as a gorgeous butterfly or moth—comes out to newness of life.

Rejoice.—Take another word that has entered the language because of sin—rain. Before the fall, the earth breathed its moisture from an evenly distributed system of internal water circulation, so that the soil was

moistened and mellowed from beneath; and the surface was gently moistened and warmed by sunlight shining through mist. (Genesis 2:5, 6.) The fossiliferous rocks today testify to the wealth of life produced over the whole earth by that benign arrangement. But now! Satan the destroyer would withhold all moisture from above, causing deserts, and would gather the fountains of the great deep into torrents that eat out caverns and cause earthquakes. But God overrules evil for good by supplying rain for the thankful and the ungrateful and for the sake of His land. (Job 37:11-13.)

Rejoice.—Take particularly the forms assumed by moisture at this time of year—ice and snow. They are by no means all evil. Indeed they are the gift of God. (Job 37:10.) Beneath the "roof" of ice, the little stream houses himself winterproof, as sang the poet Lowell. And all the little creatures in the little streams are preserved winterproof by that same marvelous roof that rises skyward as the temperature of the water lowers. *Just suppose it didn't!*

Rejoice.—And snow—how many uncounted forms of life owe the preservation of their lives to snow! Plants hidden beneath that evenly warmed and well-aired blanket survive cold they could never endure if exposed. Many little furred and feathered forms of life live through biting blizzards and stabbing frosts in their hidden bedrooms in the snow. Life next summer may well depend on the abundance of snow this winter.

Rejoice.—And how the Creator Himself must enjoy snow! He never tires of turning the celestial kaleidoscope to bring forth the unrepeating procession of six-sided snowflakes.

Rejoice.—January a month of death? No, it is a month of anticipated life. Nor is it all anticipation. Who knows how many hidden and hibernating mother animals are now bringing forth the tiny forms that by springtime will be well advanced toward independent existence. This is the month of hope—and hope may well rejoice.

Send for This **Free**
Bible Correspondence Course
for Busy People **Today!**

Takes only
15 minutes
a day



No obligation—
now or ever.

THE BIBLE COURSE FOR BUSY PEOPLE

BOX 59, NASHVILLE 2, TENNESSEE

Please enroll me in your free Bible correspondence course.

NAME _____

ADDRESS _____



PLEASE

Explain

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

Dancing

What about dancing as a recreation for Christians?—P.S.

If the Christian's friends are also Christians—and none others should be his chosen intimates—they will enjoy only those things with which Christ can share. Can you invite Him to your dances? Can you imagine the Lord Jesus dancing the modern social dances? Rhythm—that is, organized motion—is not sinful in itself; for all the motions of creation are rhythmic. But rhythm and music in the dancing of men and women together serve only one purpose—the gratification of the sensual passions. This is always vehemently denied by the proponents of dancing. But the denial is either ignorant or hypocritical, as can be tested. Would anyone go through all the physical and emotional efforts of dancing without the stimulation of the partner? At once someone will say that that is done in solo dancing, chorus dancing, interpretative dancing. But in that the audience is the stimulated or stimulating partner, and the sensual effects may be mental. The Bible plainly teaches that impurity is a matter of the thoughts. Can the thoughts be pure in the atmosphere of the dance hall?

At once some will say, "Confine the dancing entirely to the home." But here, as with home drinking of alcohol and playing of games of chance, there is a very short step from the home to hell. The young person who has been taught to dance at home is sent out into the world without moral armor. Does dancing conduce to holiness? Can the Christian continue instant in prayer while dancing? Will the Holy Spirit dwell in his heart while his body sways to the rumba or other "hot" music? To ask is to answer the question.

You may ask about dancing in the Bible. Not many texts in the Bible mention dancing. Of these Exodus 15:20; Judges 11:34; 21:2, 23; 1 Samuel 18:6; 21:11; 29:5; Jeremiah 31:4 refer to

young girls and women dancing alone, purely as an expression of joy. The following verses show children dancing for joy, or men alone: 2 Samuel 6:14, 16; 1 Chronicles 15:29; Job 21:11; Matthew 11:17; Luke 7:32. In the following texts dancing, without saying who did it, is used only as a symbol of joy: 1 Samuel 30:16; Psalm 30:11; Lamentations 5:15; Luke 15:25. The following texts are examples of drunken, immoral dancing: Exodus 32:19 (compare verses 6, 25); Matthew 14:6; Mark 6:22. Jeremiah 31:13 refers to both men and women dancing, but separately.

This leaves only Psalms 149:3 and 150:4 and Ecclesiastes 3:4 as the texts which quite plainly endorse dancing. We are told, "Praise His name in the dance," and, "Praise Him with the timbrel and dance." These texts lead some churches to hold religious dances of men and women. They reveal their ignorance of both Bible language and ancient customs of worship. You will see that when the Israelites praised God in the dance, it was women alone. (Exodus 15:20; see also the texts in Judges given here and Jeremiah 31:13.) Also the margin for each of these verses in Psalms 149 and 150 says "pipe" instead of "dance"—a musical instrument. Thus it is not certain that it means "dance" in our definition of the word. Thus these verses are in no manner an endorsement of modern dancing as a means of worshiping or honoring God.

In religious services where the word translated "dance" is not from the word that means this musical instrument, it means what we would call today a religious procession, in which the whole nation took part, with music and singing, in a triumphal march, to the temple or the city of Jerusalem, often accompanied by the sacred ark. Such was the "dance" that David led when he "danced before the Lord with all His might," when the ark was brought from its exile in the house of Obed-edom to the tabernacle

prepared for it in the newly constituted capital at Jerusalem. Such religious "dancing" has nothing whatever in common with modern dancing. Perhaps if we refrain from the dancing of the world, we may have our part in that "dance" which will be the triumphant procession of the redeemed into the New Jerusalem.



A Practical Guide to help YOU

enjoy peace of mind and a happier life with

These Times
(an ideal gift)

Order through your representative or send today to

THESE TIMES
Box 59
Nashville 2, Tennessee

Here is my payment

.....\$4.00 for 26 months

..... 2.00 for one year

HIGHER OUTSIDE UNITED STATES

NAME

STREET

CITY

STATE



Happy Children's Library

HAPPY CHILDREN by Madge Haines Morrill. This book has twenty-nine delightfully told stories for boys and girls. There are stories about other boys and girls, and stories about our many animal friends.

OUTDOOR FRIENDS by Ruth Wheeler. Here are twenty-one fascinating stories for boys and girls about our bird and animal friends of every day. "A Bird That Travels," "Mrs. Bantam's Family," and "Pixie" are but three of the many stories told.

FUN AND HEALTH by Madge Haines Morrill. In this adventure story Dick and his sister invite a little orphan boy to join their health club. The little reader will learn child hygiene and health habits by following the club's activities.

BEST STORIES FROM THE BEST BOOK by James Edson White. Lessons from nature and stories from the Bible, with colored picture pages of birds and flowers and pets, and appropriate descriptive words and sentences, form the first part of this popular book. The major portion of the book contains pictorial narratives from the Bible suitable for the junior age.

STORY OF JESUS by Ellen G. White. What child does not respond to the beautiful story of the loving Jesus? Here is told the same old story—which is always new.

Books for Children five to twelve years old

The stories are well illustrated, many of the pictures in full color. Each book is bound in a rich color with title stamped in gold, bound in soil-resistant, washable cloth, side-sewn to withstand hard usage. Together they contain nearly 800 pages.



SOUTHERN PUBLISHING ASSOCIATION
BOX 59, NASHVILLE 2, TENNESSEE

Please send me, without obligation, information on the HAPPY CHILDREN'S LIBRARY.

Name _____

Address _____

City _____

State _____