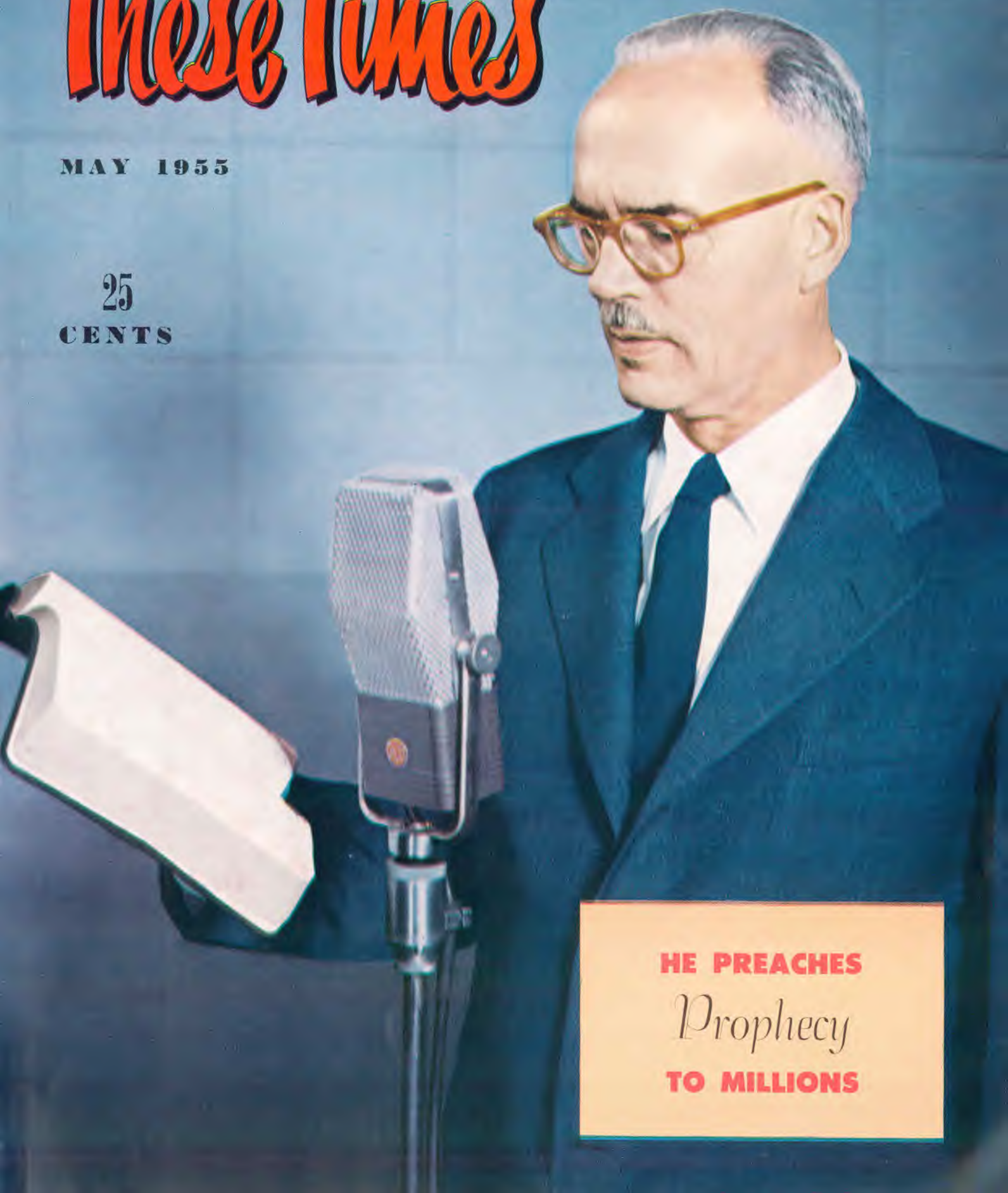


These Times

MAY 1955

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CENTS



HE PREACHES
Prophecy
TO MILLIONS

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

PAGEANT of PROPHECY

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

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

NO IMPRESSION; NO CHANGE. Prophecy: "They...knew not until the flood came, and took them all away." Matthew 24:38, 39.

Who reads the warnings of judgment day given by the fast-fulfilling signs of the times? What impression is made upon men? What change is seen in their attitude? No more than was seen in the attitude of the inhabitants of the Noachic world. Absorbed in worldly business and pleasure, the antediluvians "knew not until the flood came, and took them all away." They had Heaven-sent warnings, but they refused to listen. And today the world, utterly regardless of the warning voice of God, is hurrying on to eternal ruin.

The Spirit of God is being grieved away from earth. This is perhaps the greatest of the signs of the times. Francis A. Schaeffer, writing of "Modern Man and the Problem of Authority," says: "If men talked in ordinary life the way these men talk in theology, they would not be considered brilliant, but deranged....Having departed from the teaching of the Word of God, our whole generation is held in the vice of irrationalism....Modern Art, closely related to existentialism, is the voice of modern secularism saying that all things are unrelated, and that there are no sure standards in any field of life. Modern Art says, 'Does this canvas look queer to you? But why should it; there are no set standards for...anything.'...The typical younger 'intellectual' today cannot bear the concept of a fixed point, a set standard, an absolute and objective Authority."

Spiritual vacuity is evident in the laxness of morals in U.S. government; the hold which organized vice has upon social and legislative life; dishonesty and corruption in various state and local governments. There is the increase in crime in our teen-age population; the evidence of bribery and unethical conduct in amateur athletics; the effort made by many to cheat on their income tax; the mad search for pleasure which causes our people to spend four times as much for alcoholic beverages as they do for religious and welfare activities....Dr. Grayson L. Kirk, president of Columbia University, in a speech before scholars and statesmen from both hemispheres, called for intellectual freedom to bring lasting peace....At present only 6.7% of college students are enrolled in denominational colleges. The proportion has been declining for 30 years. During 1910 to 1940, about 50% of these colleges failed....A survey conducted by the Richmond, Virginia, Federation of Women's Clubs revealed that one third of lurid comics are purchased by adults....In the vast Moslem populations of Africa and Asia Christians do not figure at all; they form a lateral group; tolerated, perhaps even prosperous, but excluded from the mainstream, and discounted....Dr. Alvin N. Rogness, president of Luther Theological Seminary (St. Paul, Minn.), states that "the current juke-box piety, the fervor for peace of mind, the grandiose promise of social planning, even the railing against societies avowedly atheistic, may be the enemy's own mask to defraud the age and the church of its only salvation."

Edward L. R. Elson, in his book America's Spiritual Recovery, says: "As a generation we dope ourselves with amateur psychology. We buy up all the books of the peace-of-mind cults, pitifully confident that it is possible to have peace of mind in our kind of world. We follow preachers who hawk formulas for banishing worry and fear and tension while the prophets of God, with their painful judgments requiring repentance, go unheeded. We turn wistfully to 'inspirational' speakers, and are left with a terrible emptiness and loneliness of soul and a desperation of spirit....To man today comes a tragic sense of failure--failure in living. We are brilliant but unhappy, clever but unstable, comfortable but comfortless; we own so much and possess so little. We are forlorn souls, groping and hungering and lost. Once again, as in the Garden of Eden, man is a fugitive from God and bereft of spiritual certitude."

These Times

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The Cover

H. M. S. Richards, speaker of the worldwide Voice of Prophecy broadcast, is seen presenting one of his soul-stirring Bible messages. Photo by Wayne Hooper.



Simply Wonderful

IT WAS a new fountain pen that set me to thinking. The one that I already had was thoroughly streamlined, front and rear, with a push-button filling device that was so scientific that it did not have a name, but a *number*! Now this triple-superlative pen had evidently not read the advertising, because it refused to fill at all. It would, at its best, hold up to five drops of ink.

Gradually it got worse. I restrained an impulse to heave it out the window, and kept on using it until it finally would not take in even two drops. Then, my patience at an end, I bid a reluctant farewell to the atomic age in writing tools and ordered another.

Naturally the manufacturers would not admit that the one I got is old-fashioned; but I know better, because I took it apart and inside I found a good old capacious rubber sac. Just like the ones they put in the pens I had in high school. Well, not exactly. This one may be plastic, by the look of it, and the mechanism that squeezes it for filling is chrome plated, and a different shape, but it works just the same way. And it holds a good big drink of ink.

This got me to thinking about the wonders of simplicity and how often we complicate things by changing them.

In Canada I noticed an application of this principle in the fact that on the metropolitan milk routes horse-drawn carts are still in use. Possible this will not be believed in Detroit, but it is true, just the same.

At first I thought, "How backward!" But then, as I watched the system in operation, I began to wonder. For instance, compare the cost of a medium-size cart horse with a new dairy truck. Then begin to think about depreciation and maintenance. I never heard of a horse having to have a tune up; and a horseshoeing job, all around, would hardly buy a good secondhand tire.

Then, too, I noticed that mostly these horses did not have to be driven. They knew the route, so the milkman could generally be seen sorting out the order for the next house. When the cart reached that next house, the horse stopped of his own accord; and by the time the milkman was back and ready to step into the cart, the horse was already moving on to the next stop. Furthermore, if the milkman had two houses across the street diagonally from each other, the horse would be at the second house to meet him when he got there. Ever hear of a truck doing that? Not even with radar!

I brood over such things when I read my way through some of the theological magazines and books that I feel that I must read. After struggling with the theological language and the complicated reasoning of many of them, I wonder whether the Lord ever intended to make it as difficult as all that.

I remember an old, old story about a boy who left home, got into bad company, spent all that he had, sinned against God, but who finally came to himself and went home. When he got there, his father did not lecture him on ecumenism or eschatology, he just welcomed him and said, "Bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." Luke 15:23, 24.

Repentance and redemption are just that simple.

★★★



He Preaches

By Rodney E. Finney

horn-rimmed glasses with thick lenses.

His eyes sparkle and he becomes animated when he starts talking about evangelism. His father was an evangelist for the Seventh-day Adventist denomination, to which Richards belongs also; his grandfather was a Methodist minister; and *his* father was a lay preacher for the Methodist Church. In fact there was a Richards who was a traveling companion of John Wesley himself.

Richards's father, H. M. J. Richards, proposed to his wife in an evangelistic tent; and after the marriage they lived in a small tent near the big tent that was used for the meetings. "I was almost born in a tent," Richards says. "Mother got out just in time. To this day the smell of canvas to me is like the smell of smoke to a fire horse.

"Some interesting things do happen in public evangelism. One night during a campaign that I was conducting we were to have a large baptism. In the audience, unknown to me, was a man who had heard me on the air. After I had preached a brief sermon, we had the candidates for baptism go to their separate dressing rooms to get ready for baptism, and I got ready and into the baptismal pool up in front.

"I had baptized a number of people when down into the water stepped this man whom I had never seen before. Now you know we Seventh-day Adventists never baptize anyone until he has gone through a course of instruction so that we know he is prepared to become a faithful church member.

"But here this fellow was, and I had never seen him until that minute, and he was already in the water. I did some quick thinking.

"'You haven't attended a meeting here before,' I said.

"'No,' he said, 'but I've heard you over the air.'

"'Are you willing to accept everything in the Bible that I can show you from the Bible is true?'

"'Yes, sir,' he answered.

I'VE NEVER done a lick of work in my life. What am I going to do?' The man who was speaking to me held out his hands—the smooth, white, supple hands of a professional gambler.

"This man had heard our radiobroadcast and had come to our evangelistic meetings. Now he was under conviction. And he knew if he accepted Christ, he would have to change his occupation.

"Well, we explained the gospel to him, and a little later he came in and handed us \$500. 'That is my first tithe,' he told us, 'and all the money I have in the world.' Then it was our turn to be perplexed.

"'What are you going to live on?'

"'I don't know, but the Lord wants me to serve Him. I don't know how to do anything, but He's not going to forsake me.' He started pulling diamond rings off his fingers and gave them to me to put into the offering.

"He had been a successful professional card player for years and had perfected a device that would give him any card he needed out of his coat sleeve. In fact he had sold copies of the machine to other professionals like himself. Now he gave all this up and became a humble Christian and an honest man. He was faithful to Christ until death.

"He came to us through the influence of our radiobroadcast."

The narrator of this story of conversion is a tall, big-boned, thoughtful-faced man, H. M. S. Richards, speaker of an international religious radiobroadcast known as the Voice of Prophecy. Richards has been on the air as the sole speaker for the program for twenty-five years now—a time record held by only a handful of broadcasters in any field. He has a rugged face, topped by an unusually high forehead and graying hair. There is a humorous turn to the corners of his generous mouth, and he wears big

Prophecy to Millions

"Have you given your heart to Christ? Do you accept Him as your Saviour?"

"Yes, sir," he said, about to weep.

"But you haven't been in our instruction class."

"No," he said.

"Will you join?"

"Yes, sir," came the answer.

"And I baptized him and later all the rest of his family."

Beginning as a sideline, almost, the Voice of Prophecy broadcasts now absorb almost all of Richards's time and energies, and no wonder. More than eight hundred radio stations carry the broadcast, from coast to coast and border to border, and internationally. Richards

himself doubtless had no idea that his first radiobroadcasts, back in the twenties, would ever lead him and his associates into a program such as exists today.

During his public evangelistic work, especially in the late twenties, he began to think of the tremendous scope for preaching through radio. He began to

Richards on Prophecy

God alone is the author of true prophecy. God alone can truly see the future centuries in advance. Infinite in knowledge, He alone knows all about today, and therefore all about tomorrow—for, by the law of causation, tomorrow grows out of today. Every effect has an adequate cause; and if one could have complete knowledge of causes, he would have complete knowledge of effects, that is, of the future. But God alone can know this and therefore see the future if He so desires. "Great is our Lord, and of great power: His understanding is infinite." Psalm 147:5.

Yes, men have failed us. The dream of universal progress has been shattered. The crash of shells, the roar of dive bombers, the unutterable devastation of atomic fission, have brought most of their predictions to ruin. Men simply do not know what a day may bring forth. (Proverbs 27:1.) It is certainly time to listen to God's Word. It has a definite message of hope and truth about the future of the world. Light on the events of tomorrow is found in the prophecies of the Holy Bible. We read in Amos 3:7: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

The great historic prophecies of Daniel and the Revelation bear witness to the living God and our Saviour Jesus Christ, who "ever liveth to make intercession" for us. (Hebrews 7:25.) A journey through history is a walk with God. We see His Word actually being fulfilled in the moving pageant of all the nations passing before our startled eyes today. Fulfilled prophecy is God's challenge to the world. It is God's appeal to reason, the convincing evidence He places before thinking men. To all the thinkers of the ancient world the Lord issued this challenge: "Declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isaiah 41:22, 23.

And all the gods of the nations were silent, for they were no gods. Only the living God, who knows the end from the beginning, can set down upon the record the events of history yet to come. This challenge comes to the intellects of today. Listen! We read what God says

in Isaiah 48:3: "I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass."

Now why did He do this? Why has the Lord foretold things to come? Why did He cause His prophets to write of events far in the future? He tells us—and does He not fittingly describe the natural bent of the mind of most of us? Notice verses four to six: "Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it?"

This challenge is unanswerable. The false religions of antiquity could not meet it, and the false philosophies of today cannot do any better. No man can answer this challenge of God.

William A. Spicer, world traveler and Bible student, tells us in his book *Beacon Lights of Prophecy* that in India he has heard educated Hindus say, "Yes, the Christian Bible is good for the Christian, but we also have our sacred books, which are good for Hindus."

"Then to what," Mr. Spicer asks, "can I appeal as the evidence of the Christian faith? What can I use to prove that the Christian Book is the book of truth?"

He answers his own question by saying: "I go to the record of prophecy. 'How is it?' I ask. 'Did your sacred books, written in ancient times, describe in clear outline the course of historic events in future time, such as the rise and fall of empires? And can you point to the fulfillment?'"

"No," I have repeatedly been told; "we know nothing of historic prophecies in our sacred books."

And that is true. The authors of the non-Christian scriptures could not foretell history. The living God is the author of the Bible, and only He can declare the end from the beginning.

talk about it, and one night he told his evangelistic audience of his hopes. He explained that the regular evening offering had to go to support the public campaign then going on, but told the people that if they wanted to help establish a radiobroadcast, they could drop any jewelry they wanted to dedicate to God in his side pocket as he met them at the door at the close of the meeting.

When he emptied that side coat pocket after the crowd had left, he found \$200 in cash and jewelry in it. With that much capital he launched what was to be known as the Voice of Prophecy—a broadcast that requires a million dollars a year today.

How can a man preach thoughtful, spiritually helpful sermons for twenty-five years without repeating himself? Richards states that on the air he has repeated not more than four sermons in that length of time. The answer is in a terrific study and reading program. Each year Richards plans to present all the main points of Bible doctrine over the air, but the approach and content of the sermons has to be different.

His study begins with the Bible, for Richards is truly a modern man of the Book. He reads the entire Bible through twice a year, and the New Testament every month. Whenever a text strikes his imagination as possible sermon material, he writes SER in the margin of the Bible opposite that text. He says he already has enough texts ahead to last "until the Lord comes." He is an ardent believer in the imminent, literal return of Christ to the earth.

In addition to his Bible study, Richards subscribes to about twenty religious magazines and papers. And then he reads books. Books on theology, biography—almost any subject—engage his attention, for like most bibliophiles reading is a passion with him. His personal study is lined with five thousand volumes, from floor to ceiling, all of which he has purchased out of his modest ministerial salary.

He has a planned program for some of his reading. He likes to specialize on Lincoln and the Civil War period, and has read many biographies of the Great Emancipator. John Wesley is another of his main interests, and he has a collection of books about him. In his traveling he has visited every place connected with these men that he has been able to get to.

Although he galloped through college in three years—"Had to; I didn't have enough money for four"—he has never considered his education completed. So

he still drives through volumes of classics. Each summer, on personal appearance trips, he reads hours on end while traveling. On one trip, for instance, he read all of Longfellow and Whittier. Another time it was the complete works of four or five of the major English romantic poets, including all of Wordsworth.

When he sits down actually to compose a sermon, he has not only a masterly grasp of the content of the Bible but also a rich background of reading from which to draw. Today Richards dictates his sermons. His secretary types them and gives them preliminary editing. Of course Richards has the last word on any changes that are to be made. All his radio sermons are read.

Some people may imagine that a radio preacher with an audience the size of that of the Voice of Prophecy would enjoy a huge income and live in luxury. This is not so of Richards, who draws almost exactly the same salary as though he preached in one of the denomina-



J. O. Iversen, associate speaker

J. O. Iversen, himself a minister, is associate speaker on the broadcast. The quartet, clockwise from the top, Bob Seamount, Jerry Dill, Bob Edwards, Wayne Hooper.





Beth Thurston plays the organ, and Del Delker, contralto, does solo work and sings with the quartet. They help to give the broadcast outstanding quality in music.

tion's churches. He lives in a small bungalow in Glendale, California. His study is improvised in one half of the two-car garage in the back yard. The accounts of the Voice of Prophecy organization are rigidly audited.

Twenty-five years on the air are bound to bring some interesting broadcasting experiences. Richards remembers with a thrill the first coast-to-coast broadcast, in 1942, when his announcer opened the program with, "Hello, America!" He recalls the two broadcasts he made from the underground studio of the BBC in London—the same studio the king of England used in broadcasting during the blitz.

Then there was the time when he accidentally took the wrong script into the studio, not realizing his error until his announcer introduced the subject for the day, which was *not* that of the script. "I realized that if I let on, it would throw the whole staff into confusion, so I just girded up the loins of

my mind and preached on the subject the announcer had given. I was wringing wet with sweat when I got through—the tension was terrific. And all the time I was speaking, I could see the boys in the control booth frantically leafing through the duplicate script I had handed them, trying to find the cues that were not there."

A broadcast of the Voice of Prophecy today is a well-rounded program of music and speaking. It was not always so. Back in the thirties Richards found a quartet, the Lone Star Four, and a top-notch male quartet has been a part of the broadcasts ever since. The quartet is known today as the King's Heralds. A girl soloist is now a part of the team, and so is an associate speaker and an organist. Each one of the staff is a dedicated Christian.

How is this million-dollar broadcast financed? Strange as it may seem to any business-minded person, it is largely financed on faith. Total denominational

subsidies amount to a little over one fifth of the amount needed to operate the program. "The Lord trained us in the school of hard knocks," says Richards. "We're either \$50,000 in debt or we're just getting out of it; and the Lord does that so that we have to get down and pray our way out of it and know that He is running this thing, and not we. God has to send us the money."

It really seems that this is true, too. As Richards says, "We have secretaries working here in this big building that can pray money right down from heaven." When the American Broadcasting Company changed its policy so that it would accept religious broadcasts, one of the secretaries, challenged by the opportunity, secretly prayed that someone would send a donation of \$5,000 to Richards. Shortly afterward the phone rang and she answered it. A young man was on the line and asked for Richards, saying that his mother had a check made out for him. Excitedly the secretary asked how much it was. The answer: \$5,000.

Encouraged by this remarkable answer to her prayers, this same secretary invited several others to pray with her, this time for \$10,000. This they did and money started to flow in, in rather large amounts. They thought this was the answer to their prayers until one day the same young man walked in and handed the girl another of his mother's checks—this one for \$10,000! However, the great bulk of the money that supports the broadcast comes in small donations ranging from \$1.00 to \$20.00. Thus it is that the money comes, almost \$800,000 a year, to keep the Voice of Prophecy on the air.

Today the broadcast has its own large building in Glendale, California, with 120 employees, its own printing plant, broadcasting chapel, and studio. Nearly two years ago the radio team quit broadcasting "live." Now everything is taped in advance, and this spares the group much tension and saves a great deal of time. One of the quartet is a transcribing expert and supervises the taping, which is done on equipment of the highest quality.

Does one get tired of a rigorous program such as this, after twenty-five years? Richards does not. Ask him about the newly established broadcast in Tangier, or the correspondence school in India, and he becomes all enthusiasm. A true evangelist to the core, the winning of souls never fails to inspire him.

What of the future? The answer is wrapped up in the motto of the organization: "Forward in faith!" ★★★

As You Start Your Day

Start It With Faith!

By Roy L. Smith

H. A. ROBERTS



THE OLD NEGRO who prayed, "Lord, he'p me remember that nothin's goin' to happen to me today that You an' me together caint handle," had hit upon a basic principle of successful living. It is sound and solid, according to every law of psychology and good religion.

The air is sufficient for the life and activity of the birds, and the waters are entirely capable of maintaining an infinite variety of marine life. Every creature finds in its environment that for which it has actual need, and in turn it finds itself fitted for the life it is designed by the Creator to live.

Jesus was dealing with a profound principle and not merely indulging in a clever epigram when He said, "Consider the ravens." They lived without worrying because they were designed by the heavenly Father to live under certain conditions, and as ravens they were fitted to the circumstances with which they had to contend. If God had made sufficient provisions for them, Jesus believed, then it was reasonable to assume that He had made equally sufficient provisions for mankind. If the ravens do not need to worry, then man ought to live also without anxiety, "Don't ever worry about anything," the Master advised.

A large part of any successful day is to be explained on the basis of its first half hour. Much of the satisfaction we get out of our daylong activities roots down in the attitudes we assume during the first thirty minutes of wakefulness. If we take the right attitude toward the day at its beginning, we have an excellent chance of arriving at its ending in a highly satisfactory state of mind. And we choose our attitudes. They are never forced upon us.

A Christian is always able to face the future with confidence as he remembers that he walks daily hand in hand with his Maker.

THESE TIMES, MAY, 1955

It is precisely at this point that good religion demonstrates its practical value. The man of faith is prepared to meet even the most menacing day with confidence. And he will emerge victorious, providing he starts with four major assumptions:

1. *Start the day with the confidence that you are not alone.* That was the genius in the old Negro's prayer—"You an' me together."

Consider the night out of which you have just come. Through all the hours of sleep your heart continued beating; your bodily functions went on regularly and systematically, without any supervision on your part. You have awakened rested and refreshed (providing you went to sleep correctly), your strength restored and your mind ready to absorb the impressions of the new day undistorted. All this is the result of your heavenly Father's care and solicitude.

The same divine Presence which stood guard over you through the night is ready to accompany you through the day, providing you with the energy you need for the day's work you are expected to do. Just as God regulated your heartbeats during the hours of unconsciousness, so also He will manage the machinery of your body during your conscious hours. You need give your body no further concern. After you have provided it with the necessary fuel for the day and given it a decent amount of care, you can forget it. God will see to it that it operates efficiently. You must drive it with care, of course, but God will attend to its operation.

Therefore, the first thing in the morning, as soon as consciousness returns, breathe a prayer of greeting to God. Express your delight in the fact that you are to have another day together. The day upon which you are entering is to be a partnership project. Rejoice in that fact, and be sure to greet God cheerily.

2. *Follow up with an assurance to God that you stand ready to accept any part of the burden of the day He may want to assign to you.*

If the day into which you are entering is a partnership enterprise, then God is the senior partner. He has more at stake in it than you have, for He has many others who are dependent upon His good performance. He knows more about the factors that enter into the day than you do, and He was awake and getting the day's work laid out long before you returned to consciousness. He can see farther than you can; He has had more experience; a successful day in His plan has eternal meaning.

Remind yourself that God has de-

signed the day, patterning it according to the fatherly love He has for you. In a very intimate sense it can be said that He has a very great ambition that you shall make a success of your day, that it shall provide you with deep inner satisfactions, for it was to this end that He created you. He has a great hope that it will result in spiritual growth for you. He takes great satisfaction in watching His children grow up.

Because He is your heavenly Father, He knows those qualities of soul which you may lack. He knows how far short you have come of your possibilities. He shows the stuff of which you are made, and just how much stress and strain you can endure. He will not overload you, nor will He go off and leave you when the going gets difficult. Knowing you, and knowing the load, He will adjust the day to your strength and your ability to bear it.

If He assigns you to a heavy load, it will be because He knows how strong you are. He knows how much you can do when you summon all your strength. If He lays a complex problem in your lap, He knows just how intelligent you are and how capable you are of reaching a wise decision. He will not hold you responsible for your ignorance unless it is deliberate.

3. *Assure yourself that ample power will be awaiting you alongside every duty to which God assigns you.*

As you lie upon your bed contemplating the day ahead, you will probably have no awareness of any unusual power flowing in upon either your body or your mind. Indeed, the sleep of the night may have left you with a feeling of lassitude or of actual weakness. Let this be understood for exactly what it is—a condition of complete relaxation which makes possible the inflow of energy. A body taut and tense is one that is closed against any such inflow, and an anxious mind is equally closed against God's efforts to strengthen one's spirit.

Bear in mind the simple fact that you do not need to feel at seven o'clock in the morning the power you are going to use at eleven o'clock. But you have a perfect right to assume that if an excessive load must be carried at eleven, God will be on hand to supply the extra power you will need for your duty—at the time it must be discharged.

At eleven o'clock you will need twenty breaths a minute to keep you going. You do not insist at seven o'clock that God shall pile them all up beside you in anticipation of your needs. If God can be relied upon to provide you with your

breaths, then He can also be depended upon to provide you with the power you need to do the work He requires of you.

Therefore, as you begin to list the duties that must be performed, pause beside each one on the list and thank God for the strength, intelligence, wisdom, and understanding that will be waiting for you at the time and place where you are expected to take over. Let it be a positive prayer of absolute confidence, offered with rejoicing and gratitude. Perhaps you cannot see the solution of the problem as you lie there in bed. But you can be absolutely sure God will make it plain by the time He expects you to decide the matter. It may even be that He will not make the entire solution clear, but at least He will make the next step perfectly plain. If He does not, then *you need not take it.*

4. *Assure yourself that God does not hold you responsible for success; He only holds you responsible for faithfulness.*

God does not maintain a set of statistical tables by which He measures our performances day by day. Neither does He pick out someone in our acquaintanceship as the standard and expect us to measure up to his performance.

He never requires any preacher to win a specified number of converts with any one sermon, and He does not "flunk" him if he fails to reach certain goals. He requires him only to deliver his message. He does not expect the personal evangelist to make a record; He only expects him to make his best effort.

God does not require any man to contribute a certain amount to the church and to the cause of the kingdom of heaven. He does not demand a fixed number of hours of service each week. He expects us to employ all our hours as though all our time belonged to God. If we work for another man, we concede the fact that he has bought a certain block of our time and is entitled to faithful service during those hours. But all our hours—all our lives, as Christians—belong to God; there are no "off hours."

As your heavenly Father watches you lying there planning your day, He sets but one goal—a completely faithful performance of each duty with which we are confronted. If He can rely on that, He will take the responsibility for all the resultant statistics.

Getting up in the morning is very serious business. There is probably no other hour in the day when so many of us are caught off guard. But obedience to these few simple rules will ensure us victorious days and satisfactions we may never have known otherwise. ★★★

Events

OF THESE TIMES



Patriotism and Christ

Jack Hamm of Waco, Texas, whose drawings with spiritual messages have been appearing in numerous publications (including *THESE TIMES*) across the nation, won the coveted American Legion's National Editorial Award for 1954 with his cartoon "Back on the Foundations." The sketch features the statement "The fate of America depends on the faith of America." It has been called the nation's most patriotic newspaper cartoon of the year.

America's New Protestant Radio and TV Center

Dedicated earlier this year, the \$400,000 Protestant Radio and Television Center in Atlanta, Georgia—which is being operated by the Methodists, Episcopalians, United Lutherans, Presbyterians U.S., and Presbyterians U.S.A.—is now producing Christian radio and TV programs which will send the gospel all over the nation, to the armed forces abroad, and even behind the Iron Curtain. The center is fully equipped to produce, duplicate, and distribute first-class Christian radio and TV presentations.

Camera men rehearse in one of the studios of Atlanta's Radio and TV Center. Newly acquired TV equipment will widen the outreach of the Center, which has had only radio programs.

RELIGIOUS NEWS SERVICE



Happy Motoring

After having launched a £1,200,000,000 program to modernize its nationalized railroads, the government of Britain has now decided to help its 5,000,000 or more motorists: over a period of four years £147,000,000 will be spent on road construction. The elimination of existing bottlenecks is to have priority in this undertaking.

Vehement protests have been launched in some quarters against one feature of the plan, the contemplated installation of toll stations, since of the more than £2,000,000,000 yielded by motor taxation since the war, less than £300,000,000 has been spent on road improvements.

A Billion for Beauty

That tremendous sum was spent last year by American women to improve their appearance. Half of it went for cosmetics, and the remainder was used to purchase items such as perfumes, hand lotions, and nail polish.

Hunger, Hunger, Everywhere

A recent report from the United Nations Food and Agriculture Organization

stated that each night more people go to bed hungry than well fed, and 40 per cent of the world's population do not have access to sufficient food and the right kind to maintain health. Though there are now 200,000,000 more people than there were in 1938, food production has hardly increased, and there is less food per capita than there was fifteen years ago. This, no doubt, is largely responsible for the fact that in some areas of earth the life expectancy still hovers under thirty years.

Kroners and Consistency

A small Protestant church in Sweden has been denied the right to transfer \$400,000 out of the country to be invested in an evangelical radio station in Tangier, North Africa. Members of the *Riksdag* (Sweden's parliament) vehemently challenged this action, arguing that the nation's citizenry was unrestricted in its desires to invest equally substantial sums in less worthy foreign enterprises.

World's Tallest Statue of Christ

Estimated to cost no less than \$350,000 and to reach a height of 720 feet, a gigantic monument honoring Christ is being planned on a 400-foot hill outside Almada, across the Tagus River from Lisbon, Portugal. The statue was originally envisioned by a Portuguese cardinal in 1937 as a thank offering should his nation escape the horrors of the Spanish Civil War, but nothing was done. The idea was revived in 1940, when the country was threatened by embroilment in World War II. Construction, to begin immediately, is expected to take about three years.

Cleaning Up a Scandal

In a recent two-month period 126 stories and 5,656 drawings prepared for comic books slated for publication in 1955 were rejected by the Code Administration for the Comics Magazine Association of America. Its head, Charles P. Murphy, complimented the comics publishers on their co-operation "especially in view of the unprecedented expense and business disruption caused to the industry" by this censorship.

But how about the continuous moral disruption being perpetrated by this type of lascivious and lust-laden literature?

Who's Helping Whom?

The Spanish Parliament has been considering the advisability of using forthcoming U.S. economic aid to reduce the nation's high illiteracy rate and

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construct 30,000 schools. However, because of the Roman Catholic Church's hand in that nation's educational system, this would amount to U.S. money being spent on parochial schools.

American Protestants are also concerned over the stringent restrictions being placed on marriages between American military personnel and Spanish nationals, which are designed to prevent conversions to Protestantism.

Rain for the Punjab

According to Dr. E. M. Fournier d'Albe, a British physicist who has spent three years with a technical mission in Pakistan, homemade rain is now available in that country for \$30,000,000 per square miles. The method of producing precipitation is very simple: With hand blowers used by silversmiths in Pakistan, salt is ejected into the clouds either from roof tops or from the ground. Thus the average rainfall in the Punjab, four inches a year (an extremely dangerous low for agricultural areas), has been increased 50 per cent.

"Of Making Many Books"

When the Library of Congress in Washington, D.C., took inventory of its literary possessions recently, it discovered that it had passed the 10,000,000 mark: 10,155,000 books and pamphlets, not including 14,200,000 manuscripts, state papers, and other documents; 2,300,000 maps; 2,000,000 photographs, and 400,000 phonograph recordings.

The library owns its share of oddities: some poems by Rudyard Kipling printed on dinner plates, a book bound in imitation seaweed and barnacles, and one bound in human skin. It boasts the largest collection of Russian books outside the U.S.S.R., as well as of Japanese and Chinese original manuscripts outside the Orient.

Noted in Passing

About 15,000,000 CARE packages were sent overseas from the U.S.A. in the past nine years. . . . Americans have paid \$2,000,000 to see the film "Martin Luther." Some 4,000,000 Germans viewed it in the West Zone. . . . A bill requiring the motto "In God We Trust" to be printed on all U.S. stamps was recently introduced in Congress by Sen. Frank Carlson of Kansas, and one urging that the same motto appear on currency was introduced by Rep. Charles E. Bennett of Florida. . . . Pin-ball machines have been outlawed in Quebec, Canada. Those in use had all been imported from the States. . . . A Parisian boy of ten recently had forty-

five of his oil paintings displayed at a fashionable gallery. Some sold for as high as \$110. . . . A group of exiled Latvian Lutheran theologians is revising the Bible in that language. . . . A simple \$6,200 (F.O.B. Portland, Oregon) prefabricated church was recently erected in a day by a Presbyterian congregation in Anchorage, Alaska. . . . The Church World Service (CWS) of the National Council of Churches in Christ is planning to raise \$9,500,000 for its program of world relief and rehabilitation in 1955. . . . Saudi Arabia is still enforcing the criminal laws of the Koran: thieves who get caught lose one or both hands. It is said to be very effective. . . . Almost 400,000 displaced persons have been admitted into the United States since World War II. Some 5,000 more who had received assurance of admission will not make it for various reasons. . . . Attempts to merge the three major Presbyterian groups in this country have failed. . . . A group of Finns, the "Lovers of the



RELIGIOUS NEWS SERVICE

The Rev. Charles S. Applegath, an Ashtabula, Ohio, pastor, shows a youngster one of the prayer plates he designed. They contain proper mealtime prayers and illustrations.

Old Testament," are planning to settle in Galilee. ★★★

JACK HAMM





What's Wrong With France?

EDITOR'S NOTE: Is France a Christian nation? How strong is the Catholic Church? How did Billy Graham get along in Paris? What is Christianity's greatest enemy in France? Is France irreligious and atheistic? In other words, just what is wrong with France? To get the answers to these and other ques-

tions, *These Times* interviewed scholarly Daniel Walther—college professor, world traveler, and lecturer—of the Theological Seminary in Washington, D.C. Dr. Walther, formerly of France, takes a look at that country and finds among other things instances of deep-seated religious consciousness.

Q. *What percentage of France's population is Catholic, and how numerous are the Protestants?*

A. France nominally is a Catholic country. But among France's 40,000,000 inhabitants there are about 800,000 Protestants—a minority of 2 per cent, very conscious of its personality and made up of a French elite that can look back on a glorious past. The Protestants are divided into about 500,000 "Reformed" and a little over 275,000 Lutherans, with the remainder consisting of smaller denominations.

As to the Catholics, polls taken in 1952 indicated that 80 per cent of the French population were baptized Catholics, that 50 per cent of the baptized observed Easter, and that the great feasts, such as Christmas and All Saints' Day, drew about 60 per cent to church. About 80 per cent desired to have a priest's assistance at death. A little over 50 per cent are opposed to seeing their children married outside the Church; and among all segments of the population, even those who are farthest removed from Christianity, such as the Communists, there is an almost complete adherence to the observance of Lent. In appearance at least, and in the eyes of the statistician, France is not an atheistic country.

More alarming, from the standpoint of church attendance, is the situation of the workingman. Those who "practice" religion in the working class do not represent more than 15 per cent of the population. The "good" parishes record a church attendance of 25 per cent, and the more densely populated and poorer ones average only 5 per cent. Thus it

is the Catholic workingman in France who attends church the least. One poll indicates, for example, that in one Catholic parish in Paris, which has a population of 62,000, only 296 attend church.

Q. *Is the Protestant group spiritually virile?*

A. Like many Catholics, Protestants have been affected by the philosophical trends and a critical frame of mind, especially in the eighteenth century, when a humanitarian deism led them to see almost no limits to the possibilities of reason. A restoration of religious feeling came in 1815 with the "awakening," which was somewhat influenced by Methodism. At that time there were many conversions from formalistic Protestantism steeped in dogmatism. Since then two main currents have been discernible among French Protestants. There are the French Orthodox Protestants, who, under the leadership of Monod, continued the doctrinal conservative tradition. And there were the Liberals, who were attracted by nineteenth-century liberalism, rejecting the deity of Christ. Their rationalism tended to a purely ethical religion. The sermon was but an uplifting lecture. Among the liberal leaders were such men as Coquerel, Reuss, and Colani.

Movements of revivalism among the Protestants were often conducted in southern France, the historic environment of the Huguenots. Protestants have been able to draw to their fold distinguished men of thought, such as historians Taine and Michelet, writers Sand and Sabatier. Although

"In one Catholic parish in France, which has a population of 62,000, only 296 attend church."

Protestantism has lost its Huguenot fervor and has to a large extent been engulfed by rationalism, it still has excellent orators like Monod, Maury, and especially its venerated leader, Marc Boegner, head of the French Protestant Federation and one of the most respected personalities of modern ecumenism. The French Protestants often displayed great courage and energy in the French underground in World War II. In French Alsace, where there is a large segment of French Protestantism, but which was for a long time under German influence and using the German language, it remained very much alive due to the influence of Oberlin, Charles Wagner, and especially Albert Schweitzer, whose enormous prestige is worldwide.

Q. *Are there any Huguenots still in existence?*

A. There is no Huguenot Church as such in France. "Huguenot" is a historic word, a term which implies a glorious past. This word cannot even be traced to its origin. To this day no one has been able to establish exactly when the word "Huguenot" came into existence and whence it came. As a people the Huguenots came into existence toward the middle of the sixteenth century, when they were drawn into the turmoil of political and religious issues.

The early Huguenots became a factious segment, drawing to their fold eminent men such as Coligny and Antoine de Bourbon, later king of Navarre. The son of the king of Navarre eventually became king of France as Henry IV. Thus the Huguenots, after a bloody religious war, triumphed over their political Catholic enemies. Henry IV, before he became king of France, was a Huguenot leader; but in order to become king he had to apostatize and formally become a Catholic. However, in heart he remained a Huguenot, appointing Protestant ministers to office and giving to France a most tolerant and liberal form of government through the Edict of Nantes.

Protestants of France could meet without being molested. Cities of refuge were built. It was an unequaled and unprecedented period of religious tolerance. But in 1610 Henry IV was assassinated by a monk. The Edict of Nantes was eventually revoked. The Huguenots escaped to foreign countries, and those who had to remain went underground and fought the armies of Louis XIV and Louis XV. The Huguenots defended their homes and their churches as vigorously as they could, but mostly they had to retreat to the "desert" in the Cévennes. It was practically an impossible task for the Catholic "dragoons" to wipe out the determined Huguenots in southern France. Finally, in 1787, they were granted freedom. French Protestants today do not as a rule refer to themselves as Huguenots. The term refers to a historic and glorious past, when the French Protestants had to defend their religion in spite of countless and horrible persecutions.

Q. *What is the spiritual condition of French Catholics, and how strong are their ties to Rome?*

A. A spiritual condition is difficult, if not impossible, to gauge when it concerns collectivity. In the old times of the Carolingian kings the Papacy regarded France as her favorite

daughter. Yet opposition to papal supremacy in France manifested itself frequently, and that opposition was often very sharp. For example, Philip IV of France in 1300 resisted successfully the arrogant Pope Boniface VIII and caused the popes to be established in Avignon, southern France, for seventy years. Catholicism was retained as a national religion, to be sure, but the interference of the pope in French affairs was curtailed. Later the French Catholic clergy insisted on a Gallican form of Catholicism. It is true that Jesuitism was very strong in France and gave to the kings some of their leading ministers, such as Richelieu and Mazarin, but eventually the Jesuits were driven out of France, for a time at least.

Today a great effort is being put forth to revitalize the Catholic Church and to give it spiritual impetus. A unique effort has been put forth to win the working class. Some of the priests like Abbé Boulrier have gone so far in wooing the Communist worker that they have sometimes even propagated Communist ideas. Abbé Boulrier sometimes spoke at Communist rallies. However, the Catholic leadership does not approve of this, while showing intense interest in other popular movements. For instance, in 1943 two young priests, Godin and Daniel, published a small work, *France, a Land of Mission*. It was meant to counteract whatever atheistic and pagan trends there may be in France, and especially among the neglected working class. The vigorous approach of the two young priests caught the attention of the clergy, and especially France's Cardinal Suhard.

"Working priests" now take up menial jobs in factories, shops, and farms in order to mingle more intimately with the working class. An unprecedented effort is also being displayed by French Catholics in circulating the Bible. Never before have Catholics advocated the reading of the Bible, but now the Catholic versions are being sold in France to libraries, and the reading of the Scriptures is recommended by the Catholic clergy.

Q. *Are there certain economic, intellectual, or other kinds of groups that support either church?*

A. The Catholics are supported by the French Catholic Youth Movement, which was created after the first world war. The Jocists, which comprised the Christian youth of the working class of France and Belgium, recruited those employed in labor and agriculture, and were formed by syndicates which furnished great strength, especially to the political parties inspired by Catholicism. The very strong MRP party, of which Georges Bidault is the head, is a Catholic party. The Catholic Church from its inception endeavored to influence French politics.

More recently there have been some extremists in the French Catholic Church who, in order to win the working class, have espoused Communism, such as Abbé Boulrier, who, as mentioned before, actually became a spokesman at Communist rallies. Besides those elements, which were very politically minded, there is a movement under way which is inspired by priests, such as Abbé Pierre, who has done

"Billy Graham's approach of energetic evangelism did not meet with general understanding."

much for the poorest class of society. This priest was, for a time, a member of the French House of Deputies, and has given all the money that he could gather, which was a considerable amount, for the disinherited of society. The Protestants from their inception have been able to appeal to the highest classes of society. The leading families of French nobility, as well as moneyed men, were drawn to Huguenot ranks. Today the Protestants still count among their membership some of the wealthiest families, which does not mean that French Protestantism is necessarily wealthy. In the final analysis the gospel is more consistently supported by those who are of modest means. The paying of tithe is generally not observed. The Protestant ministers are underpaid. There seem to be no available funds for city evangelism. The Protestant temples, especially in the country, are too often neglected and in very poor shape.

Q. What has been the status of religious liberty in France and her colonies since 1945?

A. There is complete liberty, theoretically at least. Church and State were united, of course, until the French Revolution in 1789. When the great revolutionary upheaval came, the Catholic clergy was granted its own civil constitution. The enormous domains of the Church were taken over by the State, and the Church was on its own. In 1801 Napoleon instituted an entirely new relationship between the Church and the State by the Concordat. By this legislation Catholics as well as Protestants were given status as State churches. Their priests and ministers were paid by the State. This particular legislation of the Concordat lasted until 1905, when it was abrogated.

Since then there has been a virtual separation of Church and State, and both confessions receive from time to time allocations for their institutions; for instance, the Protestants received small sums for their libraries and their young people's work. Since 1945 the condition has been that of toleration and freedom of assembly and worship and speech. There is no government interference in France or in the colonies in the activities of religious groups. Any denomination may carry on its program under a tolerant government. The respect of toleration seems inherent in the present French attitude. One of the most cherished foundations of the French nation is freedom. It is the first word of the famous French motto, "Liberty, equality, fraternity."

Q. Are religious books best sellers in France as in America?

A. The "best seller" idea is not regarded in the same light in France as it is in the United States. Religious books in nonfiction form are not so common there. Religious ideas have been sometimes presented by economists and philosophers, such as Nicholas Berdyaev, of a Russian aristocratic

family, who had endorsed the cause of Marxism; later he turned his back on Communist Russia and came to Paris, where he lectured and wrote with great success. He died in 1948. Some of his books—such as *Christianity and Class War*, *The Destiny of Man*, and *Towards a New Epoch*—have been seasoned by his stormy life and have had great repercussions in France.

Jacques Maritain is another philosopher; he was born Protestant. In his youth he was converted to Catholicism. He is still publishing and lecturing, often in the United States. With Maritain we should associate philosophers Bergson, Péguy, Bloy, and Maeterlinck. Gifted politicians, such as Malraux, who was General de Gaulle's close adviser, have written books on religion and Christian arts. Another author whose books are in great demand is Daniel Rops, who uses his gifted pen to defend enthusiastically the cause of modern French Catholicism. Modern literature often uses religion as its theme. There are the mystic poet Claudel and Nobel Prize winner Francois Mauriac of Jansenist background, whose novels are often permeated with religion. Catholic trends can also be

detected in his articles in the daily *Figaro*. Georges Bernanos's *Diary of a Country Priest* was a sort of best seller not too long ago. Among recent Protestant authors we should mention André Siegfried, one of France's most respected



A French magazine, *Realities*, published in 1952 a discussion on the question, "Is France still a Catholic country?" The question that was evidently under discussion was whether France had actually gone entirely atheistic or pagan, as she is often accused of being. Others wondered whether France was still a Christian country, referring superficially to atheistic France.

This question as to the basic religious realities of France is not new. The French historian A. Aulard, in his book on the religious aspects of the French Revolution, frankly expresses doubt as to whether France had ever been a Christian nation at all; whether Catholic Christianity, even in its Gallican form, ever dwelt in the very soul of the French. Aulard wanted to ascertain whether the basic concept of the Christian religion, whatever the confession may be, had seeped into all the masses of the population; and he was satisfied that there remained a visible pagan element in the thinking, as well as in many of the religious practices, of the common people.

"People are starving for the pure, undiluted Word of God."

economists and writers, a friend of the United States, which he ably described in *The United States Comes of Age*, not as a superficial tourist, but as a painstaking student. Nobel Prize winner André Gide, one of France's greatest writers of prose, is likewise of Protestant upbringing.

There are not many books in France on religious psychology. The most outstanding books of this sort are by Dr. Tournier of Geneva, Switzerland, which are widely read in France. Professor Léonard has written extensively on French Protestantism. Among the periodicals we must not overlook *Réforme*, an excellently edited periodical, read also by Catholics with a great interest because it contains articles of literary value and conveys information by charts and polls on France's religious trends.

Q. What, if any, have been the effects of Billy Graham's meetings in Paris?

A. Billy Graham's stay in Paris was very brief. His contacts with the French were therefore superficial. In London he stayed a longer time, preaching a message in the language of the people. In France his speeches had to be translated. Translation sentence by sentence killed that *elan* and fire for which dynamic Graham is known. His approach of energetic evangelism did not meet with general understanding. France is not used to methods of evangelism which are very common practice in Anglo-Saxon countries. Many Protestant denominations, which succeeded in basically Protestant countries, have had to adapt their methods and suit them to the



tastes and habits of the French. The visits in Paris of Dwight L. Moody and Ira D. Sankey are still remembered. So is the preaching of Bramwell Booth and his daughter. But by and large the Frenchman is not swept off his feet by a fulgurous evangelism. He may be more impressed by "reasonable" approach, logical presentation, and excellent delivery. If Billy Graham had had the opportunity to stay in France as long as he did in England, it is possible that he would have overcome the indifference of the population and their natural distaste for high-pitched evangelism. Short as it was, Billy Graham's campaign was noticed in the French press and appreciated, but can hardly be said to have made a lasting impression.

Q. Do the churches draw most of their members from rural or urban areas?

A. France is an agricultural country. Industries have not taken root there as they have in England or Germany. The French farmer usually owns a small property, tills the soil well, and is quite conservative in methods and ideas. Concerning rural France, a very interesting investigation has been carried on by Canon Boulard, and the first result of this inquiry is that the situation is not identical in all rural sectors of France. Some rural regions are heavily Catholic; others are almost irreligious.

There are about 20,000,000 French farmers. Among these about 8,000,000 are staunch churchgoing Catholics, and about 10,000,000 conform to the Catholic religion in that they attend the church during the great Christian feasts, especially Easter. There are not over 325,000 farmers who can be called "pagan"; they are not reached by the Church, and sometimes the term "pagan" is applied to them.

Boulard thinks that the situation can be summed up by saying that large areas of the country are profoundly Christian. Another large segment slumbers in semi-indifference, and there are a few zones near the large cities which have not been touched by the gospel. Although the French farmer clings to his Catholic tradition, he is seldom bigoted. It is in the rural areas that the spirit of independence is sometimes most acutely present. There are also Protestants in the rural areas; they can be found especially in Alsace and in southern France.

Q. How strong is ecumenism among France's Protestants?

A. One of the outstanding and most brilliant leaders of ecumenism is Marc Boegner. Pastor Boegner, following his father, was and is France's Protestant leader. An eloquent speaker, an efficient administrator, and a radiant personality, he has, from ecumenism's inception, strongly advocated the union of all Protestant churches. He has been conspicuously active in the great councils, and several times has served as president. He has defended ecumenism in numerous articles and in the book *Problem of Christian Unity*. However, even in that field the French refuse to follow world ecumenism unreservedly.

Independence and critical thinking prevail here also. In a

To foreign observers France has always appeared irreligious. Four hundred and fifty years ago Erasmus considered France a land of vain and useless speculations. True, there always was a tendency in France to censorious satire—a jeering, rationalistic incredulity which found expression in French literature, in the everyday vocabulary, and even in architecture in the grotesque statues and grimacing faces of the portals of the cathedrals. However, it would be an error to look superficially at France and condemn her altogether as an irreligious, atheistic nation. After all, is there a nation that in its entire body is collectively Christian? Besides superstitions, some of which have their sources in paganism, there is a religious consciousness in the individual, but the French mentality and behavior give it an appearance different from that of the Anglo-Saxon countries. In America the Bible is known to almost everybody; in France the Bible has been to a very large extent an unknown Book, except among the old Huguenots.

"Indifference is Christianity's most insidious enemy anywhere. It is difficult to overcome."

private interview, Boegner enthusiastically defended Christian unity among all Protestants, but at the same time stated that he was aware of certain obstacles. "For one thing," he said, "ecumenism has not yet caught the vision of the masses. The large segments of the churches are not yet in the movement, which is still confined to leaders and theologians."

Q. What should Protestants in France do to strengthen their position?

A. To some extent French Protestantism lives on the capital of its historic past. It has lost its vision; and to arouse a people to a new vision is a superhuman task calling for a leader who, under God's guidance, can restate the Protestant fundamentals. The French Protestants have tried to strengthen their position through the following means:

1. The union of all Protestant churches. The Protestant Federation was founded in 1938, but it failed to take in all French Protestants. There is one important segment, the Evangelical Reformed Church, which refuses to join, and they operate their own theological seminary at Aix-en-Provence.

2. Evangelism. Highly publicized city evangelism was tried in Paris. Eloquent speakers were mustered for this campaign, but it did not materialize in great results. More successful are the methods of itinerant evangelists like Exbrayat and De Robert, who are self-supporting. (One is a cobbler.) They have been successful in establishing various new churches, for example the one in Rodez.

3. The Blue Cross. Under that sign the Continent carries on antialcoholic endeavors. Some efforts—but somewhat sporadic—have been attempted. Conspicuous among the leaders is the Swiss writer Benjamin Vallotton.

4. Youth. Through scout organizations many Protestant young people are saved and trained to participate in evangelism. Youth congresses are established in southern France.

5. Schools. There are three recognized Protestant theological seminaries in France: Montpellier in the south, Strasbourg, the mother of studies in French Protestantism, and Paris. In the latter it was reported there were only ten in attendance last January. There is a need for well-organized parochial schools.

6. Canvassing. Besides the distribution of the Bible there is little book evangelism. This program should be reinvigorated and organized.

Besides these, Protestantism has tried to win the attention and favor of the people by theatrical plays, sports organizations, and literary groups. It should extend its message to the lower classes—the workingman, the student, and the farmer.

Q. What is the greatest enemy of Christianity in France?

A. Indifference. That is Christianity's most insidious enemy anywhere. It is difficult to overcome. Lukewarmness is bad enough, but indifference is worse. Also, the French nation under Catholic influence has been kept in ignorance of the Bible. It is true that today the Catholics are displaying a great effort of their own to distribute the Bible and make the population familiar with the Word of God. It is a new note in French Catholicism.

Q. What are the prospects for Protestantism and Catholicism in France in the future?

A. Catholicism with its centuries-old experience in dealing with men has learned to adapt itself to existing conditions. At the present time the Catholic Church is putting forth an enormous effort to win the rural population more completely, and especially the working class. This new effort is attracting national attention and receives even international endorsement in the encouragement of its leadership and the blessing of the pope. It is desperately seeking to get out of the rut and find new formulas by which it can present the same teachings.

Like anywhere else, there is a great hunger for the Word of God. People are starving for the genuine, undiluted Word of God. Under circumstances such as exist in France, where there is freedom of worship, it is the great challenge of the hour to try to overcome the greatest enemy that the Christian church ever had—indifference. If, somehow, God-inspired men or a movement could convince France that there is a solution to the ills of this world, and that the solution is in the Christian way of life—the teachings of the Son of man, who said, "Come unto Me"—that would indeed be a new day in France. ★★★



Readers of THESE TIMES will be familiar with the name of Jane Merchant and will be glad to know that she has had a book of poems recently published by the Abingdon Press of New York and Nashville. The book is titled *The Greatest of These* and consists of 86 devotional readings for day-by-day reading. Each reading contains an excerpt from the Bible, an original poem by Miss Merchant, and a prayer written by her. The book is Christian and uplifting in spirit.

Jane Merchant has had poems frequently appear in THESE TIMES as well as in other religious and secular publications. *The Saturday Evening Post* has published 60 of her poems, and in all she has had over 300 printed in the United States, Canada, and England.

Miss Merchant is an invalid, has never attended formal school, and is entirely self-educated.

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For Little Girls

The earth grows special flowers for little girls;
Is prodigal with dandelion gold
So a little girl may gather all she wants
And not give anybody cause to scold;
Is lavish with its daisies and its clovers
For making chains; and tucks an unexpected
White rabbit's head into each larkspur blossom
To be discovered when they are selected
For joining into bracelets. But one flower
Belongs to small girls more than any other,
And the earth is glad when a soft-eyed little girl
And a soft-eyed pansy smile at one another.

—Jane Merchant.

H. M. LAMBERT

INTERPRETING IN THE LIGHT OF



(Writing the lead editorial this month is Leif Kr. Tobiassen, associate professor of history and religion at Southern Missionary College, Chattanooga, Tennessee, who has been in New York for several months and, while visiting at the U.N., has made himself well-informed on discussions concerning the proposed new world calendar, the adoption of which would have overwhelming religious consequences.—Editors.)

★ A New Calendar?

A NEW world calendar, including an eight-day week once every year and two eight-day weeks once every leap year, is being audaciously propagated at the U.N. by the World Calendar Association. Theirs is a well-financed and skillfully directed campaign, active everywhere in the United States and in nearly all lands associated with the United Nations, to institute a new way of recording time that will disrupt the weekly seven-day cycle and desecrate the weekly sacred days of Catholics, Protestants, Moslems, and other religionists. In spite of the opposition of the United States government and Her Majesty's government of Great Britain, the United Nations Economic and Social Council last year voted to have each member state study this world calendar scheme so that it could be taken up for further discussion and possible enactment in the summer of 1955.

The cardinal feature of the proposed world calendar is its disruption of the seven-day cycle. The new plan endeavors to divide the year into four equal quarters. That is, of course, a mathematical and astronomical impossibility; 365 days cannot be divided into four equal quarters of 91 days each. The calendar reformists, therefore, are promoting a scheme by which the 365th day of every year (as well as the 366th day of every leap year) should be pushed out of the weekly cycle, removed from the official reckoning, forgotten and abandoned and considered a day of

no legal status, with no name in the week and no standing in the calendar. This day would be a world holiday. No pay checks would cover labor performed on that day. No interest would be earned. It is not clear whether landlords would receive rent for this day, but the purpose is to take the whole day out of statistical circulation.

The great advantage claimed by the world calendar propagandists is that production and consumption of one quarter of any year should be capable of statistical comparison with production and consumption in any other quarter of any other year. Statistical science is supposed to benefit greatly from this. Some businessmen and certain statisticians have fallen for this illusion, since they have not remembered that although in some cases industrial production may be halted for twenty-four hours, vast industries pertaining to transportation, catering, sanitation, safety, as well as the defense establishments and most branches of agriculture, cannot be in-

terrupted. On this extra day people will get hungry and demand food. Cows will give milk in spite of any legislation by the United Nations or by Congress. To suggest that the proposed world calendar simplifies statistical comparison is to impose a deception on the gullible. Everyone who takes time to think through this scheme and will analyze its workings below the surface of propagandistic verbiage will see that it creates many more problems than it claims to solve.

A number of writers, some (smaller) business and labor organizations, a few fraternal societies and scattered churchmen in certain groups, have lent their names to the propaganda for this plan. In one or two popular magazines, articles have appeared urging the readers to write to the secretary of state, urging him to consider the world calendar more favorably. A number of such letters have been written. A few foreign governments have given superficial study to this plan and have promised to go along with it.

Should the world calendar be approved by the United Nations and endorsed by the United States Congress, it would meet determined opposition on the part of religious groups that observe Sunday or Saturday or some other day in the seven-day week as their weekly period of sacredness and rest. These groups for centuries have been sincere and devout in their faithful observance of their particular day. We may not all agree with all of them, but everyone with respect for other people's religious rights will recognize the devout sincerity of the Sabbatarian conviction of these believers. The United Nations Charter obligates each of its member governments to respect the religious rights both of majority and of minority groups; this respect for religious rights is deeply imbedded in the American Constitution and in American traditions. The world calendar would disrupt homes, some family members of which might go along with the new scheme while others



RELIGIOUS NEWS SERVICE

Former cowboy Barclay Bell of Los Angeles is holding a three-foot copy of John's Gospel, which he had photographed, enlarged, and bound. He can read it despite failing eyesight.

THESE TIMES

BIBLE PROPHECY

By the Editor



conscientiously would keep the real seven-day week uninterrupted and undisturbed. It would bring dissension into churches, one faction of which would want to retain the age-old day of sacredness, while others would be inclined to follow the new trend. Communities would be torn apart; the resulting confusion would disturb that unity which is so desirable locally and nationally as well as internationally.

The world calendar would never become a reality except by strict coercion. People would have to be brought before courts and sent to jail because they adhered to the uninterrupted seven-day week as opposed to the new calendar with its annual eight-day week.

The world calendar is antireligious, because it disregards religious institutions that have come to us through all generations. The world calendar is intolerant, because it can be made a reality only by force. The world calendar is a violation of human rights, because it proposes to disregard the distinct conscientious beliefs of large religious groups. The world calendar is a menace to family unity, to community coherence, and to national and international co-operation. The world calendar would bring dissension into churches and would bring no statistical or economic benefits to anyone. The world calendar should be energetically resisted and emphatically rejected. The governments of the world should be made to know how their people feel about the proposed calendar scheme.

★ Billy Graham and Evangelism

THERE are always those who will disparage the success of any human endeavor, even if it is in the area of religion. This is especially true of the efforts of evangelists in our day. The modernist conservative, who likes his religion served up cold, with plenty of garnish, would not be expected to like the methods or even the results of large-

scale evangelism. So, following in the wake of the Billy Graham campaigns, there comes analysis and criticism.

THESE TIMES is not directly a supporter of Billy Graham, nor do we agree with all of his doctrinal interpretations; nevertheless evangelism is a method of spreading the gospel. Its results cannot be assessed through the use of figures. The poorly attended meeting at which the sole convert was Charles Spurgeon probably could have been branded a failure by the ministerial association of that day, but most people would hesitate to call it such today.

We can cavil about the money that is spent in such campaigns, too, but a great deal of the money that is raised for such purposes would never be given to the church otherwise. It is not "lost" or "wasted" in the campaign, partly because it would never have been obtained

for any other religious or charitable purpose.

A critique of one of Graham's campaigns was based on questionnaires sent out to the ministers of the city. It might be pointed out that no one thought to ask the converts how *they* felt about it.

One thing worth pointing out is that in these evangelistic meetings thousands hear the gospel who would not go to hear it otherwise. The area of the gospel's influence is greatly broadened. Thousands of Christless people hear of the Saviour who otherwise would not have heard of Him. They are "called to the feast," and surely that is a vital part of the work of the church today.

Radio, social work, Christian education, television, moving pictures, church services, religious literature—all have their place in the ministry of the gospel. So does evangelism. ★★★



RELIGIOUS NEWS SERVICE

Little Kathy Jean Worley of the Culver City, California, Seventh-day Adventist church is being weighed for missions. Members of the congregation pledged a certain amount for each ounce she gained; when she reached 19 pounds, they had given over \$200 for gospel work.

The Year Time

The Further Adventures of John Day, Who Had Been Dead

SYNOPSIS: John Day, military director with offices in the underground Octagon, and the Leader found themselves out of patience with a stubborn group of religionists that failed to fall in line with the government-sponsored "spiritual" revival that was taking place as a way out of overwhelming world difficulties. As soon as Day signed the decree to kill the dissenters, supernatural spectacles took place in many parts of the world. The Appearance, a being of majestic bearing, came from nowhere and worked together with Day and the Leader against the dissenters. The seven last plagues began to fall. Blame for them was immediately placed on the dissenters, one group of which was in Australia, led by Peter Dundee. One day Dundee cautiously left the group's hiding place in a remote valley to go to the city. On the way back he was spotted by a secret service man with a motor convoy of lorries. An alarm was sent out, Dundee was trailed to the hiding place of the dissenters, and they were surrounded by an execution squad. Then a blinding light closed in around the dissenters, the squad's weapons refused to work, and they fled in terror. After this report from Australia it was reported to Day that efforts to exterminate the dissenters in other countries had the same results. Day, infuriated, ordered the ring command to kill the dissenters or themselves be exterminated. Further catastrophes took place in different parts of the earth, climaxing with a great earthquake that finally destroyed the Octagon, with John Day dying at his desk. Now go on with the story.

Part III

JOHAN DAY awakened with a start, as though he had never been unconscious. He was fully awake, instantly, and with a terrifying sense of danger and emergency, although without at first being able to think of any reason for his feeling. Then, sickeningly, realization came to him.

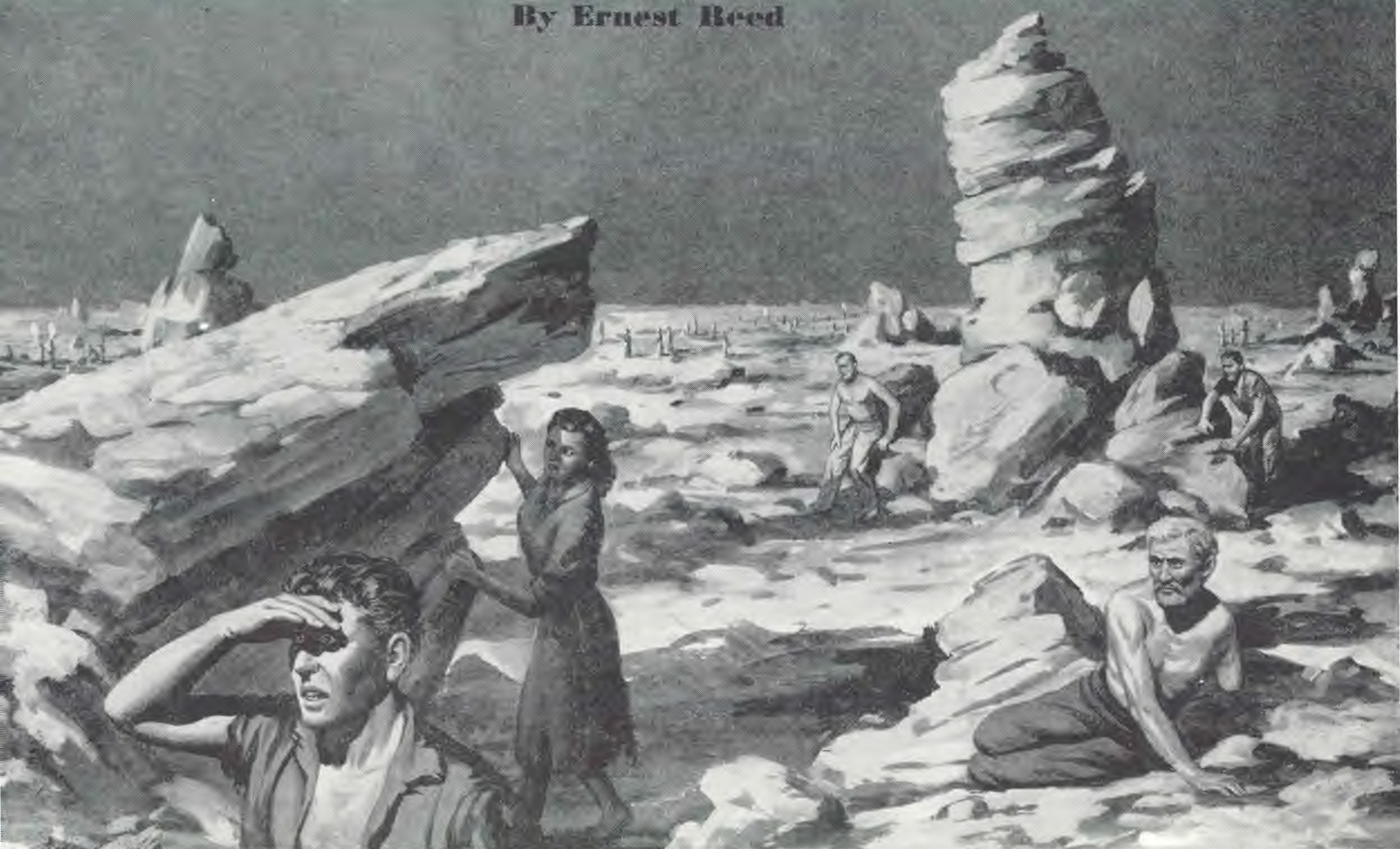
He remembered those last fearful days in the Octagon. Into his mind came the pictures that he had witnessed on the giant television screen that made up the whole large wall of his office. He remembered the screams of the terribly disfigured people who had been exhibited, who were the first victims of the agonizing epidemic of sores.¹ He remembered the reports of the awful burning, arid heat that had rolled across the continent, sending thousands to death.² There was the memory of the blood in the ocean,³ the tidal waves engulfing vast areas of the earth, the final meetings of the Command Ring—those desperation councils when the Leader⁴ had kept on reassuring him, in the name of the Presence,⁵ that everything would be all right if only the dissenters could be found and killed.⁶ There was the final memory of the giant roar of the grinding rocks that had crushed the Octagon.⁷

All this flashed through the mind of John Day in a matter of seconds. Then, with a wrench, "Where am I?" he asked himself.

With the asking of that question came the realization that he was not alone. He scarcely dared look around him to see who might be near, so great was the feeling of dread that gripped his heart; but look he did. The first thing he saw was that the landscape around him was terribly broken and disrupted. In fact it was a dead land. Rocks and earth were so wracked and displaced that the force that must have caused their displacement was unimaginable. As far as John Day could see, it was the same; one could not have said that here had been a plain and there a mountain range, and beyond that a river valley, for the whole landscape was so chaotic as to defy description.⁸

Ended—and After

By Ernest Reed



CLYDE N. PROVONSHA, ARTIST

"But who are all these *people*," Day muttered to himself; for almost instantly after his eye had taken in the landscape, if so it could be called, around him, he was aware that he was not alone. Far from it. He instantly saw that there were thousands of people within the range of his vision. And they all were looking in one direction.⁹

Before John Day turned to look at what the multitude saw, he saw something more. He noticed that there was not a person among the multitude who was entirely *whole*. In some the infirmity was hardly namable; in others one could see the way in which they were maimed. He started to look down at his own body, but with a wrench and with the cold sweat breaking out on his forehead, he forced himself not to look. "I feel well enough," he muttered to himself.

"So, it's John Day," said a voice, with a trace of insolence.

Day looked up and recognized one of the leaders of the Command Ring, a

The landscape around John Day was terribly broken and disrupted, a dead land. Rocks and earth were wracked and displaced. And around him were thousands of maimed people.

man who had often been in the Octagon from his Command area, and who had never before spoken to John Day without prostrating himself first. Now he stood erect, and there was a defiant look in his eye.

But there was no time for a reprimand, for Day could no longer restrain his gaze from that which engaged the attention of the multitude—a multitude, Day learned later, that was numberless, it was so vast.¹⁰ Day swung around.

He wondered whether he had looked that way in his first survey. Evidently not, for before him now stretched a vast and smoothly sloping valley,¹⁰ and in the midst of the mighty valley—oh, God!—was the City.¹¹ Nothing like it had ever been imagined by any man. From its broad base, formed from the substance of the valley and so large that it appeared to have once been the base of a mountain,¹⁰ the resplendent, translu-

cent, multicolored walls of the City rose to a height far greater than that of any building ever built on earth.¹² And far above the walls rose the towers of the mansions within the city,¹³ gleaming with the light of many suns and flashing with colors not even dreamed of by the finite mind of man.¹⁴

But it was not the walls, or the towers, or the living colors of the City that transfixed the gaze of John Day. It was the glory that was there: a core of splendor that was *alive*, that was a Person—a Person who could not be described but only adored.¹⁵ In the twinkling of an eye John Day prostrated himself flat upon the ground, and with incredulous ears he heard himself say in concert with the multitude, "Blessed is He that cometh in the name of the Lord,"¹⁶ and the sound of the billions of voices was like the sound of an agonizing sigh.

* * *



CLYDE N. PROVONSHA, ARTIST

The multicolored walls of the City rose to a height far greater than that of any building ever built on earth. Far above the walls rose the towers of the mansions within the city.

The Year Time Ended--and After, Continued

"You mean to say that there is hope?" asked John Day as he looked around him at the familiar faces of the old Command Ring. He did not allow himself to dwell upon their physical appearance. They seemed able-bodied enough to do what they wanted to do. This was their first council since the end of time. They had come with news that the Presence had issued orders and wished to issue a proclamation. The once powerful commanders waited expectantly.¹⁷

There were not many who had ever seen the Presence—or even the Leader, for that matter—and they could hardly believe that the Presence would come among them and speak to them directly.

"First of all—my blessing on you!" The voice was deep, deeper than any human voice the Ring had ever heard, and its resonance seemed to shake the ground. The voice was the first knowledge they had that the Presence was among them. One moment he was not there; the next moment there was the great sound of his voice, and then they saw him.

Or did they actually see him? They saw—a presence. At some moments they thought they saw a form, and to John Day it seemed divinely human, but more of the time there was only this light—light that was menacing, sinister, in spite of the kindly modulations of that enormous voice.¹⁸

"I have come to bring you healing—strength. Receive it!" the Voice said. And a miracle took place. There was not one of the Ring who had been strong. Although each of them denied to himself and would have fiercely denied to anyone else the infirmities that had come with them out of their graves, all were actually acutely conscious of a lack of strength and vigor that had once been theirs. Now, in a moment, they felt the blood course through their veins, with vigor and strength flowing into their muscles.¹⁹

"You feel better, my children," the Voice said matter-of-factly. "Now to greater things."

"You have seen the City in the valley, and you have looked upon the tormented

earth. You remember the dissenters and"—here the voice of the Presence made a long pause—"and the One they worshiped. He is the One who is responsible for all this destruction. Now—now, He and His possess the City, *the City which belongs to ME and to my followers*. Let me show you that this destruction need not be."

The light that seemed to surround the Presence seemed to grow brighter; and then, through some means that John Day could not understand, the Ring looked out over the earth to distances impossible to be seen by normal vision. They saw that there were billions of living people on the earth. Some of these were gigantic in stature, and Day thought to himself that these must be "prehistoric" men—what the dissenters might have called antediluvians.

"You see, now? Behold this vast, unnumbered multitude. Do you see their strength, the strength that I have given them?" the Presence asked. "It is to us, and them, that the City belongs. Let us prepare to possess it."

1. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Revelation 16:2.

2. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give Him glory." Revelation 16:8, 9.

3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments." Revelation 16:3-7.

4. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Revelation 13:8.

5. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he

as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only He who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thessalonians 2:3-10.

6. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Revelation 13:15.

7. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail

out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Revelation 16:17-21.

8. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalm 46:2, 3; "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isaiah 24:1, 3, 19, 20. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jeremiah 4:23-27. "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men

There was no disagreement among the members of the Ring. Work was begun immediately.²⁰

How long it took cannot be said, for time had ceased. The Command Ring was greatly enlarged, for on the earth were now living military men of great executive and tactical ability. The work was delegated and redelegated. Resources were found for the manufacture of the implements of war. Organization was put into effect to make possible the unification of the tremendous host.

John Day had always been happiest when he was busy, and in command. Now he was both; but although activity seemed to occupy his mind and ease his thoughts, there was always, back of whatever he was thinking about or doing, a leaden feeling of despair. Not that he ever admitted it, even to himself, but it was there.

After all, one could not remain ob-

livious to the awful condition of the earth, for no one seemed the least bit interested in putting things to rights. Worse, there was always the evidence of disease and injury, for although the Presence had given the people strength, oddly enough the causes of their death were not removed. One could avoid looking at these things most of the time, but occasionally it was impossible—sickeningly impossible.

Another thing that brought disquiet to Day, and doubtless to all, was the temper of the multitude. The wonder was that anything at all got done, for vice and crime were rampant. Day did not claim to be a saint, yet he had always prided himself on being a "moral" man in the eyes of the world, but now he was seeing open and exultant degenerate behavior that was both disgusting and alarming. In addition there was the spirit of revolt and conflict that broke

out continually into bestial quarrels over the most trivial issues.

The Inner Ring was another source of alarm to John Day. He had heard of such beings in the days long, long ago when he himself had considered himself a dissenter, before he had turned his back upon his belief in God and "supernatural" beings. It was true that he had had to retreat from his strict rationalistic position with the manifestation of the Presence. Now he learned that around the Presence was this host of lesser lights that came to be called the Inner Ring.²¹ It was composed of beings less powerful than their master but far more powerful than any of the Command Ring or the ancient giants.

With all this the work progressed. Organization of a kind was molded, weapons were stockpiled, and the day of attack drew nearer.

(To be continued next month)

were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found." Revelation 16:18-20. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Revelation 6:14.

9. "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Revelation 20:8.

10. "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with Thee." Zechariah 13:4, 5.

11. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Revelation 21:9-11.

12. "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; . . . and he measured the wall

thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." Revelation 21:12, 17, 18.

13. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:2.

14. "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Revelation 21:11-23.

15. "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Revelation 21:22, 23.

16. "For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matthew 23:39.

17. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Revelation 20:7, 8.

18. "And no marvel; for Satan himself is transformed into an angel of light." 2 Corinthians 11:14.

19. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast." Revelation 13:13, 14.

20. "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle. . . . And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20:8, 9.

21. "And the great dragon . . . was cast out into the earth, and his angels were cast out with him." Revelation 12:9. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:14.



H. M. LAMBERT

Family Worship in Our Home

The Secret of Spiritual Power

By D. A. Delafield

SUPPER is over now and the dishes are done. It is time for family worship. Everyone goes into the living room and sits down expectantly. Corinne takes her place at the piano. Mother finds a comfortable spot on the sofa. Bobby reclines in the easy chair, and I take up the Bible from the living room table and start to read.

But Mrs. Delafield has a suggestion. "Before you read, dear, let's all sing a

song. Worship means so much more when we can begin it with a song."

Sometimes I forget the singing. Perhaps because I don't sing so well. I ask Bobby to get the songbooks out of the bookcase in the dining room, while Corinne turns quickly to one of her favorites. We all turn to the proper page as Corinne starts playing; then our hearts and voices unite in the really charming melody.

Each of us is tired at the end of the day's work. Mother has had a full schedule. I think she perhaps works harder than I do. The children have spent most of the day at church school and an hour or two afterward working to help pay their tuition. But we sing—even though we are weary—for we have found that gospel songs lift us out of our tiredness and freshen our spirits.

By this time we are in the mood for

reading the Bible. So I pick up the Book. But as I am about to read, I recall a story that I feel will interest the children. I call it the "Shipwrecked Bible." I had typed it out at the office and slipped it into my memento book. "Let me tell you a story," I suggest. "I think you will enjoy it."

I go on, reading from the sheet in my hand. "Years ago Alexander Duff, a missionary, was shipwrecked just a few miles before his boat, 'The Lady Holland,' reached India. Everything that Dr. Duff had—his clothes, his most valuable possessions, and his library of eight hundred volumes—was on board. All the passengers were saved, but everything that they possessed was lost in the depths of the sea.

"Dr. Duff stood on the shore scanning the turbulent waters and hoping that he might recover part of his luggage. As he watched, he saw something small floating on top of the water. Nearer and nearer it came. He wondered what it could be. When it came close enough, he waded into the water, took hold of the floating object, and walked back to the dry sand.

"What do you suppose it was? Yes, you have guessed it. It was his Bible, and of all the possessions that he had on board ship—of all his books—that single Book was washed up on the shore.

"Alexander Duff took the rescued Book to be a sign from the Lord, and he was greatly encouraged. The next day he began his career as a missionary in India. The day after that he sat down and read from the Bible to his first class, a group of five boys, who were seated under a banyan tree. The power of that Book was irresistible, and a week later the class had grown to three hundred.

"Today if you will go to India, you will see a beautiful tree growing on the spot where the banyan tree had been; and there Christian students—hundreds of them—go on special occasions and lift their voices to God in prayer and sing praises to the name of Jesus Christ."

I can see that the family is impressed by the story of Dr. Duff. And why shouldn't they be? There is something about the Bible that lifts it out of the realm of ordinary literature. Ask any isolated Christian what book he would choose as a companion, if he could have only one; and he would say, "The Bible."

But there is scarcely one home out of one hundred where parents and children read the Bible regularly at family worship. I believe that this is why there are so many broken homes, so many delinquent children. It is because God

is forgotten and religion is crowded out by the cares and pleasures of life.

"Let me turn now to 2 Peter 1:3-11. For variety I am going to read from a translation of the New Testament epistles by J. B. Phillips. This will be a little change from our King James text. The title for this reading in our modern speech is 'God Has Done His Part. See That You Do Yours.'

"He has by His own action given us everything that is necessary for living the truly good life in allowing us to know the One who has called us to virtue and glory. It is through Him that God's greatest and most precious promises have become available to us men, making it possible for you to escape the inevitable disintegration that lust produces in the world and to share God's essential nature. For this very reason you must do your utmost from your side and see that your faith carries with it real goodness of life. Your goodness



must be accompanied by knowledge, your knowledge by self-control, your self-control by the ability to endure. Your endurance too must always be accompanied by a real trust in God; that in turn must have in it the quality of brotherliness, and your brotherliness must lead on to Christian love. If you have these qualities existing and growing in you, then it means that knowing our Lord Jesus Christ has not made your lives either complacent or unproductive. The man whose life fails to exhibit these qualities is short-sighted—he can no longer see the reason why he was cleansed from his former sins.

"Set your minds, then, on endorsing by your conduct the fact that God has called and chosen you. If you go along the lines I have indicated above, there is no reason why you should stumble, and if you have lived the sort of life I have recommended God will open wide to you the gates of the eternal kingdom of our Lord and Saviour, Jesus Christ."

When I have finished reading this

translation from Peter, I can tell that the children are thinking seriously. "I like that, Dad," says Bobby. I notice my daughter smiling, so I can tell that she agrees with her brother.

I have learned that it is good to have variety in family worship—especially for the sake of the children. Family worship shouldn't ordinarily be too long—maybe ten minutes. Monotony and boredom must never be associated with this holy ritual of faith. Long Scriptural passages and long prayers must be avoided.

It is time now for our evening prayer. So we all kneel together as my wife prays. Her prayer is full of thanksgiving to God for His manifold blessings. Out of her heart she speaks to God. And the answers to her prayer come as we go about our work.

After rising from our knees, we busy ourselves with the evening's activities. By 10:30 or 11:00 we are all in bed. As we close our eyes in sleep, we repeat the words of the psalmist, "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety." Psalm 4:8.

In the morning when we awake we gather about the kitchen table, and after breakfast read from a small devotional book—just a page.

I thank God for the family altar and what it has meant to me and to my home. I sincerely believe that when the young people in our home are old enough to marry and to build homes of their own, they, too, will establish a family altar; and as they have children, they will teach their little ones to lisp a prayer to Jesus and to sing a song of praise to His dear name.

If temptation should buffet them, they will know that there is a place where they can go—the place of prayer. They will have learned that there is a Rock upon which they may find a secure footing when the storms of life beat upon them. The Bible will be their guide, for they will have learned to respect and love it. In times of depression they can sing, for they will have discovered that there is lifting power in Christian songs.

There must now be in America a great return to the Bible and to prayer—especially to the family altar. If we neglect this, our nation may go down to ruin. Daniel Webster said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." ★★★

THESE TIMES, MAY, 1955



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.

Lately some of our farm-fresh eggs have been bloody. In some the entire white is red, others have blood spots as large as a dime on the yolk. What causes this?—A.C.Z.

When a chicken is first hatched, it has about thirty-six hundred little pre-formed eggs which are microscopic in size. These enlarge as the bird grows until it is about ready to lay, at which time the largest of these ripens and breaks off into the oviduct, where it continues to enlarge until it is a full-sized egg. In cases where the productivity factors are excessive, these mature eggs may be pushed off the stems a little early and before well-ripened separation occurs. The same may also happen if the hens are chased by a dog or if they become very excited through emotional distress. Following such an episode, the eggs are apt to appear with blood spots.

The best authorities in the field of poultry culture state that such a blood spot does not indicate any type of infection in the eggs but is simply a mechanical accident. There are a number of diseases which may be transmitted through eggs, such as pullorum, which is a paratyphoid infection. When eggs decompose, they may become a vehicle for bacterial infections. Recent research by the U.S. Department of Agriculture, which has been studying cancer in chickens for seventeen years, has disclosed that a large percentage of hens show microscopic lesions of malignancy in various body tissues. This malignancy is transmitted either through the eggs or on contact with chickens.

It has often been noted that many chickens are so-called "carriers," harboring the virus but not having cancerous tumors. These on contact may spread the disease to other fowl, which show tumors and may die, while the carrier may go through an entire life without having the disease. Although no one has proved that cancer of chickens is transmissible to humans, it must not be forgotten that neither has it been disproved. Finally we may say that the

blood spots in eggs probably have nothing to do with any of these diseases.

I have been told I have gallstones. I do not have attacks, but do have sour stomach, much gas, and pain between my ribs, also recurrent back-aches. Would you advise me to have these stones removed?—F.D.

Since your symptoms of gas and indigestion are such as we find with gallstones, I believe that if your general health will permit, you should go ahead and have a competent surgeon remove the gall bladder. One seems to get along about as well without it as with it, as it serves no very useful purpose; and in the cases on which I have operated over the years, I have seldom failed to have the patient express to me the satisfaction of having gone through surgery. Most often the digestion greatly improves, and this is very worth while. Cancer of the gall bladder, though rare, may be caused by the irritation of gallstones; and when symptoms do develop, this condition has often invaded the liver, making surgery too late.

For a number of years I have had boils. First there is an itching; then a red spot appears and a little swelling. These symptoms come to a head quite slowly and are very painful. There is little discharge. Can you suggest anything I might do?—E.G.

Apparently your boils are caused by an unusually resistant type of bacteria, probably the staphylococcus. The first thing would be to build up your natural resistance by every means possible. Secondly, find some means of treating or stopping the recurrence of these boils. One of the best ways of stopping the infection would be either a cold quartz light for a general radiation or sun-bathing, which could be taken until there is a slight redness to the skin, repeating every four or five days.

It is presumed that you are getting an adequate diet, which should include two or three varieties of whole-grain cereals, vegetables, both cooked and

raw, some legumes, one or two glasses of fruit juice daily with plenty of fruit—fresh, frozen, or cooked. Leave sugar almost entirely out of your diet, using for sweets natural fruits and perhaps a little honey.

Some cases are helped by taking one or two cakes a day of Fleischmann's yeast. One or two tablespoons of brewers' yeast could also be taken daily in the form of flakes. Antibiotics would no doubt give you immediate relief, but whether the effect would be lasting is a question. I think penicillin is preferable to any other because it would not affect the gastrointestinal tract so much. It would be best taken as injections, and one or two might suffice.

A beneficial practice would be to take morning showers, using first hot then cold water. Make the showers short, very hot, and then as cold as possible, perhaps four or five changes, and finish with prolonged cold. Afterward rub your skin vigorously with a dry Turkish towel. Then you might slap the skin all over the body thoroughly until it is pink and glowing. This will greatly improve the circulation of the blood in the outer layer of skin and thus reduce the danger of infection. Ocean bathing should be very good for that type of skin infection, as the ocean water contains certain types of disinfecting elements, such as iodine and chlorine.

You should also be particular to follow the rules of good hygiene, to increase your vitality. Get plenty of sleep, avoid emotional strain, and secure adequate exercise.

In stubborn cases there might be some help coming from making a vaccine with autogenous material developed from the same germs that are causing the boils. A doctor could make a culture from one of your lesions and have it made into such a vaccine, which would probably give you a long period of immunity from that particular germ.

Unclean meats, especially pork and its products, predispose to boils, particularly in persons who have not been used to eating this type of food. ★★★



HEASLIP, ARTIST

well clothed and comfortably housed. Yet only twelve hours away as the stratosphere measures distance, millions are in need. In New York, by the lake called ironically "placid," the great powers wrangle, the factories of the great industrial cities of the world make guns and planes and shells and tanks, scientific geniuses devise thermo-nuclear weapons, and civilization itself stands in jeopardy. As we meditate on the world situation today, what scenes and sights and sounds come crowding before us! What message do they bring?

Come back with me to ancient Babylon. Watch Nebuchadnezzar on his throne. The Scriptures inform us his desire was to understand the future of his realm. God granted his ambition

The Future of Un

HE WAS air-borne alone for the first time after weeks of study and arduous training. One of his great ambitions had been achieved. As he straightened out and set his course, he looked around at the beauty of the day, conscious anew of the loveliness known only to those who fly. Above him was the blue sky of an English summer day. About him lazy fat clouds jostled one another gently. He could see the "colored counties" spread out as a patchwork quilt below him. There flowed the Thames, a silver ribbon, sentinelled with trees. At his left were the rolling Surrey hills, dappled with sunshine. His course lay due south. In the hazy distance he could make out the gray blue of the English Channel. He thrilled at the throbbing power which responded to his every whim. He was glad to be alive. The humorous comments he made with Control reflected the joy in his heart.

He reached the end of one leg of his training flight. As he turned westward for his next lap, there came to his happy consciousness the crackle of an alien sound. It was Control. A squadron of Dorniers had been picked up. They were coming from France and were headed for the low countries. If they continued their course, he would meet them. Control suggested he return to

base as speedily as possible, pending further orders. As he sat wondering, another message of greater urgency told him the *Luftwaffe* squadron was nearer. He looked out anxiously, scanning the sky at his left; and there, playing hide-and-seek with the clouds, were the big bombers flying in formation. The watchers below noticed this little trainer plane turn unhesitatingly toward the black Dorniers. It was unarmed and utterly defenseless. In amazement they saw it move slowly toward the oncoming planes. The Germans seemed to ignore the little craft completely. Below, they saw the crash and seconds later the sound reached them. By then parts of the trainer, like the wings of a broken butterfly, fell slowly, while the stricken Dornier whined to the ground with smoke billowing from it.

With bared heads the watchers saluted this act of self-sacrifice. It was for this the young pilot had trained. And in his moment of achievement in face of measureless odds he laid down his life.

Many in America today have forgotten the agonies of the supreme sacrifices made by millions during the second world war. They take the material blessings which crowd their lives completely for granted. They have enough to eat and to spare. They are

and, as the prophet declared, made known to King Nebuchadnezzar "what shall be in the latter days." (Daniel 2:28.)

This divine revelation of what was to take place was portrayed to the monarch by a dream of a huge metallic image.

With head of gold and breast of silver; with brazen belly, iron legs, and feet of iron mixed with clay, this image was "terrible." (Daniel 2:31.)

"This is the dream; and we will tell the interpretation thereof before the king," the prophet Daniel said. (Daniel 2:36.)

"Thou art this head of gold." Daniel 2:38. Thus Babylon was placed at the very head of this revelation of the story of man's future. Other kingdoms were to follow. (Verses 39-43.)

The Babylonian Empire was destroyed by the Medes and Persians as the prophet had declared. (Daniel 5:31.) The two-leaved gates of the city of Babylon had been left open, and the king and his generals inside were drunk. So the invaders broke the power of Chaldea. As the centuries sped on, the scepter passed from this empire to that of Grecia, and finally to Rome.

Rome, the most extensive and cruel of them all, ultimately disintegrated. Upon the crumbling ruins of the proud empire of the Caesars, the divergent king-

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doms of the tenfold tribes of the barbarians established themselves. For fifteen centuries the world has watched the final fulfillments of this great prediction of Daniel.

The great agnostic historian Gibbon has unknowingly written a commentary on this prophecy. "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the Ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and

What an Ancient Prophecy Means to Our Time

By Leslie Hardinge

ity in Europe

their kings, were successively broken by the iron monarchy of Rome."—*The History of the Decline and Fall of the Roman Empire*.

Now, the point of this blueprint of history is to reveal to us the closing events of history. In answer to our longing to know, the Lord declared through His servant: "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

Hitler, fifteen years ago, defied this prediction. "They shall cleave," he declared! "Germany will dominate the world." But God's Word is true. "They shall not cleave." Hitler and his nation smashed themselves upon the impregnable rock of Bible prophecy.

This is how it happened. In 1939 the world entered the most terrible war in history.

The Hitlerian Huns spread across Europe like a plague. Norway, Belgium, Holland, France, Denmark, Austria, Luxemburg, Czechoslovakia, and Poland—almost all Europe from the Arctic to the Pyrenees—lay desolate and broken and helpless.

Only Britain stood between Hitler's dream of European domination and its realization. Across the narrow straits of

the English Channel one of the greatest war lords of all time looked, and ordered his *Luftwaffe* to attack. That was 1940.

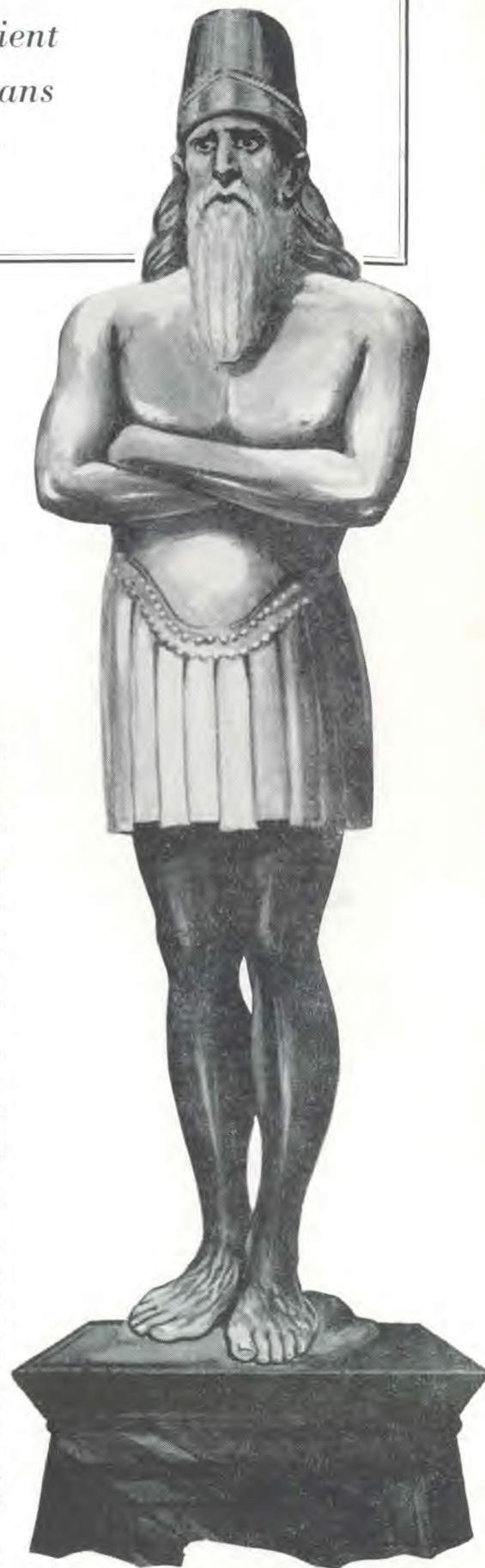
The glorious blue of the lovely English summer sky was flecked with the black planes and pock-marked by the puffs of ack-ack. The villages and cities and roads and ports became scenes of devastation and death. High above, often out of sight of human eye, the flower of British manhood, the knight-errants of the ether, took their craft to fight back the black invaders.

The German planes were shot down by the hundreds. The antiaircraft fire rose up to meet them and clawed them down. The fury of the attack mounted as the invasion date neared. The Royal Air Force achieved its greatest day—187 German bombers were destroyed. September 23 was the deadline.

Scrutator, one of the best known of London commentators, whose personal contact with the movements of the war gave him authority, has thus summed up his impressions of the drama of events:

"When the long-drawn-out Battle of Britain still hung in the balance, Mr. Churchill went to Air Vice-Marshal Park's headquarters. On the radar screen he watched the advance of the German bombers.

"Each attack was successfully repelled,



but to the waves of German bombers there seemed to be no end. At last, unable to control himself, Mr. Churchill turned to Park, 'How many more have you got?' he asked abruptly. Quietly the Air Vice-Marshal replied: 'I am putting in my last.'

"Their eyes fixed on the screen, the two men waited for the next German wave. It never came. The Germans, too, had put in their last. With tears in his eyes, Mr. Churchill got into his car.

"It was on his way back to London that he composed the immortal phrase of the debt that so many owed to so few."—Scrutator, in the London *Sunday Times*, quoted in *The British Magazine*, January, 1947.

So near—yet so far! One day, one hour, one squadron from victory! Then Hitler turned his forces against Russia. He had given up the attempt—for the moment, and forever. Yes, Daniel was right: "*They shall not cleave one to another.*"

It would be a strange thing indeed if the people of Britain were not conscious more and more of what is now quite embarrassingly spoken of as the Guiding Hand.

"Who doubts now that Dunkirk was a miracle—when the sea went flat and the tide stood practically still? The date Hitler had fixed for invasion (September 16-20, 1940) is the time when the tides are ideal. That is the time when people used to try to swim the Channel. It is always calm then, and there is a harvest moon.

"But in 1940 gales sprang up on the seventeenth and went till the thirtieth. The invasion boats and barges had to be taken into harbors and ports, where they were battered by the Royal Air Force.

"Then the Germans threatened us with invasion during the fogs of November and December. For the first time in the memory of man there were no fogs that winter in the Straits. The next invasion date was supposed to be February 15, 1941. On February 14 a submarine earthquake occurred in the Atlantic."—James Wedgwood Drawbell, *All Change Here*.

And Hitler, the great conqueror of modern times, gave up his attempt to bring Britain, one of the last of the "ten kingdoms" still independent, into his unifying grasp, and turned his attention to the East—and Russia.

Maj. Gen. William J. Donovan, former chief of the United States Intelligence, recently allowed release of the facts behind the invasion of Europe:

"On the early morning of the sixth of

June, 1944, the invasion of northern France by American and British troops had begun. It had not been expected at that moment, and Field Marshal Erwin Rommel, who had been in command of the coastal defenses, defying Hitler's orders to cancel all leave, had flown off secretly to celebrate his wife's birthday. His chief of staff, General Speidel, immediately had tried to telephone him and inform him about the invasion while simultaneously the report had gone through to the High Command by the regular channels. There the officer on duty did not dare to wake Gen. Alfred Jodl until nine o'clock; and he in turn waited another hour before he informed Keitel. Both men then considered themselves bound by the strict order never to disturb Hitler's sleep. So it was not until his usual midday meeting that Hitler heard the news.

"Behind the Atlantic Wall a tank corps had been stationed ready to attack the invading army as soon as it landed. Hitler had reserved as his personal prerogative, however, power to throw in this corps when the emergency arose. Neither Rommel nor Rundstedt was entitled to give any independent orders to this corps. So when Hitler eventually sent his tanks into action, it was two o'clock in the afternoon, and decisive hours had been wasted. In the meantime attacks by the Allied Air Force had considerably weakened the spearhead of the tank corps. When the counterattack of the tank corps at last developed, it came too late and lacked vigor. The invasion had been materially aided by the fact that Hitler's sleep could not be disturbed."—Gero V. S. Gaerventz, *They Almost Killed Hitler*, pp. 100-103.

Yes, the prophet of God knew what he was talking about! "*They shall not cleave one to another,*" he had said twenty-five hundred years ago. These mystic, mighty words sound down the running centuries to spell the doom of Hitler—and all like him, before or after.

It seemed almost as if all Europe would be unified under the swastika. Men in Asia and Africa and America were saying it was only a matter of days before the Hitlerian dream of Pan-Germanism would become a reality. But the fiat of God had gone forth. The prophecy that waited two and a half millenniums for fulfillment smashed his dream. "*They shall not cleave one to another.*"

Listen! Across the seas and lands you will hear the moan of dying orphan children, Their voices rise, thin as winter smoke on frosty air. They cry for bread,

for warmth, for shelter. Dying, they cry for the lives they have not yet lived.

These babies cry, shrunken and wasted, with faces of old men and the skin of mummies. Why must we die? they wail. Why did you sacrifice us to the god of war? What have we done? And the organizer of one of the greatest mass slaughters in history, Hitler, replies, "I thought to make of the world, one world." And the words of the prophet, in letters of blood and fire, scream, "*They shall not cleave one to another.*"

And mothers, hundreds of thousands of mothers, with no food in their stomachs and no milk in their breasts, look into those eyes, the eyes of their babies, curse Hitler, and ask, "Why did you sacrifice us on the altars of lust and war?" "I hoped to make a great race that would rule the world, one world," Hitler might reply. And the words of the prophet say across the centuries, "*They shall not cleave one to another.*"

But the nations have not learned their lessons. The race of dictators is not yet extinct. The factories are working night and day. The bombs of future destruction, the planes, controlled from afar, the rockets to rain death from unsuspecting skies, the armies to slaughter and occupy—all are being feverishly, secretly prepared.

In the arena of diplomacy the mighty nations of the world are jockeying for position. To them the voice of Daniel the prophet comes across the years, backed by the inexorable decree of the Almighty, "*They shall not cleave one to another.*"

I have tried to paint a picture of the bloody termination of the most futile of gigantic dramas of the twentieth century. The stage is littered with smashed props and dying actors. The spectators surround it stunned and broken. And across the wreck the same bloodless hand which wrote in letters of fire the doom of Babylon has written for all to see and understand, "*They shall not cleave one to another.*"

And the words of Christ glow with renewed significance for us, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, . . . whoso readeth, let him understand." Matthew 24:15. Long centuries ago the Holy Spirit inspired (1 Peter 1:10-12) the prophet Daniel to portray for our warning and admonition what would take place in the last days. While on earth our Lord endorsed these predictions. Look at world events with the understanding gained from these previews of history.

Today mankind is passing through the time of trouble foretold by Daniel. (Daniel 12:1.) As you try to focus your camera, your range finder has two images. Neither of them is clear. When the correct focus is found, the two images exactly superimpose. History recorded in our daily newspapers gives us one picture of world events, dark and blurred and uncertain. Prophecy presents another image. We can see world events in proper focus only as the two pictures merge.

The same boundless ambition which moved Napoleon, the Kaiser, and Hitler is burning in the breasts of other leaders. Political and personal considerations precipitate crisis on crisis in both the East and the West.

In Germany, Poland, Greece, Austria, and other ravaged countries millions felt the chilling blight of the second Dark Ages. Over the diplomatic tables of the

dis-United Nations politicians bicker over procedures and vetoes, while scores of millions of human beings are cold and hungry and miserable.

Looking beyond the turbulent post-war epoch the prophet Daniel declared, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Daniel 2:44. This is the next event in God's program of history, the establishment of the kingdom of Christ. So will be fulfilled the petition of the Lord's Prayer, "Thy kingdom come." Matthew 6:10.

The great question before each one of us is this: Will I be ready for a place in that kingdom? You can guarantee entrance into it by lifting up your heart with this prayer: "Lord, remember me when Thou comest into Thy kingdom." Luke 23:42.

We have considered the words of Daniel the prophet. We have noted the

terrible destruction he predicted. Do we believe his message? Do we believe Christ's word? The Saviour of mankind declared, "I have told you before it come to pass, that, when it come to pass, ye might believe." John 14:29. Do we?

As we ponder the marvelous prophecies of God's Word in their graphic fulfillment in our age, do we see the great need which is ours of believing all the words of their divine Author? His Word is sure and steadfast. The Bible is the truth of God. Heaven and earth will pass before it fails. Its Author is the Son of God.

We live in atomic days. May Christ's gracious promise come to our hearts with soothing assurance, "Because thou has kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Revelation 3:10. ★★★



Your Pastor Speaks

ABOUT PROBLEMS OF THE SOUL

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



I think I'm the only Christian in the small high school I attend, so cannot participate in most of the extracurricular activities. Do you think God really wants me to miss all the fun?

While the spiritual joys of the Christian life exceed all other satisfactions, yet normal teen-agers feel the urge for social outlets. If you fail to get it in your family circle, or if there are no young people in your church, there is really only one worth-while alternative: Attend a Christian school. (Work opportunities enable students to defray most or all of their expenses; see May and August, 1953, *THESE TIMES*.)

It may well be, however, that God wants you to witness for Him in that high school where you are the only one who knows Him. And could it by any chance be that your neglect of that sacred privilege and duty is responsible for the degree of restlessness that seems to be upon you?

Can a Christian really love everybody?

It has been said that a Christian is a person who loves people whose actions he does not like. Jesus, hanging upon the cross, certainly did not like what the crowds were doing to Him, nevertheless His prayer, "Father, forgive them; for they know not what they do" (Luke 23:34), proves His love for them.

If it is hard for you to love a person, pray for that individual and treat him as though you loved him. Ask God to help you look for the good points in others

and not become oblivious to your own shortcomings. If the love of Jesus truly controls the heart, one will love all whom He loved—and that includes the ostensibly unlovely.

If God really wants us to be happy, why are there so many prohibitions in the Bible?

God's Word forbids men to do certain things for the express reason that He wishes His children to be happy—*really* happy. "No good thing will He withhold from them that walk uprightly." Psalm 84:11.

Life's supreme satisfactions are only found as one bases one's course on the divine pattern. Certain so-called pleasures, ruled out by Heaven, may afford fleeting gratification, but afterward there is either a physical kickback, an emotional letdown, or both.

Read Ecclesiastes for a candid autobiography of a man who after having turned his back on God pursued happiness in forbidden waters. ★★★

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.



BIDA, ARTIST

By studying Jesus' method
of dealing with Satan,
we too can learn

How to Conquer **TEMPTATION**

By R. E. Loasby

THE SPIRITUAL vitality of Christianity, the spiritual strength of each Christian, lies in the person of Jesus Christ. In His public life and work on earth we see God personally. The more we become acquainted with Jesus, the better we shall understand the person and nature of God, and the more perfectly we shall be enabled to attain to the Christian ideal of manhood and to conquer temptation.

At the beginning of His public activities, and as part of His preparation for them, Jesus was "led up of the Spirit into the wilderness to be tempted of the devil." Matthew 4:1. This tremendous ordeal was suffered at that time in harmony with the will of God. Not one of the four evangelists witnessed the Lord's prolonged struggle with His adversary; so it is possible that the record of this test as given in the three gospels was related to the apostles by Jesus Himself.

Jesus did not rush into the temptation. Neither did He seek to avoid it. He left it in God's hands. The time was of God's choosing, and it came after the baptism in the Jordan. The baptism of Jesus was also an act in obedience to the Father's will. The baptism of water and the Spirit prepared the Lord for the baptism of fire in the desert. The Holy Spirit is a gift for service, a bestowal of power. The fact that the temptation of Christ followed immediately after He

received the gift of the Holy Spirit warns us how close Satan may be in our most exalted moments.

The temptation of Christ was conducted by Satan in person. It was as Jesus the Son of man that He met His adversary, not as Christ the Anointed One. The name "Jesus" is very important in this connection. It is the Master's human name, as a member of the human family. But "Christ" is His official name as the Messiah. So Jesus met His great test in the name that binds Him to us. He did not meet it as the divine Son of God, clothed in power, in majesty and glory, even though the Father had just witnessed of Him at the baptism. The reason He was led into the temptation as a man was to assure us that what was done for Him will also be done for us in our hour of trial.

Twice during the onslaught the devil appealed to Jesus as the divine Son of God: "If Thou be the Son of God," he said. In very person the evil one so confronted the Lord and by his words suggested: "You are just a man. Surely that is evident to you, for you are terribly hungry. If you still think you are the Son of God, just prove it by doing a very small miracle." But Jesus refused to be drawn on that point—in particular for our sakes. It was essential for you and me that He meet and overcome the devil as Jesus the child of the human

race, and not as Christ the eternal God. For our sakes He refused to use sources of power and strength that we cannot command. He did not undergo this great test only for Himself, as a necessary self-discipline, merely as a preparation for the mission upon which He was about to embark. He did it as our Champion, our Representative. Had He met and overcome the devil as the divine Son of God, He would have proved Himself to be the tempter's victor, but not your and my Saviour. We needed an Overcomer who is one with us.

Matthew makes the statement that Jesus "was led up," that is, from the Jordan Valley into the higher country. Mark says, "The Spirit driveth Him into the wilderness." That Jesus was "led" is an indication of His submissiveness to the Father's will. That He was driven signifies that He was taken there by a vehement impulse, and that His human spirit was aghast at what lay immediately ahead of Him. Jesus did not rush into that temptation as something to be grasped. It was after that awful experience that He taught His disciples to pray, "Lead us not into temptation." Temptations are not to be courted. One should pray for strength to endure temptations, and not expose oneself to them.

The place of the temptation was the wilderness. God had said, "Cursed is the ground for thy sake." Genesis 3:17. The

desert is an example of the ground cursed: "a pathless desert, dusk with horrid shapes." (John Milton.) All barrenness is the hallmark of sin brought into the world. On account of sin the wilderness takes the place of the Garden of Eden. Adam fell in that garden, but Jesus overcame in the wilderness. So the new earth will supersede the wilderness. Paradise was lost in a garden, but regained in the desert. The first Adam, surrounded by every good thing, was defeated. The last Adam, encompassed by every evil thing, was victorious. Adam fell under the best of circumstances. Jesus, at the lowest point of His power, conquered Satan at the highest point of his power.

In the quietness and simplicity of life in Nazareth, Jesus could not have met that kind of trial. But the experience in the desert marked the beginning of the pitched battles between the kingdom of light and the kingdom of darkness. This personal warfare between Christ and Satan was to continue until the head of the Master was bowed down on the cross in a death that meant a great victory for you and me. The devil is well-named. In the New Testament language he is called *diabolos*, meaning one who thrusts another through, with the derived meaning of defamer, informer. On the cross he caused Jesus to be thrust through. His presence is always evil. Margaret said in *Faust* that his very presence chills one's blood, and added: "Besides, when he is near, I ne'er could pray"; and that terrible experience caused her to eat her heart away.

In all His conflict with Satan the Lord was victorious. We can obtain victory only through Him. Mark tells us that during the period of forty days in the wilderness, Jesus was "with the wild beasts" (Mark 1:13): the leopard, wolf, hyena, and various snakes and poisonous insects. No wild animal sought to harm Him. But the devil, who had been next to Christ in heaven, the covering cherub, sought to crush and ruin Him when He was utterly exhausted and all but disintegrated mentally, emotionally, and physically.

We too must expect temptations. It is the common lot from which even the divine Son of God was not exempted. The tempter adapts himself and the temptation to meet the various circumstances of sex, age, temperament, education, position in life, etc. But the power that kept Jesus Christ will also keep us, for the God who rules in heaven marks even the sparrow's fall (Matthew 10:28-31); and we are more precious to Him than many sparrows. ★★★

THESE TIMES, MAY, 1955



Travel Notes

From Washington, D.C., to Los Angeles

LOOKING over my notes from a recent twelve-thousand-mile trip from Washington, D.C., to Los Angeles and back, I was surprised at how many items concerned food. I will share a few that I hope will be new to you.

First are some rolls I got in a small bakery in Saskatoon, Saskatchewan. I ate several of them with much pleasure. Do try them soon. Use Parker House roll dough. When it is ready to make into rolls, flatten a piece into a circle about ten inches in diameter and three quarters of an inch thick. Make a paste of one-fourth cup butter, one-fourth cup ground poppy seed, and two teaspoons sugar. Spread this evenly on the dough and then cut into wedges. Roll wedges from the large end, secure with toothpick, and let rise. Bake as usual.

Since it was right at the height of pumpkin pie season, I enjoyed this favorite dessert many times. One hostess added one cup of shredded coconut that had been toasted and rolled very fine. Do not put too many spices in this one or you'll miss the wonderful coconut flavor.

My next note, although not a recipe, has a definite connection with food. Traveling along certain highways in Washington's Yakima Valley and Oregon's Willamette Valley, one is struck with the wonderful aroma of mint everywhere. A mint field is a most unusual sight, and 60 per cent of this country's peppermint oil is distilled in these two valleys. Plants bloom along in August. At harvesttime the mint hay is mowed, cured in the sun, and then placed in huge vats where the oil from stems and leaves is removed by steam. This vapor is condensed into liquid so that the oil

can be separated from the water. The oil is finally purified and blended.


Two pretty tricks come from a clever California hostess. I begged for a third, but it still remains her own secret. She had selected large, green, very crimped lettuce leaves to garnish each salad plate. The unusual touch was added when she dipped the edges of these pretty leaves into a saucer of bright red paprika—not difficult, but a touch that made the salad unusually attractive.

Her second unusual touch was the garnish for her mock chicken pie, which was delicious in its own right without benefit of trimmings. The biscuit topping was cut with a doughnut cutter instead of the usual biscuit cutter. Just before serving, each hole was heaped full of piping hot fresh-frozen green peas all buttered and seasoned to perfection.

I have always thought it a pity that anything as lovely as a big purple eggplant should completely lose its glamour when put into a pot. Here is an excellent way to restore eggplant to a place of real honor among foods. Peel eggplant and cut into inch cubes. Cook in small amount of salted water. When tender, drain. Combine one cup cracker crumbs, one-half cup shredded cheese, two well-beaten eggs, two cups eggplant, and one very small grated onion. Bake in casserole at 375° F. for twenty-five to thirty-five minutes, depending on shape of casserole.

One hostess we remember really made the most of her lovely wild rose Franciscan pottery. Her dessert—strawberry ice cream and pink angel food cake. It didn't even have to be tasted to be thoroughly enjoyed, but you may be sure it was. ★★★

GOD'S TWO BOOKS



By
Mary Hunter Moore

"Oh, Brain, Light Up!"

THE CROWDS were always dense around the Transparent Man, one of the greatest attractions at A Century of Progress, the exposition in Chicago in 1933. The life-size manikin of transparent plastics was intricately wired; so that as the demonstrator talked, he could, by manipulating a battery of switches, cause successive portions of the body to be illuminated as he spoke of them.

But response was not always perfect. Standing one day right at his elbow as he went through his showing, I became as interested in watching him as in looking at the lighted body. So it happened I saw and heard the little episode the crowd scarcely noticed. At the right word in his speech he pushed the button for the light in a certain organ, but none came on. Several times he unsuccessfully jabbed. Then in an undertone of heartfelt intensity he muttered, "Oh, Brain, light up!" A moment later the light came on.

All teachers will echo his plea. Seeking to instruct, they watch the dull, bored expressions, longing, "Oh, Brain, light up!" Many a public speaker, pushing all the buttons in his inner array of devices of eloquence, has searched the faces of his audience, longing, "Oh, Brain, light up!" Even the world's greatest Teacher exclaimed in anguished disappointment: "Are ye so without understanding also? Do you not perceive?" "Oh, Brain, light up!"

What is the brain? What lights it up? Amazingly it takes the same power to light up a brain of nerve tissue and blood vessels as it did to illuminate that plastic man in Chicago—electricity. At this same Chicago world's fair, in the "Do-It-Yourself" section of the science exhibit, were devices by which one could demonstrate that his brain was run by electricity. Nerve impulses are literally electric. In fact it is possible to

measure the amount of electricity used by the thought processes of the brain.

But who knows what is electricity! We know only what it does. And we know we would be wise to be law-abiding around electricity. It plays no favorites and clears none guilty. We think we have harnessed electricity when we invite a small portion of it to flow like a stream along our wires. We boast that we can answer affirmatively the hypothetical question posed to Job: "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" We presumptuously claim that we have "generated" (created) electricity when we have only attracted, or collected, a tiny amount of it to our clumsy machinery. Who can comprehend the estimated more than eight million bolts of lightning by which every day the battery of the earth is recharged from the celestial powerhouse? In fact we little perceive this passing of electricity from heaven to earth unless, by some ignoring of its laws, we get in its way.

In 1873 a thinker whose mind was illuminated by the Spirit of God wrote: "The system is vitalized by the electrical force of the brain." Later she said: "Electricity must be conveyed to the buried seed."—Mrs. E. G. White, *Christ's Object Lessons*, p. 63. In this century the electricity of the brain was demonstrated and experimenters have found that the germination and growth of seeds is expedited when a current of electricity flows through the soil. The Transparent Man in Chicago recovered his functioning brain when the proper electrical contact was made. Unfortunately we cannot improve our minds by attaching light bulbs to our skulls.

But we can increase brain power by pulling switches. With switches unused, power is latent. With minds unexercised, our brain power remains untapped. Memory increases with mem-

orizing, thought with thinking. The electricity of the brain stimulates and vivifies the whole body when the mind is intent on thinking.

For in the last analysis electricity is a power that comes from God. Harmony with Him in the realm of the spirit bears fruit in increased mental power and bodily vigor. The same writer who antedated the discovery of electricity in the brain and in the soil also said of faith, the greatest illuminator: "Saving faith is a transaction by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—*The Desire of Ages*, p. 347.

Faith and electricity are both the gifts of God. We may receive them both if we will push the buttons of our wills to put them by obedience in harmony with God's laws. ★★★



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THESE TIMES, MAY, 1955



PLEASE

Explain

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

"Prepare to Meet Thy God"

Please explain Amos 4:7, 8. I have been told that these verses mean that in the last days people will run from one city to another to buy water.—B.A.

Your query can best be answered by reading not only what the Bible says in Amos 4:7, 8, but all the context, together with the historical background. The prophet Amos did his work during the reign of Jeroboam, son of Joash, king of Israel. (Amos 1:1.) His wicked reign is described in 2 Kings 14:23-27. He was a powerful warrior but a wicked idolater, and God allowed suffering to come upon Israel because of that, until their "affliction" was "very bitter." But God did not entirely destroy them.

Amos was inspired to tell the Israelites that the various calamities that had come upon them were God's judgments on their sins and were intended to lead them to repentance and reformation. In Amos 4:4, 5 the prophet describes the idolatry of the Israelites, saying they worshiped the golden calves at Bethel and Gilgal because they liked to; they preferred idolatry to the worship of the true God.

Then, speaking for God, the prophet describes the calamities that God had brought upon them. In verse six famine, lack of food, is described. In verses seven and eight drought, lack of rain, is described. In verse nine various plant diseases and insect pests are described. In verse ten epidemics of sickness and the devastations of war, causing the death of young soldiers and the horses they rode, are described. In verse eleven reference is made to volcanic catastrophes, fire from heaven, sent to burn some of them and leave others. Verse twelve is a solemn call for those who had been spared in these judgments to return to God, because they would have to meet Him in judgment.

Amos 4:4-13 is parallel to 2 Kings 14:23-27, giving the details of the "very bitter" "affliction" God sent upon Israel in the hope of awakening the nation to

repentance. There is nothing in either Amos or 2 Kings to indicate that this is a prophecy of the last days. In both places it says these were things God had done to Israel: "I . . . have given," "I have withholden the rain," "I have smitten you," "I have sent among you the pestilence," "I have overthrown some of you." It does not say, "I will withhold the rain," etc.

But nothing here said is intended to detract from the fearfully solemn meaning of the appeal in verse twelve: "Therefore thus will I do unto thee, O Israel; and because I will do this unto thee, prepare to meet thy God, O Israel." Here the tense changes from the past perfect ("I have smitten") to the future ("Thus will I do"). As Amos called the attention of the apostate people of God in his day to what God had already brought on them as judgment for their sins, and warned them of what was yet to come in the Babylonian captivity, the same lesson is vastly more true for us today. We have no warrant to take the details of what Amos said had already occurred and say exactly the same things will happen again, but the lesson to learn from them is modernly pertinent. The experiences of the past have lessons for us. (Romans 15:4; 1 Corinthians 10:6-11.) We need not take

Amos's record of current events for prophecy, as there are many other passages in the Bible worded as prophecy that tell what will actually take place soon—or has already taken place in our own lifetime. Some of them are Matthew 24:7, 8; Mark 13:8, 9; Luke 21:10, 11, 25, 26; 2 Thessalonians 1:7-10; 2:8; Jeremiah 4:18-31; Isaiah 24:1-6; Zephaniah 1:2, 3, 14-18; 2:2; 3:5-8; Revelation 6:12-17; 11:15-19; 16; 18; 19:11-21. These are only a few of the passages in the Bible that foretell the disasters of the last days, disasters that carry the same warning that the judgments on Israel in the days of Amos did: "Prepare to meet thy God."

Seventh-day Adventists have in the past been hooted at as calamity howlers. But nothing they can say, or have said, in warning, can equal what is being said on every hand today by the atomic bomb prophets. The difference is that these men, who see more clearly than the world wishes they did, offer us no security, no hiding place down here, no future, no escape (except in ourselves, and when has human nature ever saved human nature?). But we who preach the soon coming of our Lord do so to point out a way of escape, a happy future, a rejoicing hope, and a blessed redemption. ★★★

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