

JUNE

1955

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These Times

CIVIL DEFENSE—

A Concern of the Church



"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.

EASY RELIGION. Prophecy: "Having a form of godliness, but denying the power thereof." 2 Timothy 3:5.

Religious leaders are now doubting the genuineness of America's religious revival. In the November, 1954, issue of the American magazine Billy Graham stated, "A religious revival unparalleled in modern history is sweeping like a prairie fire across the English-speaking world....Millions are turning to God." Graham now asks, "Is this a genuine religious awakening? Awe of the H-bomb? Escapism? Or just a vogue?" Henry Knox Sherrill of New York, presiding bishop of the Protestant Episcopal Church in the U.S., recently expressed doubt that the U.S. is "on the eve of a religious revival." He asserted that no statistics pertaining to church support warrant justification for talking about such a revival...."Apostasy stalks the land, and even in the church," states Dr. William Culbertson, president of Chicago's Moody Bible Institute.

These statements are made in the face of the following facts: New church construction for 1954 reached nearly \$600,000,000....550 newspapers now have full-time religious editors....A prayer room has been installed in the presidential mansion....An increasing number of popular songs, like "I Believe," are heard over juke boxes....Religious bodies now have 94,842,845 members, or 57.5% of the total population....In 1954 Protestant churches gave \$1,401,114,217....Publishers find a wide market for religious books....Clergymen visiting colleges around the country state that there are definite signs that the attitudes of cynicism and hostility to religion are diminishing....99% of Americans, the Catholic Digest says, believe in God.

Religious writers are now being criticized for stressing crucifixion of the moral law instead of lifting up the cross of the sinner's substitute. Dr. Paul Calvin Payne, chairman of the Division of Christian Education of the National Council of Churches, criticized what he described as the "easy optimistic sentiments" expressed by Dr. Norman Vincent Peale, author of the best seller The Power of Positive Thinking. He said that Christianity requires "heroic commitment to great causes and ideas." The Living Church, independent Episcopal weekly, described Dr. Peale's ministry as a two-dimensional faith: "Dr. Peale is right in reasserting in extravagant terms the power of the gospel, the all-sufficiency of faith; but we believe that his dedication to his Lord will ultimately persuade him that Christian faith adds a third dimension to the thin and two-dimensional concept of faith for personal comfort and success." The journal stressed that faith in Christ also requires the acceptance of sorrow, suffering, and death, "rejection and shame and the cross."

The label "easy religion" has been put on the current trend by theologian Fred Young, who states that "like smallpox, there are two different kinds of Christianity: the artificial, or weak, kind and the real kind, which 'is powerful and sharper than any two-edged sword.' An inoculation with the former creates an effective immunity against taking the latter. In medicine as in religion, a vaccination tends to produce a weak form of the respective disease in the human system, developing a mass of antibodies in the bloodstream which makes it next to impossible for one to catch the real thing. This analogical fact is sometimes overlooked....If, then, a person's Christianity permits him to enjoy the movies, the card party, the dance, the night club, the cigarette, the cocktail, without reproof, he more than likely has the kind which sears the conscience and puts it to sleep rather than the kind which renovates the conscience and lets him sleep. In that case he should do something about his spiritual state at once, for he has no time to lose."

These Times

JUNE, 1955

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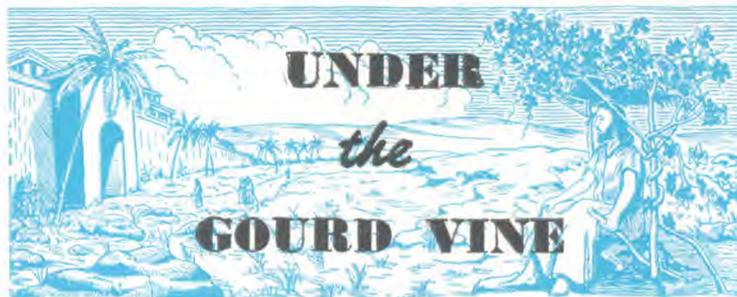
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The Cover

Miss Suzanne Walker from Mt. Vernon, Ohio, a student at Washington Missionary College, is carefully examining an item of the Emergency Survival Food Kit used in the recent Operation Survival experiment. (See page 4.) Photo by Cecil Coffey.



Plenty of Room

A SIGN on a building under construction down our way reads, "Thirty stories high—400 feet nearer the stars." Let me see. Our sun is a star and certainly the nearest one to us. It is 93,000,000 miles away. Most people, though, do not think of the sun when they speak of the stars. If that is what we are thinking of, we will have to revise our figures upward.

Alpha Centaurus is our nearest star, then, and Alpha is four and a half light-years away. This means four and a half times the distance light travels in a year, and light travels 669,600,000 miles in an hour. Bearing this in mind, one could hardly think that this new building will be exactly adjacent to the stars when it reaches the height of 400 feet.

Even if we think of giants in height like the Empire State Building or Eiffel Tower, that does not help us much in such a comparison.

Naturally we are aware of the fact that the sign is merely a matter of advertising, and we will not quibble about it. But the absurdity of the comparison reminds me of the way some of us approach Christian ideals.

We look at ourselves, our churches, and smugly talk about progress. We compile figures—99 per cent of them weighted in our favor—and with much beating of drums and tinkling of cymbals call attention to the nearness with which we are approaching Christ's ideal for us.

Possibly the good Lord is not so much interested in how many pounds of clothing, or food, or dollars in money, we have given, as how much we have left. Or He may be still more interested in how hungry and naked the people we have not reached may be.

Our talk about "sacrifice" often means that we drive a 1954 model car instead of a new 1955. Or we content ourselves with a Pontiac when we might drive a Lincoln. Often the fattest people talk the most about reducing.

I am reminded of a friend who, when he was a very young man, went to a meeting where there was a great deal of emphasis being placed upon "getting the spirit." Getting the spirit in this instance, he said, seemed to result in a great deal of noise and emotionalism.

Since it seemed the thing to do, the youth began to pray—with the others in the room—that he might get the spirit. Excitement and emotions mounted. Finally, he said, "I began to be afraid I would get the spirit, and I was not quite sure I knew what it meant, so I stopped praying."

We may smile about this experience, but I am not sure we really can afford to. Are not many of us like that? When we ask the Lord to use us for His glory, do we mean it—all the way? Or do we have mental reservations as to where and how we will consent to be used?

At any rate, when we are tempted to complacency about our spiritual progress, we might remember that a building whose top is 400 feet nearer the stars is really not so close after all.

And if we really are making spiritual progress, it may not loom very large beside the monument Christ has set up, upon which are carved the words, "Be ye perfect." ★★★



Emphasizing the fact that spiritual values are as important for survival as are the physical, Pastor G. W. Chambers, director of the Seventh-day Adventist National Service Commission, conducts worship for the participants in Operation Survival. The people participating believe that civil defense co-operation is a part of good religion, as is participation and help in all constructive civil activities.

PHOTOS COURTESY OF THE AUTHOR

ONE blustery, cold day last November Washington, D.C., was theoretically attacked by enemy bombers carrying atomic weapons. Only a small group of people, however, was particularly concerned with the "attack." Most capital residents knew nothing about it until they read their newspapers the following morning. By then millions across the nation were also aware of what was going on.

What happened, and what followed, was of such significance that it could very well save your life and mine—if ever we are caught in the real thing.

When the "attack" came, thirty-three men, women, and children in the Washington suburb of Takoma Park, Maryland, immediately dropped what they were doing and fled from the city. Some drove their cars to a spot eleven miles out from the suburban area. Others hiked the entire distance. Each person took with him a preprepared "survival kit" and what extra clothing and blankets he could grab on the run.

The initial action simulated as much as possible what the average person would do if faced with the real emergency of atomic attack. There was no

time to prepare an orderly evacuation.

What followed during the next three days was designed to test the city dwellers' ability to experience a sudden change to extremely rugged outdoor living—a very likely prospect if an attack should come. The cars were abandoned at the end of a dirt road, and the thirty-three evacuees slogged their way through a muddy cornfield for half a mile to a wooded area beside a small stream. This was to be "home" for three days.

The test was aptly labeled "Operation Survival."

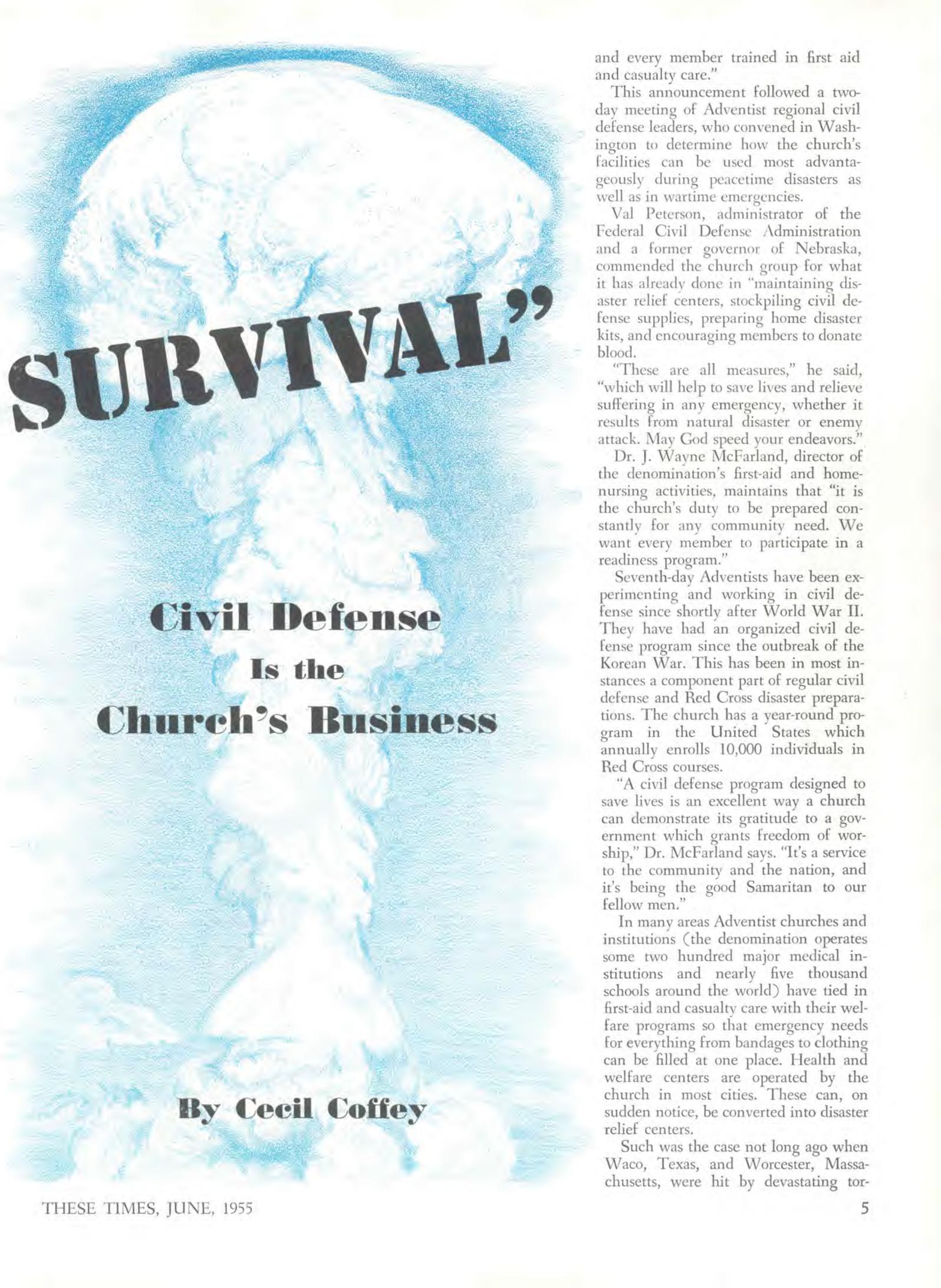
The whole operation was part of a national civil defense program being carried on by the Seventh-day Adventist Church. Working closely with federal civil defense administrators as well as with the Red Cross and other agencies, the Adventists have set up what probably is the best church disaster relief program to date. They have trained more than twenty thousand of their members in Red Cross first aid; more than one thousand have qualified to instruct others. The denomination is the only religious body the Red Cross has approved to conduct its own first-aid training. Many of its churches from coast to coast have stockpiled tons of emergency food, clothing, and first-aid

supplies; they have joined heartily in local civil defense activities; and they have conducted various experiments such as Operation Survival.

Most of the thirty-three participants in Operation Survival were students and instructors from the Adventists' Washington Missionary College in Takoma Park. The youngest in the group was six-week-old Charlie Harris, son of W.M.C.'s biology professor, Dr. Lester Harris; the oldest participant was sixty.

Operation Survival was reported by newspapers, radio, and television stations coast to coast. Several news-gathering agencies and magazines sent reporters and photographers through the muddy cornfield to the camp site. Broadcasts were made on the spot, and one Washington station beamed weather reports to the group every hour. In reporting on the operation, *Life* magazine called Seventh-day Adventists "leaders in civil defense."

Actually Operation Survival is only one of many efforts put forth by the denomination in co-operation with the government in its plans to meet national emergencies. Among other things, it announced last year that the ultimate goal for its civil defense program is to see "every church a disaster relief station



SURVIVAL”

Civil Defense Is the Church's Business

By Cecil Coffey

and every member trained in first aid and casualty care.”

This announcement followed a two-day meeting of Adventist regional civil defense leaders, who convened in Washington to determine how the church's facilities can be used most advantageously during peacetime disasters as well as in wartime emergencies.

Val Peterson, administrator of the Federal Civil Defense Administration and a former governor of Nebraska, commended the church group for what it has already done in “maintaining disaster relief centers, stockpiling civil defense supplies, preparing home disaster kits, and encouraging members to donate blood.

“These are all measures,” he said, “which will help to save lives and relieve suffering in any emergency, whether it results from natural disaster or enemy attack. May God speed your endeavors.”

Dr. J. Wayne McFarland, director of the denomination's first-aid and home-nursing activities, maintains that “it is the church's duty to be prepared constantly for any community need. We want every member to participate in a readiness program.”

Seventh-day Adventists have been experimenting and working in civil defense since shortly after World War II. They have had an organized civil defense program since the outbreak of the Korean War. This has been in most instances a component part of regular civil defense and Red Cross disaster preparations. The church has a year-round program in the United States which annually enrolls 10,000 individuals in Red Cross courses.

“A civil defense program designed to save lives is an excellent way a church can demonstrate its gratitude to a government which grants freedom of worship,” Dr. McFarland says. “It's a service to the community and the nation, and it's being the good Samaritan to our fellow men.”

In many areas Adventist churches and institutions (the denomination operates some two hundred major medical institutions and nearly five thousand schools around the world) have tied in first-aid and casualty care with their welfare programs so that emergency needs for everything from bandages to clothing can be filled at one place. Health and welfare centers are operated by the church in most cities. These can, on sudden notice, be converted into disaster relief centers.

Such was the case not long ago when Waco, Texas, and Worcester, Massachusetts, were hit by devastating tor-



Federal Civil Defense Administrator Val Peterson, center, and Dr. Robert Lowry, director of the F.C.D.A.'s religious activities, right, confer with Pastor L. K. Dickson, an international vice-president of the Seventh-day Adventist Church, about his denomination's civil defense program. Defense officials voiced praise about Operation Survival.

nadoes. In both instances Adventist welfare and disaster relief centers were able to go into immediate action. The work done by the church in Waco, Texas, won a Freedom Foundation award last year.

More than \$10,000,000 worth of this kind of aid was done by the denomination in the United States last year. Church officials believe that the ability to convert welfare centers into disaster relief centers on sudden notice will be of great benefit in any emergency. Adventist hospitals and other medical facilities will also become part of the over-all church program in disaster relief, should the occasion demand it. All churches and institutions operated by Adventists are instructed to place their facilities at the disposal of Civil Defense and Red Cross officials wherever these organizations are responsible for disaster relief.

Operation Survival is one incident which reveals the loyalty that animates members of the Adventist Church as they give patriotic support to their nation. Perhaps the best incidental result of this experiment was that it re-awakened an interest in the urgent necessity of all citizens making all possible preparation for any emergency which may arise.

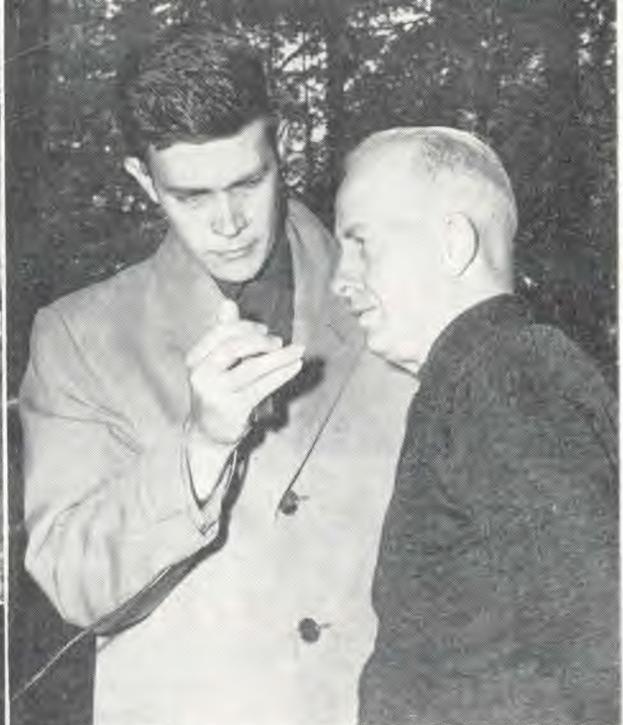
In a recent picture feature about Operation Survival, *Air Force*—a semi-official journal—said in part: "Civil defense ordinarily vies only with the weather for top honors in both conversations and in action. Hence it is particularly refreshing to find a group of rugged individuals who needed no bureaucratic prodding to spur them into action. This fall, as part of the civil defense activity of the Seventh-day Adventist Church, a group of thirty-three men, women, and children . . . spent the week end camping in subfreezing temperatures. Aply, if tritely, called 'Operation Survival,' the exercise was designed to discover what it takes to survive on the land in case of an atomic attack. . . . But the main thing proved was the fact that civil defense, like any kind of defense, must begin with the people."

Naturally officials of the Federal Civil Defense Administration were keenly interested in the experiment. They found cause for praise in "the initiative taken by the church and the college in helping to develop methods by which the individual can meet adverse conditions," as Shirley Ewing, Maryland State CD director, expressed it.

Adm. G. R. Hartwig, deputy director of civil defense in populous Montgomery

County, Maryland, gave special attention to the group's survival kit, the only piece of equipment each person took into the cold, damp woods except for bed-rolls. The survival kit was planned by Prof. Harriette B. Hanson, director of the Department of Home Economics of Washington Missionary College. Assisting in preparation of the kit and its contents were the advanced nutrition class, taught by Miss Hanson, and Mr. Donald Perlman, a Washington engineer, who designed the kit container and a small portable stove which was carried inside it.

Seventh-day Adventists, who believe and teach that man can reach heaven only if he has faith enough—and never by good works alone—say their good works actually constitute a demonstration of their faith. Good works, they say, naturally follow a deep Christian experience. Hence they spend millions of dollars annually to do "good works" in underprivileged sections of the world establishing and operating schools, hospitals, and other facilities to aid peoples both physically and spiritually. They also establish the motive of service in every other aspect of church endeavor. In doing this they are but attempting to follow in the footsteps of their Lord and Master.



Civil Defense officials visited Operation Survival in the field. In the picture above and at the left are Shirley Ewing, G. W. Chambers, with the Survival group, M. L. Graham, Col. J. E. Fondahl, Admiral G. Roy Hartwig. The boy is Ewing's son. Above, G. W. Chambers, in an on-the-spot radio interview, tells why Seventh-day Adventists participate in civil defense. Left, Charles Harris, six weeks old, took Operation Survival in his stride, although it seems doubtful that he understood much about it. Here he is taking a breather while brother Jay Jay watches.

Even drinking water was secured on the spot during Operation Survival. Here, Effie Scharff dips water into a plastic bag as Jay Jay Harris supervises. Both food and water were carefully supervised, and none of the party suffered any ill effects from either, according to their records.

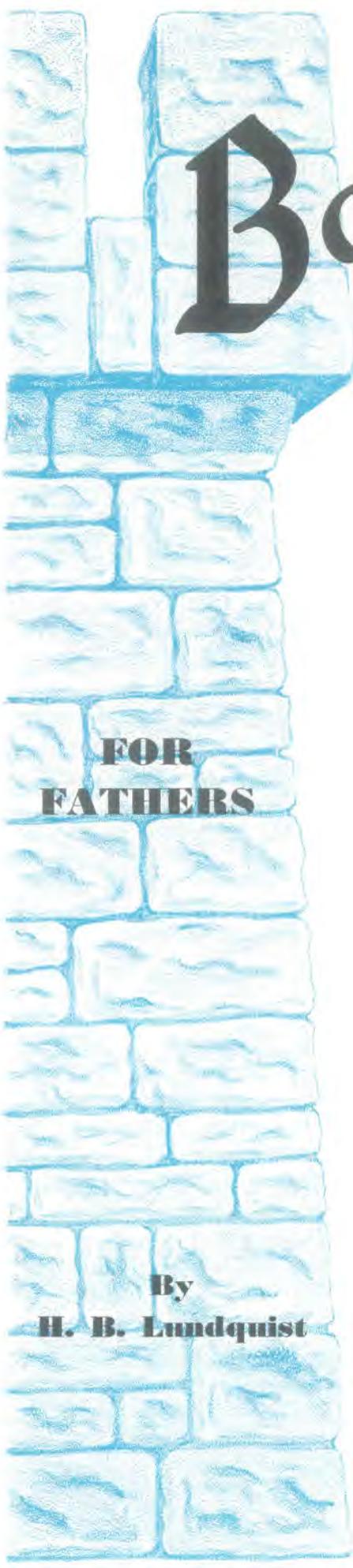
Emergency Survival Food Kit

Weight: 12 pounds (See picture above)

Contents: food for 3 days for 1 person

- | | |
|--|---|
| 8 oz. powdered whole milk (2 qts.) | 3 oz. raisins |
| 1 oz. Instant Potato | 3 oz. apricots |
| 3 servings vegetable soup with broth | 12 oz. sterile water ✓ |
| 3 dried eggs | 12 water purification tablets |
| 1 precooked oatmeal | 3 t. grape jelly |
| 1 wheat meal | 3 t. peanut butter |
| 36 whole-wheat crackers (with salt) (in 6 pkgs.) | 1 oz. "Meals for Millions" multipurpose (unseasoned) |
| 36 whole-wheat crackers (low salt) (in 6 pkgs.) | 2 "Meals for Millions" multipurpose (seasoned) (20 gm. boxes) |
| 15 cubes sugar | 1 salt shaker |
| 15 Vegex cubes | 1 t. onion salt |
| 2 banana flakes (about 4 bananas) | 7 t. Postum |
| 2 sticks candy (4 in. long), 1 peppermint, 1 lemon | 3 t. cocoa |
| 1 Worthington Entree (12 oz.) | 2 t. cooking oil |
| 1 Worthington Numete (12 oz.) | 3 (250 mg.) ascorbic acid tablets (vit. C) |
| 3 oz. dates | 8 oz. baked beans with tomato sauce |





Bastions of D

FOR FATHERS

By
H. B. Lundquist



HERE are five important foundation stones of the family structure, the absence of any one of which may endanger the institution. The first of these is the family altar. "In every Christian home," writes Ellen G. White, "God should be honored by the morning and evening sacrifices of prayer and praise. . . . Ministering angels will keep the children who in this way are dedicated to God."

One of my most vivid memories is the worship hour which my mother conducted with her three boys morning and night—especially in the evening, after the cares of the day were past. Mother would gather us around her, and pour into our minds the eternal truths of God.

When I married, it was my good fortune to secure a wife who followed this same custom. Our little son was the recipient of her morning and evening ministries, which usually took the form of the telling of the more familiar Bible stories, and the effort was fruitful.

The second foundation stone is self-control and mutual self-respect. The home should and must be a place where love, courtesy, and happiness not only exist, but thrive. Thus home will become attractive to the children. Self-control on the part of all the members of the family will make a happy place of the home.

Courtesy is a two-way street. If we expect our children to possess this enviable trait, then we, as parents, must practice it in our relations with one another and with them. This matter of self-control may even oblige us, for the sake of the children, to deprive ourselves of that which may be harmless to us but just the opposite to them. When our son was five years old, one day we found him absorbed in the perusal of the comic section of a Sunday newspaper. I took no immediate steps regarding the matter. However, later in the day my wife and I discussed the matter. We agreed not to

even look at that section of the newspaper. Certainly we have lost nothing by this resolution, and our son has gained by it.

The third foundation stone is that of companionship. This, of all things, is the sweetest gift you can bestow upon your children. In comparison with it, all others fade into insignificance. The father is naturally, and should remain, the hero of his son. But if he has no time to give to his devotee, how can he expect to remain his hero? The mother should cultivate the confidence of her daughter and strive to remain her confidante.

When his son was small, a certain father could never find time to be with him. Instead, he gave him a kiddy car. When he got older, his importunities were responded to with the gift of a bicycle and, later, with that of an automobile. When the son had grown to manhood, he went to the university and there became wayward. The father, thoroughly alarmed, now sought out the son, and said to him: "Son, I have sinned against heaven and against thee; make me as one of thy friends." But the son replied: "It is too late, Father. When I was young and needed you, you gave me things instead. Now I have lost all love of home and hope of heaven."

Although my father was not a Christian, he was a devoted father and husband. On a certain occasion he purchased a bicycle for himself, one for my mother, and, best of all, one for me. Many a week end was spent exploring the roads and bypaths of the countryside, my hero going on ahead on his bicycle, and I following close behind on my little one.

Later, when I had a son, and when he reached the "mature" age of thirteen, his mother one evening brought him to me, and said: "I would like to introduce to you your son." I got the point. I had been neglecting him. He had now reached the age when his mother could no longer give him all that he required.

THESE TIMES, JUNE, 1955

Democracy

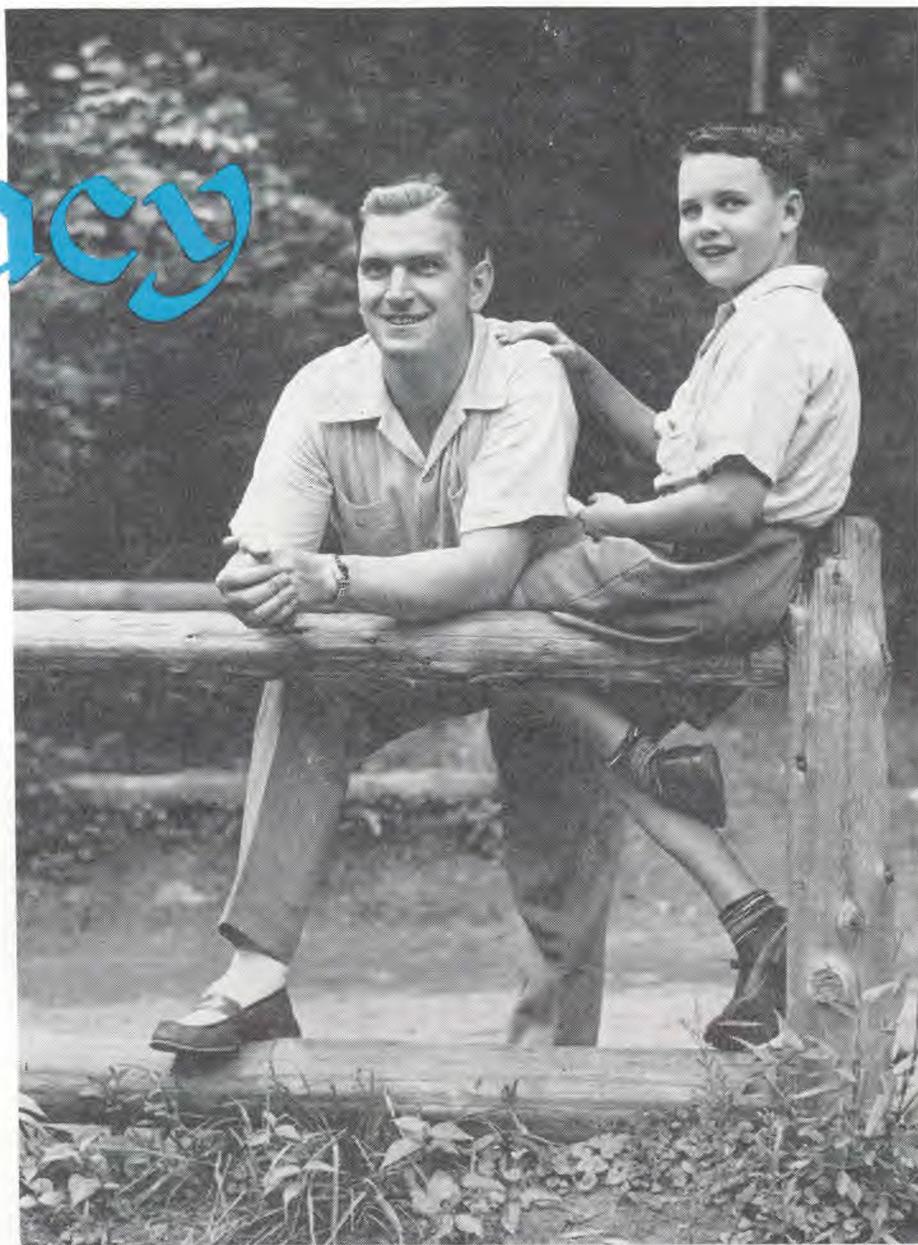
I immediately stopped going to the office to work in the evening. I began to play games with him. I took him with me on my preaching engagements, even though they were at some distance. I also took him with me on hikes and missionary tours. The effort paid off richly.

Years later, when he was a student of medicine in California and we lived in Georgia, at Christmas time he would make the long transcontinental trek to Georgia and back to be able to be with us four or five days. And now, when we are not able to visit him on the Pacific coast, he contrives some way to spend a day or two every year or so with us.

The fourth stone in this important foundation is that of example, and my own father's serves as a splendid illustration. He taught me diligently never to smoke. But he smoked. It was easy for me to see no evil in the habit; and I too began to smoke. He also taught me that I should never use profane or foul language. But, on occasion, he used profanity. It was not long until I also found I could express myself much more vividly by using it. But he taught me one other thing which to him seemed of supreme importance; namely, that I should never drink alcoholic beverages. He himself was a teetotaler; and never could I bring myself to so much as taste or smell liquor of any kind. The lesson is clear: What my father taught me not to do, but he himself practiced, I learned to do. But that which he taught me not to do, supporting his teaching by a consistent example, I also refused to do. In this matter of teaching children, an ounce of example is worth a full pound of teaching.

There is another, fifth, foundation stone—love. When God was looking for a figure to illustrate His affection for His earthborn children, He could find nothing more fitting than the relationship between an earthly father and his son: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Psalm 103:13.

THESE TIMES, JUNE, 1955



H. M. LAMBERT

On the memorable night when at last my perfidy in betraying my father's confidence was discovered and my father found me smoking cigarettes, I learned the depth of my father's love for me. Dispatched home to wait, just as surely as the day of judgment, my just reward for disobedience, I spent a miserable night, and, in addition, suffered from "infantile" insomnia. From my bed, in feigned sleep, I heard my father relate to my mother his grief. Retribution came with the morning.

In the midst of the punishment "to the tune of a hickory stick," I requested my father to give me time out in which to pray. Though I had never learned the art, I thought this the most opportune time to commence. When I had finished my supplication, my father broke into tears, and never finished the chastisement. Although the part of the chastise-

ment that I did receive made it more comfortable for me to recite standing in school that day, the thing which impressed me most deeply was my father's anguish. His grief evinced the love which he had for me, and this did more to hinder my becoming an inveterate smoker than anything else. Although it be in a cold-water flat or even in a garret apartment, where love is, there is home. Without it, a castle becomes a "mansion of aching hearts," and what appears like reality is only a sham.

Let us remember that the citadel and bulwark of society is not an impenetrable armed force nor an impenetrable radar-directed ring of defenses, but a home where reign love and mutual consideration. A nation composed of these bastions will be hard to destroy. Let us help to make our country great by maintaining such an institution! ★★★

Events

OF THESE TIMES



The Fury of the Females

A couple of thousand American women in Arabia have really shown what Uncle Sam's nieces can do when they mean business. Foreigners in the land of Ibn Saud have for many years been chafing under complex restrictions, but when the 2,000 American women were denied the right to drive their cars several months ago, their husbands never heard the last of it. They finally persuaded the oil company to lay the matter before the king, and as a result U.S. women are again driving their cars. The King of Arabia, as a result of this tussle, has also granted permission to Christian preachers to live and preach in oil company areas.

"There's No Place Like (Away From) Home"

The Irish Roman Catholic hierarchy—and even the pope himself—are gravely concerned over the mass exodus of young people from the Emerald Isle, for many of them have as a result been defecting from the Church. Better wages and conditions of employment, as well

as freedom from parental supervision, have been held responsible for this trend. According to Bishop Denis Moynihan of Kerry, this is "the saddest feature of life in Ireland."

Worth Quoting

"Christian hope casts out fear. Could anything be more sensible, true, splendid? Here is what the world needs; this sober, unexciting readiness of faithful men to use their gifts as God's stewards, and to uphold through the church the sure hope of Christ for the saving of all men. Here—not in any program or pronouncement, not in the argument or counterargument of theologians—is the Christian hope.

"In a crisis the trained personnel do not lose their heads. They know what to do. They do it—just the bit they are trained to do—quietly, without fuss, without thought of self, by the strength of their instinctive loyalty and obedience. Christian people are—should be—must be—the trained personnel in this critical and lovely world, doing their humble job in the strength of a disciplined and redeemed life, without fuss,

apology, fear, or thought of self. . . .

"Today's gospel is the parable of the Pharisee and publican. We must do everything as the best Pharisee does and know ourselves truly to be like the publican. We must indeed forget ourselves in the simple and joyful occupation of doing our Christian duty.

"The end of all things is at hand? Then what? Thank Christ for His gospel, for the church, for its fellowship in faith, and get down to your job.

"Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven—but he that doeth the will of My Father which is in heaven."—Archbishop Geoffrey Francis Fisher of Canterbury, in a sermon published in the March, 1955, *Pulpit Digest*.



RELIGIOUS NEWS SERVICE PHOTO

Eleven-year-old Calvin Dalke of the Corona, California, Seventh-day Adventist church, netted \$60 for missions during 1954 by selling old coat hangers collected in his neighborhood to a dry cleaning firm for 1¢ apiece.



RELIGIOUS NEWS SERVICE PHOTO

A typical scene in a Faith for Today telecast program showing the adequacy of the gospel of Christ to solve life's various problems. Currently released over more than a hundred stations in America and overseas, and enjoying a mail response of several thousand letters each week, the nation's first denominationally sponsored telecast is celebrating its fifth anniversary.

And Now It's DDVP

Dimethyl dichloro vinyl phosphate, first discovered by some Savannah, Georgia, chemists as an "impurity" in a commercially produced organic phosphorus compound, has been found to be deadly to insects immune to other sprays. It is also free of residue dangers to man and animals, and may soon replace DDT and other insecticides.

What's in a Name?

This might be a "stormy" question for the U.S. Weather Bureau which, having "weathered" numerous protests from the fair sex, is going to continue using girls' names to identify Atlantic, Caribbean, and Gulf of Mexico hurricanes in 1955. The names selected are these:

Alice, Brenda, Connie, Diane, Edith, Flora, Gladys, Hilda, Ione, Janet, Katie, Linda, Martha, Nelly, Orva, Peggy, Queena, Rosa, Stella, Trudy, Ursa, Ver-na, Wilma, Xenia, Yvonne, and Zelda.

The Lift That Lifts

If you lift your receiver in the city of Baltimore and call a certain number, you will get a half-minute "inspirational thought for the day." More than a hundred calls an hour constitute ample proof that the service is appreciated.

A typical message is something like this: "Hello, we're glad you called. This is the day the Lord hath made. We will rejoice and be glad in it. Yesterday is but a memory, tomorrow a promise, today is an opportunity. Make the most of it. Your Y.M.C.A. urges you to get active. Attend the church of your choice. Thank you."

The Sidewalks Cry Out

"God is our strength—attend church of your choice every week." This motto was stenciled in about 1,000 places on the sidewalks of El Paso, Texas, earlier this spring by the local ministerial association. In addition businessmen and school children received tags reading, "I will be there—will you?"

Noted in Passing

A law making it easier for Christian missionaries serving overseas to renew their driver's licenses in the state of Tennessee has been signed by Gov. Frank Clement. . . . Billy Graham recently stated that he would wait at least two or three years before attempting to conduct a series of meetings in New York City. . . . American scientists have at last succeeded in creating diamonds artificially at a temperature and pressure similar to that 240 miles below the earth's surface. . . . About 70 per cent of prescriptions currently sold at drug-stores have been on the market fifteen years or less. . . . Religious feeling is reportedly running high in Soviet-dominated Rumania. Clergymen whose sermons reflect obvious state influence have been losing influence among church members. . . . Scientists from the Catholic University of America in Washington, D.C., will spend the summer in the polar regions studying how the Arctic blackfish can stay alive even when frozen solid in ice in the hope of thereby discovering means of preserving human life under Arctic conditions. . . . On July 1 the Presbyterian Church in the U.S.A. will turn its mission property in Northern India (except an independently governed medical school) over to native trust associations. . . . Four bills to abolish the death penalty have been introduced into the California legislature by the Quaker Committee on Legislation. . . . A U.S. army spokesman has gone on record predicting 4,000



RELIGIOUS NEWS SERVICE PHOTO

Rev. Hugh F. Bailey (left), of El Paso, Texas, chairman of the ministerial association's "Sidewalk Sermon" committee, and Glenn Brown, co-chairman, are shown stenciling one of the thousand messages that blanketed the city this spring. The stencils are 18 by 24 inches.

m.p.h. airplanes. . . . The Westminster Press of Philadelphia is planning to issue in the near future a twelve-volume "layman's theological library" expounding Reformed doctrine. . . . The mayor of Venice, Italy, ascetic Prof. Giorgio La Pira, is administering his domain according to the principles of Francis of Assisi. Ironically he is thereby pleasing only the left wingers. . . . The new First Baptist Church of Washington, D.C., located a few blocks from the White House, will depict in its stained glass windows leading Christian personages from Augustine of Hippo to Albert Schweitzer. There will be windows with pictures of leaders of the church union movement, and also Biblical scenes. . . . Sen. Richard L. Neuberger of Oregon recently told a women's group in Virginia that the day may come when women will sit in the Supreme Court and even be nominated for the vice-presidency or the nation's chief executive position. . . . There are now about 75,000,000 Lutherans

in all the world. . . . Indian Christians, in the tradition of the great Hindu leader Mohandas K. Gandhi, have started a fast to bring about peace in the Jacobite (Eastern Orthodox) community. . . . More than 650,000 fifteen-pound food parcels were dispatched last Christmas to needy families in Europe and South America by the Church World Service. The Lutheran World Relief sent 300,000. . . . The Epworth Rectory in England, childhood home of the Wesleys, the fate of which has long hung in the balance, is to become a home for retired Methodist ministers. . . . California's alcoholics cost the state twelve times as much as the total liquor revenue. . . . An average of 2.3 cars per minute are being stolen in the U.S., according to a recent report. . . . A seven-year experiment conducted by Columbia University among 2,400 Kentucky mothers indicates that the children of those who took extra vitamins had a slightly higher intelligence quotient. ★★★

These Times Correspondent
in Oslo, Norway

The Religious Crisis in Scandinavia



EDITOR'S NOTE: What effect have the state churches had on Scandinavians? What is the status of religious liberty? Is the ecumenical movement a powerful force? What is the future of Christianity in that area?

To get the answers to these and other questions, and to continue its series of direct reports on the religious situation in vital areas around the world, *These Times* interviewed Norwegian Alf Lohne—world traveler, writer, lecturer, and at present administrative leader of the Seventh-day Adventist Church in the Scandinavian countries.

Q. Is there a religious crisis in Scandinavia?

A. Yes. Ordinary campaigns and meetings do not seem to appeal to the masses. So when the people will not come to the churches, the church must go to the people. Ministers and active laymen alike must consecrate themselves to God and be filled with the Holy Ghost. Then they must go to the homes and to the working places and talk with the people and pray with them. When the masses see Christ lived in the church, and the churches see their great responsibility to God and their fellow men in this hour of crisis, I believe something great will happen. Personal consecration, personal prayer, and personal work by all who know Christ as their personal Saviour—that is the way to strengthen the churches.

Q. What is the spiritual condition of the church in Scandinavia?

A. Modernistic tendencies and worldliness are gaining ground in most religious organizations both within and without the state church. The Word of God is respected in Norway, Sweden, and Denmark—perhaps more so than in most countries of Europe—but religious leaders are well

aware of the great need for a revival and a spiritual awakening.

It is hardly too much to state that with the great majority of professing Christians, religion is not much more than a form. It is the great concern of all in religious responsibility to lead their congregations into a personal relationship with God and to reach the masses, who in name are Christian, but to whom religion means nothing personal.

Q. What is the status of ecumenism (the church unity movement) in Scandinavia?

A. Within the churches in Scandinavia, opinions of the value of the ecumenical work differ. The reason why some do not see much light in the ecumenical work is the fear of sacrificing truth in order to unite all. They feel it is more important to ask, What is truth? than, How can we unite all? The question of truth is more important than the problem of disunity.

Professor Wingren of Lund, Sweden, at one time gave a lecture in the city of Oslo, Norway, about the meeting of the World Council of Churches held in 1954. He was then asked whether the leading men of the commission preparing the meeting believed in the second coming of Christ. He

"With the great majority of professing Christians religion is not much more than a form."

answered that several of the leading theologians in the commission did not believe in the second coming of Christ as a future historical event.

The answer shocked several religious people in this part of the world. The influential religious leader of Norway, Professor Carl Fr. Wisloff, rightly asks: "How can churches meet around the subject, Christ the Hope of the world, when several of the leaders do not believe that He is coming again?"

Others believe in the ecumenical work, especially because of the contacts the churches can make during the ecumenical discussions, and for the sake of the common problems that may be discussed when church leaders meet. But very few feel that the great professional differences can be ironed out. The closer the churches come, the more clearly one sees how different they are in the confessions.

The ecumenical movement can hardly be said to be strong in Scandinavia. What it amounts to at present is contacts between the religious leaders, and once in a while some of the churches go together in arranging for common meetings during a special week or a short specified time.

Q. What progress has evolution made?

A. The older generation still believes in the Bible and takes the words of Genesis literally. In the universities and the public schools, however, evolution is believed and taught everywhere. It is practically impossible to find educational books on geology and zoology that do not contain evolutionary ideas. In the younger generation it has become "modern" to believe in evolution.

Q. How has the war affected Christianity in Scandinavia?

A. Sweden was neutral in the last war and consequently did not suffer materially as did the other nations. The churches in Sweden were in a position to do a great work for the suffering peoples all around its borders. This activated the churches in a degree hardly seen before. Otherwise the war hardly affected church life in Sweden.

Denmark was occupied by foreign troops. Although no great destruction took place because of actual fighting in the country, the people felt the hardships of the occupation in many ways. The pressure of the enemy united the people around their king. The churches played an important part in the upholding of the spirits during the long occupation years. They gave comfort and hope in a dark time. After the war the country rapidly recovered materially; and with prosperity, life in the churches soon became about the same as before the war.

Norway suffered badly because of the destruction during the invasion and also the liberation of the country. Many cities were destroyed and whole districts laid waste. Because the country is dependent on import, the occupation years soon created a lack of almost everything. During these hard times the church was in the center of events. It took a valiant

stand against the injustice and ruthlessness shown in the country during the occupation. Under great difficulties her ministers gathered the people around the comfort of the gospel. A revival of religious life in Norway took place.

Q. What is the situation on the religious liberty front?

A. The Lutheran Church is the state church in all the three countries. More than 90 per cent of the population belong to it. This does not mean, however, that all the people are genuine Christians. As soon as children are born, they are automatically enrolled as members in the Lutheran Church unless the parents belong to one of the "Dissenter" churches or for other reasons object. ("Dissenter" churches are all churches organized outside the state church.)

The state pays all the expenses of the Lutheran Church, and its religion is taught in all the public schools. It also dominates the religious program on the state-controlled radio. But anyone has freedom to leave the state church and join any denomination he chooses. In Norway we have even seen a man become prime minister without belonging to any church at all.

Norway's free churches have jointly asked Parliament to repeal the country's "Dissenter Law" and adopt legislation establishing "general religious freedom."

The "Dissenter Law" regulates the activities of those who confess the Christian religion without being members of the state (Lutheran) church. Dissenters object especially to a provision of the law which prohibits them from teaching religion in primary schools.

Speaking for the free churches, Dr. Alf Lier, leader of the Methodist Church in Norway, said the country "does not have the same religious freedom as other nations of the same cultural standard."

He explained that the free churches are "not opposed to confessional institutions," but feel that dissenters should also be permitted to teach in primary schools "as long as they agree to do it in accordance with authorized text books."

Recently, when many churches in Denmark opposed the opening of movie houses as early as two o'clock on Sundays, Denmark's minister of church, Mrs. Bodil Koch, told them that it would do no good trying to force the masses to do what religionists wanted them to do on Sundays, and if they wished to attend the movies they should have freedom to do so.

Religion and liberty are highly respected in Scandinavia.

Q. Can you give an interesting example of the power of the gospel in Scandinavia?

A. An interesting happening was the revival at the famous University of Uppsala in Sweden. Under a motto very fitting for the modern terminology—Operation Crux—a series of testimony meetings were held at the university. It began as small meetings for a little group, but soon so many wanted to attend that the meetings had to be held in the auditorium of the university.

"Humanly speaking, the future is not too bright."

In a meeting held recently, with many of Sweden's leading scientists and humanistic leaders in the audience, several professors testified of their Christian faith. The Orientalist professor H. S. Hyberg said that as a young student he came to a religious crisis when he contacted modern philosophy. But he came through the crisis by personal faith in Christ Jesus. Prof. Gerd Enequist told that most of her life she had fled from Christianity. But her flight had filled her with despair. Now Christ had given her perfect peace. Prof. Ake Malmstrom said it was difficult to unite scientific thinking and the Christian faith. But it is necessary to find the limitation of science. At last one meets a supernatural power which is realistic, and that is the power from Christ Himself.

The audience was deeply moved by the simple testimonies of these well-known Swedish scientists. Operation Crux has been one of the bright spots of Christian life in Scandinavia. It shows that human longings for peace and security are strong also among the intellectual class of people—longings only the gospel of Jesus Christ can satisfy.

Q. What are Christianity's prospects for the future?

A. Humanly speaking, the future is not too bright. With prosperity increasing after the wartime years of hardships, people are getting more and more materialistically minded

instead of remembering their obligations to God. It is true that the uncertainty of the times has led some to seek God, but others feel that it is time to let loose from all serious thoughts because of the possible shortness of time.

There are also interesting signs of a religious interest usually hidden behind a mask of worldliness and indifference. Both in Denmark and Norway the public was recently stirred by a public debate on the questions of death and life in the hereafter. The interesting thing about the debate was not so much the different views expressed on difficult questions as the great interest the public took in the discussions. For months the subject was front-page news, and newspaper offices were flooded with letters from readers.

This interest in questions which only the Life-giver can answer is a challenge to the church, which has received the Word of life and has been commissioned to guide men's thoughts in the questions of death and eternal life. There is still a deep-seated longing for God in the hearts of the peoples of the Scandinavian countries. Even though most of the time hidden, it is still there. If the churches will wake up and work in the power of God, great things will happen. The prospects for the future are as bright as the promises of God, if the churches meet the conditions on which the promises are given. ★★★



Housewives of Vallvik, a small seaport town of Sweden, spent their evenings sewing and knitting over a period of 10 years to raise funds to build a Lutheran church, pictured below. The structure, costing \$20,000, is the town's first and only house of worship. It was dedicated in the spring of 1955. Archbishop Yngve Brilioth conducted the rites.



SUPPER with CHRIST

The Christian's Crowning Experience

By M. L. Andreassen



THE LORD'S SUPPER holds a high place among the ordinances of the church. Instituted by Christ Himself the evening before He suffered, its observance was to continue "till He come." 1 Corinthians 11:26. It takes the place of the old Passover service and was fittingly inaugurated at the very time when the old and the new dispensations met. Its first observance was the last time Christ met with the disciples before His passion, and the premonitions of the coming events lent a special solemnity to the occasion.

For some time Christ had looked forward with anticipation to this meeting. Said He, "With desire I have desired to eat this Passover with you before I suffer." Luke 22:15. With regret He had concluded that the disciples were not ready for a complete revelation of what He longed to impart to them. "I have yet many things to say unto you, but ye cannot bear them now," He told them. John 16:12. He had done all that could be done for them, but their spiritual immaturity made it impossible for Him to do all that He desired. He would not, however, deprive them of His contemplated instruction. He would send the Holy Spirit to take His place, and He promised them that the Spirit would not leave them as He was compelled to do, but would abide with them forever. See John 14:16. "He shall teach you all things," He said, "and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The Spirit would thus continue Christ's instruction, and even widen it, and complete the work which He had begun.

This makes the Spirit's work of utmost importance to the church even today.

Christ knew that He had only a very short time left, and that His work would soon close. He had still many things to impart to the disciples, and because of the shortness of time, He must select the most important ones for the few remaining hours. And so He chose the last night for the institution of the Lord's Supper. The occasion would give Him an opportunity to prepare them for the bitter sorrow and disappointment that would be theirs when they would see their beloved Master taken and nailed to the cross. He knew that they were quite unprepared for this ordeal and would need help and encouragement.

There had been frequent strife among the disciples as to who "should be accounted the greatest." (Luke 22:24.) When James and John took unfair advantage—as it seemed to the others—in persuading their mother to go with them to Jesus and ask for the two highest places in the kingdom to come, their resentment knew no bounds. "When the ten heard it, they were moved with indignation against the two brethren." Matthew 20:24. Each of the other disciples also wanted the highest place for himself, and they considered it foul play for James and John to use personal influence to gain their end.

This spirit of rivalry persisted to the very end, and the question of who should be accounted the greatest was a constant source of debate and disagreement, and also an effective hindrance to their growth in spirituality. Once, when nearing Capernaum, they held back, as they did not want Jesus to hear their

conversation. Upon arrival Christ asked, "What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest." Mark 9:33, 34. Even when they entered the upper chamber, the same question was uppermost in their minds. They were filled with bitterness and envy, and in their hearts were jealousy and resentment. They were in no condition to observe the Passover, much less the Lord's Supper. Only a miracle could change these self-seeking, quarrelsome men into humble servants of God.

It is doubtful that there is any greater sin in the sight of God than pride. It was this that caused the fall of Satan and brought sin into existence. Christ reserved His strongest denunciation for the proud, self-righteous Pharisees who outwardly appeared to be respectable men, but inwardly were full of hatred and contempt for others. It was upon the Pharisees He pronounced the eight woes recorded in the twenty-third chapter of Matthew.

It was evident that a mighty work of grace must be wrought in the hearts of the disciples before they could be taken into sacred fellowship with the Master. But how could this be done? Christ performed this seeming impossibility by a simple act of dignified humility and giving them an example of true greatness. When He had finished His ministration, He could say of those who a little while before had been filled with jealous surmisings and bitterness of spirit that now they were "clean every whit." Read this beautiful and touching

story in the thirteenth chapter of the Gospel of John. Christ performed no greater miracle than that which is there recorded.

As the disciples resumed their places at the table, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body." Matthew 26:26. After this "He took the cup, and . . . gave it to them, saying, Drink ye all of it; for this is My blood of the new testament [covenant, margin], which is shed for many for the remission of sins." Verses 27, 28. On this Paul comments: "The cup . . . we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Corinthians 10:16.

The Greek word for communion, *koinonia*, comes from a root word which denotes sharer, associate, companionship, partaker, partner, participator. In Acts 2:42, Galatians 2:9, and 1 John 1:3 it is rendered "fellowship." In Luke 5:10 it is translated "partner." The American Standard Version of 1 Corinthians 10:16 reads: "The cup of blessing which we bless, is it not a communion [participation in, margin] of the blood of Christ?" This gives the true meaning of the phrase. What does participation in the blood of Christ mean?

When Christ said, "This is My body, . . . this is My blood," He was holding in His hands the emblems of the communion. As He could not be *in* His literal body and at the same time hold that body in His hand, we are compelled to interpret His words in a spiritual sense. He did not have two bodies, one in which He was addressing them, and another which He held in His hand and was about to give to His disciples to eat. The Jews made the same mistake that some do now, when on a certain occasion Jesus said to them, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53. And "the Jews . . . strove among themselves, saying, How can this man give us His flesh to eat?" John 6:52. They did not grasp the meaning of Christ's words, but applied them in a literal sense. Even some of the disciples failed to understand Him, and "when they had heard this, said, This is a hard saying, who can hear it?" John 6:60.

If I have a picture of my mother hanging on the wall, and someone should point to it and ask, "Who is this?" there would be no misunderstanding if I should answer, "This is my mother." No one would suppose that I

meant that the picture itself was my mother. Yet this is the mistake the Jews made, and which some make today.

We do not intend to enter into a discussion whether the emblems in the Lord's Supper are literally the body and blood of Christ. This would carry us too far from our present objective. We shall confine ourselves to the spiritual significance of the ordinance.

The Lord's Supper is a memorial ordinance. As the Sabbath commemorates the creative and the sustaining power of God, so the Lord's Supper immortalizes Golgotha and the redemptive power of our Lord. In observing it, we "show the Lord's death till He come." 1 Corinthians 11:26.

But it not only points to an event, great as that event is. It is also to be observed "in remembrance of Me." Verse 25. In the commandments we are told, "Remember the Sabbath day, to keep it holy"; and here we are admonished to observe the Lord's Supper in remembrance of Christ, with special emphasis on the redemption He has provided in His sacrificial death. One commemorates the power of God in creation, the other His power in redemption. The two span the entire history of man from creation "till He comes."

The symbolism which Christ used in the communion service is a most striking and powerful one, deep with significance and yet so simple that all can understand and appreciate its meaning. When Christ arose from supper, He took the bread, and after blessing it, said, "This is My body." Slowly breaking the bread, He added, "Broken for you." 1 Corinthians 11:24. This was an act so simple that even a child could understand it, yet so full of meaning that a study of its full comprehension will exhaust eternity.

After this He took the cup and said, "This is My blood." As the broken bread represented His suffering, so the cup represented His death. Of this suffering and death He had already apprised the disciples. (Matthew 17:21.) Now He gave them a visual demonstration, one they should ever keep in mind. That both His suffering and death were vicarious is clearly shown when He said that it was "for you."

When the church today meets to celebrate the ordinances of the Lord's house, *we* break the bread and *we* bless the cup. Says Paul, "The cup . . . which *we* bless, is it not the communion of [participation in, margin] the blood of Christ?" 1 Corinthians 10:16. And likewise the bread: "Is it not the com-

munion of the body of Christ?" In partaking of these sacred emblems, we become participants in His holy dedication.

When James and John asked for the highest places in the kingdom, Jesus replied, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give." Matthew 20:22, 23.

In the upper chamber Jesus presented to the disciples His broken body and His spilled blood, and invited them not only to participate in the emblems, but also in the experiences which they symbolized. They had followed Him thus far. Would they be willing to go with Him all the way, even to Gethsemane and the cross? Peter caught a glimpse of this when he said, "I am ready to go with Thee, both into prison, and to death." Luke 22:33.

The church constitutes the body of Christ. "Ye are the body of Christ," says Paul, "and members in particular." 1 Corinthians 12:27. Again he says, "We are members of His body, of His flesh, and of His bones." Ephesians 5:30. Christ is "head over all things to the church, which is His body." Ephesians 1:22, 23. It is with this in mind that Paul says, "The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." 1 Corinthians 10:16, 17. As the church is "one bread, and one body" when that bread is broken, the church participates in the experience symbolized by the broken bread. In accepting the broken body, her members become partakers with Christ in His passion and signify their willingness to go with Him, even "into prison, and to death." See Luke 22:33. In this way the communion service becomes a promise, a pledge of allegiance, a covenant with God.

The eating of the bread and the drinking of the cup are in themselves of little value apart from the significance which Christ imparted to them. Christ's solemn act of breaking the bread and asserting that it was His body; His command to the disciples to observe it in the future; His offering them the cup and stating that this is His blood given for them and that they are to drink it—this is what moves Paul to assert that in doing this they become partakers with Christ, in



The Communion service stands for one of the deepest experiences in the Christian's life. As we renew our covenant with God through this sacrament, we shall not fail.

that they show their willingness to share in His experience. James and John could not fail to understand that Christ was testing them to ascertain whether they in reality were willing to drink the cup that He was to drink, and be baptized with the baptism that He was to be baptized with. They had said they were willing. Now they were given the opportunity to make a public promise to that effect. To them it was a solemn promise, a covenant.

"This cup is the new testament [covenant, margin] in My blood." This statement occurs with almost identical wording in Matthew 26:28, Mark 14:24, Luke 22:20, and 1 Corinthians 11:25.

The Greek word *diatheke* occurs thirty-one times in the New Testament. The King James Version translates it sixteen times "testament," fifteen times "covenant." The American Standard Version renders it twenty-nine times "covenant," two times "testament." As it may be translated by either "testament" or "covenant," the context determines which it is to be. Most translators agree with the Standard Version, and this also is our position.

The old covenant was established with Israel and ratified at Sinai with the blood of goats and calves. See Hebrews 9:12; Exodus 24:7, 8. But as "it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:4), and as the taking away of sins was the

important element in the covenant, a new and better covenant became necessary, one that would take away sin. And so God made a new covenant. "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws in their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Hebrews 10:16, 17. And so Christ, the mediator of the new covenant, "neither by the blood of goats and calves, but by His own blood . . . entered once into the holy place, having obtained eternal redemption for us." Hebrews 9:12. In accordance with this ratification of the new covenant, Christ gave to the disciples the cup, saying, "This is My blood of the new testament [covenant, margin], which is shed for many for the remission of sins." Matthew 26:28. In the Lord's Supper the people of God have an opportunity of renewing their covenant with Him. This is a wonderful privilege and blessing. It leads Paul to call it "the cup of blessing."

In the Lord's Supper Christ takes His people into partnership with Him. He offers them His broken body, and they accept it. He offers them the cup, and they drink it. To them it becomes a "cup of blessing," a pledge of loyalty to Christ. But it is more. Says Paul, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Philippians 1:29.

To Paul suffering was a privilege. His desire was to "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Philippians 3:10. Paul knew that "as ye are partakers of the sufferings [of Christ], so shall ye be also of the consolation"; and "if so be that we suffer with Him, that we may be also glorified together." See 2 Corinthians 1:7; Romans 8:17. Paul appears to have had a clearer view than some of the other apostles. He knew the place which suffering had in the life of Christ; he knew the place of suffering in the plan of redemption; and he desired earnestly to be permitted to follow Christ in all things; he desired to know the fellowship of suffering with Christ, and even to be made "conformable unto His death."

When Paul calls the cup in the Lord's Supper a "cup of blessing," his mind goes farther than the blessing received on the immediate occasion. At such times peace like a river may flow and overflow in our hearts, and that is wonderful, as in quiet meditation we sit at the table with our Lord. As some other things, this peace is spiritually discerned and reserved for God's true people.

And so the Lord's Supper stands for one of the deepest experiences in Christian life, and also one of the most glorious. As we renew our covenant with God, we know we shall not fail. ★★★

INTERPRETING IN THE LIGHT OF



★ Back of the Neon

IF YOU have ever been in Las Vegas, Nevada, nine chances out of ten all that you have seen of the town is Main Street and the "Strip." You have seen the bright lights, and you may have gone

into one of the many gambling casinos and seen the plush fittings. You have heard the stories of the fabulous salaries paid by the luxury establishments to the star entertainers they use to lure people into their clutches.

You may have heard of Nevada's low taxes, that is, its low corporation taxes. It has no state income tax, no inheritance tax.

The "Strip" and the low taxes, together with what is called the sound financial position of the state, make up one side of the picture. Unfortunately that is the only side most people know about. If they think about it all, these people may have wondered whether legalized gambling is not a pretty good thing. Maybe the wages of sin are pretty high after all.

In an uncommonly frank and well-documented article, *Collier's*, of March 18, gives us a glimpse back of the neon in Nevada. It is well worth viewing. Following are some of the facts set forth:

Nevada has the highest crime rate in the country, according to FBI figures, and most of the crime occurs in the gambling towns. Reno and Las Vegas, the big gambling centers, have police forces two or three times the normal size for cities of like population.

This is to be expected in cities, the main industry of which is one indulged in and operated by people who in almost any other state would be carrying on illegal business. Gangsters and racketeers are sure to gather where there is easy money. If getting it away from the "suckers" is made easy for them, so much the better.

Nevada has a suicide rate three times the national average. This, too, is to be expected among a populace nourished on a get-rich-quick, something-for-nothing philosophy. A man who has just parted with his life savings—or his employer's money—is not unlikely to think of "the easy way out."

The big talk that citizens of Nevada indulge in about low taxes and sound finances does not look so good when the whole picture is shown. Actually, according to *Collier's*, the state has evolved a way of getting the nation as a whole to pay a good share of its bills. Nevada, more than any other state, depends on



RELIGIOUS NEWS SERVICE PHOTO

Eugene Hunt, a long-termer at the Florida State Prison Farm near Gainesville who has already served over seven years of his sentence, is shown working on a panel portraying Christ's betrayal. Hunt's artistry is unusual because he uses a tiny compressed-air painting gun instead of the customary brush. He has created a series of panels depicting the whole life of Christ.

THESE TIMES

BIBLE PROPHECY

By the Editor



the federal government to provide its health and welfare services. "In 1953, the latest fiscal year for which figures are available, the state received \$57.31 per capita in federal grants for health, welfare, and education—three times the national average, and more than half again as much as the approximately \$36 per capita paid out to second-ranking Louisiana. . . . Nevada has managed to work matters out so that it taxes the entire national population for many of its needs."

Two years ago Nevada disbanded the venereal disease section in its state health department. The reason? Congress cut off federal aid. Says *Collier's*, "A paucity of medical, nursing, and other health personnel in public service makes a mockery of the state sanitary and other antidisease regulations."

Nevada has no modern adoption law for orphaned, abandoned, or neglected children. Its state children's home in Carson City is grossly overcrowded and has as inmates boys and girls in their late teens who should have been placed in homes long ago.

Nevada's standards for general relief rank far below national levels. The average relief grant is \$15 a month, and one county pays \$6.00 for a mother and one child. Its schools are inadequate in almost every department. It is the *only state in the nation* without a federally subsidized Aid to Dependent Children program.

Clark County, in which Las Vegas is located, lacks even the semblance of a welfare department. Until recently its relief agency consisted of one woman and a squalid trailer camp with eleven trailers for housing unfortunates.

Nevada has no system for finding tuberculosis cases through the use of mass X rays. It does not even enforce health regulations barring active tuberculosis cases from handling food. It does not have the elementary antituberculosis facilities that are found in the nation's poorest states. Some county officials try

to send victims of tuberculosis to out-of-state hospitals to save their own county funds.

Nevada does not have a single mental health clinic, and only in the past two years has it inaugurated any kind of mental health program. It now has two psychologists, who say that they are not able to do more than scratch the surface of existing needs.



RELIGIOUS NEWS SERVICE PHOTO

This is an artist's sketch of a 500-foot cross to be built on Bald Knob Mountain in southern Illinois near the U.S. center of population. It is to be erected at a cost of \$3,000,000.

Even the state penitentiary, which a state that encourages criminality should certainly expect to be vital in its social structure, is inadequate. It is overcrowded and poorly secured, and it has no industrial shops such as all modern prisons have.

This is the picture of a state that tries to live by organized and legalized vice. The philosophy of those who encourage the program for selfish reasons may be summed up by the statement of a state legislator in an attack on a proposed program for dependent children:

"A person who can't stand on his own two feet has no right to live. Children? If they haven't got parents able to bring them up, they're out of luck. Charity only breeds weaklings. I believe in the survival of the fittest."

It is not a pretty picture, but it is a picture that should do the nation good to view. More than one state has lately been playing with the idea of legalized gambling. There are many who urge it. They are the people who stand to profit by it, either through direct participation or through what they hope will be lowered taxes. The sensible, moral people of those states should take a good hard look at Nevada first.

The truth about Nevada bears out the ancient dictum: "Whatsoever a man soweth, that shall he also reap."

★ There Used to Be Hittites

THE DAY is long past when serious people said that there never had been any such thing as a Hittite nation. Moses wrote about the Hittites, but secular history was silent about them for hundreds of years. In the early years of higher criticism of the Bible, because of this silence, the critics drew the hasty conclusion that Moses was wrong; that there never had been a Hittite nation.

Archeology decades ago proved that Moses was right and is still proving it. Recently *Harper's* reported that Yale University is now publishing a bulky Hittite dictionary. If any of those who once said that there never had been any Hittites are still around, they probably are not saying much these days. On the other hand, simple Christians who have always believed the Bible despite higher criticism can take comfort once more.

Incidentally if you imagine that archeology is almost a closed science because everything worth while has already been dug up, you are wrong. As demonstrated by the discovery of the funeral boats in Egypt recently, there are many discoveries yet to be made. In fact archeologists believe that whole cultures are still to be uncovered by the pick and spade.

It would ill behoove any of us to say that the Bible is wrong on any point; if we did, someone might dig up something tomorrow that would prove us wrong. ★★★

Conclusion

IT WAS rather strange that more intelligence was not available about the City. With all John Day's efforts to get information through his agents, the information that could be gathered was meager. There were always excuses being concocted by those commissioned to get the facts as to why they were unable to accomplish their missions. It seemed, though, that as far as the City was concerned, no special preparation was going on there. For all that could be seen from a distance, those inside might have been totally oblivious to the fact that there was anyone outside its walls.¹

The one thing that all the multitude knew about the City was that occasionally when things were a bit quieter than usual—and they were never *really quiet*—one could hear the great sound of strange and unearthly music issuing from it. Some said that it sounded like a million-voice choir singing an anthem of praise.²

The hour came. There was a great



The Year Time Ended



SYNOPSIS: This document might be termed a modern-day parable. Although the characters and certain details are imaginary, the foundation facts are based on well-understood Bible prophecy. John Day, military leader with offices in the underground Octagon and power over military forces around the world, and a being called "The Leader" attempt to stamp out a religious group called the "Dissenters." This, they profess to believe, will help to stop a series of worldwide calamities. As soon as Day stamped the decree to kill the stubborn Dissenters, supernatural spectacles took place in many parts of the world. The "Appearance," a being of majestic bearing, came from nowhere and worked with Day and the Leader. Plagues began, and blame for them was placed on the Dissenters. But when groups of them were contacted, a blinding

wall of light protected them, and not any were harmed. Finally, as a culmination to the plagues, a great earthquake completely crushed the Octagon, and John Day died in it.

Day was resurrected on the desolate earth after a period of time at the end of the millennium. Millions of depraved and wicked people were with him, and under leadership of the Presence a mammoth army was formed and armaments were manufactured for an assault on a marvelous city of light visible to all the dark host. The Presence assured his leaders that conquest would be easy. As this final installment opens, the wicked host is almost ready for the assault.

The Further Adventures of John Day, Who Had Been Dead

conclave of the Command Ring with the Inner Ring. Final orders were given, and the multitude were marshaled. John Day stood, with his henchmen, on an eminence and watched the gathering. Never, he told himself, with an attempt at exultation, had there been such an army in all history. Farther than his eye could see, the troops extended into the murky distance. Superbly armed and restive with seething passion, they listened to the harangue of the Presence as again he assured them that victory was within their grasp if they would only advance against the City with him.

"Well," thought John Day impatiently, "there is nothing else we can do. Let's be about it." With set jaw he awaited the word that he could give the command to advance.

The multitude rolled forward over the broken surface of the earth. They came to the edge of the valley, and as they poured out over its lip, they came into the full view of the City. Steadily they surged forward, thousands upon thousands, millions upon millions—the material of the greatest battle of the universe. Like a flood they spilled out across the valley.³

At last the circle was forged. The City was a glowing island in a sea of dark and evil faces. The multitude stood poised, ready for the attack. The evil ones were ready to rush forward. To John Day the realization came that now, within his power, was releasing, violent action. And then he stood transfixed by what was taking place within the City.

The sight of it made his heart stop and his knees buckle. Indeed he would have thrown himself upon the ground, prostrate, had he not been so intent upon the sight that he could not tear himself away from it. For above the walls of the City there now arose a throne, and upon the throne sat the Son of God.⁶ Only this was not the lowly Jesus of Galilee, for now He was robed as a king in magnificence, upon whom to look was almost unbearable.⁷ Below the throne, and holding it up, was a tremendous foundation of burnished gold. Up, up rose the throne and the foundation, and then into view came an adoring throng.

From this point on, the eyes of the dark multitude without the walls could not leave the scene before them. Even the Presence and the Inner Ring stood with the rest—fixed in their ranks.

who later became known as the dissenters. "Is it possible? Yes—Jack Hazard! How—"

Long after John Day had left the religion of his father and joined himself with the forces that controlled the world, he had met Jack Hazard. Day, at that time, had been a minor official in one of the less important sections while Hazard was high up, near the Command Ring itself. Then Hazard had dropped out of sight. Now, with a terrible sinking of the heart, Day saw Hazard standing, with utter adoration upon his face, near the foundation of the throne.

As the throng around the throne were lifted higher into view, it became apparent that they numbered millions. "Who would have thought there would have been so many!"⁸ Day thought bitterly to himself. "It always seemed that they were few and despised. That was one of the reasons I . . ." He would not permit himself to finish the thought.

But now a stir of activity began near the throne, and in the hands of the Son of God appeared a book.⁹ The book was opened, and to the dark multitude outside the walls it seemed that every man could read the book for himself. But

AND AFTER

By Ernest Reed

ILLUSTRATED BY CLYDE PROVONSHA

Now, as the advance guard drew closer to the City than any of the multitude had dared go before, they could see the tremendous, towering iridescent gates—wide open.⁴ But when the army reached a point where they were ready to divide and encircle the walls, they saw the gates swing silently and close. It was plain that inside the City they knew—and were prepared!⁵

John Day could see everything with the utmost clarity—indeed he could *not help* but see. He could even see the individual faces of those around the throne, for from the Son of God there radiated a light that made everything clear.

"I was one of those once," Day thought to himself, thinking of the days when he was numbered among those

instead of letters there appeared before their eyes pictures—living pictures. Awful pictures.¹⁰

For what can be more awful than the picture of a ruined life?

John Day saw himself, from childhood up. He saw himself in school and in church. He saw the days when he was a sincere, simple worshiper of God. He saw the days of temptation and then—

O Mercy!—the final day when he had set himself against his own religion and had made the final decision to join the powers that ruled the world. Step by step he watched himself climb ruthlessly to the forefront. He saw dissenters thrown into prison . . . tortured . . . killed, and he saw his own hand signing the orders for these things. All his sins, all, all, all—he saw every one. Again he witnessed the plagues; the final effort to exterminate the dissenters. He saw himself sitting, head in hands, in the Octagon. He saw the collapse of that subterranean structure, and with it the end of his earthly story.

All around him others were witnessing *their* stories. The pictures in the BOOK ran out, and now all the multitude watched the scene around the throne.

A cross appeared above it, and with the cross a giant panorama of living pictures. The history of the world, from Adam onward, crossed the vision of the watchers. The birth of Jesus, His life of humility, the connivance of His enemies—all this flashed before them. Passion week was begun, and the groaning mass of evil ones watched the agony of Jesus in the garden. They saw His humiliation—scourging, buffeting about, the mockery of the people. And then the crucifixion.

Standing among the dark multitude were many who took part in the scenes they were now watching. *They could see themselves* striking Jesus, jeering at Him, spitting on Him, driving nails in His hands and feet. They could see Him, at the same time, sitting on the throne, *now their Judge*. Their agony of mind can only be faintly imagined.¹¹

John Day watched all this, transfixed. Around him he could hear the deep groans and the wild shrieks of those who saw themselves in the living picture before him. He could hear them, and hearing them only deepened the feelings of his own heart.¹²

"It is all true. And I always knew it was true," he cried in agony within himself. He remembered the years when he had denied all faith in the Bible and in a God, while within his heart he had always known that the story of salvation was true. "All this," he muttered to himself, "I could have had—this golden City and a place near the throne, if I had done as Jack Hazard did, but I chose to put these things out of my mind. What a fool I was! To barter peace, honor, and happiness through eternity for infamy and despair!" The cold sweat trickled down his hideous body as these thoughts ran through his tortured mind. For there was never a moment when

John Day really believed, in his heart, that the outcome of this could be other than terrible for him.¹³

The scenes of the torture and agony of Jesus on the cross were drawing to a close. Now John Day's attention was drawn to the Presence, who stood not far in front of Day.

The light had gone from him; and now, for the first time, he could be seen clearly, a figure of gigantic stature and colossal strength, towering above even those others of the Inner Ring. Now he seemed to be in an intense internal struggle. His head was bent and his shoulders drooped as under an intolerable weight. The great muscles of his back stood out, quivering, with the intensity of the effort he was under. Then, as Day watched, he saw his knees buckle as he fell suddenly and heavily upon them with his head bent as one in worship. With terror in his own heart John Day watched; and then he heard that which was even more terrible as the deep, resonant voice of the Presence was heard in confession of the justice of a sentence *yet to be meted out*.¹⁴

That deep voice had scarcely ceased when another voice was heard, from within the City. It was a voice like the voice of many waters, the voice of the Son of God as He presented the host

1 "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early." Psalm 46:4, 5.

2 "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honor and thanks to Him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and

ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." Revelation 4:2-11.

"And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped Him that liveth forever and ever." Revelation 5:8-14.

"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works,

Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest." Revelation 15:3, 4.

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever. And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." Revelation 19:1-7.

3 "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 20:9.

4 "And the gates of it shall not be shut at all by day." Revelation 21:25.

of those who stood with Him. No sooner had His voice ceased than those who were with Him broke into a mighty anthem. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5:12.

Into the closing bars of the great choral burst an interruption. It was a bestial roar like that of a wounded bull. It came from the Presence as he leaped to his feet and rushed into the midst of his throng of followers. Leaping with one great stride to the top of a rock, he began in frantic tones to harangue the dark multitude, his voice rolling like thunder across the mass.¹⁵

Rage welled up within Day's heart as he looked back at the evil figure of the naked devil on the rock. *This* was the one who had brought him here. Once too often he had listened to that voice, until he had become its slave, and now—and now! Grasping weapons in hand the multitude, and John Day, swayed and then rushed upon the rock like a tidal wave of the ocean.¹⁶

The struggle was never resolved. John Day felt himself carried forward by his own rage and the press of the throng.

Then came the fire. Agony. Oblivion—final and complete.¹⁷

THE END.



The great muscles of his back stood out, quivering, with the intensity of the effort. Then his knees buckled, and the resonant voice of the Presence was heard in horrifying confession.

5 "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Revelation 21:27.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Revelation 22:15.

6 "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:11, 12.

7 "Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64.

8 "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." Hebrews 11:12.

9 "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:12.

10 "Therefore judge nothing before the time, until the Lord come, who both will

bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." 1 Corinthians 4:5.

11 "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Revelation 1:7.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." Zechariah 12:10.

12 "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

"But the children of the kingdom shall be

cast out into outer darkness; there shall be weeping and gnashing of teeth." Matthew 8:12.

"And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Matthew 24:51.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matthew 25:30.

13 "When I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of My people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked Me to anger with their graven images, and with strange vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of My people am I hurt; I am black; astonishment hath taken hold on Me. Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of My people recovered?" Jeremiah 8:18-22.

"But ye are they that forsake the Lord, that forget My holy mountains, that prepare a table for that troop, and that furnish the

drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed; behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." Isaiah 65:11-14.

14 "Behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord God. . . . All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezekiel 28:7-10, 19.

15 "The Lord hath broken the staff of the wicked, and the scepter of the rulers. He who smote the people in wrath with a continual stroke, He that ruled the nations in anger, is persecuted, and none hindereth. . . . Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the

earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people; the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities." Isaiah 14:5, 6, 9-21.

16 "The whole earth is at rest, and is quiet; they break forth into singing. Yea, the

fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us." Isaiah 14:7, 8.

17 "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:1-3.

"And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isaiah 66:24.

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezekiel 28:18, 19.

"For My sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of My curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Isaiah 34:5-10.

"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. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:9-15.

Christ Is the Answer

Our times are perilous—each city stands
A target for the marksmanship of foes.
There is no seeming peace for troubled lands,
And for men's hearts bowed down by bitter woes.
There is but one sure hope—one hope alone.
There is but One whose power has sufficed
To meet the needs of those who make them known
To the gracious, loving, understanding Christ.

Christ is the answer to our deep desire
For the old, long-lost tranquillity of peace.
Oh, that our hearts would burn with living fire
As they turn to find Him! May they never cease
Their onward, upward reach until at last
They kneel in unison—the darkness past.

—GRACE NOLL CROWELL.

HAPPY HOMES



Then and Now With Fabrics

IT USED to be possible to have a fairly comprehensive knowledge of fabrics without reading daily bulletins on the subject. Today even the sales people are bewildered. Twenty years ago gingham, calico, muslin, voile, lawn, velvet, silk, satin, serge, and broadcloth fairly well made up the roster. The materials used were linen, cotton, wool, and silk, as had been the case for centuries. Variations in weights, textures, weaves, and combinations of basic materials provided what variety there was.

Today we have a whole new vocabulary built around the fabric industry alone. Twenty years ago who would have known what you were talking about if you mentioned nylon, orlon, dacron, velon, acetate, Fabrikoid, Fiberglas, plastic, or fortisan? And this is not the end. New names are constantly being added.

Besides all the new synthetic materials being used, many new processes have been perfected to make the old stand-bys even more serviceable and beautiful. For instance, today when you buy a linen suit—if you are a careful shopper—you find out whether it is wrinkle resistant. Linen has always been beautiful; and, now that it is practically noncrushable, it is a top favorite for better summer dresses.

Then there are permanently crinkled cottons that add carefree hours for summer enjoyment. Many of these need only hems and trimmings lightly pressed. "Cracked ice" and "waffle weave" cottons are in this group.

Chintz is a material that has really staged a wonderful comeback in the past few years. Once it was thought of only for curtains and upholstery material

where infrequent tubbings were necessary. Now—with the new, permanent glaze that keeps it looking fresh and new after many, many trips to the laundry—it has taken an important place in making house dresses, smocks, aprons, and colorful skirts, since its sheen and slight stiffness make it a really preferred fabric.

Modern living could hardly have been achieved without what are known as man-made fabrics. These new fibers afford many benefits: more ease of care, lightness, warmth, better wrinkle resistance, and greater crease retention.

Like the natural fibers of cotton, wool, silk, and linen, the different man-made fibers have special properties that require individual care in laundering and dry cleaning. Always keep the care instructions furnished by the manufacturer and follow them.

Rayon was our first man-made fiber. It is produced from cotton linters and wood pulp. It has some very desirable features. It is cool and absorbent, dyes to a wide range of colors, and has unique creping qualities. With its silk-like qualities and moderate cost, it brings beautiful fabrics within the reach of everyone.

Acetate is the second of the man-made fibers. It is produced from a cellulose base. Acetate drapes beautifully, dries quickly, and resists soiling. It truly is a luxury fabric widely available at prices within the reach of all.

Nylon is a combination of chemicals which come from coal, air, and water. These chemicals are called hexamethylenediamine and adipic acid, if you care to tax your memory. Nylon was an overnight sensation, making possible an entirely new set of fabric values in easy

care and long wear. Nylon turned the clothing world upside down, and now it is making a repeat performance in the home-furnishing field. Upholstery fabrics, curtains both sheer and drapery weight, and luxurious carpeting now made of nylon are especially sought after by homemakers with small children. Ease of care and long-wearing qualities make nylon home-furnishing fabrics real bargains.

Nylon has strength which permits fabrics to be sheer yet practical. It has elasticity to give and then return to shape, which is especially valuable in hosiery. Nylon washes clean easily, dries quickly, and needs little ironing. Moths have no appetite for nylon, and it is not weakened by mildew.

Nylon garments were hot in summer at first, but variations of fabric construction have eliminated this to a great extent. Nylon is unparalleled for wear life. It has made possible beautiful sweaters and socks that need no blocking. The nylon that makes the sheerest of hose also makes shrapnel-proof vests for soldiers.

Orlon was the next newcomer to the field of fabrics. Orlon is made from chemicals derived from coal, air, water, petroleum, and limestone. The name of the chemical is acrylonitrile. Orlon gives outstanding appearance, comfort, and performance. It has a soft, luxurious feel and, like nylon, is wonderfully washable and needs little ironing. Orlon is most practical in hot, humid climates because it holds its size and shape wet or dry and resists weakening by the sun. It, too, is unattractive to moths. Topcoats and suits for men are practically drizzle proof with new orlon.

Dacron is perhaps the newest name on the list of man-made fibers. It, too, is made of chemical compounds. Coal, air, water, and petroleum are the sources from which ethylene glycol and terephthalic acid, the chemical components of dacron, are derived. Dacron shares many of the valuable characteristics of nylon and orlon. Its most outstanding characteristic is its resilience, which gives it superior wrinkle resistance. The fiber's natural springiness makes it perfect for light-weight summer suits for both men and women. They keep that fresh-as-a-daisy look all day long regardless of weather. No fabric is actually wrinkle proof. Nylon, orlon, and especially dacron are noted for their wrinkle-resistant characteristics. These three fibers are wrinkle resistant because they are thermoplastic fibers. This thermoplastic quality makes them retain their shape and shake out wrinkles. ★★★

To a Bride and Bridegroom

WORDS AT A WEDDING

IF I WERE to single out one word which perhaps could convey my personal counsel to you, I believe I would say, LIVE. Today too many people merely exist. Despite prosperity and its attendant amenities, all too many people are not really living. And that is particularly true in regard to marriage. Perhaps the pressure of modern business ways and the complexities of our present social structure contribute to this situation. But your married life need not be so. Take time to LIVE.

Taking time to live will mean that you will need to take time to enjoy each other. Thus you will be building a wall high and strong against the peril of each taking the other "for granted," as we sometimes say. Yes, spend time each with the other—observing, appreciating, talking, playing, helping, reveling in—every day.

Taking time to live means that you will need to take time to think: think objectively, as well as reflectively. Think before you say that which the heat of the moment may be generating. Think sometimes, too, how many times, in say, the past day, week, or month, you have given concrete ex-

pression of your love for the one who stood by your side that joyous bridal hour when, in full sincerity, you exchanged marriage vows. Remember? If ever you are made aware of even slight failure in that direction, do something about it. Those who so do are happy husbands and wives.

Taking time to live will mean that you will need to take time to worship. Set up a family altar in your new home. Open the Scriptures daily. Pray together daily and together take part in regular congregational worship.

I am sure you both sincerely believe that God arranged your courtship and marriage. That God has been with you up to this moment you do not doubt; then why not take God with you into your new adventure—the high adventure of living together.

I repeat: LIVE; truly, fully, abundantly.

"The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace"—now and evermore. Amen. ★★★

By W. A. Townend

EVA LUOMA



We Belong!

By Inez Brasier



EVA LUOMA

JERRY and Freddie were raking leaves. They packed them in baskets so grandmother could cover her flower beds with them when it was cold. When they had finished the raking in Jerry's yard, they went across the street to rake the leaves in Freddie's yard.

"Let's go to Jane's after we get these leaves all raked up," suggested Freddie.

"Let's," agreed Jerry. "That puppy she promised you must be real big now. I mean big enough to leave its mother."

"It was that big before mother and I went visiting for two weeks. I can hardly wait to see it. And mother said it seemed queer not to have Spot, our old little dog around our place any more."

"I guess you really miss him," observed Jerry.

Freddie nodded. "But Grandpa Peters loves him, and he loves Grandpa Peters. He belongs there now. I brought him home this forenoon, but he ran right back to Grandpa Peters. Mother says it is because he feels he belongs there. I don't understand, but she said so."

Freddie and Jerry packed the last raked-up leaves into a basket. They carried the basket and the rakes to the garage. Then they went across their little town to Jane's home.

"Hi, Freddie! Hi, Jerry!" called Jane. "There are only two puppies left now."

"We came to get the puppy you promised Freddie," Jerry said as they went around the house to the dog yard.

Freddie reached over the fence to pick up the brown puppy with four white feet and a white tip to his tail.

"How did you remember which is your puppy?" demanded Jerry.

"I've been here lots of times to play with him."

"But you were gone two weeks."

"Sure! I mean I was here many times before that," explained Freddie.

"Well, he surely knows you!"

"Didn't you know, Jerry, that you should play with a puppy and feed it so it knows you before you take it to its new home?" asked Jane.

"Aw, why?"

Jane looked very wise. "That is so it will feel it belongs. Then it won't be homesick and cry. It belongs."

"My mother came often, too, so it knows her," added Freddie.

"I never sell my puppies or give them away to anyone who does not come and love them a lot first," declared Jane.

"Aw, Jane!"

"And my puppies never cry in their new homes; well, they hardly ever cry."

"You sound like a big sister or something," teased Jerry.

"Well, it is so! They belong!"

"That is what mother said this forenoon when I brought Spot home. He soon whined and ran back to Grandpa Peters. She said anyone had to belong to be really happy," said Freddie.

"Of course! I belong in my home. So do father and mother, and we belong to each other. And we're happy and we do things to make each other happy."

"Aw, Jane!"

"Is that all you can say, Jerry?"

"And mother says the reason all our friends come so often is because our home isn't a house," added Jane. "It is a home and has happiness for all of them, too."

Freddie and Jerry just looked at Jane.

"We never thought of it that way," admitted Freddie. "I guess we never thought of it at all."

"Is that why we like to play in each others' yards and nowhere else? Is that why we like to make your mother and my grandmother and my great-grandpa happy?" Jerry shook his head.

"Of course it is," laughed Jane. "You belong." ★★★

Mother of Methodists

What Made the Wesleys Great

THE MOTHER of the Wesleys—Samuel, John, and Charles—deserves a large share of the credit for their success in the field of Christianity. The training which she gave them as children played a definite part in their lives.

Susanna Wesley was a remarkable woman in more ways than one. She was the youngest daughter of Dr. Samuel Annesley and was born January 20, 1669 [70]. Her religious education was begun early. She also thought for herself. Even as a young girl she made up her mind that she would not allow custom, unless it was based on reason and truth, to influence her conduct. By the time she was thirteen years old, she had studied and compared the doctrines of the established church and that of the dissenters. She chose to adopt the beliefs of the former, and drew up a paper setting forth her reasons for her approval of each article. Her father was a non-conformist minister, but even so permitted her to make free choice. Nor did he forbid her to marry an orthodox minister. When she was about nineteen, she became the wife of Samuel Wesley, some years her senior.

Susanna Wesley bore nineteen children, thirteen of whom lived to grow up. In spite of the extreme size of her

family, there was no confusion in their daily life. The household ran as if by clockwork. Adam Clarke's memoirs of the family give her son John's comment on "the calm serenity with which his mother transacted business, wrote letters, and conversed, surrounded by her thirteen children." In addition to managing her family affairs, this competent lady also helped her husband with his ministerial accounts.

The most notable achievement of Susanna Wesley was this upbringing and education of her family. The task was rendered easier by her method, for order and system were her prevailing traits. As soon as her children came, they were started on a strict routine. During their infancy they were given three hours' sleep in the morning and three in the afternoon. They were placed in the cradle and rocked. When the three hours were over, and whether they were awake or asleep, they were taken up. The nap time was gradually shortened until they needed none at all.

The babies early learned to be good and to be quiet. Those were the days when the birch rod—or at least a light switch—prevailed. Even as tiny babies they learned to fear the "rod" and even to "cry softly" to escape this switching.

When still very young, they were

placed, at mealtime, in small chairs at a table near their parents. If they wished for anything they whispered to the maid, who passed the request on to their mother. They were expected to eat what was before them, generally only one food at a meal. Nor were they allowed anything between meals or to ask the servants for food. The dinner meal was ample, but supper and breakfast were more sparing. "Spoon meat" was often given at breakfast and sometimes at supper. As the children grew older, only three meals a day were permitted.

While still very young, even before they had begun to talk or to kneel, they learned to ask a blessing on their food by signs. At six o'clock, after prayers—at which they were required to behave nicely—they had supper. Then the maid washed and prepared them, one by one, for bed, beginning with the youngest child. By eight o'clock all had retired.

The education of her thirteen children also fell upon Susanna Wesley. She was well equipped to teach them. As a young girl, brought up in the home of educated people, she had a religious and literary training. She knew something of Greek and Latin, wrote well, was logical, and thought much, especially upon the subject of religion.

As soon as her children were able to

By Marion H. Addington

talk, they learned the Lord's Prayer. They were required to repeat this morning and evening. Later a prayer on behalf of the parents was added, with a collect, a short catechism, and finally, Scriptural verses to be memorized. As each child became five years old, its formal education was begun. Like all else which Susanna Wesley supervised, this was worked out systematically.

The day before the child's "school" commenced, the house was put in order for the ensuing day. All commands were given so that it would not be necessary to disturb the mother the next day. Then on the school day, for three hours in the morning (nine till twelve) and three in the afternoon (two to five), the child was taught the alphabet. By the time the six hours of study were over, the lesson had been thoroughly mastered. All the children but two managed this in the one day. These two took a day and a half to learn their alphabet. On the other hand Samuel, the oldest child, learned his in a few hours.

The second day the beginner was put immediately to reading the Bible. He began with the first verse of the first chapter of Genesis and read and reread until he had it letter perfect. Then he went on to the next verse. Soon he was able to take as many as ten verses for one lesson. Nor was he allowed to go on with any lesson until he had mastered the preceding one. At noon he would recite all he had learned in the morning; at night, the entire day's lesson. With this rigid training in their infancy, it is small wonder that Samuel, Charles, and John Wesley knew their Bibles as they did!

"School" meant school in the real sense of the word; it was not merely a little desultory home study. It was a grave misdemeanor for a child to absent himself or go to the street, garden, or yard during study period. Nor could the children talk or play in school hours. The sessions opened and closed, at least in later years, with a psalm.

Susanna Wesley's patience was unusual. Her husband, surprised one day at her persistence, remarked to her that she had told the child the same fact about twenty times. She answered that if she had stopped at nineteen times, all her labor would have been wasted!

John Wesley later explained his mother's reason for teaching the children as she did. At five years of age, Samuel had not learned to speak a word. Indeed, they had feared he might not be able to talk at all. He had a favorite cat with which he liked to play, and one day the two were missing. The house



COURTESY ABINGDON-COKESBURY PRESS

Susanna Wesley bore nineteen children, thirteen of whom lived to grow up. The most famous was John.

was searched in vain for the playmates. Suddenly from beneath a table, a clear little voice piped up distinctly, "Here I am, Mother!"

After that incident Samuel talked well. This convinced Mrs. Wesley that the children's education should not start until they were five years old. The one child, Kezzy, who was not taught in this way, was slower than the others in learning. This convinced the mother that her method had been the right one.

There were certain rules known as "bylaws" in the Wesley family. First, because children were so often led to lie through fear of punishment, if the child did own to his fault, he was not to be beaten or punished for it. Again, a child was not to receive punishment more than once for the same offense. If he owned to it, he was not reminded afterward. All obedience was to be praised, sometimes to be rewarded. No child was to take the possessions of another. If a gift was given, it could not be received

back again unless it had been given conditionally in the first place. If the children did commit a sinful act, such as lying, stealing, quarreling, especially at church, the offense was to be punished. None of the girls were to learn to work until they had first learned to read, because Mrs. Wesley had noticed that if the work came first, the reading was often neglected.

The children were taught strict obedience. They also learned to wait for their parents' decisions. If they differed among themselves, their elders were the arbiters whose decision was not to be questioned. They were not allowed to swear or to call each other ill-bred names. When they spoke directly to each other, the word "Brother" or "Sister" was prefixed to the proper name. The help was instructed not to obey any of their requests unless they asked "in humility" and with proper respect; they were not permitted to command the servants.

The mother's educational counsel con-

tinued after her children were older. While John was at the university, she wrote to him, instructing him in religion; and he in turn wrote her for advice on various religious problems. When he was ridiculed in school for his seriousness of mind, she sent words of encouragement:

"If it be . . . a weak virtue that cannot bear being laughed at, I am sure it is a strong and well confirmed virtue that can stand the test of a brisk buffoonery. I doubt too many people, though well inclined, have yet made shipwreck of faith and a good conscience merely because they could not bear raillery. Some persons have a natural excess of bashfulness; others are so tender of what they call honor, that they cannot endure to be made a jest of. I would therefore advise those who are in the beginning of a Christian cause to shun the company of profane wits as they would the plague or poverty, and never to contract an intimacy with any, but such as have a good sense of religion."

When about thirty years old, Susanna Wesley had resolved to spend an hour each morning and evening in prayer and religious meditation. She wrote these meditations down, under the headings, *Morning*, *Noon*, and *Evening*. She stated later in a letter to Samuel:

"I had been several years collecting my little reading, but chiefly from my own observation and experience something which I hoped might be useful to you all."

Some of these meditations have been given by John Whitehead. Under the head of *Noon* she states that to know God only as a philosopher is of no avail unless the heart also knows Him as its supreme good. Under *Evening* she suggests entering into engagement with the Lord about any one sin for the day only, that the covenant might be kept fresh by constantly renewing it. She suggests also that God be given the praise for any well-spent day. In *Morning* she regrets that the soul, after receiving new grace, is so likely to take its ease. Again, she writes that her mercies far outweigh her troubles.

Susanna Wesley also made a list of what she considered the "mercies of God." They were that she was born in a Christian country; her early instruction in religion; the good examples set by parents and family; that she had been preserved from accident and violent death; that she had married an orthodox religious man and been drawn away from heresy; that she was confirmed and strengthened by the bishop.

Mrs. Wesley did not confine her religious teaching to her own children. When her husband went to convocation, he stayed for some time, and during his absence she cast about for some way to help. She was fired with religious zeal because she had just read his account of the Danish missionaries. She recalled that there was time and to spare on Sundays after service was over. She would spend it reading and instructing her family and neighbors, instead of at her own private devotions! During the week she would talk to each child about what most concerned it. She wrote her husband of this:

"On Monday I talk with Molly; on Tuesday with Hetty; Wednesday with Nancy; Thursday with Jacky; Friday with Patty; Saturday with Charles; and with Emily and Sukey together on Sunday."

These religious meetings at home impressed a young boy who was present. He told his parents. They came to the Wesley home to listen and told others. Although Susanna Wesley was a woman and women were not preachers, she could read a sermon well. She could talk well, for her knowledge of human nature was great, and she adapted her discourse to the age of her hearers. Soon she had a large crowd attending her meetings, until as many as two hundred were coming.

The matter disturbed her husband. He wrote, objecting on three counts: First, it would look "particular"; second, she was a woman; and third, he himself was too much in the public eye to have this go on.

Mrs. Wesley had an answer to all his objections. If by glorifying God and advancing His cause she would look particular or unusual, she was ready to do so. As if religion was something to be taken out of the closet only at stated times! She had been given this talent; if she did not use it, how could she account for the fact above? As for her husband's station in life, these meetings were not from worldly design, and why should people object? If they did object, why should one pay attention? Samuel Wesley had suggested that she let others read. But they did not know how to read well; she herself did. Some of those coming now to meeting had never come before. Again, she had no other way of doing people good.

Susanna Wesley died July 23, 1743, aged about seventy-two years. Her last request to her children before her death was characteristic: "Children, as soon as I am released, sing a psalm of praise to God." ★★★

THE PROPHETIC FAITH OF OUR FATHERS

A Book Review

With the publication of volume four of *The Prophetic Faith of Our Fathers*, Dr. LeRoy Edwin Froom has bequeathed to the religious world an authoritative setting for contemporary eschatological thinking.

One is amazed to learn how significant a place the study of Biblical prophecy held in colonial America, engaging the minds of the keenest exegetes of almost all denominations. The books of Daniel and the Revelation were accorded major attention; and the author relates how, as a result, interest soon focused on the basic theme of these portions of Sacred Writ—the personal return of Christ to this earth, and the destined end of all things. This prophetic faith in turn had a profound influence on religious life and was directly responsible for the sending forth of the first American missionaries, who hastened to lands afar inspired to proclaim the tidings of Jesus' imminent return.

A large section of the book is devoted to the controversial Millerite movement of a dozen decades ago. Dr. Froom's painstaking investigations have disclosed that Millerism was but the natural culmination of what Old and New World students of prophecy had believed for decades and centuries, that it was largely free from fanaticism, that it was carried forward on a lofty spiritual plane and caused genuine revivals wherever it penetrated, and that it was well-organized and surprisingly influential.

A concise explanation of the theological misunderstanding of Miller and his associates is followed by a panorama of prophetic interpretation held during the past century.

The reader who is not conversant in prophetic backgrounds or has perhaps eyed the whole subject in a critical mood might do well to begin studying this book by first considering the two concluding chapters, "The Larger Aspects of Prophecy," and "Prophecy's Place in the Master Plan of God." They demolish the unsupportable contention that prophecy is the hobby of religious crackpots.

Profusely illustrated, this 1,295-page volume is published by the Review and Herald Publishing Association, Washington 12, D.C., at \$8.50, and may also be obtained by writing to the publishers of this magazine. ★★★



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 cannot receive a blessing from the sermons of my minister because he has done some things which are not in harmony with the gospel. Should I join another church?

There is not a church anywhere whose minister, like all mortals, has not strayed from the way of God. Concerning serious matters Inspiration counsels, "Against an elder receive not an accusation, but before two or three witnesses." "Rebuke not an elder, but intreat him as a father." 1 Timothy 5:19, 1.

If your preacher really has committed a major wrong, pray for him and bring the matter before him in the spirit of love. Criticism and gossip will help neither him nor you. Study the magnanimous attitude of young David toward Saul who, though the Lord's anointed, was anything but following Heaven's blueprint. Whatever you do, don't judge too severely, for the greater the responsibility a man is called to bear, the fiercer the onslaughts of evil he must meet.

"If any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death." James 5:19, 20.

Why is it that, try as I may, I cannot gain the victory over certain weaknesses and succumb again and again?

If you really have given your heart to Christ and truly want the victory over some sins but do not seem to be making any progress, it may be because you are still clinging to other objectionable things. The Lord's power does not begin to operate in the life which is not fully surrendered.

Your difficulty may also be due to the fact that you are not faithful in Bible study and prayer, for without these holy habits one cannot hope to attain a vic-

torious Christian experience. Then again, you may be thinking too much about your sins and not enough about the Saviour. Do not dwell in fearful anticipation of the possibility of falling again ("the thing which I greatly feared is come upon me," Job 3:25), but learn to say in full confidence with the Apostle Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

What is the origin of Easter eggs and rabbits and hot cross buns? Can Christians partake of these things?

All these items, as well as other traditional features of modern Easter celebration, stem from Babylonian and other heathen backgrounds. Not a syllable concerning them is mentioned anywhere in Holy Writ. Neither, for that matter, is the Christian commanded to observe Easter, for baptism is the divinely ordained memorial of the resurrection of the Saviour. See Colossians 2:12; Romans 6:1-6. The glorious significance of the resurrection of Christ is such a vast theme for contemplation that there should not be much room left for such trivialities as eggs, rabbits, and fancy pastries.

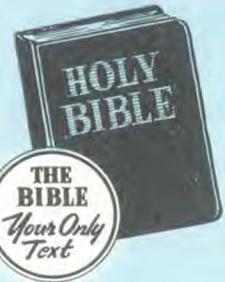
I'm confused. In the Christian school I'm attending, we are urged to aim high in life, but we are also told that humility is basic in Christian living. I have a hard time reconciling these two thoughts.

Jeremiah 45:5 is the answer: "Seekest thou great things for thyself? Seek them not." Christian young people should by all means set their aim high, but the desire for unselfish service, and not selfish aggrandizement, should be the transcendent aim. And it is just that, the motives, whereby Heaven will evaluate men's lives at the final day of reckoning. Christian youth need to recognize that although there rests upon them the obligation to improve to the utmost the maximum number of talents, they have been entrusted with them as stewards to make them a blessing to others.

Humility does not consist of depreciative looking down on self, but of a happy and optimistic looking up to God, which will inevitably bring elevation of one's life aim. Even as a tall building must have a deep foundation, so true greatness must be based on depth of character—humility. ★★★

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RELIGION IN POSTWAR GERMANY

An Interview With
Wilhelm Mueller

THESE TIMES Correspondent
in Berlin-Zehlendorf,
American Sector, Germany



RELIGIOUS NEWS SERVICE PHOTO

Some 400,000 Protestants from East and West Germany gathered by a huge cross at a recent German Evangelical Church Day held near Leipzig in the Soviet Zone.

Q. What is the religious situation in Germany today?

A. Germany, in modern times, has been going more and more downhill as far as spiritual things are concerned. During the lifetime of our fathers and grandfathers the weekly visit to church was an inviolable tradition, as was also the possession of a Bible and songbook; it has become different today. The Bible no longer has the place of honor in the home. If there at all, it is laid away somewhere, dusty and not in use.

Q. Has modernism made any inroads in Germany?

A. Yes. For a long time there have been complaints that, for instance, one pastor teaches the resurrection; whereas another, even though with carefully chosen words, rejects it. The coexistence of faith with unbelief has led to the alienation of certain ecclesiastical strata. The churches themselves have been helpless. The common man, staggering under the impact of world events, and seeing himself exposed to materialistic and rationalistic conceptions, has remained in perplexity and is ignorant of the hope found in God's Word.

Q. What is the church membership in Germany?

A. Dr. H. Thielicke-Tuebingen recently wrote in the Berlin *Tagesspiegel* that in the United States 50 per cent of the population belong to some religious communion, but that in Germany 95 per cent are church members. He added,

however, that the exterior picture is deceptive. The attendance at worship services in some sections is 2 to 10 per cent of the membership even though some parts of the country make a better showing than this.

Q. Has Germany experienced a revival in recent years?

A. The symptoms of revival after World War II were only the repercussions of a shock, and consequently a disappointment. Furthermore both major churches (Lutheran and Roman Catholic) are complaining about the lack of clergy and the decreasing number of enrollees in theological courses.

Q. How far has ecumenism come in Germany?

A. In the very beginning ecumenism made no progress in Germany, especially after World War I. This could be due to the function of the state church. There were no major denominational administrations, but the state was the head of the church. It bore the cost of its function, and its decrees ordered everything. The clergyman was a servant of the state, and consequently he exercised the duties of the state. Today, however, the idea of church co-operation has caught fire in Germany.

Q. What questions of interest occupy the church in Germany at this time?

A. In the foreground stands the question concerning the Christian teaching of baptism. If the church should break

with the practice of baptizing infants, she could no longer be the church of the masses. But it cannot be denied that the church "is strongest not when she is most powerful, but when she is true."

Q. What is the status of religious liberty in Germany?

A. The guarantee of religious freedom in West Germany is anchored in the constitution of the federal republic. This does not mean, however, that the proclamation of the gospel by the free churches can progress unhindered everywhere. In many parts, where the established church still counts as members the majority of the population, there is limited freedom for the preaching of the gospel.

Q. What are the prospects for Christianity in Germany?

A. At this time they are not especially encouraging. Among the youth there is some indication of progress, but it is mostly limited to the smaller free churches. Natural science and philosophy, but especially the theory of evolution, also exercise their baneful influence over all strata of the population.

On the encouraging side it might be stated that German missionary societies, although in a limited way, are again active in many countries. Today there are about five hundred doctors, teachers, and other missionaries at work. Because of a variety of factors, including the favorable German balance of trade, one can expect bigger and better things in the future. ★★★

THESE TIMES, JUNE, 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.

I have suffered for years with gastritis, also soreness in the gall bladder and liver. Please advise a diet. Would olive oil be useful? I understand that fats must be avoided with gall bladder disease.—E.H.L.

Much of your gastritis, or indigestion, may come from a bad gall bladder, as gassy indigestion is a rather classical symptom of this disease. It is true that fried foods and free fats must be largely avoided; but olive oil, especially when emulsified, is very acceptable, even soothing and healing to the digestive tract. I would suggest taking two or three teaspoons of olive oil and whip it up with a little tomato juice at the beginning of a meal, or use it as a salad dressing. You may have to avoid some of the coarser vegetables, although I think you could take such salads as coleslaw, grated carrot, tomato, and celery. Lettuce is somewhat harder to handle. All salads should be chewed very well, or finely divided mechanically.

Strictly avoid all spices and condiments. It would be better to use little or no sugar, or foods containing sugar. This includes most desserts. You may use fruits, such as peaches, fresh or cooked, dates, figs, and other natural sweets. Especially avoid combining acid fruits and coarse vegetables at the same meal. Make your diet simple. Do not have too many things at one meal, but change your menu for variety. Daily include whole-grain cereals, fruits, and vegetables in the diet. Dried legumes may cause distress, but if you purée them or run them through a liquefier, you can handle them; it is the skins that make most of the trouble.

Avoid heavy dinners in the evening. It is better to have your main meal near midday or early afternoon, with a very light supper or none at all. In some cases, using a hot drink or a glass of fruit juice in the evening would be desirable. As a treatment, heat over the gall bladder or stomach, applied after your main meal for fifteen minutes as hot as can well be borne, will stimulate

your digestion. Alternate hot and cold, with a long hot and short cold, repeatedly over the liver. This helps to stimulate a sluggish organ. Avoid overeating, but eat sufficient to maintain your strength and vigor. Avoid emotional strain. In no case is it more true than in disturbances of the digestive tract, that "a merry heart doeth good like a medicine."

Can you give me any suggestions as to how to relieve colitis?—D.R.C.

Do not be misguided into taking a diet so refined and smooth that you get no vitamins, minerals, or bulk, which are necessary to give intestinal integrity. On the other hand you might avoid very coarse foods, such as all-bran and the coarsest vegetables. I would use much green and yellow vegetables, fruits, juices, whole-grain cereals very finely ground, and 100 per cent whole-grain bread made of finely ground grains. If this seems a little coarse, you might add a small amount of unbleached white flour. Be sure to follow all the rules of good diet, including thorough mastication and spacing the meals so as not to crowd them too close. Avoid coffee and tea as well as anything else which irritates the colon. Foods of a strong putrefactive tendency, such as meat and even eggs, may have to be used sparingly. Foods that do not readily undergo decomposition—such as bananas, apples, and finely grated carrots—are quite useful. Do not mix fruits and vegetables at the same meal. Have a breakfast of finely ground cereal with fresh or cooked fruit. Dinner should be of yellow and green vegetables with cottage cheese and green legumes. If dried legumes are used, they should be puréed. A mixed vegetable soup of carrots, peas, green limas, celery, potatoes, onions, and tomatoes is excellent, especially with zwieback, which encourages chewing and is easily digested. Nerve strain should be avoided. Do not use any drug cathartics, but mechanical laxatives such as Metamucil or Mucilose may be used. A glass of fruit juice may be taken on first aris-

ing in the morning, or you may use the following: eight ounces of water, two tablespoons Beta Lactose, juice of half a lemon, and two tablespoons Metamucil. Mix well and drink at once, perhaps an hour before breakfast. Buttermilk is a good food. Do not drink with your meals, but drink freely between meals.

Is yoghurt made from cultured milk a wholesome food?—J.L.B.

Yoghurt, or cultured buttermilk, is an excellent food made with either skim or whole milk. If made from skim milk, the caloric value is only one half that of whole milk, and it is therefore useful in reducing diets. The lactic acid produced by the culture antagonizes intestinal putrefaction and is particularly good where there is much infection of an offensive character in the bowel tract. In diarrheas, which are so often caused by eating reheated or ground-up meats, an enema of one-half yoghurt and one-half water, retained for a few moments and completely filling the bowel, is a good treatment. Often one or two treatments will give relief, providing the patient avoids meats and uses starchy and acid foods.

How often should a person bathe, and when? Is it beneficial to take a hot shower or bath after coming home tired from work and just before eating?—B.A.

It is well to take a warm or hot cleansing bath twice a week if possible. A hot bath is best taken just before retiring; otherwise, if one is going out in the evening, he may take cold. However, if a hot bath or shower is followed by plenty of cold to chill the skin and thus prevent heat loss, one can go out if one wears sufficient clothing. Then there would be no danger of taking cold. A warm bath in the evening, with water slightly warmer than usual and finishing with a dash of cold, would not interfere with one's eating immediately afterward. For persons who are fairly vigorous, a short cold shower on first arising in the morning is excellent. ★★★

GOD'S TWO BOOKS



By
Mary Hunter Moore

"A Sound of Gentle Stillness"

WAS it a sound or the ghost of a sound, that ripple that rolled over my ear? Submerged in sunset last night, I moved slowly homeward, in a stillness made more intense by the waves of golden glory that splashed over trees and skies. Then it came again, that trilling voice of the dusk, so soft yet so penetrating.

"It must be very near," I thought. "Do you suppose I could see that sound?"

Directionless yet directed at my head it seemed. And I looked right up above me. There in the silver maple beside the mailbox, not more than three yards away, sat the most misnamed of all birds—a tiny screech owl. It looked not more than a span high, though my eye for dimensions is unreliable. The bird's eyes were turned away from the sunset and so were invisible. I would not have seen it except that it was silhouetted against the secondary eastern sunset.

For some moments I stood below that

dusky form, which turned its little cat head and gently conversed with me in rippling queries. I made no attempt to answer. My harsh voice would have scratched the stillness.

Back home a few moments later I sat at my desk, searching, as waves of memory beat on the shores of thought. "There's something in the Bible that describes that owl's cry." Yes, here it is: "Suddenly the Eternal went past. A strong, fierce wind tore the mountain, crashing the rocks before the Eternal; but the Eternal was not in the wind. After the wind came an earthquake, but the Eternal was not in the earthquake; after the earthquake a fire, but the Eternal was not in the fire; after the fire, the breath of a light whisper." I Kings 21:11-13, Moffatt. Or, "a sound of gentle stillness," the margin of the Authorized Version says.

"A sound of gentle stillness"! My little "shivering owl," as the country boys call

A. R. SIMONS



it, in a delicious quiver of mystery, was given its plaintive, tremulous wail by the Creator, who loves the terrific force of soundlessness.

Who heard the dawn that has come up while I have sat here this morning writing? Not I. Nor you. Yet the shadows have fled away, and the silent sun has taken hold of the eastern edge of his domain and shaken the night out of it. I do not hear the humming of the spinning globe that turns to meet her solar lord at the pace of a thousand miles an hour. How clangorous is man as he assays that same speed in his clumsy, boasting contraptions, crashing the sound barrier! I did not hear the rushing cataracts of sap pouring out of their rootlet capillaries into the arteries of all the trees. Nor did I hear the barrage of bursting buds that greened our gray-brown hillsides. How silent is God's power! How noisy is man's pride! ★★★

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Explain

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

Ezekiel Thirty-six: Cleansing of the Earth

1. Has any part or all of Ezekiel 36:22-28 and 32-38 been already fulfilled? Or is it all to be fulfilled in the future before probation ends? 2. What more is needed to remove the marks of sin from this earth than the removal of every living creature and every inanimate sign of man's inventive genius, leaving the natural beauty of its present physical features? —G.W.

1. Your query about Ezekiel interests me greatly, as Ezekiel is one of my favorite Bible books. It is a mine of marvelous truth, often not appreciated as it should be. There is a great deal in it that is not yet understood, and much that may not be understood, perhaps, in this life. And there are also conditional prophecies that never have been, and never will be, fulfilled because human beings did not fulfill the conditions. But Ezekiel 36, I think, is a prophecy that both has been fulfilled, is being fulfilled today, and will yet be completely fulfilled in the future.

To explain it in other words, this chapter contains one of those prophecies that are common in the Bible and have more than one application. You are familiar with the double significance of the exodus of Israel from Egypt. Prophecies of that were literally fulfilled then. But they have also been in the process of being spiritually fulfilled ever since the historical Exodus in the Christian experiences of those who leave the service of the world for that of God. And it is a preview of the experiences of the remnant church who is preparing for the Lord to return. (1 Corinthians 10:1-11.)

In the same way, Ezekiel 36 is a prophecy of the experiences of the Jews who returned to Jerusalem at the end of the seventy years of Babylonian captivity. And it is at the same time a promise of spiritual blessings to us in our present pilgrimage through life. And it will have its complete fulfillment when

the redeemed are established in the new earth.

To understand how it was fulfilled at the end of the seventy years of Babylonian captivity, the Bible reader needs to be familiar with the books of Ezra, Nehemiah, Haggai, and Zechariah. To see how it can be fulfilled to us in our new covenant relationship with God now, study Jeremiah 31 and Hebrews 8 and 10. To understand its complete fulfillment in the new earth, study Revelation 21 and 22.

2. There are many texts that bear on your question, such as Genesis 3:17, 18 and Romans 8:19-22. In these it is distinctly said that the inorganic creation (the chemical elements of the earth) as well as organic life was altered because of man's sin. Paul says that "the whole creation" has suffered because of sin and is waiting for the time when human beings are restored as in Eden. And such passages as Isaiah 14:7, 8; 30:23, 25, 26; 35; 55:13; 41:18-20; Ezekiel 34:25-30; 36; Revelation 21:1, 5; 22:1-3 and many other texts show that the earth itself is going to be remade to become the home of the redeemed race.

In a certain way what you describe is exactly what is going to be done to this earth—"every living creature [including man] and every inanimate sign" and token "of man's inventive genius" are to be obliterated from the earth. The Bible says all wicked men will be obliterated from the earth. (Revelation 20.) It also

says all man's works will be destroyed. (Ezekiel 6:6; 2 Peter 3:10.)

But to remove man and also his works will not be enough to remove the marks of sin. Just to leave nothing but the natural beauty of its towering mountains and forests, its hills, valleys, and rolling virgin prairies, its rivers, lakes, and oceans, as of the present, would not remove all the marks of sin. Everything remotely concerned with death must be re-created.

It is not merely a patching up but a new creation that God makes. (Revelation 21:5; Isaiah 65:17.) The Bible says that the earth must be changed. (Hebrews 1:10-12.) It speaks in many places of the fire that will cleanse the chemical elements of the earth. (2 Peter 3, for instance.) One of the most interesting of these references to the fire is Deuteronomy 32:22. The word "hell" in this verse is the Hebrew word often translated in the Old Testament "grave." This fire that purifies the earth will burn as far into its surface as the lowest grave, down to "the foundation of the mountains," down to the depths of the sea, to the lowest mine, wherever death has been.

In spite of the great beauty of the present earth, it would take more than the removal of man to return it to its Eden beauty. There have to be restorations of seasons and climate to the mild, warm temperature that before the Flood was from pole to pole, and the changing of poisonous elements into nonpoisonous, the altering of the natures of microorganisms from malignant to benevolent. This transformation of climate is promised in Isaiah 30:26, and freedom from poison in Revelation 21:4. In fact everything needed to make this perfect new earth is promised in Revelation 21 and 22; and God has also promised to prepare us to live in that new earth, if we will let Him. ★★★

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