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These Times



Has God Lost Japan?

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PAGEANT of PROPHECY

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.

THE EARTH SHOWS EVIDENCES OF INABILITY TO SUSTAIN LIFE INDEFINITELY. Prophecy: "The earth shall wax old like a garment." Isaiah 51:6.

In recent years evidence has been accumulating that the earth cannot support human life at the present rate very much longer. This is obvious in view of the fact that each day the world's population increases by 70,000, while 40,000 fewer acres are available for cultivation. (If no major wars break out, the world's population is expected to be 7,000,000,000 in three generations.)

Some 2,500,000,000 acres--an average of one for each person--are being cultivated by the farmers of the world. In the United States the outlook appears brighter with 462,000,000 acres of cropland, or three for every person, under cultivation, but the future is threatening. The United States has completely lost 35,000,000 acres--a fair-sized state--due to barrenness; and each passing year sees another 500,000 acres become unproductive because of erosion, waterlogging, salting, deposits of worthless sand and sediment, and the like. If the increased outreach of industry is added to the picture, it must be estimated that in 10 to 15 years 121,000,000 acres of America's best soil will be of little assistance to the nation's agricultural effort, and in another decade and a half an area of fair land even larger will degrade toward reduced productivity.

The situation becomes more alarming still as the nation's water supply decreases. The average daily consumption of 200,000,000,000 gallons is skyrocketing as modern industry, especially air-conditioning and atomic energy developments, consumes water in huge quantities. Scientists reveal that only 15 per cent of the water supply comes from underground reservoirs, which adds to the potential crisis. For only when other supplies are exhausted do people generally become alarmed and turn to these supposedly "inexhaustible" supplies; and when they begin to fail, it is too late.

Reckless exploitation and carelessness are mainly responsible for this critical situation. California's San Joaquin Valley is currently employing around 40,000 irrigation wells to draw out yearly 43,560 cubic feet of water, which is almost 25 per cent of the water produced by the nation's wells. Nature seemingly has protested against this prodigal program, for in some sections of the area the ground-water table is sinking, which is increasing the cost of pumping, while in other places it has risen to such an extent that farms have been waterlogged and abandoned. And in New England nearly 600 communities, with a population of over 4,000,000, are passing sewage into streams at 1,100 places with only 142 treatment plants, almost 50 per cent of which are unsatisfactory. Throughout the country soil and water conservation studies are under way.

In a widely circulated report to the nation entitled "Will Your Grandchildren Go Hungry?" science writer John Bird relates how scientists, aware of the crucial situation, are experimenting to "feed people of the future on foods of the future." One edible is a one-celled alga, chlorella pyrenoidosa, grown in a shallow tank, a nutritive food 15 tons of which can be grown in an acre of water. Increasingly food experts are looking to the sea, a cubic mile of which contains 160,000,000 tons of solids.

But not to the sea should men look for the means of survival. The ultimate answer is in an inspired Biblical vision which tells of "a new heaven and a new earth" and "the holy city, new Jerusalem, coming down from God out of heaven." Revelation 21:1,2.

These Times

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Volume 65

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A RELIGIOUS MAGAZINE dedicated to the strengthening of the moral, physical, and spiritual life of the individual reader. Basing its recommendations on the living truths of the entire Bible, THESE TIMES promotes evangelical Christianity, the care of the needy at home and abroad, religious liberty, the systematic study of the Bible, the exaltation of Jesus Christ, and the glad news of His literal soon coming.

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Cover: Mr. Robert Jones, John, and Robert, Jr., whisk the crest at Sun Valley, Idaho, in this Kodachrome by Harold M. Lambert Studios.

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This Time

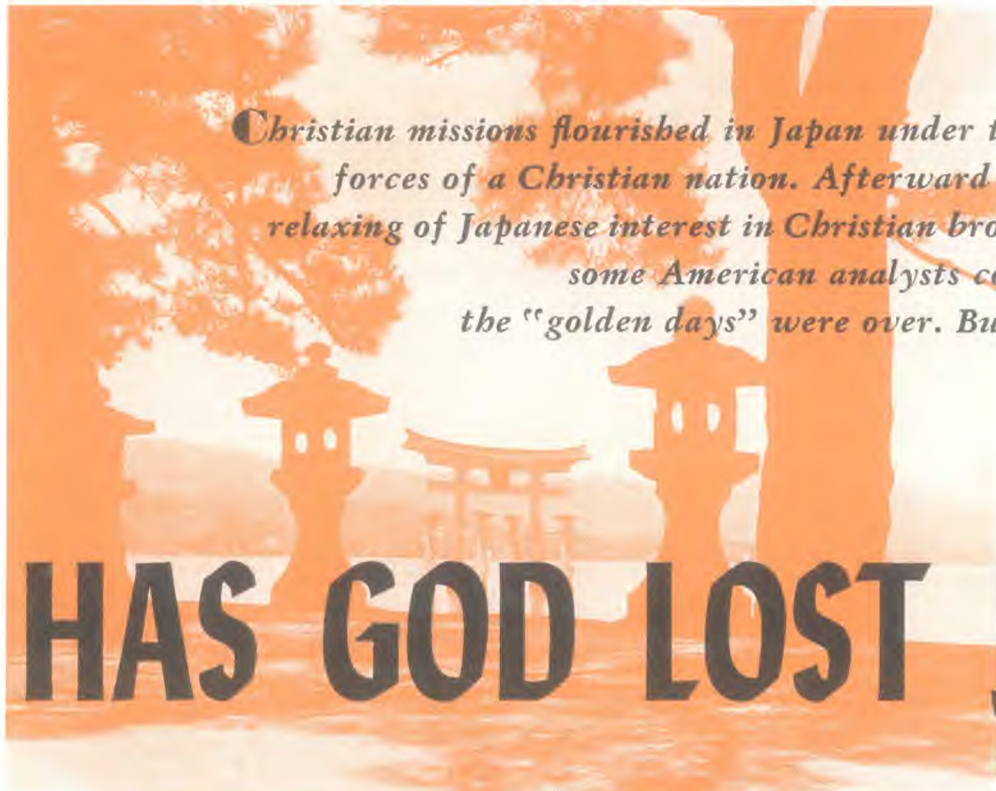
THIS desk indicates two of the nature hobbies of Mary Hunter Moore (*Mount Baldy*, "God's Two Books," page 34); and if you ever visit the home of this nature lover, you may find one or a dozen cackling young-



sters (or fellow workers just back from vacation) eagerly displaying their "rare finds" and seeking her expert analysis. (The hobbies displayed are rocks and shells.) Although nature has been her dominant interest in recent years, Miss Moore is also a recognized authority on matters of grammar, literature, and theology. For 35 years she has rendered invaluable service to the editorial department of the Southern Publishing Association, which prints THESE TIMES. At present she is librarian and staff editorial consultant and columnist.

PRESIDENT of Japan Missionary College Raymond S. Moore (*Has God Lost Japan?* page 4) became a bit provoked recently with the disheartening reports of the status of Christianity in Japan by those he felt didn't know the true situation. The result is this article. Although U.S.-reared, President Moore has lived and taught in Japan for several years and reports with authority. His analysis of the present encouraging state of affairs has been confirmed by leading Japanese Christians.

Next Time: Out of America's great Southwest comes the success story of 34-year-old Dr. Charles Henner—hospital manager, mayor, Lion's Club president, Chamber of Commerce director, county medical association president, pastor—now headed for service as a foreign missionary in Trinidad. . . . If you want to understand the present religious situation, don't miss the second part of Francis D. Nichol's concise analysis . . . plus inspirational articles and informative departments . . . and more.



Christian missions flourished in Japan under the occupation forces of a Christian nation. Afterward there was a great relaxing of Japanese interest in Christian brotherhood, and some American analysts concluded quickly that the "golden days" were over. But—

HAS GOD LOST JAPAN?

PHOTOS COURTESY OF THE AUTHOR

By Raymond S. Moore

President, Japan Missionary College

WRITERS and news analysts of the United States, looking to the Orient in fear, are proclaiming that Christianity's hour is closing in Japan. The golden day for the Christian has gone, they say. It is twilight time for God in the Land of the Rising Sun. In practiced certainty they cite their reasons: (1) the reactions against Americans by nationalistic student groups; (2) the restrictions increasingly imposed on foreigners by government authorities; (3) the decrease in attendance at evangelistic meetings; and (4) the mass visitation to Shinto shrines and Buddhist temples by the newly released Japanese.

This picture indeed is enough to throw a scare into the commentator confined to the States. Has God lost Japan? The question becomes a pertinent one in analysis of almost any problem dealing with this key nation of the East.

When Douglas MacArthur, personification of America and of the United Nations, assumed the guardianship of Japan, he took upon himself no fledgling child. He was stuck with the custody of a very sick old lady, ill with

spasms of frustrated nationalism and suffering from the binding pains of centuries-old traditions. Religion was not his great problem of the moment—except as it could provide an antidote for these poisons, provide a measure of security and promise for the future.

There were, however, some attitudes that neither MacArthur nor apparently anyone else for that matter fully understood or was able to change within the short time allotted; for old ladies heal slowly.

In the first place, the Japanese were a *patriarchal* people. They were taught what to think by their parents before them, who in turn were deeply bound by national traditions. Second, their habits of thinking had been further restricted under threat of the dreaded "thought police," so that they were largely forced to become blindly nationalistic—fraught with a fierce and selfless patriotism. Third, as in most non-Christian countries, nearly all Japan's views as a nation were materialistic: What is in it for me? Let my neighbor take care of himself.

Then, too, amoral Japan does not generally understand the concept of

"sin" as Christians know it; therefore it could not understand appeals with spiritual bases. Fourth, the Japanese were not at all the deeply religious people most authorities believed them to be. All these facts were woven, warp and woof, to form in most of the people the fearful pattern of unbending tradition and intense, almost fanatical, nationalism.

So, whatever his approach, the student of the Orient must understand that he is not dealing with superficial diseases. His diagnosis must not be hurried. Above all it is seldom safe to generalize on anything Japanese; for even within their nation the cultures of the high, the average, and the low are vastly different.

But on all levels Japan is markedly patriarchal. Any patriarchal people is likely to be (1) steeped in nationalism, (2) fed on legends which in time become "truth," (3) ingrained with traditions, (4) living in the past, and therefore (5) slow to accept new ideologies and to make basic changes. Under the Occupation many Japanese leaders were biding their time, unaware that the *big* change was already on its way.

To be sure, the nation was aware of change, but something was happening that was far more basic and much less artificial than the easily evident minor alterations brought about by the Occupation and the Christian missionaries in the first postwar years. This greatest change was probably the break in the traditional and nationalistic line of thought, which started the new generation thinking for itself. This all-important break was the inadvertent result of ten years of war, which scattered families, and a bitter defeat, which planted many questions in the minds of the younger generation.

For the first time in centuries Japanese youth discovered that their ancestors did not know everything after all. They reacted against the patriarchal prerogative of the family head to dictate every thought of his children. After all, what could the "old man" do? He had lost much stature—"face," they call it—after predicting with pompous assurance the accomplishments of the "new world empire of Nippon." This development was much more evident in the population centers, less in the hinterlands. University students led the change.

For the first time a breakdown of time-endured ideologies led the nation to examine its attitudes toward its neighbors. Actually the Japanese had not thought of them before as really neighbors. Materialism then came under scrutiny. The nationalistic thought that Japan was the one to be satisfied was in for careful examination.

It would be natural for the people of a Western nation in such incredible defeat to find solace in religion. Not so Japan. Her gods had let her down. She had lost much of her faith in the miracles which had supplied the fiber for many of her ancestral beliefs.

Completely bewildered by defeat, her national face lost before the world on the deck of the U.S.S. "Missouri," this strange Sun of the Orient groped for a candle, any candle, to keep her light—even the dimmest light—aloft. The three great oriental "f's"—*face*, *fate*, and *favor*—moved into a critical new era as master motivators.

Japan's first response was natural enough—an earnest desire to please. Whether because of fear or from respect, she showed in almost every possible way her willingness to roll out the velvet carpet for her conquerors. This required a practiced knowledge of Western ways, on which she needed coaching. Her second reaction, also natural enough, was a bow, a low bow,

to the "superior teachings" of her new masters. These she set about vigorously to learn.

Starved from a long war, the Japanese both individually and collectively needed the wherewithal to sustain life. Whether bitterly or naively, they realized the reality of their material dependence upon the Occupation. Their props knocked out from under them, they reached out for anything, listened to anything, went to any place that was open and free.

But these responses, however motivated, demanded a singularly important tool. That tool was the now universally used English language. Language schools mushroomed: British English, American English, but usually English. English had become the true international language. Special English classes by GI's flourished. The YMCA did a big language business. The orderly in an armed forces' billet was envied. With an eye to the future many a girl or boy of high station became a helper in an English-speaking home.

But perhaps the broadest single available source of conversational English was the Christian church. It was open, and free. The people flocked to missions and evangelistic services.

The Japanese are great travelers and have a superb railroad system. With a good postwar income they are today traveling in masses.

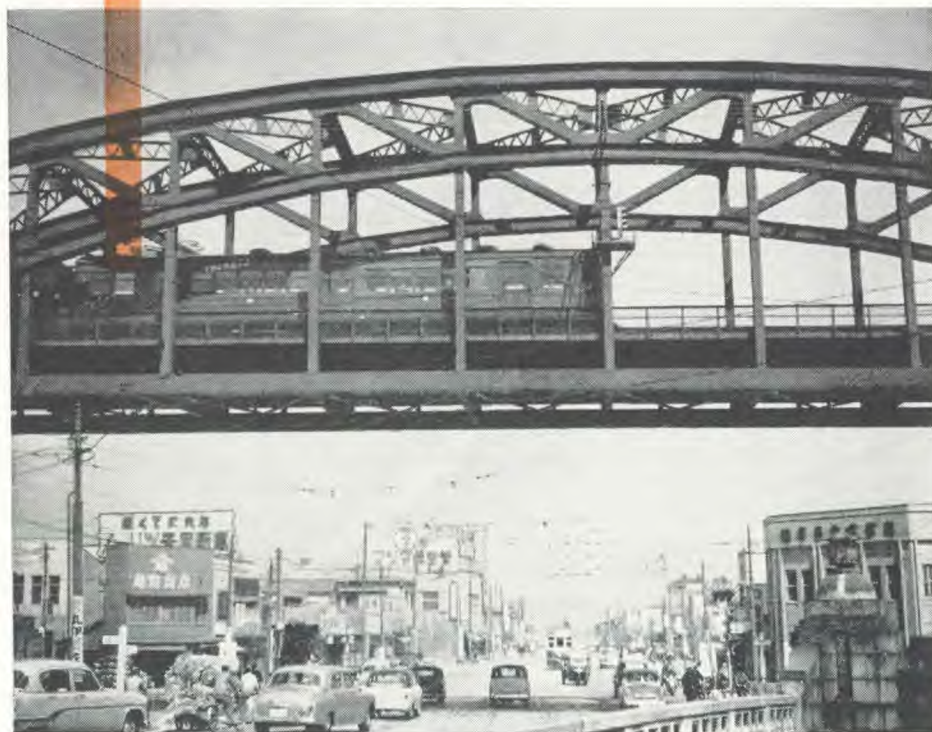
They sought out or organized private or small group Bible studies in English.

Many Bible studies and services were attended by the Japanese because of heart need, but this was likely not the rule. Curiosity, the desire to ingratiate oneself with the foreign master, and the drive to learn the important new language probably reigned as motives. Some even arranged to play with American children in order to learn basic English without becoming a nuisance.

They proved to be quick, diligent linguists. Highly motivated, always curious, these individuals found that initiative and audacity paid off. They learned much quicker than their countrymen who chose the slow grammar- and literature-based instruction of the national schools.

Then came May, 1952. With an excitement born of the Occupation's end, the old lady burst out a dozen seams in a second childhood's youth regained. Her springlike bounce from the hold of her postwar masters was obvious to even the most casual onlooker. Her graceful conduct in defeat gave way temporarily to Occidental informality and even raucous behavior. This took shape in editorials, student movements, abortive political coups, resurgent nationalism, emotional demonstrations of patriotism, critical re-examination of wartime damage caused by the Allies, and considerable criticism of the Occupation and all it represented.

She became more outspokenly offended at the behavior of the American



GI's—which, though no worse morally than that of her own troops, was more *obvious* and hence offensive, especially to the better-class Japanese. And no great help in the translation of the Christian-American way were the celluloid characters of Hollywood so widely exhibited on Japanese screens.

The outcome of these released repressions and hasty expressions was soon felt in the churches. Many of the church-going Japanese realized less of a need for Christianity. So, ironically, the return of prosperity, aided considerably by Japan's big American-Christian brother, did not help her experience in real Christianity. Prosperity seldom does. The Japanese still saw in the Christian gospel chiefly its material blessings, and these Japan was needing less. The churches began to empty. For the first time since the war missionaries

important Japanese hilltop, island, or grove doesn't have its shrine or temple? It is probably quite safe to say that for most of these travelers the idea of worship ranked strictly secondary to wanderlust and relaxation. In fact the worship motive likely inspired relatively few of these traveling millions. With the decline of the old Shinto idea of emperor worship, the famous shrines of Nippon were becoming to the Japanese much as Westminster Abbey is to the Briton or the Lincoln Memorial to the American. Even old Fujiyama, the great god-mountain of Nippon, became more loved than idolized, more respected than revered. This was entirely consistent with the remarkable break in tradition brought by more than ten years of war and the Occupation.

Some foreigners were caught un-

for something spiritually deeper than they had previously known—a feeling now independent of the pressures of the Occupation.

There have always been profound conversions in Japan, and true Japanese Christians are among the sweetest, truest in the world. Yet these have been few indeed—until now. Fewer are now attending Bible studies because they want to learn English, to ingratiate themselves with Americans, or to qualify for a business promotion. More are now seeking Christianity for the answer it provides to the yearnings of their hearts.

It would be shortsighted to underestimate the evangelistic fervor of the non-Christian religions of the Orient. Although Shintoism struggles for survival, many sects of Buddhism are streamlining and popularizing for the contest with Christianity. They are no longer satisfied with their old-style programs for the youth and older folk. A strong Buddhist program of child education is being developed. Kindergartens are springing up on temple grounds. Sunday schools are among the newest innovations with some sects. They are adding color to their services. Rituals are becoming more and more like those of the Roman Catholic and Anglican communions—right down to candles, incense, rosary, and vestments.

It is not uncommon to hear the Bible quoted as freely as the sutras in Buddhist sermons—sermons which would put many a Christian minister to shame. In the children's classes the familiar Christian tune rings out to odd-sounding lyrics: "Buddha loves me, this I know, for the sutras tell me so."

Despite this great effort on the part of the national religions, they do not provide the spiritual food found in the larder of the Christian missionary. And the Japanese people are hungry. It is no longer simple curiosity or a desire to ingratiate. It is soul hunger. And even if prejudiced or proud, a desperately hungry person will usually accept an invitation to a satisfying meal.

The postwar, Occupation-nurtured, guilt interlude of Christianity is indeed past. But in the providence of God its golden day is dawning. The gospel of Christ does not lose out easily. With faith in the promises of the great commission of Matthew 24:14, and with unimpassioned appraisal of the events of the near past, the Christian can safely say that *God has not lost Japan*. ★★★

THESE TIMES, MARCH, 1956



Every important Japanese hilltop, island, and grove has its shrine or temple. To most of the Japanese people the idea of worship ranks secondary to wanderlust and relaxation. In fact the worship motive inspires relatively few of the traveling millions visiting the shrines.

were often ignored when they offered literature or Bible studies.

With money again beginning to burn holes in their pockets, the Japanese, a great traveling people with a superb train system, were on the move. Ere-long fleets of modern postwar buses augmented the railways. Here and there and everywhere the travelers could be seen: groups from farm communities and field trippers from schools expectantly headed for the big cities; the worn city folk bound for the country, the hills, or the beaches.

Oftentimes these destinations were well known for their shrines. But what

awares by general restrictions, taxes, and registrations required of them. But the more thoughtful person soon realized that Japan was doing much the same as would be done by his own land under the circumstances as she regained her sovereignty. Nationalism was returning.

While the more violent post-Occupation stirrings subsided, two important realities emerged: (1) the awareness by missionaries that Christianity was now on its own, unbolstered by the power and dominance of a Christian conqueror, and (2) the sincere feeling of heart need by many more Japanese

How Modern Religion

LOST ITS POWER

*The Historical Setting of a
Great and Growing Movement*

By Francis D. Nichol

First of Three Parts

THE DIVIDING line between the medieval and the modern world, religiously speaking, was the Protestant Reformation of the sixteenth century. And the most significant feature of that, without question, was the new view as to the source of religious authority. The Protestant Reformers said that the Scriptures, not the church, are the true source.

In those opening years of that century occurred also a scientific revolu-

tion. Copernicus, known as the father of modern astronomy, was a contemporary of Luther. He was the man who first began clearly to formulate the true theory of the operation of the heavenly bodies. Up until then the earth had been viewed as the center of the universe. Men believed that the sun, moon, and stars moved round the earth. The first reaction to the Copernican theory was that it made this world, and man, seem very unimportant.

About the opening of the seventeenth

century there was heard the voice of Galileo, one of the founders of modern experimental science. The idea of experimentation seems to us commonplace, but in his day it was new and revolutionary. The method of establishing the truth of any view had formerly been by an examination of philosophical propositions and by logical deductions. But Galileo proceeded on the theory that the only way to be sure that a proposition is true is to check it against the evidences of our five senses.

Galileo was one of the innovators of the modern scientific approach through experiment. His idea that we should accept only what our five senses reveal came to be widely accepted.

J. N. ROBERT-FLEURY, ARTIST



This prime canon of the modern scientific world here interests us because it gradually came to be invoked also in the religious realm.

The intellectual revolution was not confined to the field of religion and science. In the first part of the seventeenth century lived Descartes, father of modern philosophy, who broke away from the philosophy of the Middle Ages by beginning with the major premise of doubt, rather than of faith and belief. Thus skepticism became dominant in the field of philosophy.

The next great figure that stands out in the realm of scientific thought is Sir Isaac Newton, who died in 1727. To him goes the credit for the detailed formulation of the laws of celestial mechanics. For the first time there was presented in formal fashion not only the motions of all the heavenly bodies, but also the laws that explain the motions. The whole universe took on the appearance of a vast machine operating rhythmically, never failingly, each part moving in relation to the other parts like the wheels and cogs of a great machine.

Naturally, that picture of the universe began immediately to affect the thinking of men everywhere. For the skeptically minded, Newton's view of the universe was used to support a godless, mechanistic theory of the universe.

The eighteenth century saw a rapid development in the field of experimental science. One of the distinguishing marks of that century was its disparagement of dogma and tradition and its exaltation of nature and human reason.

In France rationalism led men on to atheism and the worship of reason, as dramatically illustrated in the French Revolution.

Across the channel, in England, and still farther over, in America, this light of false reason did not shine so dazzlingly. In English-speaking countries men did not become atheists, but rather deists. Deists held that God was the explanation of the origin of this earth and all upon it. But they so fully believed in the idea of unbreakable natural laws that they could find no place for God, once the world was set in motion. So they invented the idea of a kind of absentee landlord God. God created the world and then withdrew into the dim recesses of eternity to commune with Himself, leaving the world to run like a clock wound up.

The exaltation of human reason and the glorification of nature and natural

laws, which can be understood, at least in part, by experimentation, led on to a questioning of the need of revelation. Certainly the God of deism would hardly be concerned to provide a revelation.

Now, there is nothing more distinctive in the revelation of the Scriptures than prophecy and miracles. Both naturally came under heavy fire from rationalists. The attack, plausible and militant, was simply that it is unreasonable to believe that events can be foretold or that the miracles of Scripture could have occurred.

The very fact that prophecy and miracles are two of the main pillars upholding the doctrine of the inspiration of the Bible meant that rationalists put a low estimate on Scripture, when they did not altogether discard it.

Chief among the Bible doctrines discounted was that of man's hopelessly sinful state. At the same time rationalists began to conclude that in the discoveries being made in the scientific realm lay the hope of a better world.

Here we find the roots of the theory of the perfectibility of man and the inevitable progress of the world that was ultimately to dominate all fields of thought. At this point the French philosopher Rousseau appeared, declaring that man is intrinsically good, yet bad in actuality, and that the paradox is explained by the wrong training that most men receive and the bad environment in which most men must live. If this be true, then it is within the power of man to give release to the increasing good within him and thus, by proper education and proper environment, to produce for himself a kind of secular salvation.

Rousseau's thinking tuned in with the basic premises of eighteenth-century thought, namely, that advancement is to be found in exploring nature and in educating the mind.

While all this was taking place in the world of secular thought, an idea began to be promoted in the Protestant religious world that was finally to color all religious thought in the century following. A theologian named Daniel Whitby, early in the eighteenth century, set forth the idea that the world was to be converted before the end of time, that there would be a thousand years of increasing holiness before the advent. It was not long before his idea of world conversion and a millennium of righteousness preceding the advent was widely accepted.

Whitby's doctrine was in many respects the spiritual counterpart of the

secular idea of the perfectibility of man and the inevitable progress of the world. His doctrine also marked a sharp departure from the Protestant principle of the literal interpretation of the Bible and thus prepared the way for further loose handling of the Scripture.

Against the skeptical use of reason in the secular realm, and the almost equally barren scholasticism in the great state churches, a reaction set in. In the religious world the reaction revealed itself in the Pietistic movement.

In the philosophical world there arose a school of thought that had as its objective to overthrow the supremacy of reason, which claimed that nothing can be certainly known but what can be observed and objectively checked by the five senses.

This challenge to the evil dominance of skeptical reason was, at least in part, an attempt to defend religion. Indeed, some of these philosophers were theologians. But the cure for rationalism that was offered proved to be almost as bad as the disease itself, for it popularized an idea that had hitherto been anathema in all religious circles, the pantheistic idea of God. The rationalists had driven God out into the far reaches of eternity, when they did not abolish Him. The philosophers sought to bring Him near again. But in seeking to bring Him near, they went to the other extreme and made Him a part of all nature—of mountain, tree, valley, and river.

This philosophical school could not fail to affect theological thinking, because theology and philosophy had traditionally been closely related, and, as already stated, some of these philosophers were actually theologians.

However, none of these views, scientific, rationalistic, or philosophical, had, by the 1840's, changed in any material way the view of God and of Christian theology that Protestantism in general had carried down from Reformation times. There were two reasons for this: First, it takes time for the leaven of new ideas to change the shape and character of something so large as Protestantism. Second, Darwin's theory of evolution, which seemed to validate, co-ordinate, and give added meaning to many of the new ideas in science and philosophy, had not yet been proclaimed. The chief change in Protestant thinking had been the rather general acceptance of the doctrine of a millennium of righteousness that the world would enjoy before the end of time.

At this spiritually and intellectually



William Miller was only one in a long succession of those who brought to light God's revelations.

significant moment in history, the advent movement began under the preaching of William Miller. To a consideration of that we now turn. To avoid confusion we shall call those first few years of the advent movement Millerism, to distinguish it from the Seventh-day Adventist movement, which emerged after 1844.

The Millerite movement, though it began with the preaching of Miller in 1831, did not become a well-defined movement until 1840. It was then that a number of other ministers joined with Miller to carry on a concerted work. From then until October 22, 1844, the movement grew steadily in strength, until its message was heard throughout all America and in lands afar. This movement, we should add, was really part of a great awakening of interest in Bible prophecy in many lands in the early nineteenth century.

The theological opponents of Miller-

ism were willing to agree that certain great Bible prophecies had just been fulfilled or were about to be fulfilled and that a momentous turn in world affairs was due. But they were not willing to grant that the event impending was the literal, personal coming of Christ in fiery judgment, for they believed in world conversion. The secular world had increasingly come to believe in the perfectibility of man and the general progress of the world, and hence were also unwilling to give ear to Millerite preaching. Furthermore, the doctrine of the personal, literal coming of Christ ran counter to the mystical, pantheistic idea of God, which had already gained a definite foothold in intellectual circles—though it is not clear to what extent it affected the thinking of the clergy in the 1840's. Hence it is not difficult to see why Millerite preaching met such general opposition.

The Millerites never ceased to stress the fact that they were not preaching a new, strange doctrine, that instead they were reviving the hope and teaching of the apostles and, in turn, of the sixteenth-century Reformers. They also declared that they were fulfilling Revelation 14:6, 7. Here are the words of one of their most prominent spokesmen:

"We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, '*the hour of his judgment is come.*' (Revelation xiv. 6, 7.) It is a sound which is to reach all nations; it is the proclamation of '*the everlasting gospel,*' or '*this gospel of the kingdom.*' In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact."—Josiah Litch, in *Advent Shield*, No. 1 (1844), pp. 86, 87. (Italics supplied.)

When the churches quite uniformly made light of their preaching, even to ridiculing the idea of the literal, personal coming of Christ, the Millerites then cried out, referring to those churches, "Babylon is fallen." They generally set this forth in terms of the language of Revelation 18, and thus they were able not only to make an announcement but to issue a command, "Come out of her, my people." But though they made the proclamation primarily in terms of Revelation 18, they called attention to the fact that the same message in essence is found in Revelation 14:8, and that it is a message that follows right upon the message of Revelation 14:6, 7. In other words, they believed they were proclaiming what we describe as the first and second angels' messages.

In their denunciation of the churches as Babylon they made central in the indictment the fact that the churches took a spiritualizing view of the Scripture and thus vaporized the great truth of the literal coming of Christ.

Amid the divergent and perplexed Millerite groups in early 1845 were found a few who were fully persuaded that there was no mistake in the basic interpretation of prophecy, that 1844 was the great year, and that if they would but hold fast their faith and pray the Lord for light, they would soon see where the particular mistake lay and could go on from there, building on the foundations already laid. That little group, at first small and ill-defined, was the nucleus of the Seventh-day Adventist movement.

(Part 2 next month)

Events

OF THESE TIMES



The Fat and the Deaf

Here's good news for both: An alarm clock designed for the hard of hearing is now on sale which instead of ringing touches the sleeper. And for those who have a hard time deciding when they have eaten too much, a 221-pound Texan has invented a belt which sets off a buzzer when it's time to conclude a meal.

Faith at the Fair

Every fifth Canadian — almost 3,000,000 — attended the Canadian National Exhibition held in Toronto last season. A unique feature of the fair was the religious display presented by five organizations: the Upper Canada Bible Society, the Christian Business Men's Association (Gideons), the Lutherans, Youth for Christ, and Seventh-day Adventists. The last two were the only religious organizations who had participated in the previous year, and the year before religion was not represented at all. All who managed booths expressed their appreciation of the response of the public to this novel and somewhat unorthodox manner of reaching the unchurched.

Consistency, Thou Art a Jewel

Seventh and eighth graders in Indianapolis public schools are studying religion. The local board of education has circumvented the U.S. Supreme Court decision to keep it out of the classroom by sneaking studies on America's spiritual heritage into the social studies curriculum.

Of course young people need *true* religion more than ever before, and no doubt the Hoosier educators are sincere—but don't sneak methods violate all principles of godliness?

Globetrotter Number One

It's the lowly banana, according to recent findings of the National Geographic Society. Annually close to 130,000,000 bunches (40 to 100 pounds each) are consumed over the world between South Africa and Spitzbergen. Ecuador exports more than a sixth of them, and Americans eat one half of the world's crop. That's a far cry indeed from the situation 80 years ago, when just a few bunches arrived in the States, and at the Philadelphia Centennial Exposition they were sold individually wrapped in tinfoil.

How About John 4:21?

If the efforts of 180,000,000 Eastern Orthodox communicants around the world materialize, there'll be another Vatican. It will be located in Istanbul, Turkey, and consist of the district of Phener. Delegates from 43 Greek Orthodox branches requested the Greek government to submit to the United Nations a proposal to create a free state in that area and make the ecumenical patriarch, chief prelate of Eastern Orthodoxy, its supreme ruler. The site is already the headquarters of the patriarch, but his followers claim that the hostile attitude of the Turks hampers his activities.

The present holder of Orthodoxy's highest ecclesiastical office, Bishop Athenagoras, is the first American citizen so honored.

All in a Day's Work

The next time you happen to be a patient in a hospital and the nurse doesn't show up the minute you call her, remember this: A pedometer test in a Spokane hospital revealed that a student nurse may hike 35 miles in an average day. The same experiment showed that a head nurse in surgery clocked eight miles a day, a nursing team leader seven, and even an assistant director of nurses put in two and a half miles.

Something New in New Zealand

Until recent years New Zealand has been free from juvenile gangs bent on mischief, but lately they have arisen in alarming proportions. Known down under as "milk-bar cowboys," they specialize in vandalism, traffic chaos, drinking parties, and sensational clothing. Servicemen have been repeatedly attacked, and heavy reinforcements of police have repeatedly been called out to restore order. American motion pictures dealing with crime subjects are held largely responsible.

When Junior Goes Wrong . . .

there are usually dozens of "experts" with dozens of reasons for his delinquency. Some time ago a New York children's judge began a survey of 800 cases brought before him and came up with the following reasons: inadequate recreation, 118; lack of religion, 88; conflict between parents, 86; parental indifference, 75; mother working, 68; poor family income, 67; bad neighborhood, 67; overprotection of child, 56; poor housing, 52; low morals, 44; abandonment of child, 31; parents separated, 29; alcoholism, 19.



Two years ago religion was not represented at the Canadian National Exhibition in Toronto. In 1955 five organizations exhibited: the Upper Canada Bible Society, the Christian Business Men's Association (Gideons), Lutherans, Youth for Christ, and Seventh-day Adventists.

Illiteracy

Uncle Sam may have banned it from all official army correspondence and information literature, but its influence is felt all the same. In fact the record of every 25th soldier is marred by its humiliating stigma. It's illiteracy. In the 18-month period ending in September, 1955, 17,118 soldiers (nearly a whole infantry division, which figures at 18,000 men) with less than a fourth-grade education had to attend special "cram" education courses.

The Governors and God

Forty-six of the nation's governors identify themselves with organized religion, according to a Minnesota insurance company survey: Methodist, 12; Protestant Episcopal, 10; Baptist, 7; Presbyterian, 5; Lutheran, 4; Congregational, 3; Roman Catholic, 3; Christian, 1; Jewish, 1. Of the remaining two, one described himself as "Protestant" and the other as having "no permanent affiliation."

Silence Is Golden . . .

but not when a man is taking a long trip all by himself and the scenery is pretty monotonous! It's the perfect setting for a mishap. Safety experts now advise that talking to oneself may prevent accidents caused by boredom, which often besets lone motorists. Having the radio on full blast is regarded as another safety valve, and regular stops for food and stretching one's muscles are also recommended.

Christianity in the Cities

If present trends continue, the witness of Protestantism in American cities may soon be negligible. A report prepared for the National Conference on the Churches and Social Welfare indicates that "the American city is at a major turning point in its social and religious history." One "typical" city, which 50 years ago had a population of 1,196,805 and 278 Protestant churches, now has 1,125,683 inhabitants and 91 churches.

"God Hath Chosen" (1 Corinthians 1:27)

A Pennsylvania church pastored by a blind man has more than doubled its membership in six years. George N. McCracken of Murrysville's First Presbyterian has to preach from Braille notes despite his 28 eye operations, but he does not mind. "I have more freedom than if I could see," he claims. "I don't have to look down at my notes when preaching."

Recognized as one of western Pennsylvania's outstanding pulpit orators, McCracken is currently leading his 400 members in the construction of a \$100,000 Christian education building.

Noted in Passing

Americans contribute \$8,500 a minute to charitable organizations, but twice the amount goes for liquor. . . . The 72,000,000 licensed drivers in the United States cover an estimated 560,000,000,000 miles a year, killing 40,000 persons en route. . . . A former prisoner in the Soviet Union stated that the men who succumbed easiest to brainwashing were unacquainted with the Bible. He recommends religious training to supplement physical fortitude in facing the ordeal. . . . A recent Midwestern survey indicates that one in five Protestant homes is divided by conflicting denominational loyalties. . . . Soviet Russia is reportedly reaching for the monopoly of Finland's television industry. . . . New York City has more alcoholics than church-going Protestants. . . . Church construction in the U.S.A. during 1956 is expected to reach an all-time high of \$850,000,000, as compared with \$740,000,000 in 1955 and \$593,000,000 in 1954. . . . One in every 88 births in America is that of twins; triplets come once in 8,800 births; quadruplets once in 700,000. . . . England is currently plagued by a dearth of clergymen; one area has one to 5,411 persons. . . . Mexico's 17,000 Mennonites have incurred government disapproval because of their opposition to modern electrical con-

veniences. . . . Ceylon, which is planning to replace English as the national language, is facing the problem of choosing between Sinhalese and Tamil. Neither side wants to yield. . . . A top labor union leader told members to plan on a 32-hour work week by 1965.

"Take the World, but Give Me Jesus"

This might well be the new theme song of twenty-eight-year-old Joyce Bryant, who recently turned her back on a \$150,000-a-year night club singing career to prepare for a religious vocation in the Seventh-day Adventist Church. Reared in San Francisco in a family of eight children, Miss Bryant attended church school and participated in a church choir. That her childhood influences had no little to do with her decision is evident from her earnest confession:

"Nearly three years ago I had a deep conviction that somehow God was speaking to me. I felt that, spiritually at least, I had gotten a long way from home. But I tried and tried, and just couldn't see any way to break with the life that had been built up around me.

"I didn't find any peace until I got down on my knees and promised the Lord that if He would give me just two years to adjust all the complications of my career, I would break it off and begin to serve Him."

At the time Miss Bryant made her new commitment public, her manager was terminating long-range engagements around the world. She plans to attend Oakwood College in Huntsville, Alabama. ★★★



Joyce Bryant, ex-night-club singer, confers with Frank Hale, Jr., head of the speech department, and Mylas Martin, dean of men at Oakwood College, Huntsville, Alabama. Miss Bryant recently renounced her entertainment career, which was bringing her \$150,000 a year, to become a Christian and join the Seventh-day Adventist Church. She will go to Oakwood.

Coming-AN END

HUNDREDS of pickets brandishing "Unfair to Organized Labor" placards swarmed around the large manufacturing plant. They meant business too; they were there to make certain no one went to work.

When several automobiles driven by nonstrikers attempted to make their way into the plant, they were quickly turned over. Those who tried to slip through the lines were ejected. Violence increased in the weeks which followed as no settlement was achieved. Workmen and their families suffered

increasingly because of no weekly salary checks.

When an agreement was finally reached some months later, millions of dollars had been lost by both the company (which was unable to produce goods during the strike) and the wage earners (who had received no income for its duration). And it would take years for the raise in pay finally granted to equal the wages lost during the strike.

During the past two decades labor unrest of this type has increased tremendously. Bitter and violent strikes have been used in order to obtain

better working conditions and higher wages. There have been strikes in nearly every major industry, with particularly spectacular ones occurring in the automotive and coal mining companies. Nor does the future promise any cessation of strikes and labor difficulties. For example, in 1939 the average hourly wage for workers engaged in all types of manufacturing was 63 cents an hour. By 1949 the figure had risen to \$1.40 an hour, and it is even higher today. Yet, despite this spectacular increase, the first six months of 1954 saw 2,575 work stoppages caused by labor-management disputes, according to the *Monthly Labor Review*, issued by the United States Department of Labor. More than 1,100,000 workers lost a total of 8,200,000 working days.

Although 1955 was not so spectacular as some other years for strikes and labor trouble (1946 set a record for labor-management disputes which as yet has not been broken), it is obvious from the figures released by the Department of Labor that there has been plenty of unrest. Surely, then, if the past is to serve as any criterion for the future, higher wages and better working conditions will not bring lasting peace and tranquillity between capital and labor.

There can be no doubt that organized labor has reached a high point in influence and power in American history. Robert J. Alexander, assistant professor of economics at Rutgers University, says: "The trade union movement of the United States was never so numerically powerful as it is today. . . . There are more than sixteen million or-

Disputes between management and labor have unfortunately not always been settled without violence and sometimes loss of life.



ACME PHOTO

TO LABOR STRIFE

By Gordon Dalrymple

ganized workers in United States labor unions. The workers in most factories, in railroad transportation, in public utilities, in truck transport, and various other branches of the country's economy are almost entirely unionized. Only among the Southern textile workers and among the white collar workers is union organization weak or non-existent."

Just what does the future hold for capital and labor? Will differences eventually be reconciled and strikes terminated? Does the Bible have anything to say about today's unrest and difficulties?

James 5:1-4 contains both a warning and a prediction: "Go to now, ye rich men, weep and howl for your

"The devil is having his last fling. He has blinded the eyes of the world with gold dust. He has estranged the heart of the world with greed and hate. He has made the dollar well-nigh the almighty factor. But, thank God, his hypnotic spell will soon end forever. Transformed hearts and ideals in a . . . transformed world is God's program for the world; and God's plans never fail."—*Selected*.

miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."

THESE TIMES, MARCH, 1956



A. DEVANEY PHOTO

But having painted a grim picture, the apostle holds out this glorious challenge to all, regardless of their rank and station in life: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

The strife between capital and labor is simply another sure indication that the coming of Christ is near—"even at the doors." (Matthew 24:33.) The fact that tension and trouble between the two are on the increase is only another portent of the glorious hour when Christ will come to call His children home.

Although we know that the glowing words of an economist who predicted that a time will come when every difference between capital and labor will be ironed out can never come true in this world, they can come true in the world to come. There, in the heavenly kingdom, we shall enjoy the fruit of our labor.

States Isaiah in beautiful language: "But be ye glad and rejoice for ever

in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah 65:18, 21-23.

It is vain to look for labor peace on this earth. But in that better kingdom labor strife will end; the word *strike* will be unheard. With the establishment of the New Jerusalem happiness and peace will reign supreme; trouble and unrest will be no more.

In the beautiful words of Kipling:

"And only the Master shall praise us,
and only the Master shall blame;
And no one shall work for money, and
no one shall work for fame,
But each for the joy of the working,
and each, in his separate star,
Shall draw the Thing as he see It for
the God of Things as They are!"

★★★



O. STEMLER FROM E. DORE

That very confident line deserves a second, and a very careful, reading, for it can be misunderstood very easily. The apostle did not say he would be rescued from every *trouble*, but from every *evil*. His long and turbulent career had included an extended list of difficulties, some of which had contributed very conspicuously to his amazing career, and to some of them he was deeply indebted. Had he been protected against them, he would never have become the great soul he was.

No one has learned to live who has not learned how to analyze his difficulties, sorting out the kindly ones from those that are really evil.

The young violinist, for example,

ADVANTAGEOUS DIFFICULTIES

THE APOSTLE Paul was in an extremely dangerous situation. He had spent two years in jail, had made an extremely hazardous sea voyage across the Mediterranean in the course of which one ship had gone down under him, and now he was

waiting trial in Rome with a soldier chained to him and was facing a very possible death sentence. But while he was thus waiting, he wrote a letter to a young friend in which he said, "The Lord shall deliver me from every evil." 2 Timothy 4:18.

who has been assigned an intricate concerto faces a difficulty, but to pray that he be rescued from it would mean that he was seeking an escape from real artistry. All the great virtuosos have had to overcome difficulties, and it is their overcoming that has won for

By Roy L. Smith

them their masteries and, eventually, their fame.

A young athlete who had just won against the most severe competition of his life was asked by a friend, "How did you do it?" to which he replied, "That other guy made me do it." The defeated had made a champion out of the victor and, by compelling him to do his best, had helped him establish a record.

Tribulations, problems, burdens, difficulties, emergencies—these are not all evils. True, some of them are bad, but many of them (perhaps the majority) are ardent friends in disguise. They come in rough clothes and they talk in brutal terms, but just a little way under the surface they are discovered to be generous allies that are trying to help us become something better than we are.

Two college boys were discussing their professor of economics, and one of them said, "He's the toughest one I have. He never lets up on me." But the other said, "Yes, I think he is the most expert questioner I have ever known. When he gets through with me, I know exactly what I know and what I do not know."

Life can never be lived at its most satisfactory best until certain skills have been achieved, and some of those skills can never be acquired except by a process of struggling intelligently. If life held no problems, our wits would never be sharpened; if it included no burdens, we would never grow strong; if there were no puzzles, we would never learn to think; if we never had to face any inevitables, we would never see the advantages of living by faith.

Into that cryptic line—"The Lord shall deliver me from every evil"—the great apostle put his whole philosophy of a life lived by faith.

If he was confronted by a dangerous or a difficult situation from which there was no possible escape, he knew it was not evil—that it could somehow be compelled to pay a dividend. Because

of that dividend (not always visible at the outset) he was able to welcome it and rejoice in it.

A woman who was about to go into the operating ward for an extremely serious operation said to her pastor, "Don't pray that God will remove the pain. I know that cannot be done. But ask Him to show me what He is trying to make out of me, and tell Him that if I can know, He can depend upon me to co-operate." Even surgery can make a contribution to character under some conditions.

An intelligent religious faith insists

that God has a great ambition for each one of us. Having made us in His own image, He is intent on helping us realize our possibilities. He will never be content with small souls, petty virtues, and dust-of-the-ground living. He made us capable of companionship with magnificence and splendor. And difficulties are some of the tools He uses to bring us to spiritual maturity.

There is nothing evil in any experience, burden, responsibility, or circumstance which brings out in us the image of God in which we were created! ★★★

KEYSTONE VIEW CO. PHOTO



All great musicians have had to overcome difficulties, and it is their overcoming that has won for them their masteries and eventually the admiration of their fellow men.

Jesus,



EWING GALLOWAY PHOTO

and takes our nature into indissoluble union with divinity. The union of the human and divine natures was not dissolved by death. It remained the same after His resurrection. It is the same now that He is again at the right hand of God.

His incarnation is a mystery of love. It expresses infinite benevolence, infinite grace. Also it is "the wisdom of God in a mystery." The mystery is one of power, of truth, and of favor. It is the mystery of mysteries, because it is "the mystery of God" and His love for lost mankind.

We are not required to understand it, but we are required to embrace it, and marvel at it, and rejoice in it. It is a fundamental doctrine of the religion of Christ, the acceptance and belief of which is essential to salvation. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:2, 3.

The first gospel promise of the coming of the Son of God to become the Son of man was given to our first parents in Eden. But the promise was not fulfilled until four thousand years later. He took our nature "when the fulness of the time was come." (Galatians 4:4.)

That means that there was a fore-ordained time for the Son of God to assume human nature. Jesus Christ was born at the precise time in human history, no sooner, no later, which the purpose of God had predetermined. (Acts 4:28.)

This time was fixed in prophecy, which is but the revealed purpose of God. The seventy weeks of Daniel had expired. (Daniel 9:24, 25.) The time was come for the Messiah to appear.

Part 5

AN INEFFABLE mystery, entirely beyond human comprehension, is the incarnation of Christ, God manifest in the flesh. So the Scriptures declare. "Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Timothy 3:16.

How could it be otherwise? The Father of eternity became an infant of days. All things were created by Him, yet He was placed on a level with His own creatures. The eternal Word and the child Jesus were one person.

Possessed of infinite blessedness, the Son of God is united with the Man of

sorrows. Himself in both His natures spotlessly pure and holy, He consents to be treated, tormented, punished, as a sinner.

He made all things, yet was made flesh. He governed all worlds, yet was subject to His parents. He opened His hand and satisfied the desire of every living thing, yet Himself fasted forty days.

All the infinite perfections of God and all the infirmities and feebleness of man meet in the God-man, Jesus Christ.

There is no greater gulf than that which separates created and uncreated. Yet the Son of God passes that gulf

the Virgin's Son

God Manifest in the Flesh

By Carlyle B. Haynes

The state of the Jewish nation was such as to make Christ's appearance at that precise time most propitious and seasonable. The tabernacle of David had fallen very low, was cleft with breaches, had become a den of thieves. Herod the Great, now king over Judea, was not a descendant of the royal psalmist, but an Idumaeon. Now was the fit time to build up the throne of David. (Amos 9:11; Acts 15:16.)

Many things in the state of the world made this a fit time for Christ's coming.

By the experience of many powerful and civilized nations it had been fully demonstrated that the world by wisdom could never come to know God. Letters, arts, sciences, civilization, philosophy, culture, commerce, and experience had disclosed that all of them were powerless to save men from idolatry and the grossest ignorance or to teach them the nature of the true God.

Consequently human misery was boundless. Men multiplied their sorrow by hastening after gods other than Jehovah. The world had long been oppressed with its woes. The cry of its misery went up to heaven.

At Christ's birth the earth was populous—more so than it had commonly been at any time before. Consequently His coming would be known to many and produce an impression upon multitudes of people.

When Christ came, Greek was the polite language of the world. Latin was the popular language of multitudes in many lands. Both what was spoken and what was written were likely to be widely and rapidly spread over the earth.

At the birth of Christ the Roman Empire, the greatest and most terrible monarchy the world had seen, was at

the peak of its strength. It was the *iron* dynasty of all ages. But by words of peace and grace, by deeds of love and mercy, by meekness and holiness, by patience and martyrdom, this gigantic despotism was wholly changed in less than three centuries after the crucifixion of our Lord.

Christ was the Prince of peace. It was appropriate that He should come into the world when war was not raging. When He was born, the temple of Janus in Rome was shut—a thing that had not occurred for centuries until then. This was a sign that peace everywhere prevailed.

At this time the Jews were widely dispersed over the world. Although they often visited their holy city, yet they went everywhere. Any change that took place in Judea quickly came to be known in all the chief cities of the world.

On the day of Pentecost there were devout Jews of every nation of earth at Jerusalem. On their conversion there, and their return to their own homes in other lands, the word of the gospel was carried everywhere throughout the world. (Acts 2:5-11; 8:4.)

Christ was born when the spirit of religious persecution was not raging violently in the world. Therefore, His doctrine was less likely to be savagely assailed for a season than if it had appeared a century or two earlier or later.

So did Christ become incarnate and manifest Himself to the world "in the fulness of the time," that is, at the right time, at the fittest possible time.

Let no one take offense at the mystery of the incarnation. If we do not comprehend, let us adore. No fact is so plainly and positively asserted or more amply proved.

If Christ's incarnation has its mys-

teriousness, it nevertheless is the only truth which enables us to unlock every text of Scripture relating to His Person. It admits that as God He made the worlds; as a child He grew in stature; as a man He was sorrowful; as Messiah He said, "My Father is greater than I"; and as God-man He stands between Jehovah and us.

Let no one refuse to believe this great truth of the incarnation. To do so is an impeachment of God and His veracity. We take the testimony of men. We act wisely in so doing. But "if we receive the witness of men, the witness of God is greater." 1 John 5:9. Man is fallible, corrupt, often deceives, and is often deceived. Yet in some cases man is, and must be, believed. Under certain circumstances everyone credits the word of man.

Much more then should we believe God. He is infallible. He cannot lie. The testimony of Christ confirming all the doctrines taught by the prophets and by Himself were open, clear, decisive, irrefutable. The highest proofs of His knowledge, veracity, and sincerity were amply given.

Then let us accept the testimony which the Father has given concerning His Son. Let us believe the testimony which the Son has given concerning Himself. And let us believe the testimony which the Spirit has given so abundantly in the Word of God regarding the Saviour of the world.

He, therefore, who continues and lives in unbelief thereby discredits and impeaches the testimony of the holy and blessed Trinity—Father, Son, and Holy Spirit. Why will men, even for a single hour, involve their souls in deeper sin and more alarming danger by persisting in the rejection of Him who died to save them? ★★★

INTERPRETING IN THE LIGHT OF



★ The World of John Gilbert Graham

"JOHN GILBERT GRAHAM, age 23, took out air flight insurance on his mother and then placed in her suitcase two sticks of dynamite attached to a time fuse. The mechanism worked and a plane carrying 44 human beings exploded in flight. There were no survivors.

"The shock waves of the blast were felt in the consciousness of numberless millions of people. The human mind was rocked by realization of the stark helplessness of people when an evil idea seizes a single individual. Forty-three men and women aboard the plane were totally uninvolved in the life of John Gilbert Graham. They were incidental and extraneous. Their lives were less than merely cheap; they were meaningless. The impersonality of evil had become sovereign. And the ease with which the evil had been fulfilled seemed no less hideous than the evil itself.

"Now take this danger and multiply it by infinity. Take the vulnerability and the impersonality and extend it to 2,500,000,000 human beings. When you do this you have a portrait of the age. We are all in the plane. The hold of the plane is already packed with the mammoth explosives and detonators. A madman at the head of a nation can touch off the first big blast and the others will go off automatically. And even without reference to the explosive cargo a struggle is going on in the cockpit for control of the ship.

"No one disputes the consequences of the explosion. Scientists, soldiers, and statesmen do not disagree that the war would pulverize man and all his works. The man or men who set off the first explosions will themselves be shattered by the later ones. But even this fact does not serve as a sufficient guarantee of the public safety—any more than John Gilbert Graham, who was possessed by an evil design, was

deterred by the likelihood of his arrest.

"Indeed, even among some men who have been identified with habits of reasonable thinking we can see the lure of suicide. These are the men who are appalled by the ease with which the madmen could blow us up and therefore propose that we blow them up first. But since we are all in the plane no distinctions can be made between the effects of the supposedly therapeutic explosions and the effects of the evil ones. The big bombs are as impersonal as war itself and are wedded to each other and follow a united course even though man does not.

"John Gilbert Graham is a monster but he is also a miniaturist. He has given us diamond-size and diamond-sharp an image of the world in which

we live. He has spelled out on the head of a pin the predicament of our species.

"As in the case of the people in the plane, there is little connection between the things we do and think about and the big facts that shape our destiny. Unlike the people in the plane, however, we have at our disposal the mechanism that can detach the fuse. That mechanism is a key furnished by history itself. For nothing is more explicit in history than that the only antidote for lawlessness is law; the only cure for anarchy is government. And the only safeguard against bad government is the determination of the individual to keep close enough to it so that it never becomes an end in itself.

"If the world is not to belong to the John Gilbert Grahams sometime soon



RELIGIOUS NEWS SERVICE PHOTO

Students of John Deere Junior High School, Moline, Illinois, call themselves "Crusaders" and meet for a half hour before classes in the school auditorium to pray, sing hymns, and listen to short inspirational talks. Lee McAlister, faculty adviser, organized the group three years ago. Thirty-five alert youths from the seventh, eighth, and ninth grades are members.



THESE TIMES

BIBLE PROPHECY

By the Editor

the central problem will have to be seen for what it is. The central problem is to tame the nation and to keep human life from becoming impersonal or extraneous. This is done not by acquiescing in national aggression or ambition, but by creating the specific instruments that can cope with it or prevent it. So far as the people of the United States are concerned our greatest strength may very well lie in the world advocacy of that idea. For our own claim on survival will be defined not by what we do for ourselves, but what we propose to do for all."

—Norman Cousins, in *The Saturday Review*, December 3, 1955.

We do not ordinarily quote editorials in their entirety from other periodicals. In this case, however, Mr. Cousins has stated so well the predicament of the world as it is in this nuclear age that we feel that our readers should have the opportunity to read his remarks.

We do not agree with all of Mr. Cousins' conclusions or solutions. We do not feel that our world is at the mercy of some international madman, for we believe that God is at the helm and will continue to be until that moment in history when He decides to bring the voyage to an end.

We do not agree with the idea that "there is little connection between the things we do and think about and the big facts that shape our destiny." This would be, it seems to us, to deny the intervention of God in human affairs.

We agree with Mr. Cousins, however, in the idea that we must "tame the nation," if we understand him right in assuming that by this he means that "statism" shall not take over the rights of man. We also agree with his assertion that "our own claim on survival will be defined not by what we do for ourselves, but what we propose to do for all."

For it is true that we "are all in the plane." It is comforting to know that

although the plane is "packed with the mammoth explosives and detonators," God still rules.

★ How Do We Relax?

"ONE OF the disturbing problems of our times is the fact that many Americans today are playing harder than ever before, yet often fail to enjoy themselves," says Dr. David Abrahamson, formerly of the Department of Psychiatry, Columbia University.

Americans today have 1,000 hours a year more leisure than their grandfathers did. During only a short time the work week of Americans has been cut from sixty hours to forty. Much of the "work" that we do is actually very easy. Yet in spite of all this, we have the highest rate of mental illness in the world.

Dr. James A. Wylie of Boston University found that 57 per cent of 546 families interviewed were not satisfied with the way in which they spend their leisure time. Visiting sociologist Santha Rama Rau of India said, "Surely nowhere else in the world do people fuss so about what to do with their leisure."

Grandpa would certainly have been astounded to see such things in print. He did not have much leisure time to worry about. If he had been asked what he planned to do with his leisure time, he would probably have said, "I'm going to rest!" And he would have said that because he knew he would be tired.

It seems doubtful today that many people actually get very tired working. They get bored, or nervous and tense, but not tired. This is borne out by the fact that they may feel quite rested after a couple of hours in the garden at the end of a day's "work" at the office.

It might be suggested here that if you have a problem in regard to your leisure, you should see your pastor. If he has a large church, his problem is probably how to find some leisure time. At any rate, he will surely be happy to

direct you into avenues of service that will absorb some of your leisure time.

★ What Einstein Was Up To

"I CANNOT believe that God would choose to play dice with the world," Albert Einstein is said to have remarked. According to Leonard Engel in *Harper's Magazine*, December, 1955, Einstein's later years were given over to trying to prove mathematically that he was right in this remark.

According to Engel, Einstein worked on his "unified field" theory from 1916 until his death, spending most of his time on this project. This theory was to bring together under a single law the behavior of gravitation, light, and other forms of electromagnetic radiation and matter. Actually if Einstein had been fully successful, he could have accounted mathematically for an orderly and coherent universe.

It does not seem likely that his project was attainable. Few men have seriously attacked such a problem, and if Einstein was not successful, mathematical giant that he was, it is not likely that anyone else will do much better. We would not say that it is the will of God that man *should* be able to do such a thing, but we would not think it wrong to try.

At least we can heartily agree with Einstein's original thesis that "God would [not] choose to play dice with the world." That much is certain from the Bible record, and from an understanding of this fact there should come to every man much peace and comfort.

There is no philosophy of history that will enable anyone to foretell what tomorrow will bring—too many times the world has been turned upside down by events that one would have thought incredible before they happened. Only God knows and controls the future, and He has revealed it in only its broad outlines and in only one place, the Bible. But the Bible makes plain the fact that Einstein was right. ★★★

"Ye Visited Me"

A Layman's Adventures for God

By Charles McWilliams

SYNOPSIS: Leaving not only the frontier area where he was born but the teachings of his lay-preacher father as well, Charles McWilliams successively became a circus musician, was converted, went to college, became a street preacher and prison worker, and, finally, went back to college—more successfully this time. In the preceding installment McWilliams described his contact with a queer sort of fellow who taught that Saturday was the Bible Sabbath. Girding for battle, young McWilliams sharpened his pencil, got plenty of paper on hand, and looked for the many texts that would set the old fellow straight. Finding that the Bible supported Saturday, McWilliams further discovered that reputable church historians traced Sunday-keeping back to pagan origins. Being the son of a frontiersman, he knew better than to charge into battle shooting blanks, and he beat a strategic retreat, leaving the old fellow "unstraightened." Later, McWilliams joined the Seventh-day Adventist Church.

Part 5

Who Pays the Bill?

EVERY layman who feels convicted that he should carry the gospel of helpfulness to a world in need faces the vital question, "Who pays the bill?" It is so vital that it becomes the stopping point for a large share of those who have this conviction. Yet, in my twenty-five years of lay preaching, I never once took up a collection for myself. I never received any pay from any denomination for my ministry. The only checks I ever got for preaching were from the reformatory. They invited me out there to conduct the Sunday meetings, and

as their custom was with all preachers, they sent me checks for my services.

Now, when I start to tell my story, you can believe I have authority to speak on the subject. When the ministers urge the laymen to get out and work for the Lord, the reply I usually hear is: "It is all right for you preachers to talk and tell us what to do—you get paid for your time out of the tithes and offerings that I turn into the church. But just who do you think is going to feed my family while I am doing this?" I believe thoroughly in the ministry being paid. It is God's ordained method of sending the gospel to the world.

Would to God that not only the ministry but Christian laymen of today had the faith of that poor heathen woman who fed Elijah the prophet! Think of it, you fathers and mothers! There was a poor woman, her only treasure one little son. She had meal enough for a tiny cake, and the child was wistfully calling for something to eat. The mother was gathering sticks for a fire when the call from the prophet came: "Bring me, I pray thee, a morsel of bread in thine hand." 1 Kings 17:11.

Now, the mother thought this would be the last food that she and her son would ever have. She expected to eat it "and die." Can you see her scraping the last bit of meal into a pan and cooking it to give to Elijah, while her baby is crying for food? She did. True, Elijah had promised that the Lord would supply food if the woman would make him a cake first. But would you have given Elijah the first cake? Or would you have said, "Just wait, Mr. Elijah. We will eat the first one. Then if we see any meal coming into that barrel, we will make you one." Here is the crux of the whole matter: Jesus said, "Seek ye *first* the kingdom of God

and his righteousness; and all these things shall be added unto you." Matthew 6:33.

One day as I was walking down the hall of the college, one of the teachers stepped out of his classroom and said to me: "How do you get time to go to all these places you go to hold meetings? When I get through my work, I just don't have time to do those things."

I told him that I didn't know—unless it was that I was so in love with the Lord's work that I put it first on my agenda. Then if I had any time left, I went to do my own. I did not mean that I thought the teacher was not in the place that the Lord wanted him or that he was not doing the Lord's work. I repeat his question only because I feel that it points up the problem under discussion.

Friends, there just isn't time to do our work *and* the Lord's. We have to buy us a nice car. Then we have to have a new home. We must have nice clothing. I could fill a page with things that we just have to have. Then we have to accumulate a bank account for a rainy day. We start at it with all the strength of our youthful beings, telling the Lord that if we have any spare time, we will devote it to Him. But when the day's work is done, we come home so tired that the deed of mercy we planned to do is put off till tomorrow. Jesus knew that we would be like that. So He said to go do the mission of mercy first. And did He say, "I will give you a pittance to live on?" No. He said, "All these things shall be added unto you."

You say, "That just doesn't make sense. How can I spend my time working for people who have nothing and expect to be paid for it?" Well, I suppose you are right; it just doesn't look possible. But it happens. I well remember one of the first times I tested

the Lord's promise. I was living from hand to mouth. I would go out in the evening and sell wallpaper and then hang it in the daytime. I really wanted to tell men of Jesus; but if I used my evenings for that, I could sell no wallpaper; and if I sold no wallpaper in the evening, I had no job for the next day.

The call came so strong that I went anyway. I had found a Saviour who was precious to me. I had a story to tell to men bound by the chains of sin—a story of a Saviour who could set them free. When I told my story, men would come to the altar and call on God to be saved. It made me so happy that I remember telling the Lord that I would rather do that than anything else in the world—but would He please give me about \$75 a month to feed my wife and baby so I could continue? I kept on going to the jails and missions, and somehow the bills always got paid. A year or two after I had asked the Lord to provide for me financially, I checked over my accounts and found that I was getting \$135 a month from a source that I never dreamed of when I made that prayer. Maybe it just doesn't look possible that the Lord will do things like this. But He does.

Did you ever stop to think that by our measurement many of the things Christ asks us to do are impossible? So impossible that we won't even try them? Let's take a look at a few of them:

He that tries to save his life shall lose it.

In order to have, you must give away what you have.

Love the person who hates you.

Feed your enemies.

Do good to them that despitefully use you.

These are all beautiful requests—for the other fellow! But did *you* ever try to see how hard they are to follow? Take, for instance, the matter of trying to do good to them that despitefully use you. In the early part of my Christian experience (as well as my business experience) I discovered that I had a competitor who was determined to put me out of business. His first scheme was to make me join the union. My wife painted my pictures for me, and he knew that she would not meet with that drinking, smoking crowd. He thought he could shut her off from painting my pictures, which would have been a real handicap to me. Then he would have his shopboys swipe my pounce patterns. And to top it all off he sent out fifty letters advising the merchants not to patronize me. I had

a friend that belonged to the union who kept me informed of the things he was doing and of what was said and done. I had a hard time keeping from starting a fight with him.

After he had done about everything he could to hurt me, I met him on the street one day. He was usually jovial and would talk to me even if he was my enemy. This time he wore a face as long as the proverbial mule's. He looked as though he had lost his best friend. I stopped him and said, "What's the matter, Bill? Why look so glum this beautiful morning?" He swore and told

me his troubles. He had just started to paint the ball park with all of its signs and pictures, when two good men had quit him without a moment's notice. He raved on for some time, telling me what a fix he was in.

I smiled and said to myself, "Good! I hope you starve to death. I'll dangle food just out of your reach and laugh at your calamity."

But the Master whom I had asked to walk with me whispered in my ear and said gently, "Can't you love your enemies and do good to them that despitefully use you?"

The fireman of the institution smiled and grabbed my hand. He said, "Hello, Brother Mack. I got you that work. I told the boss that you would stay on the job."



GIL EVANS, ARTIST

I said, "Yes, Lord, but not this fellow. I would prefer to knock his block off."

But the Master insisted that He would not walk with me unless I would follow the Guidebook. He won again.

I said, "All right, Lord, but I don't like it." I turned to Bill and said, "I will go out and paint your pictures for you."

He looked as though he was going to faint. "Would you do that for me?" he asked incredulously.

The Lord had to give me another prod in the ribs before I mustered up courage enough to say pleasantly, "Sure, Bill, I'll go out and paint those pictures. I'll start tomorrow."

The next day I was out there, leaving my own work to help swell the bank account of my enemy. It was a trying ordeal—to say the least! But the Master has a way of putting a person in the fire to burn off the dross, then giving a pleasant surprise to show how much He appreciates his doing what He asked. Before the job was half done, a man called me up and gave me a contract that amounted to many thousands of dollars. And that wasn't all; I had the satisfaction of destroying my enemy. He just disappeared. After that he was my friend. The very next year he was unable to handle the ball-park job. And when the committee asked him to recommend someone to do the job, he said, "There is just one fellow you can depend on to do you a decent job. Call McWilliams."

I don't think that Bill was really such a bad sort of fellow. The devil just sent someone to harass me so I would quit preaching. I never did tell Bill, but those fifty letters he sent out were the best piece of advertising I ever had, and he paid the bill. I actually got so much business that I had one twenty-five-board contract offered me that I never got time to handle.

What a wonderful thing it is to have a Partner who can make friends out of enemies!

Now to get back to the subject of finances. It seems even harder to believe that the Lord will take care of us financially than it is to believe that He can make friends out of our enemies. But providing money is no problem to Jesus.

Peter was worried one day and came to ask Jesus about tax money (a subject that worries some of us these days). The Lord said, "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when

thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Matthew 17:27. I would never have gone down there fishing. I would have said, "What a joke! Think of finding money in a fish's mouth!" And, mind you, I'm not a fisherman. I don't know too much about the habits of fish. But think of Peter. He had made his living all his life catching fish, and he never had heard of such a thing as fish having money in their mouths. But Peter did just what the Lord told him to do, without asking any questions or showing any doubt; and he found the money there just as Jesus had said. Wouldn't it be wonderful if we would be willing to go and do without any questions the things Jesus asks us to do!

I am glad I have taken as a partner One who can find money in strange places—One who can get finances from as strange a place as a fish's mouth. If I were to tell you that the Lord said to me, "Go down to the mission and pray for an old drunk down there, and I will give you \$5,000," you would say I was crazy. Well, the Lord never said anything like that; He just said, "Go"—but it meant \$5,000 to me anyway. I'll tell you how it happened.

I was down preaching at the City Mission on South Ninth Street. In the middle of my sermon the door opened, and in staggered a man besotted with the devil's brew. He did not stop at the back but staggered right up in front of me and said, "Mister, will you please stop and pray for me?" I got down on my knees and prayed for the old fellow, asking the Lord to free him from the filthy habit. He got up, thanked me, and walked out, not even staying for the rest of the meeting.

I had forgotten the occasion until a year later I received a phone call from a Mr. Truman, who then owned the Globe Laundry. "Do you paint signs?" he asked. When I informed him that I did, he invited me down to figure the signs around his building. While I was there, I obtained his signature on a contract to do his outdoor advertising for three years at \$50 a month. When I left, instead of going out through the front door, I stepped out the back door into the alley, where I ran head on into the fireman of the institution. He smiled and grabbed my hand, saying, "Hello, Brother Mack. I got you that job. The boss was trying to locate a sign painter that wouldn't get drunk and go off and leave the job only half finished. I told him to call up McWilliams; I would guarantee that he wouldn't get drunk."

The sign painters there had the reputation of being a drunken bunch of bums. Just how did that fellow know I was any different from the rest? Let me tell you a secret: He was the man who had disturbed my meeting while on his drunken spree, the man I prayed for at the old mission altar. This is how I got in the advertising business. That has been more than thirty-five years ago; the company has changed hands three different times, but I haven't failed to get a check from them every month from that day to this. I am so glad I got acquainted with a Partner who can find money today in places just as strange as a fish's mouth!

Jesus not only provides funds but He tells you what to say. The young trumpet player God had sent to help me on the streets was called to the service of his country. He was stationed down at Camp Funston in Kansas. He wrote and asked me if I wouldn't come down and conduct their Sabbath service. I answered the call; and when the service was over, he said, "I am going to see if I can't get them to let you speak in the YMCA." We went to see the officer in charge; however he wasn't very enthusiastic about it and told us to go see some higher officer and get his permission. I told him I wasn't that anxious to speak and went on about my business.

Just before time for the evening service he came to me and said, "I have changed my mind." (I knew then that my silent Partner had been working on him.) He said, "You can take the service, but we don't require the men to stay. So they more than likely will be all gone in fifteen minutes." I assured him that whatever happened I would be able to take it. An exceptionally good crowd came out that evening. I spoke about thirty-five minutes, and they didn't leave me; and when I asked for the hands of those who wanted to be prayed for, I got a splendid response. The officer had sneaked into the back of the crowd to see what would happen to me. When he saw this response, he almost fell over himself getting to the front to count the hands and write the number down in his little book. You see, he got credit for the response he got out of the men.

He grabbed me with the enthusiasm of a boy with new boots and said, "We've got to use you," and they did. In less than twenty-two hours I spoke nine times. In the course of the itinerary we stopped at a barracks where they were extremely boisterous. It was

so bad that I thought I would get no one's attention. I was impressed to relate an experience I had had in the matter of Sabbathkeeping. I was surprised at myself because I made it a practice never to embarrass a minister when I was his guest. This is the story I told:

When I was converted and first went to college, I was poor, and oftentimes I didn't know where my next dollar was coming from. One Friday, when I was scraping the bottom of my pocket and wondering what to do next, I got a phone call. It was from a man who wanted me to do some work for him.

He said, "I will come after you in the morning and take you there, then bring you home in the evening."

"I am sorry, Mr. Woods," I replied, "but tomorrow is the Sabbath."

"Oh, I can fix that all right," he said impatiently. "I will come before daylight and bring you back after sundown. No one will see you."

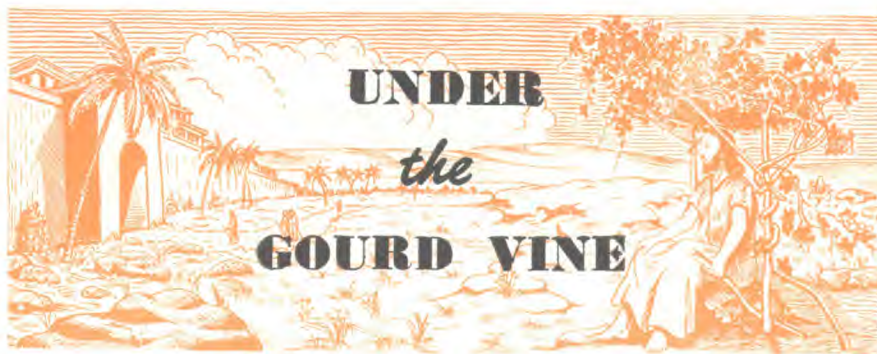
I said, "Yes, Mr. Woods, but I would know that I was doing wrong; and I am the fellow I have to live with. I just can't do it."

"I am sorry, but I must have it done," he said.

As he started south with his horse and buggy, and I north down the hill, I could feel my heart come up in my throat and almost choke me. I thought, "Is it possible that the Lord will let a man starve when he is trying to obey Him?" I swallowed the lump in my throat and said, "Lord, I will obey if I starve." Just then I heard a man call. I looked around, and the buggy had stopped. "I will come and get you Monday morning," Mr. Woods said.

Six months later Mr. Woods called me again. "I have an apartment house down in Lincoln that I rent to a clergyman who is on his vacation over in Europe," he said. "All his things are in the apartment just as he left them. I can get men to do redecorating cheaper than you do it. But somehow I feel that if you won't break the commandment that says, 'Remember the sabbath day, to keep it holy,' you won't break the one that says, 'Thou shalt not steal.'" That man kept calling me as long as I hung wallpaper.

The story quieted the boys in the barracks, and they listened intently till I was through. When we left the building, my musician friend came up to me. "You couldn't possibly have told a better story than that," he said. "That was a Jewish barracks you were speaking in, and they can't understand how we get Sabbath privileges." ★★★



Is Your Boat Too Full?

THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble." Psalm 107:23-26.

Steveston, British Columbia, is a small canning factory community near the south end of the Strait of Georgia and only a few miles south of the city of Vancouver. Though Vancouver has one of the world's finest harbors, Steveston, on the other hand, has virtually no harbor at all. It is on the delta of the Fraser River, and the silt cast out by this great river has made the offshore waters shallow.

A few months ago, as I was driving up into that area, I heard a radio news bulletin that brought all these half-forgotten facts back to my mind. The evening before had been rough and windy, and near nightfall a cannery boat had sent out distress messages, asking for immediate assistance.

She was making for the lights of Steveston and was nearly there with a heavy catch of fish on board. She was loaded to the gunwales, which was all very well in a calm sea. But as evening came on, the gale came up and the water began to get rough, with a following sea so that by the time the small ship radioed for help, the waves were threatening to break over the stern.

Had the ship not been so heavily loaded, she could have easily put about and headed into the sea and ridden out the storm. But with such a load putting about was exceedingly dangerous, if not impossible. Another fishing boat radioed that she would try to put about and come to render assistance. But by the time the location given by the distressed vessel was reached, there was no sign of her discoverable. A concerted search by all available means that night and the next morning resulted in the sad conclusion that she had been swamped and that both men on board had been lost. And that when the boat was almost in port.

How busy Satan keeps most of us loading cargo on board! The nearer we get to the harbor, the more things we pick up to burden us on the way. Perhaps we do not feel the burden, which may be bigger than we imagine.

If the ceaseless task of trying to make more money to buy more things interferes with our appointments with God at the services of our church or keeps us from accepting any responsibilities relating to it, our burden is getting too heavy, our cargo is dangerously loaded.

Thoreau in his little cabin on the shore of Walden tried to reduce life to its essentials that he might discover what its essence really is. It is related that as he was dusting his writing table one day, he lifted a pretty stone that he had brought to the cabin and was keeping on the table. He looked at it a moment and then tossed it out the window. He had one less object to dust; one less *thing* to take up his time. I think he had the right idea.

The Bible is full of the startling news that we are almost in port. It also warns us that near port there are shoals and reefs and that storms are ahead. This is no time to be overloading with cargo. The ship of our destiny should be stripped of nonessentials for action ahead.

Jesus said: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. ★★★

You Need to Know

How to Get Ready to Meet Jesus

By Leonard C. Lee

SOME day soon the earth will quake and tremble and the heavens will be ablaze with the glorious appearing of the King of kings. It will be the most terrible and wonderful spectacle the world has ever seen, and every being alive will see it. But how different will be the reaction. To some it will mean deliverance; to some it will mean death and destruction. The prophecies of the Bible give us two different descriptions of the people who witness the majestic event. One group, who have been waiting for the glorious appearing, are pictured in Isaiah 25:9: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

But there are others who are not happy at the sight of the coming of Christ in the clouds of heaven. There is a prophecy which points out their fear and terror. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 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 6:14-17.

Every living human being on earth who has the use of his mind will be in one class or the other. We are choosing now for eternity. And that is the first step in getting ready—we must choose Christ. In fact that is the only thing that is required of us. When we make up our minds to put our lives, our hearts, and our wills on His side in the great controversy with evil, He will do all the rest. Man, created in the image of God, was given the godlike power of choice. Our loving Creator respects our right to choose for or against Him. He will never force the decision. But if we choose to stand with Him, He will use all the power of the universe to save us from harm and destruction.

Our first task then is to choose to be true to God regardless of consequences.

And the consequences sometimes look fearful. Daniel chose to be true to God and was cast into a den of lions. The three Hebrews chose to be true and were cast into a fiery furnace. Saving their jobs or health or lives was none of their business: it was their task to be true and God's business to look after their jobs and lives.

So let us understand that aside from choosing God's side and yielding ourselves to Him as the clay is yielded to the hands of the potter, there is nothing we can do to get ready to meet Jesus when He comes. There was nothing that Daniel could do to get ready to meet the lions. There was nothing the three Hebrews could do to get ready to resist the flames.

The Bible is filled with references and examples which a loving God has



H. M. LAMBERT PHOTO

placed there to try to teach us what is necessary to get us ready. In Ezekiel 36:26 God promised His people a new heart. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Jesus said in John 3:7, "Ye must be born again." A new heart, a new birth—these are not things we can acquire for ourselves. In Zechariah the third chapter we have another picture of how helpless we are to get ourselves ready. Joshua, the high priest, is pictured as standing before the angel of the Lord, clothed in filthy garments. The filthy garments represent our own righteousness. "All our righteousnesses are as filthy rags." Isaiah 64:6. "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:4.

We are utterly helpless to change our own lives or to clothe ourselves with the garments of Christ's righteousness. But we must give up our own ways and our own righteousness in order to accept His. Jesus told a parable that illustrates this:

A king made a marriage for his son and invited guests. The first ones would not come, but later ones accepted the invitation. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." Matthew 22:11, 12.

The king had furnished the wedding garments without cost, and there was no excuse. The man was cast out because he had refused the needful preparation. Thus it will be at the second coming of Jesus. We cannot get ready ourselves, but we must let Him get us ready. Failure to let Him cleanse and purify us will cause eternal loss.

The Old Testament offers another example. Esther, a Jewish girl, was one who was picked to be presented to the king. The king was to choose from many maidens one to be his queen. A year was spent in preparation, but everything necessary was provided by the king. And the record says, "Now when the turn of Esther . . . was come to go in unto the king, she

required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. . . . And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti." Esther 2:15, 17.

The church is pictured all through the Bible as the bride of Christ. And His second coming is denoted as a time when the bridegroom comes for the bride. God's people are pictured both as the bride purified and made ready and as the guests at the wedding. Says the Scripture, "I have likened the daughter of Zion to a comely and delicate woman." Jeremiah 6:2. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11:2.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Revelation 19:7-9.

Getting ready to meet Jesus is a matter of loyalty. The world is fast becoming an armed camp of those opposing the principles and program of Christ and righteousness. Christians, real Christians, are holding a fortress for God in a rebellious world. Their cause will look so hopeless that only those whose loyalty is above all reproach will dare to stand on the side of truth and right.

In this last great, soul-searching test those who are still clinging to even the smallest sin will have to decide between it and Christ. The more we cherish sin, the harder it is to give it up.

If you would be ready to meet Jesus, make up your mind that Heaven will triumph in the great controversy. Believe that right will conquer wrong, love will triumph over hate, peace will supplant strife, and even that life will overcome death. When you really believe these things, which are true in Christ Jesus, you will find that what happens to you as an individual will no longer matter. You will wait for the final triumph of these heavenly principles with the calm assurance that



O. STEMLER, ARTIST

In the parable the guest who came without a wedding garment was cast out. Just so, if we fail to prepare to meet Jesus, we will be left outside—and heaven's door will be shut.

in their victory you will be victorious. Though you go down in seeming defeat into the grave, on the resurrection morning you will come forth to stand beside the King of kings.

Most important of all and wrapped up with it all is the heart's love. We must choose Christ with our hearts as well as with our heads, if the choice is to be of any avail. Love is the greatest power in the universe. Human love binds hearts and homes together. The warmth and loyalty of human love has led men to give up homes, wealth, kingdoms, and even life itself. And yet the greatest and richest human love is only a feeble reflection of divine love.

Into every life willing to receive it God will pour the love of heaven. This infilling of heavenly love will not change men and women instantly into saints, but it will gradually transform their lives into the likeness of Christ.

Such men and women will find their interests more and more centered in the kingdom and coming of Christ. They will long to be better men and women. They will seek to help others to know the joy of love and peace and purity that floods their own hearts. They will not think of themselves as saints but as sinners saved by grace. They will realize their own weakness and cling to Christ in love and adoration.

And Jesus will not fail them. He is watching every life. He is writing down the names of those that are His. He will rescue them from sin and destruction and death and will give them the kingdom. ★★★

HAPPY HOMES



Shopping News

I HAVE time on my hands rarely. But when such a wonderful thing does happen, we are usually on one of our many trips back and forth across the United States. New cities always present new adventures in shopping. My favorite haunts are house furnishing stores, building supply and paint stores, glass and china shops, antique shops, etc. I really never run short of territory.

My latest adventuring took place on the west coast in the month of October. I was really thrilled with the beautiful furniture stores and decorator shops that have grown up, mushroom fashion, along the most-traveled highways. They have the wonderful advantage of accessibility. Parking is no problem, and a more leisurely, friendly atmosphere prevails than in busy city stores.

One of my most interesting finds was a useful and handsome end table of unusual design. It was a pleasing combination of blond wood top and brass legs. I have always felt that whoever thought up the idea of brass legs for tables should have a gold medal. They are especially practical in homes where there are growing children, and scuffing furniture is a major problem. This particular table was oblong to fit alongside a chair. It was high enough to hold a lamp at proper height for reading. It seemed to have four shallow drawers with little brass pulls. Close examination, however, revealed these to be little tables just right for holding a snack tray. Here they were always ready and matched perfectly the larger table of which they were a part. Nothing puts the guest more at ease than the feeling that he really isn't putting the hostess to any trouble. A pair of

these really charming little end tables could make refreshment serving time a real joy for as many as eight guests.

The many quaint maple shops along the Pacific coast are proof that early American traditions will never die. Rich warm maple and cherry furniture, crisp glazed chintz, and glittering brass and copper are irresistible bait for the homemaker. The most interesting things I discovered in these shops were the quilted pictures. Yes, these pictures were really quilted. First a glazed chintz with scenic or floral design was chosen. It was then quilted and handsomely framed in a maple frame. The pictures ranged in size from tiny ones six inches square for group hangings to large ones from fine old documentary designs several feet across. It is surprising how quilting gives dimension to these prints and makes them really outstanding for home decoration. Almost any woman, clever with a needle, could make these inexpensively at home.

In Riverside, California, I visited a "tract" housing development. An "Open House" sign to me is what the very best brand of cheese on a trap is to a mouse, particularly if the house is furnished.

In one of these houses I discovered a brand-new floor covering with unusual advantages. It was the first time the company had used it, and they were most pleased with its wearing qualities. I have always admired cork floors. They are warm, and their natural wood tones blend well with most furnishings. They are quiet and have a desirable quality of resiliency. This new flooring product had all these qualities, and in addition a plastic had been combined with the cork to make it permanently

finished and nonporous. What more could you ask in a floor covering? It had none of the cold, glossy look of some plastic floor coverings which bar them forever from friendly living rooms in spite of the advertising to the contrary.

In a paint store in Fresno an interesting window display caught my attention. It featured an upholstered chair. Part of it was a sickly, faded grayish pink, and part of it was a vibrant claret red. The transformation was nothing short of miraculous. The secret was locked in a small pressurized can not bigger than a pint jar. I knew of fabric paint for canvas awnings and canvas porch furniture, but this was something different. This was a dye that produced beautiful clear colors on a variety of upholstery fabrics. The ease with which it could be applied by inexperienced hands was a wonderful advantage. There is really no need now for putting up with faded, dull upholstered pieces in your home. If the fabrics are still strong, I can't think of anything that could give a drab living room new life at less expense than this wonderful new dye.

In this same store I found another product new to me. If you have ever tried to refinish an old piece of furniture, you will be interested as I was. This product is another of the almost limitless varieties of plastics. It is a plastic covering almost paper thin that can be applied by transfer. Let us imagine you are going to make yourself a large low coffee table from that old round dining table in the attic. Everything goes well until you discover a stain right in the middle that simply will not yield to bleach. Or maybe it's an unsightly crack. Your problem is now solvable. Get this new product, which is very much like thin sheets of paper, but actually many times stronger and stain and heat resistant. Apply it as you would decalcomanias. In a matter of minutes you will have a beautiful surface. You may have a wide choice of finishes too. Oak, maple, cherry, walnut, birch, or various colors of simulated leathers are available. The one I thought most beautiful was a remarkable imitation of pale green Italian marble. The only requirement for a perfect job is a perfectly smooth surface. Wiping with a damp cloth is all the care it will ever require.

New products are being perfected and put on the market almost daily. It pays to catch up on the latest developments once in a while. Something new may be just what you need. ★★★



LET'S ASK THE

Doctor

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

If a person in the menopause is not bothered with hot flashes, should she take hormones? Are they harmful? If so, in what way?—I.K.

The hormones usually administered during the menopause consist of some form of so-called estrogenic hormones which are the natural product of the normal ovarian extract. There has been some question about their causing cancer in cases where they are given over long periods in very large doses. Some very good so-called authorities deny this; others believe it might contain an element of danger. The common symptoms of the menopause are a feeling of tenseness, general nervous symptoms such as inability to sleep, depression, fear that one might lose one's mind, and general instability. At times these conditions may be very troublesome, and if hormones can be administered in sufficient quantities to relieve these symptoms without overdosing, most medical men feel that they should be used. Patients who suffer keenly at this time are often most grateful for the relief they seem to secure from the treatment with hormones. Incidentally, some prefer to take them by mouth. This is possible, although the effect may be a little less dramatic. Many women are quite able to control their unpleasant reactions by the use of the mouth tablets.

I have had thyroid trouble since I was thirteen. Will I ever get to the place where I will not have to take thyroid? Will it hurt my body or heart?—B.Y.K.

In your letter you state that when you do not take thyroid, your hair becomes dry, your skin coarse, you feel chilly, and that your basal metabolic rate has been consistently low through the years. There is no doubt about a diagnosis of hypothyroidism being correct. Your thyroid gland apparently does not produce enough thyroid to keep your body in the normal state of health. Your disease is very similar in character to another hormonal disease called diabetes, in which the body does

not supply enough of one of the hormones. As long as this particular hormone (insulin) is supplied from some other source, the body is able to function very nicely, but when deprived of the hormone, then the health is immediately affected. So as long as you take thyroid from some outside source, you are able to live a normal life.

I suggest you continue taking thyroid. Of course it is necessary to have the dose properly adjusted to you individually; for that you need to place yourself in the hands of a competent physician, who will adjust the dosage after making proper tests and observations. You do not need to worry about your body being harmed by the continuous use of this thyroid substance, because instead of being harmed, it will be benefited by the use of this medication.

If the body has an oversupply of thyroid, it adds a strain on the system and on the heart; and if there is an undersupply of this important hormone, again the body suffers. The best way to maintain a normal state of health in your case is to take a properly adjusted dose of this substance.

I have been told that hormone creams cause skin cancer. Is this true?—E.L.O.

I am sure that there is no danger of creating skin cancer by using hormone creams. It is true that rubbing the skin with coal-tar products sometimes does cause cancer, but nothing in hormones would have such an effect.

I would like to ask if anything can be done in the way of treatment of glaucoma. I have been informed that it eventually leads to total blindness. I was told three years ago that I had this disease and have done nothing about it but have changed my glasses. I am now seventy-two years of age. I would hate to lose my eyesight.—C.L.W.

If you are seventy-two years of age and have had the disease for three years, you probably have it in a very

mild form and probably will never lose your eyesight. If glaucoma is not treated in younger persons, it nearly always leads to loss of eyesight. Fortunately this does not have to be.

In glaucoma abnormal pressure is built up in the front chamber of the eye, and this leads to destruction of the sight. However, there are treatments and medicines available which will improve the circulation of fluid through this anterior chamber, or more important, increase the drainage from this chamber, which relieves the pressure. I would advise you to place yourself in the hands of an eye specialist and to return to him at frequent intervals for checkups. You will find that if you do this, you probably will not lose the use of your eyes.

I am a woman forty years old. For about four years I have been having night sweat and headaches and become upset over the least little thing. I don't sleep well and at times feel as though I am losing my mind. I also have hot flashes. Should I take hormones? If so, what would you advise?—E.M.S.

As you probably suspect, you are going through the menopause, or change of life. These symptoms that you mention are very troublesome, but usually they can be reduced to a minimum by proper management.

It sometimes is necessary to take hormones temporarily to find relief. However, most cases can be handled adequately without their use. Many physicians prescribe small doses of sedatives for a short period of time until the worst symptoms wear off. Other cases can be alleviated by using small doses of other glandular extracts.

I know of no blanket treatment that can be recommended for all women going through the menopause. The treatment has to be individualized. I would advise you to consult the physician of your choice. Place yourself in his care and follow his advice. You will find that you can be made comfortable and can lead a normal life through this trying time. ★★★

IT HAPPENED in a proud city of the ancient world. A mighty conqueror had come and had captured the metropolis. Thousands of its best men were captives. Its rulers were forced to obey a hated master. As the weeks went by, a seething unrest took possession of the city. Intrigue and plotting were everywhere. A great movement was on foot to throw off the dreaded conqueror and be free. Though they were not cruelly treated, they chafed terribly under the rule of a foreign prince. Weapons of war were stealthily made; the underground movement was growing in momentum.

Then one day they saw a strange sight—a man coming from the distance with a strange object about his neck. Whatever could it be? As he came closer, men gathered in groups to watch. The man, with flowing beard and long mantle, was walking toward them; and he had the yoke of an ox about his neck! Quickly the news spread until great throngs were gathered about him. The stranger stopped and began to speak as curiosity and fear and expectation filled the people. His message was simple but powerfully impressive: “I bring you a message from the great king who rules over the whole world. He asks me to tell you not to throw off the rule of the king who has captured you. He will treat you fairly; he will not harm you. But you must submit to him. His rule is but as a yoke of wood such as I carry.”

They listened, the conviction of his truthful words sinking in. Then suddenly a man dashed out from the crowd. His face was livid with anger. “Do not listen to this man!” he shouted. “He is but a false prophet. We will be free. I pledge you that in two years we will have thrown off this yoke of bondage.” And with that he tore the yoke from the other man’s neck and dashed it to the ground, breaking it in pieces. The strange messenger turned sadly and walked away.

Again the weeks went by; again the preparations for rebellion increased; again it seemed that war would come at any moment against the king who ruled the city. Then—yes, there he was again, coming into the city, that mysterious “yoke-man.” Again he had something about his neck. What could it be this time? As he came closer they saw it—yes, another yoke about his neck, but a different one this time. It was a yoke made of hard, heavy iron, so heavy he could hardly stagger along as he bore it. Again the word flew from

THE YOKE OF WOOD *and* THE YOKE OF IRON

By R. W. Engstrom

street to street; again the people gathered about him.

This time many a heart was filled with a nameless dread, a foreboding of evil and trouble. Once more the messenger stopped, went up to the leader who had challenged him and had broken his wooden yoke on his first visit. He began to speak: “I bring you another message from the great king of all the world. He asks me to tell you that because you have broken the yoke of wood, you must bear a yoke of iron instead. Your city will be destroyed, your princes carried away, your beautiful temple of worship totally razed, and your homes and families taken from you.” With that he turned and walked slowly away. Shortly afterward it happened. The city and its people suffered an awful vengeance—one of the terrible ordeals of ancient times.

This story is a real incident; you will find it in the Bible. (Jeremiah 27, 28.) That ancient city was Jerusalem; the people were the tribe of Judah; the king who had conquered the city was Nebuchadnezzar; the great king of all the world was God Himself; the messenger was the faithful prophet Jeremiah; and the false prophet was Hananiah. The temple was the lovely Temple of Solomon, perhaps the finest edifice of ancient times. But, you say, what were the yoke of wood and the yoke of iron? Ah, there is where this ancient story touches our times and our lives.

Jeremiah’s yokes represent two ways of living life—in obedience or dis-

obedience. Everyone bears a yoke, either one of wood or one of iron. There are no exceptions. As in the days of old Jerusalem, the wooden yoke represents life as it should be lived, accepting life as it comes, obeying its rules and laws, taking the guidance that God sends through His prophets, His Word, and His providences. The wooden yoke of today is represented by the restrictions and laws of God and man, of nature and society, upon which all life is built.

The most dramatic lesson of all from this story of Jeremiah is that we can never, never cast off this wooden yoke of life without automatically and immediately receiving a yoke of iron—a burden a hundred times more galling and unbearable than we had before. For the yoke of iron stands for life as the blinded sinner *thinks* it should be lived, unfettered by the restrictions and commandments and rules of God and man.

How often we are tempted to throw off the wooden yoke! Why be fettered and tied down by this and that regulation? God will not see; why not cast it aside and be free, free! And so men and women have done just that through the years, only to find themselves suddenly saddled by a yoke of which they had never dreamed—a yoke of iron. Here is the young man sowing his wild oats and saying, “Away with that yoke of chastity and moral correctness. After all, I am young only once.” For a while he feels very brilliant; he has succeeded in becoming free, unbound, untram-

meled. Then one day the blow falls: a dread disease has come, or the girl he loved sees through his sordid past and turns from him, or some other tragedy comes to him, and suddenly he staggers along with the terrible yoke of iron about his neck.

Don't be deceived! Hananiah was a popular false prophet in old Judah, for he promised relief from the yoke of wood. Today our world is full of Hananiahs. They operate in every realm of human society, in the social world, in business, in the home, even in the church. But they are agents of Satan no matter where they may be found. Paul's warning in Galatians 6:7 is as binding today as ever: "Be not

these thousand years been stated a more mischievous, pestilential notion, than that God does not demand a perfect fulfilling of all His laws. God never alters His perfect law, though He pardons when we break it." As immigrants are prepared for American citizenship, this principle of happy living is impressed upon them: "True freedom is freedom within the law."

Don't be fooled by sin—millions are. How many all about us desire to be free, unrestricted, and think that in sin, in breaking away from the yoke of wood, is found that wanted liberty. Too late they find the yoke of iron hangs heavy about the transgressor's neck.

Two young men were one day experimenting with an insidious drug which was said to have the ability to remove barriers that in normal life hold men back. As one took this drug, life would open up; obstacles would evaporate and barriers would vanish. One of the boys partook of the heinous potion, and in a few moments he had an amazing revelation: he felt that he could step right out of the window of the sixth floor where he was and walk on air to the next building—a thought that apparently had never occurred to him before. So he proceeded to do just that. A few minutes later they picked up his mangled body on the sidewalk. The fact that he thought the law of gravity had been suspended did not

one may even get away with it—for a short time. But now the years had come and gone, and he was forty years old. As he and I piled lumber, I noted to my secret satisfaction that I was actually stronger than he. He noticed it too—but not with very much satisfaction. As we paused, he began to speak, and his words have stayed by me all these years. He told how clever he had thought it was when, as a young man, he had proceeded to cast off the yoke of wood and live a free, untrammelled life, doing what his senses told him rather than what laws of morality and justice indicated. But now, at forty, when life should begin to be worth while, he was just a burned-out wreck of a man, without health, hope, or money. The yoke of iron! I shall never forget his admonitions of warning. No wonder Solomon pointed out that "the way of transgressors is hard"—not just the end, but all the way along.

The wooden yoke is God's choice for you; the iron yoke is the devil's choice. You can never say, "I will not bear either one." You must take the one or the other. Which will you choose? There is no greater decision than this. In one of the most loved passages of all the Bible, Matthew 11:28-31, is found that age-old invitation of the Master: "Come unto me, all ye that labour and are heavy laden [with the yoke of iron]. . . . Take my yoke upon you [the yoke of wood], . . . for my yoke is easy, and my burden is light." What a privilege it is to bear Christ's yoke!

Perhaps you say, "Can I possibly cast off that yoke of iron that I have so foolishly gotten around my neck?" Yes. There is a marvelous promise for you in Isaiah 9:4, "For thou has broken the yoke of his burden." Although it is far better never to have been deceived into taking the yoke of iron, yet if you have done so, then this gracious promise is for you. God will break the yoke of your burden; Jesus will take your heavy load and give you His yoke, which is easy and light—the yoke of wood.

As Moses, the venerable elder statesman of Israel, met his people before they were to enter their Promised Land, he gave them the great challenge of the ages: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deuteronomy 30:19. "Therefore choose life"—the yoke of wood, life as God intended it for you. ★★★



A. DEVANEY PHOTO

Every man must wear a yoke of some kind, but he has the right to choose which he will wear. The yoke of Jesus is light, but many reject it, thinking they will thus be free, only to find in its place one of iron. The way of obedience to Jesus is liberty.

deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

On the courthouse of Worcester, Massachusetts, is a motto that greatly impresses all who see it. It is well worth taking for your life: "Obedience to law is liberty." The yoke of wood—wear it, for it is the only way to live life and be happy. Luther is credited with these immortal words: "There has not for

alter that great fact of nature. Likewise, although you or I may have been deceived into thinking that the yoke of wood can be removed with impunity, the facts have not changed at all.

As a boy of twelve I often helped on the farm, where father hired men at various seasons of the year. One of them was a fellow who had in early years learned that the wooden yoke may be cast off if one wishes and that

Born Again

By Dyre Dyresen

SOLEMNLy the judge read the oath of allegiance, and solemnly I said, "I do," and put my signature on it. Thus I swore off allegiance from the "old country" to my "new country." I had entered the courthouse as a citizen of a European kingdom and proudly left it a citizen of the United States of America. The two powers involved were allies in the last war and have always been on good terms. But if they should ever get into war with each other, my loyalty will be to the one to which I had now sworn allegiance.

When you become a Christian, you must swear off allegiance to this world of selfishness and materialism. You must give up everything in it which hinders you from serving God wholeheartedly and without reservation. You must swear allegiance to the kingdom of God and must defend the constitution and laws of that kingdom against all enemies, outside or inside the church. Whenever a conflict arises between the world and the kingdom of God, you as a Christian must be on God's side. If not, you become a traitor to the kingdom of God.

Here the analogy ends. When I left the courthouse as an American citizen, my loyalty and my allegiance had changed, but my nature remained the same. I still had the build, color of hair and eyes, the accent, and other traits which are typical of many immigrants from that same country. True, gradually the foreign accent is being corrected to some extent and some other traits modified, but they will never

wholly disappear. Such a complete change, if it were possible, may not even have been altogether desirable; for the culture bred in Europe may be valuable to my new country. After all, the so-called "American way of life" has been developed by immigrants and their descendants. On the other hand, to become a citizen of the kingdom of God, your very nature has to be changed. You must be "born again."

Nicodemus was a ruler of the Jews. He was an honored religious leader with a good education. If he were living now, we would address him "Doctor Nicodemus." He lived a clean life. Never did he transgress the letter of the law. Theologically he was a fundamentalist. This perfect clergyman admired Jesus as a religious teacher and came to Him by night to learn something from Him. He addressed Jesus by paying Him an honest compliment, "Rabbi, we know that thou art a teacher come from God." John 3:2. He desired to discuss some perplexing questions with the great Teacher, questions which his intellect and knowledge could not satisfy.

Jesus did not answer the compliment paid Him, neither was He interested at that time in discussing doctrines. He immediately diagnosed the need of the great doctor's heart and without hesitation put His finger on the sore spot. "Except a man be born again," He said, "he cannot see the kingdom of God." John 3:3.

Thus Jesus put His finger not only on the sore spot of Nicodemus as an individual but on that of the Jewish people in general. Their religious lead-

ers were great theologians. They knew the Scriptures and could corner anybody in a debate, but their whole theological structure was one of externals—consisting of doctrines, orthodoxy, regulations, ceremonies. So when Jesus talked about being born again, Nicodemus said: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Verse 4. He was still concerned about externals.

Jesus then made himself a little clearer: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Verses 5-7.

None of us had any choice as to where or by whom we were born. We became citizens of the country where our mothers happened to be when we were born; and we belong to the race to which our parents happen to belong. This, Jesus said, is to be born of the flesh. It makes no difference *where* you were born in the flesh, for no earthly citizenship qualifies you for heaven. It makes no difference to what racial or cultural stock you belong either. Whether you are born in America, China, or Africa, or whether you are born among the ruling classes or the working people, you must be reborn, "born of the Spirit."

This requirement includes everybody: those who are brought up in a church as well as those who have had no Christian influence. Nicodemus was



PHOTO COURTESY OF NASHVILLE BANNER

Oath of Allegiance for new citizens

I HEREBY declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by the law; or that I will perform noncombatant service in the armed forces of the United States when required by the law; or that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely and without any mental reservations or purpose of evasion: So help me God. In acknowledgment whereof I have hereunto affixed my signature.

“good” in every way, but he had to be born again.

This was strange to Nicodemus. “How can these things be?” he asked. Verse 9. Jesus answered by comparing the new birth to the wind. We cannot see it. We do not know where it comes from or where it goes, but we know it is there. “So is every one that is born of the Spirit.” You cannot explain how God created heaven and earth, but you can see what He created. You cannot understand how He is to create a new life in you, but you can experience it if you will let Him do it.

Jesus then goes on to explain our part in this transition. He recalls an experience from the wanderings of the children of Israel through the desert. At a certain time they were bitten by poisonous snakes and died almost instantly. God instructed Moses to make a serpent of brass and lift it up so that

all could see it. Whenever a person was bitten by a poisonous snake, all he had to do was to look at the brass serpent; then he was healed. “Even so must the Son of man be lifted up.” Verse 14.

When we have been bitten by the poisonous snake of sin, as we all have been some time or other, we are doomed to death, “for the wages of sin is death.” Romans 6:23. Our talents, culture, education, and respectability are of no avail to us unless we can start life anew; and only God can do that for us.

Well, now, this was all about the new birth, but what is conversion? There is really no difference in effect between conversion and the new birth. They are parts of the same experience, conversion being man’s part. Before conversion he is going toward eternal ruin, but then he hears the gospel of

Jesus Christ and decides to accept it. He stops and turns around and will no longer go in the old direction. He turns to God, saying: “God, I have tried in vain to save myself. I know that in me is nothing good. I know that if I continue in the way I have gone before, I will be eternally lost. In the name of Him who died for me, take me as I am.” God’s answer to that prayer is to create a new nature in that man, God’s own nature. This is as verily an act of creation as was the original creation.

Having been born into this world without any choice on our part, we will be born into the kingdom of God only by choosing it. We will have to swear off allegiance to this world and swear loyalty to the kingdom of God and everything for which that kingdom stands. We have nothing to lose and everything to gain. ★★★

Is Satan a mythical character
like the man in the moon, Jack
and the Beanstalk, Santa Claus?
If not, *Who Mad*

By Robert Leo Odom



CLYDE PROVONSHA, ARTIST

ON A RECENT Sunday morning an evangelist announced in his radiobroadcast that he was going to hold a great meeting in one of our city's ball parks that night. Everybody was urged to come, especially the children, to see displayed just inside the park gate "an archeological representation" of Satan. This advertising stunt, designed to attract a large crowd, featured a hairy mummy, the head of which was like that of a man. It had cloven hoofs for feet, wore a long and spiked tail, and from the sides of its head protruded horns. The thing was displayed in a brilliantly lighted plaster casket, inside of which could be seen a large, live boa constrictor!

This incident reminds me of the pseudo-theological pap which was fed to me when I was a child, and which has led many people to think of Satan

as a mythical character belonging to the category of hobgoblins, the man in the moon, Jack and the Beanstalk, and Santa Claus. Then, too, the common notion that in the beginning God created the devil expressly for the purpose of tempting people to do evil, to be the superintendent and chief stoker of the infernal regions, and to toast, roast, and broil in eternal torment the victims of his wicked craft and cunning has done much to convert people into skeptics.

Of course skepticism in this matter has no excuse. The Holy Scriptures tell us the truth about the devil in language clear and easily understood.

The word Satan, of Hebrew derivation, means "enemy," or "adversary." This name has been given him because he is the prince or leader of lawlessness, "for the devil sinneth from the beginning." 1 John 3:8.

The noun *diabolos*, meaning "slanderer," as found in the New Testament Scriptures in Greek, is frequently translated into English as "devil." Christ said of him: "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. When he first tempted man to sin, as recorded in Genesis 3:1-6, he willfully resorted to lying to misrepresent and malign the character of God and to effect the ruin of the human race. Hence he is "called the Devil, and Satan, which deceiveth the whole world." Revelation 12:9.

Satan was not originally the wicked being that he now is. God created him a beautiful and mighty angel, endowed with great intellect and freedom of will. His original name was Lucifer, "morning star." Concerning him, an ancient prophet wrote: "How art thou fallen from heaven, O Lucifer, son of the morning!" Isaiah 14:12.

Referring to him as the spiritual ruler of Tyre in ages past, one prophet said of him: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Ezekiel 28:12-14.

The cherubim are those angels who attend the Deity on His throne. (2 Kings 19:15; 1 Chronicles 13:6.) Among those angelic attendants, upon whom the glory of the divine Majesty



the Devil?

shone, Lucifer was "the *anointed* cherub." That is, he was the prince of the angels. "I have set thee so," says the Lord. God Himself had created this mighty angel and had conferred upon him the high honor of occupying a place next to that of Christ, the Archangel. (Jude 9, 1 Thessalonians 4:16.)

Note that Lucifer was "full of wisdom, and perfect in beauty." Too, he was endowed with special talents for music, that he might ably perform the duties assigned him as the anointed cherub. Under his direction the other angels performed their ministry for God. He sounded the keynote, and in the sweetest harmony the heavenly choirs praised the Eternal One with hymns of worship and gratitude.

In the beginning there was not the slightest taint of evil in Lucifer. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee," says the Lord. Ezekiel 28:15. Possessing the power of choice, this angel could refuse to obey his Maker, and this he decided to do. The Lord made Lucifer a pure and holy being; and Lucifer made himself Satan, the enemy of God and man.

Why did Lucifer choose to sin? His motives are set forth in these words spoken by God to the disobedient angel: "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.*" Isaiah 14:13, 14.

Christ occupied a higher position and exercised greater authority than any angel. He received the adoration of created beings. Lucifer permitted envy to spring up in his heart, for worship is not to be given to angels. (Revelation 19:10; 22:9.) Lucifer's great ambition was to become a god. "I will be like the most High," he said within himself. Later he even ventured to say

to Christ: "All these things will I give thee, if thou wilt fall down and worship me." Matthew 4:9. This unholy aspiration became the dominant trait of his character. Note the egotism of his selfish thoughts: "*I will ascend. . . . I will exalt. . . . I will sit. . . . I will ascend. . . . I will be.*"

Lucifer's aim was to set up an independent government of his own. "I will exalt *my throne* above the stars of God." Isaiah 14:13. He sought to usurp the sovereignty of God over all the worlds of the starry universe.

The plan of rebellion was cherished secretly in Lucifer's heart at first. (Isaiah 14:13.) He did not advocate it openly among his fellow angels at the start, but in conversation with them slyly cast insinuations against the character and government of God. He induced man to rebel against God by similar deceptive means. Thus Lucifer earned for himself the titles of Satan and Devil.

After succeeding in arousing considerable opposition to the law of God, Lucifer decided to revolt openly, and a third of the other angels united with him in war against their Creator. (Revelation 12:4.) Federated in their designs, they "kept not their first estate" (Jude 6), abandoning the posts of duty to which God had assigned them.

The mighty cherub refused to humble himself and yield to the pleadings of God and the loyal angels to turn from his evil ways. Hardening his heart in stubborn rebellion, he decided to carry on the struggle. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness," said the Lord. Ezekiel 28:17. Flattering himself with thoughts of his great intelligence, charming personality, and foremost position among the angels, he supposed that he could win in his fight against God. The majority of the angels, however, remained true to their Maker.

"And there was war in heaven:

Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:7-9.

Satan and his angels were "cast out into the earth." They were not hurled immediately into a lake of fire and brimstone. After he had tempted our first parents to join in his rebellion, the devil attempted to establish his kingdom on this planet. He has made this world his headquarters and claims to have supreme dominion over it. (Job 1:7; 2:2; Luke 4:5, 6.)

Of course, God has never surrendered His sovereignty over this world. (Psalm 24:1.) But because men have yielded to the temptations of Satan and persist in sin, they have acknowledged him as their spiritual ruler. It was in this sense that Christ spoke of Satan as "the prince of this world." (John 12:31; 14:30; 16:11.) Paul calls him "the god of this world." 2 Corinthians 4:4. And John declares, "He that committeth sin is of the devil." 1 John 3:8.

Satan and his angels are not now in a hell of fire and brimstone. They are on the earth busily stirring up rebellion against God. (Revelation 16:14.) When Christ was about to break the spell of devils over a crazy man, the demons cried out, "Art thou come hither to torment us *before the time*?" Matthew 8:29. (See also Revelation 12:12.)

But at the last great day when Christ shall come to judge the world and to reward everybody according to his works, then He will say to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41. Then will be fulfilled the saying, "And the devil that deceived them was cast into the lake of fire and brimstone." Revelation 20:10.

Yes, Satan will be destroyed with all his followers who persist in doing evil. Christ died on the cross "that through death he might destroy him that had the power of death, that is, the devil." Hebrews 2:14. Also, "that he might destroy the works of the devil." 1 John 3:8. Right will ultimately triumph over wrong and truth over error. In all the great universe of God there will remain no more trace or taint of sin and sinners. ★★★



By
Mary Hunter Moore

Mount Baldy

YEARs ago when I was teaching grade school, I lived in a home beyond the outskirts of Pomona, California. From my upstairs sleeping porch the most prominent object in sight was Mount San Antonio, familiarly known to everyone as Mount Baldy, or Old Baldy. My Mid-Central eyes were used to the trees and rolling prairies of Illinois and Iowa and the wider open spaces of Nebraska and South Dakota. Hence I never tired of looking at the majestic peak that lifted its gray head and bare shoulders above its attendant foothills.

Literally I watched it the twenty-four hours around—not in one twenty-four hours, but at one time or another I saw it at every hour of the twenty-four. I never could decide when it was most beautiful. In the delicate freshness of presunrise flushes it greeted day with a heart-lifting beauty. It calmly remained unchanged through the distractions of day. On some types of days its cloud-smoke went up like a great furnace, though the atmosphere around

it was clear. On some days its snow crown sparkled with intense vividness. Sometimes it just looked gray and bare and commonplace on commonplace days. At some sunsets it waved banners of pink and orchid light long after I had said good-by to the descending sun. On some winter days the winds swept lacy swirls of snow from its brow, and I shivered through thirty miles of crystal air.

But I think I loved it best at night. It seemed nearer then, more neighborly, more benign. I watched it under moonlight, only a little less glorious than under sunlight. I felt its telepathic presence on nights too black for anything to be seen but with the mind's eye. All hours in all, Old Baldy loomed large in my moods and on my horizon. I came to understand why the ancient Hebrews added the epithetical phrase "of God" to the name of anything particularly awesome or grand—"the trees of God," "the mountains of God." Old Baldy, the mountain of God!

I even dreamed about it. One night,

in a dream as vivid as daytime living, the word came by telephone to our rural home that the prophecy of religious persecution in Revelation 13: 13-18 had been fulfilled; a law to coerce conscience had been passed; and all my fellow church members in Los Angeles were on their way to find refuge on Mount Baldy, like the Waldenses of old. Already they were moving and would be passing Roselawn in about an hour. If we were ready, we could join the caravan.

I flew to pack my trunk. In those days everything I owned could go into that huge trunk, and I left nothing out. When at last I had sat on the lid and forced the lock together, the men of the household came to carry it down to a waiting truck. *But it could not be budged from the floor.* It might as well have been part of Old Baldy's stone shoulder. Time was flying. The men left in the pressure of other duties.

Frantically I seized a suitcase and grabbed out my most precious and most necessary belongings. Again I stood on the bulging lid and forced it shut and started to lift the suitcase by the handle. *But it would no more be moved than the trunk could be.* The combined pulling and prying of all of us lifted that suitcase not an inch.

Far off along the road I heard distant singing. Nearer and nearer it came—not a wail of loss but a joyous shout in sturdy tempo—"We're marching to Zion, beautiful, beautiful Zion." Soon the pilgrim vanguard was passing. With a sudden comprehension I opened the suitcase and took out the one and only thing needful—my Bible. With it in my hand, and feeling strangely lightened and elated, I ran happily down the stairs and took my place in the marching host.

Thanks, O mountain of God! Many a time since, when I have been too weighted down with the ties of earth, I have looked up in retrospect to your heaven-lit head and shouted the pilgrim's shout of release, and marched up to God on the path that leads from prophetic promise to advent hope. ★★★

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Explain

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Hope for the Sinful

I don't even know how to word this, but I have broken one of the commandments. I have committed adultery. I still don't know myself why I did it. Is there any hope at all for me?

Yes, indeed, there is hope for you. "Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15. It does not say, "to save sinners, except adulterers." Read 1 John 1:9—"all unrighteousness."

Think of how many forgiven adulterers there are in the Bible! Read Psalms 51 and 32. The Christian Church at Corinth contained many members who had been horribly immoral. (1 Corinthians 6:9-11.) Read those verses carefully. Paul says that those who do the things there listed "shall not inherit the kingdom of God." (Verse 9.) Then he says in verse eleven, "Such were some of you." Notice he does not say, "Such are some of you," but, "Such were some of you." At the time that they were so impure, they had no hope of the kingdom of God. But what does Paul say they had become? "Ye are washed, . . . ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God."

It gives me great joy to hold out to you the hope of being "washed," "sanctified," "justified," by the blood of Jesus Christ. Read Isaiah 1:18; 55:6, 7; Micah 7:7, 8, 18, 19; Psalm 103:1-12; John 8:1-11, and many other verses promising the forgiveness of such sins. Mary Magdalene, who was first to see Jesus after His resurrection, was a converted prostitute. Judah, whose name is on one of the gates of the New Jerusalem, was a converted adulterer. (Compare Genesis 38 with Revelation 21:12.)

So certainly there is hope for you. But you must follow the right steps. You must sincerely and fully repent and be sorry. (Acts 2:38; 3:19; 1

John 1:9.) Then you must, by the help of God, never commit the sin again. (John 8:11; 5:14; Psalm 85:8.) And you must believe with all your heart that Jesus has cleansed you and taken you back as His. You must thank Him for it and ever after live a pure, honorable, modest, *thankful* Christian life.

There is something else involved in securing forgiveness. Acts 2:38 says to repent; 1 John 1:9 says also to *confess* our sins. This confession must be made, first of all, to God. To what human beings you should confess depends on how widely known your sin is. If no human being knows it but your guilty partner, it might be the part of discretion not to confess it openly, lest it cause unnecessary evil influence and heartache. *But you must absolutely refrain from having any contact with the guilty person again.* He will know by your future straight, honorable life that you are repentant. If your husband already knows it, by all means go at once to him to confess and beg forgiveness. If the church, or any members of the church, know it, hasten to make a confession (for modesty's sake it might be in writing) to the pastor (and be guided by his advice afterward).

For the sake of modesty as little publicity as possible should be given to the matter; but the fact of your repentance should be known as far as the sin is known. But no farther! You cannot control what others may say; but you can live from now on to give the lie to anything they may say. And you yourself must never tell it again or dwell on it. Forget it, as God says He does (Ezekiel 33:16; Isaiah 43:25; Jeremiah 31:34); live above it, make no parade of it; praise the Lord for what He has done for your soul, but omit the details.

The chief and first thing is to be truly sorry, then as truly believe that

God does forgive you. Then live a modest, trustful, thankful Christian life henceforth. Psalm 23:3 says: "He *re-storeth* my soul." I hope you will study carefully the references I have given. They contain glorious promises of cleansing and salvation. ★★★

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