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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.

GOD PROPHECIES ABOUT EGYPT. See Ezekiel 29, 30.

"It shall be the basest of the kingdoms."

When this prophecy was penned in 587 B.C., Egypt was one of the most powerful nations of the world. The number of its cities, their populousness and wealth, almost surpass credulity. It was called the granary of the world. The wisdom and learning of the Egyptians was proverbial (Alexandria had the finest library in the world), and their military strength and success extended their conquests over many surrounding countries. Yet Ezekiel predicted that the period of Egypt's glory and prosperity was about to close forever, and the country would sink out of the class of great nations. And that is exactly what happened.

Today there is but the remains of a great nation, and the people look at the Pyramids and the Sphinx and the other relics of what was once a mighty kingdom. The skeptic Volney, who traveled in Egypt a century and a half ago, called it "a country of slavery and tyranny." Present-day Egypt is a nation of 17,000,000 people, 90 per cent of whom are illiterate. Their thinking is completely dominated by the Koran, the Mohammedan Bible, which promises them a human destiny devoid of interference from non-Mohammedan nations.

"There shall be no more a prince of the land."

Hebrew scholars tell us that the expression could mean either that for a long time there should be no prince from the land of Egypt, or, by understanding the passage relatively, that there should be no more a native prince possessing the power of former kings. Be that as it may, soon after the prophecy was uttered, the last Egyptian prince of the thirtieth dynasty was driven from his throne and has never had a successor.

For well over 2000 years now Egypt has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, the Turks. It was in 1922 that Egypt became an independent kingdom. At that time Great Britain abandoned its protectorate over the country. However, to this very moment, as prophecy has indicated, Egypt has not been under the rule of her own prince, but always, without even the solitary exception to prove the rule, she has been a subject nation, ruled by strangers--always strangers.

Mehemet Ali, founder of the royal house of Egypt, was born on the frontier of Thrace and Macedonia. King Fuad I was an Albanian. Farouk, last king of Egypt, deposed in 1953 when Egypt became a republic, was not Egyptian but Sudanese. Premier Nasser himself comes from Arabian stock.

"I will also destroy the idols."

When Ezekiel lived, nothing could have been more improbable than to suppose that the idols and images should cease out of Egypt, where the people were so strangely prone to worship crocodiles, serpents, birds, beetles--anything but God. Only God could foresee that there would arise such a fiercely fanatical people as the Mohammedans, who, when they overran and ruled Egypt, would break in pieces and destroy the images and idols in the country. In Memphis there are absolutely none to be found; in other areas there are just a few.

These Times

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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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This Time

THE SON of a German baker who emigrated to England at 14 years of age, Gordon Mahlon Hyde (*Sixteen-Mile Hike*, page 13) has always been thankful



that his parents believed in a "baker's dozen," for he was the youngest in a family of 13 children, 6 girls and 7 (Gordon broke the tie) boys. Whether this contributed to Gordon's liking for double numbers is problematical; he claims the idea for his article came to him on one of the

many hikes he took with his students at Wisconsin Academy, Columbus, Wisconsin, where he was speech and Bible teacher from 1952 to 1956. "They thought four miles plenty," he says. "I thought of the 16 miles involved in the round trip to Emmaus and decided to write it up for the THESE TIMES writers' contest."

And, a profitable pastime hiking turned out to be for Gordon, who won second prize. A veteran of 15 years in the ministry, he is currently serving as head of the speech department at Southern Missionary College. Proud of their three lovely children, Rodney 11, Bradley 9, and Vickie Lynne 3, the Hydys live in a house full of music, books, bugs and butterflies (Bradley gets the "blame" for most of these), plants, flowers, and love.

DO THE old and new covenants reveal two different methods of God in dealing with men? Discuss. How is the relationship between material nature and material law like the original relationship between man's nature and the law of God? Defend." Coming from a man who, despite his affection for amateur photography, believes that a classroom should bear no resemblance to a darkroom, such questions as these have given Dr. Edward Heppenstall (*The Rest of God*, page 30), professor of Christian philosophy at the Seventh-day Adventist Seminary, a reputation as a teacher who makes his students think. Born in Rotham, Yorkshire, England, Professor Heppenstall became an Adventist when a young man. Coming to this country, he took work at Emmanuel Missionary College, the University of Michigan, and the University of Southern California. A veteran college professor, he resides with his family in Washington, D.C.

April's Appetizers: "They'll Run If We Run Them!"—How any church can get the liquor forces headed for other climes. "Escape at Dawn!"—The suspenseful story of an event that shook the world and changed the course of history. "It's God's Business, Too!"—Hope for the maimed, the halt, and the—blind who neglect them! And . . . other courses. . .

Adventuring for God in the

Land of Uncertainty

JESSELTON

BORNEO

A Slice of Missionary Life

By Arthur Mountain

SOON after my wife and I arrived for mission duty in North Borneo, we received instruction to mark properly the graves of any of our denomination's missionaries who had died just prior to, or during, the Japanese occupation of Borneo. A Mrs. Bowers had died in Jesselton. We located the grave site and ordered a simple headstone from Singapore. Our plan was to pour a concrete slab 2½ feet by 6 feet by 6 inches thick and set the stone in at one end. We figured we would have to pay about \$50 for the job. To our astonishment the first price asked was \$250! That would be the equivalent of two months' wages for a workman. To a fellow missionary I said, "I'll do it myself before we pay *that* much money for a simple slab of cement." Of course I never expected to have to make good that statement. Try as we would, we could not get a cheaper bid; and I could not take back those words.

I had to do the job myself. I made a small edging tool from a piece of aluminum, bought a plasterer's trowel, prepared boards for a form, loaded our baby Austin with a washtub of sand and buckets of gravel from the Tuaran River, and landed at the cemetery ready for the job. The other missionary and my wife came along to help. While two students went off in search of water, I drove into town for a bag of cement. Everything was going fine; we set the stone up true and plumb. I was sweating away with the finishing

trowel when it began to rain. Land of Uncertainty! But we had come prepared—we had brought a large cloth car cover along. Four people held this over the grave while I worked below; but in a few minutes we all looked like drowned rats, and the cement finish was ruined. Water was running everywhere. We wrung and squeezed as much water as we could from our clothes and crawled into the car, waiting for the rain to stop. This was foolish, for rain just does not accommodate people like that—in Borneo. We drove slowly home, while I planned what to do next.

The following morning early, with a little more cement and sand, we were back on the job. We carefully loosened the wooden form and raised it a couple of inches, pouring a fresh layer of cement in, and finishing it up beautifully. All agreed that it was the best piece of concrete work ever done in Borneo, which is not saying much.

We missionaries travel a great deal, about one third of our time. Recently we made a trip to Marudu Bay. Arriving at Kudat, we learned that the regular launch across the bay was not running. But we have learned to expect the unexpected. We hunted around and found a rubber estate launch about to leave. They agreed to take us; but it meant that we would have to walk seven miles instead of three miles at the other end. We crossed the bay in about four hours, then entered a river. The tide, however, was low; we could not reach the landing. We had to stop and wade ashore in one foot of water

and two feet of black mud. The launch man warned us not to try to stand still in it, for we would soon disappear. He told us to get going quickly, walking with our feet dipping downward at an angle, moving forward with a pushing, sliding motion. We followed these instructions more or less; but it was slow going, and we imagined that each root or stick we touched was one of those big, ugly mangrove crabs. Once out of the water, we found the knee-deep mud quite hot in the tropical sun. I remarked to my wife, "You know, people travel hundreds of miles and spend a lot of money on this hot mud treatment; but we get it for nothing, and the mission pays our fare to the spot!"

The next problem was carriers. There were none. It is most unfortunate to be separated from one's baggage, but there was no alternative. We had to arrange for some Malay fishermen to take it by boat ten miles along the coast, and up another river, to the usual landing place three miles from our Rasak church. Then we started off to walk seven miles, the perspiration pouring off of us.

We saw an otter swimming in a river and later a crocodile diving out of sight. In the rainy season much of this country is under water; then the large old crocodiles come up the rivers looking for water buffaloes, which like to browse knee-deep in water. The crocodile keeps out of sight until it is ready to lunge and seize the buffalo by the nose. The buffalo's instinct is to charge. This is just what suits the crocodile,

which keeps backing down into deeper water until he can hold the buffalo's head under water till he drowns.

Seven miles of walking in the tropical sun is quite grueling. We came to a small Chinese store and drank up most of his stock of aerated water. It was of doubtful origin—we called it battery acid! Thus recharged, we pushed and sweated on; but it was a wonderful relief to reach our little Dusun Church and cool off in the river flowing nearby. Putting our sweat-logged clothes on again was not pleasant; but as we all smelled about the same, it did not matter from that standpoint. We slept in them and wore them next day.

I left my wife to see about meeting the canoes with our baggage three miles away, and we menfolk set off to search for a suitable site for a mission school. Returning toward evening in a heavy rainstorm, drenched, we were cheered to see that my wife had our beds and mosquito nets fixed, suitcases arranged for tables, and large

native gongs for seats. These people have no furniture whatsoever. They just squat or lie on the bamboo floors, under roofs that are seldom watertight. My wife, who is a trained nurse, treated from 30 to 40 sick people each morning.

A day or two later we went to Tenkalanum village, where we wished to inspect a site that we had noted on a previous visit—a haunted hill covered with virgin jungle and good building timber, with a river flowing around one side and good alluvial flats in front. My wife stayed in the village; she was interested in the women's using flint for making fires and lighting their tobacco. We, with two brave little boy guides, headed up the haunted hill. When we were about halfway up, the village dogs set up the most mournful howling I've ever heard. It sent a creepy feeling up and down our spines. I wished I might have been at the village with a movie camera to record the scene. When I returned I asked my

wife about it. She said that the first thing she noticed was several dogs running around barking at each other as though about to fight. More came running from all directions. Before she realized what was happening, they had formed a circle, their noses pointed skyward, and had begun to howl in an unearthly fashion, giving her the same sensation that we had experienced. We could quite understand why the natives believe that the dogs can see ghosts at such times, and that the commotion was caused by us disturbing the spirits on the haunted hill.

We had arranged with an agent in Kudat to send a launch for us at 7 A.M. Tuesday, so that morning we arose early for the three-mile walk to Ongkilan. On the way we came to a herd of wild Indian cattle grazing not far from the trail. The former owners of these cattle were either killed or removed by the Japanese during the war, leaving the cattle to go wild and to multiply until there were several herds roaming the plains. The local people

The author just before his visit to the haunted hill. No one smiled a few minutes later when the village dogs formed a chorus and began to howl what sounded like a funeral dirge.

Allas & Son Photo





are afraid of them, and justly so, for these Brahma bulls are notoriously vicious. This is especially true of the old bulls that have been fought out of the herd by the younger ones. They wander truculently about, looking for trouble. One of them attacked a European planter in a jeep. It took eight shots from his gun to knock him down! As we neared this herd, we noticed that our carriers, who had been well ahead, slowed up and joined us. As we passed by, we saw that one animal had a long rip down one flank, where it had been gored by another. They all raised their heads and stared defiantly at us.

Arriving at Ongkilan, we found not only that there was no launch, but also that there was not enough water to float a coconut. The tide was evidently out, and there was a little fresh water trickling down. There was a Chinese shop built over the river. On its veranda we piled our baggage. They told us that there would be no high tide before 2 P.M., so we settled down to wait. Two o'clock came, but no launch. By 5 P.M. all hopes of one coming faded out. Land of Uncertainty!

Two of our party had no bedding; they decided to walk back to Rasak in order to find a place to sleep. We wrote a note for them to send to the rubber estate, seven miles from Rasak, asking them to phone Kudat that we would wait at Ongkilan until the launch should come. The Chinese told us that there was only one high tide in 24 hours, so that no launch could get up the river till the next afternoon.

My wife and I obtained permission

to sleep in a storeroom back of the shop, where they kept dry fish. These fish are not more than a foot long, but they have a smell that reaches for several hundred yards. We swept the floor, sprayed it with DDT, strung up our mosquito net, spread our sleeping pads, had a bath in a half kerosene tin of discolored water from the attap roof, and went to bed.

The rats squealed overhead and the pigs grunted below, but all was soon drowned in sleep. At midnight we were suddenly awakened by the sound of a motor. Then a voice in Chinese called, "Do you want to go to Kudat?" "Yes," I replied. Taking a flashlight, I walked out to find a launch floating in deep water right alongside the house. Land of Uncertainty! "Do you want to go to Kudat?" they asked again. "Well, here is the launch!" "But two of our men are at Rasak—three miles each way," I said; "it will take two hours to go and bring them back. Can you wait that long?" "Maybe," they replied, "but better hurry!"

So I went inside and dressed quickly, telling my wife to get everything packed and onto the launch while I went for the other men. "I hate to see you go alone in the middle of the night," she said; "suppose you meet those wild cattle." "Don't worry," I replied. "The Lord will take care of me." With a stick and a flashlight I went out into the night. It was drizzling rain and

A visit to a pagan long house, a type of communal dwelling. Though the roofs are seldom watertight, the natives have one compensation: there is no furniture to get wet when it rains.

pitch dark. There was no well-marked trail, just grass everywhere. Each taller tuft of grass threw a shadow that looked like a path. I quested to and fro until hopelessly lost—even to the direction of the store. I was in a predicament, so I asked God to guide me. Then I caught a tiny glimmer of light from the store. There was a carbide lamp from which a little gas was still oozing, supporting a mere speck of light opposite a crack in the wall in my direction.

Hurrying back, I found my wife about finished packing. I asked her if she thought she could trace the trail out to the main track. She was more familiar with the surroundings, having been here recently to meet the canoe that had brought our baggage. She was happier to go with me than to wait there in suspense for several hours. Outside the rain had ceased, and some moonlight was filtering through; but even with the two of us it took a long time to find our way out to the main trail. Then we walked fast in the cool night air, carefully searching the trail ahead and seeing in the moonlight things that really were not there.

We hurried on to the village, rous-

ing our men. We were soon headed for Ongkilan, walking quickly, for we knew that the tide was fast running out. When we were half a mile from the river, we heard the motorboat start up and "put-put-put-put" off down the river till the sound faded in the distance. *Negeri Tidak Tentu*—Land of Uncertainty! No use turning back, however. Now no telling how long we would wait for a launch. But, arriving at the shop, we found the launch leaning over in a foot of water. "Why?" we asked. "We thought we heard you go off!" "No," they said. "We started the motor, but it died; and now it won't start again. But jump aboard quickly, we may be able to slide out of this." We tossed our things aboard while the launch men—out in the mud and darkness—wiggled, pushed, and pulled the boat to a place where it floated. Then they poled it further to a place where it could be turned around. Then they tried to get the engine started. We could see the electricity shorting around the spark plugs. Finally they took them all out and put older ones in; the motor took hold, and to our great relief we were at last going faster than the tide. It was 3 A.M. and we began to relax and feel sleepy.

Soon we stopped at a Bajau village, which is built up on poles out in the

sea, and took on some fish. We also bought some durian—that notorious but delicious fruit which an Englishman said was like "eating Limburger cheese over a London sewer." Nevertheless we enjoyed it very much. It gave us a little strength. Then the launch man said, "Master, we are supposed to pick up more fish, but if we delay thus we may be held up by rough winds crossing the bay. Maybe we had better head straight for Kudat."

Now that I have become used to Oriental "ways that are dark and tricks that are vain," I could at once sense something off color. Were we on the right launch? I recalled that the agent in Kudat, when we inquired about a launch, had said that there was one that took fresh pork to Bandau and brought back fish to Kudat, which it seems we were doing. Maybe this was just the launch man's way of preparing to ask for a good tip. Anyway, I replied, "Go ahead with your business. Don't worry about us. We are all good sailors, and we are in no hurry to reach Kudat." But back in my mind I thought, Land of Uncertainty!

Once again the launch man approached me in the same manner, suggesting that we might get stuck on sandbanks because of the low tide, and be delayed, but I returned a similar an-

swer. Daylight came when we were half over the bay, which requires about five hours for crossing. Nine o'clock found us nearing Kudat. We noticed a launch about a mile away, headed out. Our launch man pointed to it with a smile and said, "There's your launch!" Then I saw through the whole scheme. The launch that had been chartered went about its usual business and simply gave this launch man the tip to pick us up on his regular run. *Now* it was ostensibly headed across the bay for us, but actually going about its normal affairs. We could not prove that, and so would have to pay him, and of course we would have to pay the launch that brought us. There is a Malay saying, "Where shall the lice feed except on the head!"

At Kudat we went right to the agent and asked why the launch had not come Tuesday as arranged. He replied that we had agreed upon Wednesday. We insisted that it was Tuesday. He said, "Well, we sent the launch, but it could not go up the river." Both statements could not be true. We settled by paying each launch \$30 instead of one \$40. Thus we returned to civilization—to watches and clocks and time-tables, to seats with back rests, and to shower baths. These simple amenities seemed like real luxuries. ★★★

A little thatch-covered Seventh-day Adventist chapel nestles near the foot of Mount Kinabalu. According to native legend, the mountain is believed to be sacred, a happy hunting ground for departed spirits.



Two village belles, dressed in Bornean finery, pose prettily for the photographer.

"Apples of Gold"

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.

NOT FOR EASY LIVES!

Oh, do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.

—Phillips Brooks.

PRAYER IS TO BE USED

Thomas A. Edison wrote in 1921: "We don't know the millionth part of one per cent about anything. We don't know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep our feet when we stand up. We don't know what electricity is. We don't know anything about magnetism. We have a lot of hypotheses about these things, but that is all. But we do not let our ignorance about these things deprive us of their use."

And we do not know just what prayer is, or how it works. But let us be as wise as was Edison. Let us use it, though we do not fully understand it!—Marcus E. Lindsay.

Atheism is a disease of the soul before it becomes an error of the understanding.—Plato.

No man is honest until he is honest with God.—Roy L. Smith.

LIVINGSTONE'S TESTIMONY

I will place no value on anything that I have or possess except in relation to the kingdom of Christ. If anything I have will advance that kingdom it shall be given or kept, as by giving or keeping it I shall best promote the glory of Him to whom I owe all my hopes both for time and eternity.—David Livingstone.

Christianity consists not in abstaining from doing things no gentleman would think of doing, but in doing things that are unlikely to occur to anyone who is not in touch with the spirit of Christ.—R. H. L. Sheppard.

In the midst of prosperity lurks danger. Throughout the ages, riches and honor have ever been attended with peril to humility and spirituality. It is not the empty cup that we have difficulty in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause sorrow; but it is prosperity that is most dangerous to spiritual life.

—The Story of Prophets and Kings, pp. 59, 60.

Many of our troubles are God dragging us, and they would end if we would stand upon our feet and go whither he would have us.—Henry Ward Beecher.

In making a living today many no longer leave any room for life.—Joseph R. Sizoo.

THE SECRET OF AMERICA

A Frenchman, Alexis de Tocqueville, came to our shores early in the 19th century to study the American prison system. After long observation of many aspects of our culture, he wrote as follows: "I sought for the greatness and genius of America in her fertile fields and boundless forests; it was not there. I sought for it in her free schools and her institutions of learning; it was not there. I sought for it in her matchless Constitution and democratic Congress; it was not there. Not until I went to the churches of America and found the pulpits aflame for righteousness, did I understand the greatness and genius of America. America is great because America is good. When America ceases to be good, America will cease to be great."—G. Merrill Lenox.

This was the strength of the first Christians, that they lived not in one world only, but in two, and found in consequence not tension alone, but power, the vision of a world unshaken and unshakable.—Harry Emerson Fosdick.

"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."

—Ellen G. White, "Desire of Ages," p. 827.

What is your favorite quotation or bit of verse? Include source, author, and your name. No original material used.

events of these times

GREATEST ACCOMPLISHMENT AND GREATEST TRAGEDY

"The greatest accomplishment in communications in history." That was the judgment of energetic Dr. Eugene Nida, secretary of translations for the American Bible Society, as he told a Nashville, Tennessee, church audience that Scripture has been provided in part in languages of at least 95 per cent of the world's population. "But at least another 1000 languages spoken by the other 5 per cent of the people have no written Scriptures in their vernaculars. Translation work goes on at a pace much greater than ever before. Parts or all of the Bible were translated in about 450 languages between 1800 and 1900, in about 500 languages between 1900 and 1950, and will be in the same amount in the next 25 years. The whole Bible is translated in about 207 languages, the whole New Testament in an additional 265 languages, and portions of Scripture in more than 600 other languages.

"There are about 40 complete Bibles in the languages of Africa, 20 in India, and 30 in Southeast Asia. Of course there are some 900 languages in Africa. Work remains to be done there. At least 1000 missionaries and natives are giving all or most of their time to this important work of translations."

The American Bible Society is the largest Bible society in the world. (In its 140-year history it has distributed over 1,500,000,000 Bibles.) It and 20 others form the United Bible Society, which helps co-ordinate efforts in promoting a united plan to bring Scriptures to all people on the earth. With this notable endeavor in mind, Dr. Nida's opening remark remains to stab us: "What a tragedy that we take the Bible for granted!"

SCROLL DESCRIBES SARAH'S BEAUTY

A lyrical description of the beauty of Sarah, wife of Abraham and mother of Isaac, is given in an excerpt of a Dead Sea Scroll made public in Jerusalem by the Hebrew University. Badly preserved and very brittle, the 2000-year-old Aramaic-written scroll is the last of seven found in the Qumran caves in the Judean desert in 1947 and

acquired by the university. The excerpt enlarges on the story of Abraham's journey to Egypt with Sarah, as related in Genesis 12. The Biblical account says that just before entering Egypt Abraham persuaded her to pose as his sister. The newly deciphered scroll gives this description of Sarah:

"And how beautiful the look of her face. And how fine is the hair of her head, how fair indeed are her eyes and how pleasing her nose and all the radiance of her face. How beautiful her breast and how lovely all her whiteness. Her arms goodly to look upon and her hands how perfect. How fair her palms and how long and fine all the fingers of her hands. Her legs how beautiful and without blemish her thighs. And all maidens and all brides that go beneath the wedding canopy are not more fair than she. Above all women she is lovely and higher is her beauty than that of them all and with all her beauty there is much wisdom in her. And the tip of her hands is comely."

The scroll then gives Abraham's account of how his fears about Sarah's

beauty were justified. When Pharaoh Zoan heard she was "very beautiful," he had her brought to him, "marveled at all her loveliness and took her to him to wife," unaware that she was the wife of another.

MISSIONARY IN REVERSE

Americans usually think of a missionary as a white Christian taking the message of Christ to remote corners of the world. But in Booneville, Kentucky, a small hamlet in a remote section of the eastern Kentucky hills, a former houseboy of Mme. and Gen. Chiang Kai-shek is serving as a sort of missionary in reverse. He is Dr. Caleb Chu, now a Seventh-day Adventist medical missionary. Dr. Chu is known in the Booneville area as the "little doctor." He practices in this county seat and also is the surgeon at the Oneida Mountain Hospital 20 miles away.

Dr. Chu is assisted by his wife, also Chinese, who is a registered nurse and anesthetist. The medical missionary made a sacrifice, financially speaking, when he accepted the Seventh-day Ad-



Religious News Service Photo

INDUSTRIAL PLANT GETS BIBLES: A Bible-in-industry movement, first of its kind in the country, has been started by the Manufacturers' Association of Connecticut. Under the plan, Bibles are placed in reception rooms of industrial plants in the state. Shown examining some of the Bibles at the association headquarters are representatives of industry and Gideons International. Left to right: Albert Redway, Ezra Kihlgren, John Coolidge, and Walter Govertson.

ventist invitation for him to locate in eastern Kentucky. He was on the staff of Madison Sanitarium and Hospital in Tennessee when he was told the Oneida hospital needed the services of a competent surgeon. The 43-year-old doctor said the people in this area first looked at him curiously but soon accepted him. He said they started calling him the "little doctor" because he is small in stature and "also because I think they thought I was small in experience." Dr. Chu is not exactly in the good graces of the present Communist rulers of his country. The mere fact that he was a member of the Generalissimo's household—although not a member of Chiang Kai-shek's party—put him in a bad light with the Reds.

Dr. Chu was a practicing nurse when China was overrun by the Communists. Chiang Kai-shek received a back injury in the process of escaping. He sent for Dr. Chu, who returned to Nanking as special private nurse to the Chinese leader. Chiang Kai-shek financed Dr. Chu through the National Medical College at Lanchow as a ges-

ture of appreciation. Dr. Chu fled westward in China when Chiang's government fell. He, his wife, and two girls went by plane to Hong Kong and shipped to the United States under the sponsorship of the Seventh-day Adventists. Dr. Chu's hopes of returning to his homeland are nil. He is making the best of life in the eastern Kentucky mountains, which he calls a real mission field.

OUR SEX-OBSESSED CULTURE

Methodist clergyman Ralph A. Cannon of South Carolina, who spent a year studying the contents of magazine racks, says newsstands reflect a sick culture that is obsessed with sex. Mr. Cannon feels that it is a sickness for which the church has the only real cure. He writes: "Exploitation of sex pervades the magazine industry to such an extent that even high-quality magazines resort to it in some degree. The immorality of such magazines does not lie simply in the fact that there is too much unadorned flesh and too much indecent language. More important is



Religious News Service Photo

GRAHAM CRUSADE: Thousands of phone discs like this are being distributed to promote prayer support for Billy Graham's eight-week New York crusade next spring. They can be slipped over the center of standard telephone dials, bearing this reminder: "Pray for Billy Graham, New York Crusade, Madison Square Garden, Begins May 15, 1957."

the over-all attitude toward sex represented in the magazines that brands them as immoral, from the viewpoint of Christian ethics." He said that according to these periodicals women are "machines for men to utilize for physical pleasure. Sex is represented as a biological function in the same category as eating and breathing."

Mr. Cannon rightly feels that Christian ethics cannot countenance a philosophy which treats persons as things. It cannot accept the idea that sex is no more than a biological function. Christian ethics insists that sex finds its rightful expression in the context of mature love, responsibility, and fidelity. The "entertainment" magazines make sex appear obscene by removing it from this context. As Mr. Cannon says, the existence of these magazines ought to be exposed and not hidden; danger signs should be erected around them. Without the warning of the church, people seeing such material may think it is normal and decent.

HE'S GOT SOMETHING THERE

One of the most significant articles to appear last year in U.S. literature was "Why Ministers Are Breaking Down" (*Life*, August 20), and in it emotional difficulties and overwork were set forth as the main causes. But one writer finds another sore spot in the lives of American clergymen:

"A well-nourished body does not break down very easily. In fact, to a



Religious News Service Photo

ADVENTISTS OPEN CENTER IN TIMES SQUARE: Located in the heart of the night club and theater district, this new \$900,000 center was dedicated by the Seventh-day Adventists to Christ and clean living. Planned to bring a "Christian witness" to the area, the center is designed to minister to the whole person—physical, mental, and spiritual—regardless of race or creed. It provides health lectures, discussions, concerts, exhibits, recreation, and a reading room.

healthy body, from the nutritional point of view, these extra, supposedly nerve-wracking, activities are exhilarating, healthful stimulation.

"There are three parts to a health program—exercise, nutrition and the spirit. Your average minister has only one of these three. He is one of our most atrocious examples of bad nutrition. He is happiest when he is organizing ice-cream festivals—ice-cream, a killer; ice-cream which distorts the blood chemistry so that it does not feed the brain properly. And at these festivals you will always see the good minister gorging on the ice-cream and the cookies and the soft drinks. . . .

"Ministers preach about politics and about the current best seller, do they not? Then why not about health? They talk about everything under the sun but health. They should teach that our bodies are holy and not to be treated as a slop-house. . . .

"Minister of God, please think this thing out for yourself. Stand before your God and ask Him to give you the spirit and power to go out and seek these important facts of health so that you can protect yourself and your flock, before it is too late, before . . . chaos overtakes us all. It is your bounden duty."—J. I. Rodale, editor of *Prevention*, in the December, 1956, issue.

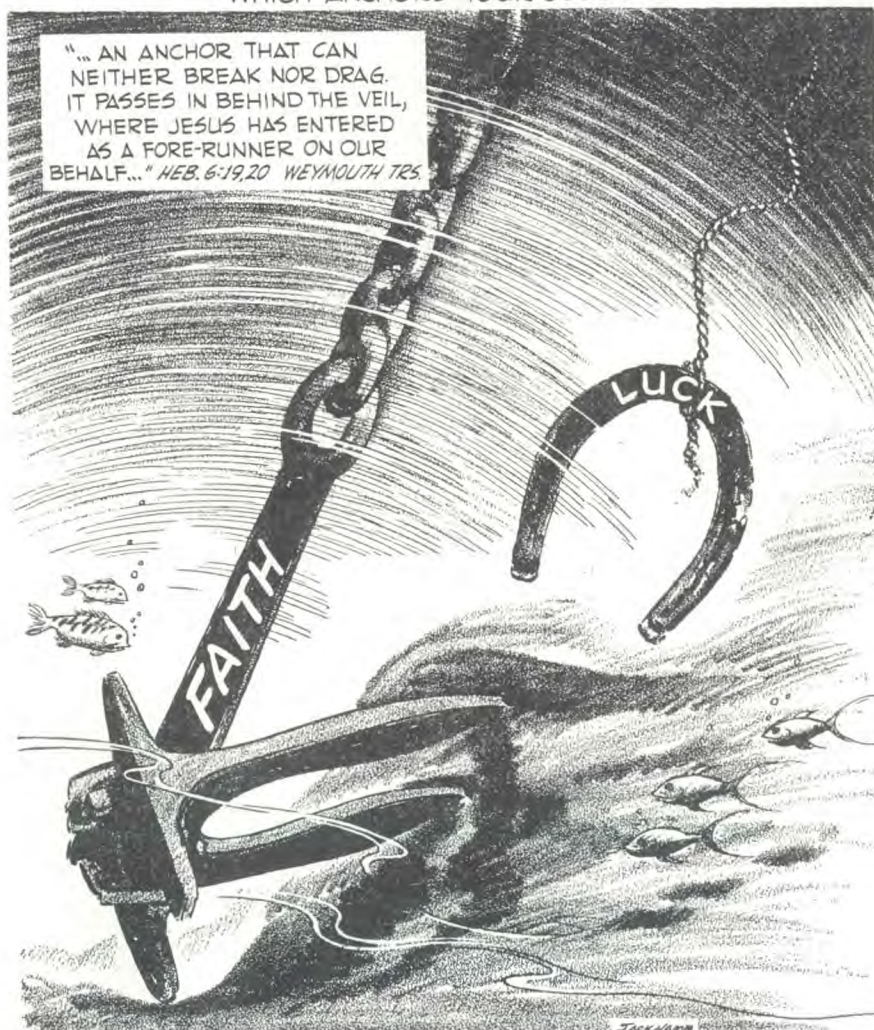
IN BRIEF

Milo Beran, Presbyterian pastor of Cincinnati, made a strong plea in a recent sermon for persons to will their eyes to the sightless. Twenty parishioners indicated a desire to do so. . . . A new youth curriculum at First Baptist Church, San Bernardino, California, features hot-rod, photography, and dramatics clubs and boxing lessons for junior boys. The program was inaugurated as the answer to needs for young people expressed in a series of youth and parent forums on delinquency. . . . The appointment of a panel of 14 scholars to re-examine Disciples of Christ thought and doctrine has been announced. Dr. A. Dale Fiers, chairman, says: "The convictions held by our fathers in the faith need to be re-studied and validated or modified in the light of modern scholarship." . . . Seven out of ten Minnesota men and women say they are in favor of municipal movie censorship laws—mostly because of the belief that "some movies

aren't good for children" or "that would do away with bad movies" and raise the standards of entertainment. . . . A survey made by the Milwaukee field office of the United States Census Bureau has indicated little opposition to including a religious preference question in the 1960 decennial census. . . . Members of the Dallas, Texas, First Baptist Church subscribed \$1,523,691 in tithes and offerings on a single Sunday. It is believed no other church ever has underwritten so large an amount in one day. . . . America's top calendar artists agree that Dr. Albert Schweitzer, noted medical missionary, has the "most interesting face in the world." Runners-up were President Eisenhower; Arturo Toscanini, symphony conductor; and Frank Lloyd Wright, architect. Marilyn Monroe, the film actress, was near the bottom of the list. . . . The introduction of religious instruction in the high schools of the

Province of Ontario has evoked widespread interest and concern. Parents who object to this may request permission of the principal for their children to be exempted. Several religious leaders from Jewish, Orthodox, and other Protestant groups have voiced their concern at this development. . . . Dr. Cloyd Heck Marvin, president of nondenominational George Washington University, Washington, D.C., disclosed that the university had dismissed a science professor because he was a "professed atheist." "I don't think an agnostic has much to offer students," Dr. Marvin said. . . . A Church of Christ missionary, Otis Gatewood, who recently visited Russia, says that the Soviet Union's minister of cults had told him that American missionaries could be sent there. "They probably would be the first of any American religious group to go there in several decades," Gatewood says. ★★★

WHICH ANCHORS YOUR SOUL ?





J. A. Talone

As the Stranger raises His hands in blessing, the disciples start from their places in amazement. There are nail prints in His hands!

THIS sixteen-mile hike was one of the most significant in the history of mankind, though it broke no marathon record and called for no presentation of trophies. Instead it involved two humble men who were traveling afoot from the city of Jerusalem to their small home town, Emmaus. The rugged eight-mile trip seemed longer than usual, for they were discouraged, disappointed, and distressed.

They had been followers of the Christ. And now He was dead—or was He? That was the agonizing question. That He had died on the Cross of Calvary, and that He had been buried in the tomb of Joseph of Arimathea, they

were certain. There was, however, the disconcerting report that on the morning of the third day His tomb had been found open, and His body removed. In fact some even claimed that a "vision of angels" had been seen, "which said that he was alive." (Luke 24:23.) If only it could be true!

Absorbed in the tangled web of their own doubts and fears regarding the Messiahship of Christ, the two men were scarcely aware of the presence of a Stranger who had overtaken them and even now was walking beside them. He listened to their uninhibited expressions of mingled faith and unbelief. Then "he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them,

whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" (Luke 24:17, 18.) And then they proceeded to give to Him a full and detailed account of all that they had seen and all that they had heard about the death and resurrection of their Lord.

How quickly the disguised Stranger could have turned their tears to laughter! One oft-repeated gesture, one familiar word, would have sufficed to reveal to the travelers their risen Lord. As on previous occasions Christ could have asked His heavenly Father to proclaim in thunder tones, "This is my beloved Son, in whom I am well pleased." But instead "he said unto

them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" Luke 24:25, 26. The disciples gaze intently into the face of this remarkably discerning Stranger, while He, "beginning at Moses and all the prophets, . . . expounded unto them in all the scriptures the things concerning himself." Verse 27.

As they marvel at the profound knowledge and the convicting power

him. . . . And he went in to tarry with them." Luke 24:29.

Quickly the simple evening meal is prepared. The Stranger seems rightfully to take His place at the head of the table. He raises His hands in blessing over the bread. In amazement the disciples start from their places. There are nail prints in His hands! In unison they cry: "It is the Lord! It is the Lord! He *is* risen!" In ecstasy they rise to cast themselves at His feet. Yet, as they do so, He vanishes from their sight.

eagerness now. The Lord is risen! They slip and slide dangerously over the narrow mountain trails, stumble over rocks and shrubs, but press dauntlessly on. As they cover the eight miles back to Jerusalem, they chide themselves: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Luke 24:32. How could they have failed to recognize Him?

Through the gates opened for festive Jerusalem, along quiet back streets,

(2nd Prize Article)

Sixteen-Mile Hike!

*Through It the Church Found
a Standard for All Time*



By Gordon M. Hyde

exhibited by their unidentified Companion, they realize suddenly that their journey is almost over. Time has slipped by quickly after all. The first eight miles of their hike are over, and the sun is dipping toward the hilltops. The toilers are leaving their fields for the shelter of the village. The Stranger acts as though He intends to go on, but they remonstrate with Him: "Good friend, no one travels these hills at night. Do not endanger your life. Come, abide with us." And "they constrained

"But what does it matter?" they ask themselves. "It *was* the Lord. He *is* risen. Let us go, even unto Jerusalem, and tell our brethren that we have seen the Lord." The evening meal is left untouched. Hunger and weariness are gone. Tumbling over one another in excitement, they don their outer garments again, pick their way through the darkened village street, hustle past the protesting watchman at the gate, and are gone. Gone into the night. But no fear of man or beast halts their

they pick their way. They climb the outer stairs to an upper room, where, for fear of the Jews, the rest of the disciples are still in hiding. It is with difficulty that they gain admittance, but once within, they burst forth with their story as fast as breath and exhausted strength permit—the story of a 16-mile hike. And while some doubted, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." Verse 36. And as He had done on the mountain trail, so now He "opened . . . their understanding, that they might understand the scriptures." (Verse 45.)

Beyond the drama and pathos of this soul-stirring resurrection story there is

a vital principle and emphasis which is needed in the church today. It lies in the fact that Christ would have the faith of His disciples firmly anchored in the divine Word, the Holy Scriptures. Here is the explanation of His temporary disguise on the Emmaus road. Had He revealed Himself to the two disciples at the outset, they would have been so satisfied with His presence that nothing else would have mattered. Hence the Lord veiled His identity in order that He might first impress upon their minds the fact that His mission was perfectly explained in the writings of the Old Testament. Beginning at Moses—the writer of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—and going on to all the other prophets, the Lord “expounded unto them in all the scriptures the things concerning himself.” Is it not strange, then, that the church of today is inclined to minimize the authority of the Scriptures, and particularly the Old Testament?

From the brief records of Christ's postresurrection meetings with His disciples it is evident that one of His studied purposes was to leave them a Scriptural foundation and vindication for their faith in Him as the true Messiah, the Son of the living God. So it is not surprising to observe that the preaching of the apostolic church, through men such as Peter, Stephen, and Paul, is marked with constant appeals to heed the words of the prophets. Even some 30 years after the resurrection of Christ the Apostle Peter in one of his epistles writes a description of the occasion when, with James and John, he was privileged to be an eyewitness of the glorification of the Lord in the Mount of Transfiguration. In effect he says, “We saw His glory; we heard the voice from heaven; we saw Moses and Elias talking to our Saviour. We know that it was all real, for we were there. We were eyewitnesses of these things. Yet,” continues the venerable apostle, “the church has evidences regarding the Christ which are even ‘more sure’ than those things which some of us saw and heard. The church has the ‘more sure word of prophecy’—the prophetic words of Scripture—whereunto she would do well to take heed, as unto a light in a dark place.” (2 Peter 1:16-21.) And it was to the Old Testament that Peter was referring, the New having not yet been formulated.

Now if Christ and the apostles and the martyrs and the reformers all based

the authority of their message on Holy Scripture, why does the church of today tend to minimize the authoritarian value of the Sacred Writings? Can it be assumed that the church has now found a safer anchorage for her faith than that provided by her Founder and Lord? Has the church discovered or created something more sure than the “more sure word of prophecy?”

The answer to this question is complex, and there is no pretense to completeness here. But one may point to the fact that many—especially of the educated class—tend to make a god of scientific knowledge, instead of discerning the work of God in science. This anxiety to appear “scientific” has shown itself in religion in the development of modernism and higher criticism. These deny the possibility of miracles or inspiration in the Christian concept. There can be no respect for Biblical authority here.

Repentance

Strike, mighty grace, my flinty soul,
Till melting waters flow,
And deep repentance drown my eyes
In undissembled woe.

—Mrs. F. H. Kessler.

There is also the rapidly increasing interest—even in leading church circles—in the occult and psychic, with the result that respect for “phenomena” is superseding the respect formerly shown toward the divine revelation in the Bible.

At the opposite end of the spectrum from the negations of modernism is the much-publicized work of faith healing and miracle working, both at home and abroad. And it is easy to assume that the performance of such wonders places the seal of divine approval upon all that is taught and believed by those connected with them. And in the minds of many, miracles take on greater import and authority than the Written Word of the living God.

In the light of such tendencies the church has need of clear warnings such as are to be found in the Bible. She has been urged, “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” 1 John 4:1.

Paul testifies, “In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Timothy 4:1. Per-

haps the most alarming warning of all is given in Revelation, which tells of “the spirits of devils, working miracles” in connection with the last conflicts on earth. (Revelation 16:14.) It is frightening to contemplate the power to deceive that is being exercised, and will be exercised, when demons possessing the powers of the holy angels perform miracles at will in the sight of men.

What defense do men have against “the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness”? Is there a safe guide to truth and eternal life? Or is man left to be the sport of contending supernatural forces, each contradicting the other?

There are two factors to consider. First, there is the attitude of mind and heart. For those who are deceived “received not the love of the truth, that they might be saved.” Instead they “had pleasure in unrighteousness.” (2 Thessalonians 2:10, 12.) So there must first be a willingness to believe and to practice that which is the truth. Secondly, what is truth? For the answer let the church go back to Him who said of Himself, “I am the way, the truth, and the life.” (John 14:6.)

Let the church travel the Emmaus road with her Saviour. Let Him again begin at Moses and all the prophets and expound unto her the things concerning Himself. Though He is not here to walk with the church in person as He walked the Emmaus road, He has a perfect representative who indeed is called “the Spirit of truth,” who has been sent into the world to “guide . . . into all truth.” The Spirit will not contradict the words of Christ nor of His prophets, for Jesus said, “He shall glorify me: for he shall receive of mine, and shall shew it unto you.” (John 16:13, 14.) Moreover, said the Saviour, “He shall teach you all things, and bring all things to your remembrance, *whatsoever I have said unto you.*” (John 14:26.)

Yes, the church has a safe guide, an infallible measure of the truth. It is not to be found in signs or wonders. But as Isaiah the prophet made plain, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. Thus it was that the Christ Himself implanted the faith of His disciples in the Written Word on the Emmaus road. Let the church walk that road with her Saviour again today. That was a good 16-mile hike! ★★

IS Separation OF THE DENOMINATIONS Sin?

By Otto Ritz

SPEAKING from an ecumenical standpoint, with the aspirations of organic church union in mind, a ranking church dignitary touched off a theological disputation when he paraphrased a Kierkegaardian statement on unity in these brusque words: "All separation is scandal and sin." He was peering into the cleavages of denominational separation. Examining the impeded progress of church union, supposedly hindered by denominational separation, the dignitary yielded to temptation and made his sweeping denunciation. The statement, which was to have received the laudatory approval of ecumenically minded men, seems to have been received with dismay, and in some quarters with outright rejection. From a historical point, the statement was too sweeping. Its veracity was challenged. Among the erudite who openly rejected the statement was none other than the distinguished church historian of Yale University, Dr. Roland Bainton. His reaction was precise.

"This I cannot accept," said he.

Separation has for the most part been a good thing for society. From the pen and voice of minority groups have come sweeping reform movements. These in turn have brought distinct and advantageous separations. Church history verifies the fact that separation has from time to time been the means of keeping afloat the ship of truth and periodically freeing the church from the barnacles of tradition. The history of the Christian faith is replete with men and women who have arisen from time to time with profound messages that have brought drastic separation within the church to the distinct advantage of the faith.

Separation, often looked upon as sinful separation, may also be under-

stood as separation from sin. One is reminded of medieval times. The church faltered because of "wickedness in high places." Reform movements broke out here and there, with both temporary and permanent separations from the



Harold Lambert

Out of the decay of Anglicanism sprang the Puritan movement, bringing a new experience in personal witnessing to many thousands in sixteenth-century England. Here was separation. Was it unwise?

The World Would Be a Dangerous Place Without Separation

main body. But who today would call such separation sin? The noble Catholic reformer Savonarola, standing before the lax clergy and laity of his day, called for distinct separation from iniquity. With a burning desire he sought to lead his people unto higher plains of spiritual living. Who would call him an instigator or propagator of sinful separation? True, his reform movement caused widespread separation within the ranks of the church, but was it not the hand of God leading? The great reformer's work, though divisive and separating, could hardly be classed as scandal and sin.

The society of Luther's day was saturated with evils which reached unto the very altars of the church. With an inborn conviction of the Holy Ghost Luther set out to stem the tide. This crusade brought Luther into burning conflict with the established church of the day. Added to this, the lack of Biblical knowledge among the masses stung Luther with an urgency that set him upon an open course of preparing for the multitudes portions of the Bible.

Who would say that separation here was scandal and sin? Who would say that the Lutheran movement through the years has not been an effective witness for God, though theologically and organically separated from Romanism? One fails to detect a single thread of scandal and sin in this movement of separation.

The history of the church in England affords one a splendid picture of separation in the Puritan movement. Anglicanism had set in and become a fixed faith adorned within and without with stately ritual. Too soon the Anglican movement lost its "zeal for souls and reform," as contended the Puritans. Thomas Cartwright—Puritan leader and brilliant Greek, Latin, and Hebrew scholar—sensed the heaviness of Anglican vestments, titles, and ceremonies. His discontent, fanned by the Holy Ghost, swept out across old England and the whole world and raised up a separatist movement that bequeathed to the world some of its finest ideals and standards. To this day the distinct marks of Puritanism can be felt and seen in our society. Through the Puritan movement came a whole new concept of spiritual living and achieving for God. From the formality of Anglican liturgy came this sweeping religion of experience. The Puritan himself underwent a moving religious experience with his God. He sensed the need of an experimental religion, by

which he could put before God his humble requests in prayer form, and wait in hope for His reply. With this new-found faith came a strong witnessing for God. Deep and widespread dissatisfaction in the old faith led the multitudes to take up the Puritan way.

Then one comes to the great evangelical revival of the eighteenth century, Wesleyanism. It would be terribly untrue to historic fact to assert that the Methodist separation was in any sense scandal and sin. The founder, organizer, and genius of this separatist movement, John Wesley, saw in England a spiritual need unfilled, a spiritual need out of all proportion to the supply. In a time in which the worth of a human soul stood at a low ebb, Wesley arose under the guiding hand of God and helped to make men out of poor human creatures. Those were the days when miners were referred to as beasts because of their degraded living conditions and their close affinity to the caves and caverns. Those were the days when the poor could only whistle, for "there was no song in their hearts." Those were the days in which industrialization, in its ruthless infancy, forced the masses to eke out an existence under conditions so poor as to bring forth the pity of Heaven. With a highbrow religion at the helm of the state, and the masses belonging to the lowbrow social caste, millions were left without a spiritual life or hope. Wesley, sensing the great needs of the multitudes, began a work of reform and separation which to this day is not to be written off as scandal and sin. His work in London led him to the homes of men and women groaning for redemption. In the market place, in the factory yard, at the miner's shaft, Wesley carried on his work of separation. In a few short years millions had a new hold on life, a new concept of a loving Deity, and a personal experience with a living God that made Methodism a power to be reckoned with, for it had God as its guiding light. Before the Wesleys laid down their lives, millions sang songs with a new experience, read the Book of books with an entirely new hope, and attended their houses of worship with a new purpose. Who would say that this separation and reform even borders on scandal and sin?

If a grain of scandal be leveled at Methodism today, it might be that Methodism has lost much of its zeal for the souls of lost men and women, and lost close contact with the very



Religious News Service Photo

Were Luther's famous 95 theses a 1517 Emancipation Proclamation, or were they the charter for a school of scandal and sin?

masses for whom Wesley so zealously labored. However, the distinctive witness in which early Methodism carried forward its witness for God, separating men and women for eternity, cannot in any sense be stigmatized as scandal and sin. That the hand of God led Wesley in his work of separation can hardly be questioned in Protestant ranks. In fact if organic church union succeeds in erasing this distinctive phase of Methodist witness, then a great injury will have been done to Protestantism.

No less remarkable was the sweeping revival of separation of the late eighteenth and early nineteenth centuries. Under the influence of the Holy Ghost men arose simultaneously around the world, proclaiming anew the Biblical expositions of the coming of the Lord. The Holy Ghost was the leading power in this great awakening. Eschatological expositions of the prophecies were brought into proper perspective and focus and unfolded before an astonished world. The impact was immediate and enormous! England, France, Germany, Italy, Sweden, Switzerland, and North and South America experienced a gripping revival of hope in the second coming of Jesus Christ. Laymen and clergy alike shared the blessed confidence of an early consummation of his promises.

In the New World at first thousands and then tens of thousands flocked to hear exhortations of His coming. Everywhere a consciousness dawned that society was moving strangely into an era best described as the onset of the "latter days." This great awakening, because of its profound confidence in the advent, soon became spoken of as the advent movement. There were men and women in every major denomination of the day that had their eyes turned towards the last-day prophecies. These were—rather loosely at first—termed Adventists.

To the doctrine of the advent, early in the nineteenth century, was added the seventh-day Sabbath doctrine, forming thus the basic premise of the present denominational name of Seventh-day Adventists. In this massive awakening, Seventh-day Adventists have their direct roots.

Through the media of its denominational work—religious, medical, and educational—the Seventh-day Adventist denomination today reaches millions of people. Under the guidance of the Holy Spirit thousands of men and women are being separated from every race, creed, and nationality unto God, looking for the advent of Christ as the hope of the world. In dark areas of the world, as well as in the highly cultured areas, the Holy Spirit has separated and continues to separate unto God and into denominational ranks thousands of souls.

One could go on in this manner showing that separation is a healthy thing for Protestantism. The major weakness in today's Protestant witness is not in denominational separation but rather in the fact that denominational witness has to a large degree lost its vision and its sense of spiritual values and direction. Among denominational ranks there are today countless thousands who have no idea why God raised up their distinctive phase of Protestant witness. Countless thousands more, victims of a quasi-liberal theology, have no longer even a Bible-centered hope. Organic church union of such masses could effectively stifle the remaining Protestant flame.

A closer examination of Biblical records indicates that separation rather than scandal and sin is actually God's desired plan. Adam and Eve were separated from their Paradise home to preserve truth and righteousness. God commissioned Noah to separate himself from the masses to preserve truth and righteousness and to ready himself

for God's wrath upon a godless generation. The call of separation to Abraham was no less distinct and included separation from his very kin. The call of God to Moses to bring out a people from Egypt was most assuredly a call of separation. Here God had in mind to fully separate His people from the unbelieving Egyptians and to preserve through them the shield of truth and faith. The call of the major and minor prophets all down the centuries was the call of separation. This separation was to be distinct and complete. Separation from idols, separation from sin, even to separation in marriage and other contracts, was the demand, "Be ye not unequally yoked together." 2 Corinthians 6:14.

The very work of Jesus here on earth was a work of separation. His ministration gives adequate evidence that humanity was and ever would be divided. Indeed the whole gospel, though it has a solidifying power for the "believers," is a sharp two-edged sword, ever separating the believer from the unbeliever. The work of separation will continue until the appearing of the Lord Jesus Christ at His second advent, when separation will be magnified. In that hour the separation will be so sharp, so distinct, so final, as to evoke cries of horror from the wicked and songs of joy from the saints. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Some will then be separated to eternal life, others to eternal damnation!

Who would venture to say that this awful and final separation would fall within the denunciation of scandal and sin? Who would venture to suggest that the righteous Judge had erred in separating once and for all saint and sinner? Indeed the very reward of righteousness is the hope of final separation from all ungodliness, from all degradation and degeneration.

The ecumenical movement has a potential basis for organic church union—Jesus Christ. Yet this basis is often conspicuously absent in its ecumenical promotion. Ecumenical unity in Jesus Christ as the way, the truth, and the life would be a sweeping undertaking if the Master's teachings and examples were fully met.

That there are some aspects of separation within the ranks of Christendom that are both scandal and sin is becoming more obvious. Jesus called upon His followers, "Go ye into all the world." Yet churches that have been

set up amidst glitter and glory in the homeland, while failing to reach out an aggressive hand in missions at home or abroad, might well fall into the category of scandal and sin. When it comes to reaching out a saving hand to other creeds and nationalities, many churches are weak and ineffective. In fact, they are so weak that in numerous cases the weakness has been insurmountable.

Another aspect of separation within the ranks of Christendom which might well receive the denunciation "scandal and sin" is the social division of many a denomination into high church and low church, rich church and poor church, Northern church and Southern church, etc. Social snobbishness all too often today sets the Christian church apart in many minds as the apex of aristocracy and is a leading factor in men's separation from the church life.

Even a greater separation, falling well within the category of scandal and sin, is the division brought into Christendom by the prophets of liberal theology. Liberal theology, by the very nature of its vague teaching of sin, has lessened the desire in millions for the deep redemptive work of God. Without clearly defining sin and the sinfulness of man's inherent nature, man has felt no need of a saving grace. This vagueness has brought about a separation from God that is most appalling! With no clearly defined standards of right, and but a vague definition of sin, millions are guided only by the lusts of the flesh, unaware that an eternal separation from God is in effect.

"That they all may be one" is more than a call to men to unite under the hallowed roof of an ecclesiastical superstructure. Jesus had in mind that men separate themselves from the unbelieving elements of humanity, and in following Him, by precept and example, become one. What must never be forgotten is that denominational separation is of less importance than separation from Christ. Proponents of organic church union do well to bear in mind that union is more than the building of an organic framework to accommodate the enthusiastic shout of a populace living within the atmosphere of sin. Union with Jesus, which separates men and women from the bonds of sin and the shackles of worldly lust, is the true basis for union. It is this separation by the hand and power of the Holy Spirit that removes from men and women the stain of scandal and sin. It is this separation with Christ that unites!

★★★

Editorials

THE RURAL PROBLEM

✓ **D**ELEGATES TO the recent National Convocation on the Church in Town and Country in St. Louis were told that 1000 U.S. country churches have been closing each year for the past several years. Speakers pointed out many avoidable reasons for the disastrous trend: lack of long-range planning, inadequate programming, indifference, neglect, and lack of Christian statesmanship on the part of church leaders. It was conceded that the closing of some rural churches has been justified because of population shifting and improved transportation.

A high light of the convention was a report based on a study conducted over the past four years by the University of Missouri's Department of Rural Sociology. The report showed: Less than a fourth of rural Missourians attend worship services on an average Sunday. Country churches often are located badly, miles from their potential parishioners. Country clergymen earn incomes (\$2705 a year) far below national averages, and ministers of the small "sect" churches live on a virtual poverty level. The report also showed that Missouri rural clergymen travel an average of 10,000 miles a year, but only 17.7 per cent get a travel allowance; 60 per cent do not get any vacation; and 16.2 per cent do not have life insurance or a retirement program.

As church leaders ponder ways of correcting the situation, they agree on one fact: The day is long past when a country church can survive on a diet of preaching only. Pastoral work, Christian education, discussion programs for all age groups, and other activities are all necessary for a well-rounded country church program in our time.

BOON TO HUMANITY?

✓ **A**LL AMERICA, these days, is terrifically excited over the new miracles being performed by hypnosis in the fields of medicine, dentistry, and psychiatry. "Hypnosis is the only means of anesthesia that carries no danger for the patient. In skilled hands the process makes him unafraid before surgery, painless during it, and comfortable afterwards." "Take away the hocus-pocus, wipe off the theatrical grease paint, and hypnosis emerges at long last as a major boon to humanity."

Such statements as these are currently flooding popular magazines and technical journals. The forecast is that hypnosis will soon have an important place in the practice of the healing arts. Christians, of course, need to be wary of hypnotism because of the basic principle of *absolute submission of the subject to the practitioner*. The Christian approach to this so-called science is well summed up by writer Ellen G. White: "No individual should be permitted to take control of another person's mind, thinking that in so doing he is causing him to receive great benefit. The mind cure is one of the most dangerous deceptions which can be practiced upon any individual. Temporary relief may be felt, but the mind of the one thus controlled is never again so strong and reliable. . . . It is not God's

design for any human being to yield his mind to another human being. The risen Christ is the mighty Healer. Look to Him for healing power."

WHAT'S GOING ON DOWN ON THE FARM

✓ **T**HERE is a revolution in progress on American farms today. It is not new; it has been going on for a good many years. But its progress has recently been vastly accelerated. It is the mechanization of farming.

It works like this: The farmer buys a tractor, a corn picker, a combine, and the seeding and tilling machinery to go with them. By the time he has this equipment, he may have anywhere from \$10,000 to \$100,000 or more invested in it, depending somewhat on the size and character of his farm. The point, however, is that the tractors and the other machinery are so efficient and powerful that he may find them standing idle most of the year. For instance, he may spend \$10,000 for a self-propelled combine which may be used only two weeks out of the 52. So he thinks of buying more land so that he can use his machinery a greater part of the year and thus cut down the interest he must figure on his investment. This is good business. In order to accomplish his purpose, he may buy out a neighbor who is ready to retire, or who does not have acreage enough to justify further mechanization. Thus there is only *one farmer* where there may have been as many as four before.

The revolution is far from over. As one farmer said, "Farming is changing so fast that I would hate to say what it will be like in 10 years." Wheat harvesting operations 10 years ago took one man on a tractor and two on a big combine. Now one man runs a self-propelled combine and the other two men must find employment in town.

Farmers are not necessarily land-greedy, but mechanization forces big operations. The tide may turn, of course, in some unforeseen way. One implement manufacturer is now making a tractor unit than can become, in a few minutes, the integral power unit in a number of farm machines. This means that one power plant can be used in different ways, eliminating some investment in money.

But from east to west—from the specialized ranches of the West to the diversified farming of the Midwest and into the dairyland areas of the East—the trend is toward bigger and bigger farms.

This is not a good trend, it seems. It means that more of our people are being pushed off the land. They are less independent and more dependent upon organizations. They will be crowded into cities already too big, where the trend is always away from individuality. Some valuable characteristics will be lost as this happens. The influence of the Industrial Revolution is far from being at an end.

God's original plan was that man should live on the land, "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Genesis 2:8. It is hard to believe that a movement away from the land is a good movement. ★★★

BUILDS A HOME



By Ernest Reed

SYNOPSIS: Wilbur Douglas—hard-working, frugal mechanic—met and married vivacious Janie after a brief courtship. Although they came from diverse religious backgrounds, they found religion no problem; they even took Bible studies by a pastor of Janie's church. Things went well with them for a while, but Janie's social flair became such an irritation to Wilbur that their marriage finally ended in a divorce. Wilbur passed through a period of despondency until he met Bertha Schwartz at Mike's lunchroom, and she accepted his invitation to go with him to a Halloween party.

Part 4

A New Beginning

I SAY, Wilbur, where'd you find your lady? She's all right!" Nelson Rockford and Wilbur stood on the veranda of the Country Club, where they had come for a breath of fresh air.

"I—oh, she's just a girl I got acquainted with. She's a nice girl."

To tell the truth, Wilbur was mildly amazed at Bertha. He had not seen her dressed for a party before and, like most men, had not realized how a girl's natural attractiveness might be enhanced by a party hairdo and a party dress. Her tall statuesque figure and her flawless complexion, coupled with a natural dignity beyond her years, made her somewhat of a sensation among the Nelson Rockford group. Wilbur found it more than pleasant that his companion was the center of admiration for the evening.

Her girlish conversation and low-toned laughter as they drove home warmed his heart—more lonely than he had realized for feminine companionship.

"I hope you'll go with me again soon," he had said as she bade him good night.

The fragrance of her perfume lingered in the car as he drove slowly toward his little house—the house that seemed so quiet when he came home to it. Although he allowed himself no thoughts of romance, he could not escape the influence of Bertha's personality and her presence. He had taken a step in a direction in which he had determined he would not again travel.

The need for companionship that is common to almost all of us could no longer be denied. Therefore, it was not many days until Wilbur again found himself asking for Bertha's company, which she willingly gave him.

"And so, Bertha, you have a young man already?" Aunt Kathie not many weeks afterward questioned her thus. "That's just fine. And you know what? That young man needs home cooking. He must eat with us Sunday. You ask him!"

"Oh, no! Not yet, Auntie. He—he

would think—" Bertha blushed, not allowing herself even to think what she had been about to say.

"Think nothing! The poor dear's probably half starved. Didn't you tell me that he lives all alone and does his own cooking? And eats at Mike's? Sometimes at Mike's is all right, but restaurants—they are just for snacks!" Aunt Kathie loved to cook, and to her the beginning of most of life's blessings was in her gleaming modern kitchen. That she was an expert was amply attested by Uncle Carl's girth and contentment, as well as by Aunt Kathie's own ample self.

It was useless to argue with Aunt Kathie, Bertha knew, and so she merely procrastinated until she felt that an opportunity that was suitable arose. She was relieved that Aunt Kathie and Uncle Carl were immediately pleased with Wilbur.

"Divorced, did you tell me? I never thought much of divorces, but I'm sure this young man is all right, anyway." Aunt Kathie sniffed as if to say that if there had been any fault, it could not have been Wilbur's. From that day onward Wilbur stood high in her affections, and she was ready to defend and pamper him at any time.

Of course there were letters home as time went on. What girl would not have written at least some news about a young man who sought her company steadily? The letters were finally supplemented by others written by Aunt Kathie, who reassured Bertha's mother

that Wilbur was quite all right. "And he likes my cooking," she added to clinch what she had said in his behalf.

Wilbur, in the meantime, was not entirely happy. When he was with Bertha, he was. When they were apart, he often thought miserably of the past. Where had he failed before? He had loved Janie. He had wanted to be good to her. Now he realized that he had expected too much, that he had been stubborn. Finally there was a subconscious feeling that he did not permit to come to the surface, that he had not been fair to God.

As the weeks went by and he realized that Bertha was very happy in his company, he knew that he could not go on seeing her without doing her an injustice—unless. For a long while that was as far as his thinking was allowed to progress.

Mike's Lunch was Wilbur's regular dining place now, as often as could be at a late enough hour so that no one else was around. We can be sure that he was as well fed as any customer that Mike had ever had.

"Sure, and I'll go broke, the way you feed the young glutton," Mike said more than once—not meaning a word of it.

So the weeks spun by. Sometimes Wilbur and Bertha went to parties with Nelson Rockford's friends. Often Wilbur spent an evening at Aunt Kathie and Uncle Carl's. Sometimes they drove out into the country in the coupe that still purred as contentedly as ever. Wilbur still found no way to extricate himself from his bitter-sweet situation.

"Tonight I must tell you some things, Bertha," he announced as they drove through the country one early spring evening. "Things that have been on my mind for a good while."

"Yes, Wilbur."

Up to this time Wilbur had never discussed with her the details of his previous marriage and divorce. Now he opened his heart to her. He felt that he must and, being what he was, he tried to do it fairly.

At length the tale was told. Wilbur leaned back in the coupe and sighed. "Well, that's the story, Bertha, and not a very nice one either, I'm sure." There was a long silence. "What do you think about it all?"

"I think—" Bertha paused and spoke slowly and carefully. "I think I feel very sorry for Janie—and for you."

"You mean that you don't blame me for my part in all the mistakes we made?"

"Now is not the time to talk of that, Wilbur. The past is past. We must not blame anyone for what can't be undone. Now you say Janie is married again. Let us hope she is happy, poor girl. It is best to forget what cannot be helped."

Wilbur felt tremendously better after this talk with Bertha. He felt that he had been frank with her, and that there was now nothing that she should know that he had not told her. Not many weeks following, hardly daring to hope for an affirmative answer, he asked her to become his bride. Bertha, whose heart knew only one answer, gladly assented. To her the magic of love had come as new as though it had never come to a girl before. To Wilbur her earnest willingness to trust her future to him seemed the fulfillment of a dream that he had given up hope of ever having come true.

"Bertha—darling—I can hardly believe that you love an old stick like me—an old man almost, and—"

"Hush, Wilbur." Bertha laid a soft finger against his lips. "The past is past. We must not talk about it. You must promise me!"

We can be sure that Wilbur gladly promised. That his promise was not kept to the letter does not surprise us; the reason for his not keeping it may.

"I love you for what you are now," Bertha declared. "I did not know you two years ago, so what you were then does not matter."

The wedding date was set for June. Bertha's mother would come for the ceremony, although the wedding would be only a family affair. Aunt Kathie was delighted by the whole course of events, her only disappointment being that there could not be a church wedding and a big reception. "Yes, I know it's not proper," she sighed at Bertha's explanation. "Though it would be so nice to make it big—and everyone could come."

Bertha was now privileged to look at Wilbur's pride and joy, the little place which he had been so patiently paying for and improving.

"It's perfectly wonderful, Wilbur! What a lucky girl I am to be having a home that we'll really own—with a cow and chickens. And I can make a garden, and that will save us money on our food. I can hardly wait!"

"Do you really mean it, Bertha? You really and truly like it? If you do, and you will be contented here, I'll be the happiest man on earth."

Among the many pleasures of youth

and courtship is making plans, and this pleasure was now fully entered into. Bertha, a born homemaker, relished every detail and never tired of talking about it with Wilbur. Not all her plans were materialistic, either.

"Our home must be a Christian home, Wilbur. When once we get settled, we must not neglect that. We will go to church every Sunday morning. All my life I have gone to church, and I believe—"

"Not me!" Wilbur interrupted.

"Wilbur!" Bertha was shocked. "You are a Christian; you know you are."

"Well. At least I used to be. But if I *did* go to church, I wouldn't go on Sunday." Wilbur spoke half in fun, to tease Bertha, for even he did not realize how far he had drifted away from God since his trouble with Janie.

"Now what are you talking about, you strange man?" Bertha asked affectionately. "If you did not go to church on Sunday, when *would* you go, pray tell?"

"Why, I'd go to church on Saturday, of course. That's the right day for Christians to worship on," Wilbur answered, to Bertha's amazement.

"Who ever heard of going to church on Saturday?"

"Who ever heard of it doesn't matter," Wilbur returned. "The seventh day of the week is the day the Bible says is holy, and that ought to be enough."

"Does it really, Wilbur? I remember, when you first started coming to Mike's after I began to work there, that you said that eating pork was forbidden, and you found it in the Bible, too." There was loyal admiration in Bertha's voice.

"Yes, the Bible really says that the seventh day is the Sabbath. Look. I think I can show you right now."

Wilbur and Bertha were talking in one corner of Aunt Kathie and Uncle Carl's capacious living room, the aforementioned couple having gone to bed early as was their wont. Now Wilbur rose and got the family Bible from the center table.

"It's in Exodus, I believe," he said, turning the pages slowly. "Yes, here: 'Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord



Gil Evans

"Will we be welcome?" whispered Bertha, as she and Wilbur timidly mounted the steps to the church.

made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.' (Exodus 20:8-11.)

"Yes, Wilbur, I know about that text all right. I had to learn the Ten Commandments when I studied for confirmation. But the text is about Sunday. Don't many Christians call Sunday the Sabbath?"

"Listen, darling, I know that, but what people call it doesn't make it so. The text says the *seventh* day of the week is the Sabbath. Now wait a minute," he said, as Bertha started to speak. "Come here and look at this calendar. Which is the first day of the week?"

"Sunday," Bertha answered.

"Now, which is the seventh day?"

"Why, Sat— Oh, I see what you mean. Isn't it strange that I never knew that before?"

"Lots of people have never noticed that; it's nothing to feel bad about. But Saturday is the seventh day of the week, the day the Bible calls the Sabbath. That's why I said that if I went to church, I would not go on Sunday, but Saturday."

"Well—at any rate I want a Christian home, and Christians should go to church. But we can talk about that again later." We can hardly blame Bertha if her mind was taken up with other things just at this time.

As for Wilbur, he had tried to put out of his mind most things religious. Perhaps it was because to think of the things that Mr. Clarke had taught him was to remind him of other memories

that were unpleasant. At any rate he had no intention of opening his mind to religious questions such as these.

Bertha's folks arrived, and they and Wilbur became acquainted. A few more days brought the wedding day, and finally the quiet ceremony itself. Wilbur felt that life had begun all over again for him and was as happy as he dared allow himself to be. Bertha was radiant.

After the honeymoon the couple were at home in the little house, which had been redecorated throughout and had been equipped with considerable new furniture. They arrived home to find their first meal there being prepared by the able hands of Aunt Kathie. "Something hot and nourishing for you two, who probably haven't remembered to eat these last few days,"

she remarked, beaming, and refused to sit down to the table with them. In fact as soon as the food was well served, she departed, assuring them that she must make sure that Uncle Carl's needs were taken care of. "Besides," she said

to herself, "newlyweds don't need an old woman like me underfoot."

"She's a darling, isn't she?" said Bertha. "It was so thoughtful of her to do this for us."

"It certainly was," answered Wilbur

as he buttered a biscuit. "I hope she comes again often."

Several happy weeks went by so quickly that Wilbur and Bertha could hardly keep track of the time. It was a daily joy to Wilbur to see with what aptitude and relish Bertha entered into her task of homemaking. In fact, he told her, he felt himself getting lazier and more spoiled every day at her hands.

"Seriously, now, Wilbur, I do want to get started going to church again. Were you really in earnest when you said that you would not go to church with me on Sunday? I must not insist, I know, but I wouldn't like to go without you." Bertha smiled tenderly at Wilbur.

"I—I don't know just how I feel about it. I do know that the seventh day of the week is the true Sabbath, though."

"Well, if it is, as you say, what then? Where could you go to church on that day?" Bertha thought that this would settle the matter.

"To the Seventh-day Adventist Church. Did you never hear of it?"

"Never."

"Well there is such a church, and there is one in this city. But let's not bother about it now. I have to work on Saturday; you know that, so it's not possible now." Thus Wilbur temporized from week to week, finally thinking that he had talked Bertha out of the whole idea of regular churchgoing. On some special occasions he accompanied her to a Lutheran church and enjoyed the services, but that was as far as he allowed such things to go.

The time for his annual vacation came. He had been granted extra time for the wedding and brief honeymoon as a special concession by his employer, but now he was to have his annual two-weeks leave. It started on a Wednesday and he enjoyed to the full a bit of leisure in which to sleep as late as he chose and work around the place in the open air of autumn.

"Wilbur dear, wake up." It was the fourth day of his vacation, and Bertha was gently shaking him by the shoulder.

"M-m-m. What's the matter?" he muttered sleepily.

"Time to get up."

"What time is it?"

"It's six thirty," Bertha said.

"But—hey, this is vacation! What on earth? Have you forgotten?"

"No. This is Saturday morning, and we are going to church—that Seventh-

The Earth's Full of Beauty

The earth's full of beauty.

An artist passed by

And painted the pink

Of the soft, blushing sky.

One cloud from the night

Still in silence floats on,

Through heavens of blue,

Like a graceful, white swan.

The robin awakening, the early worm spies,

While daisies are nodding and opening brown eyes.

The waxwing is silently brushing his coat,

While mountains re-echo the woodcock's shrill note.

The pond, like a mirror,

Reflects trees and mill.

In awe I am silent, subdued is my will.

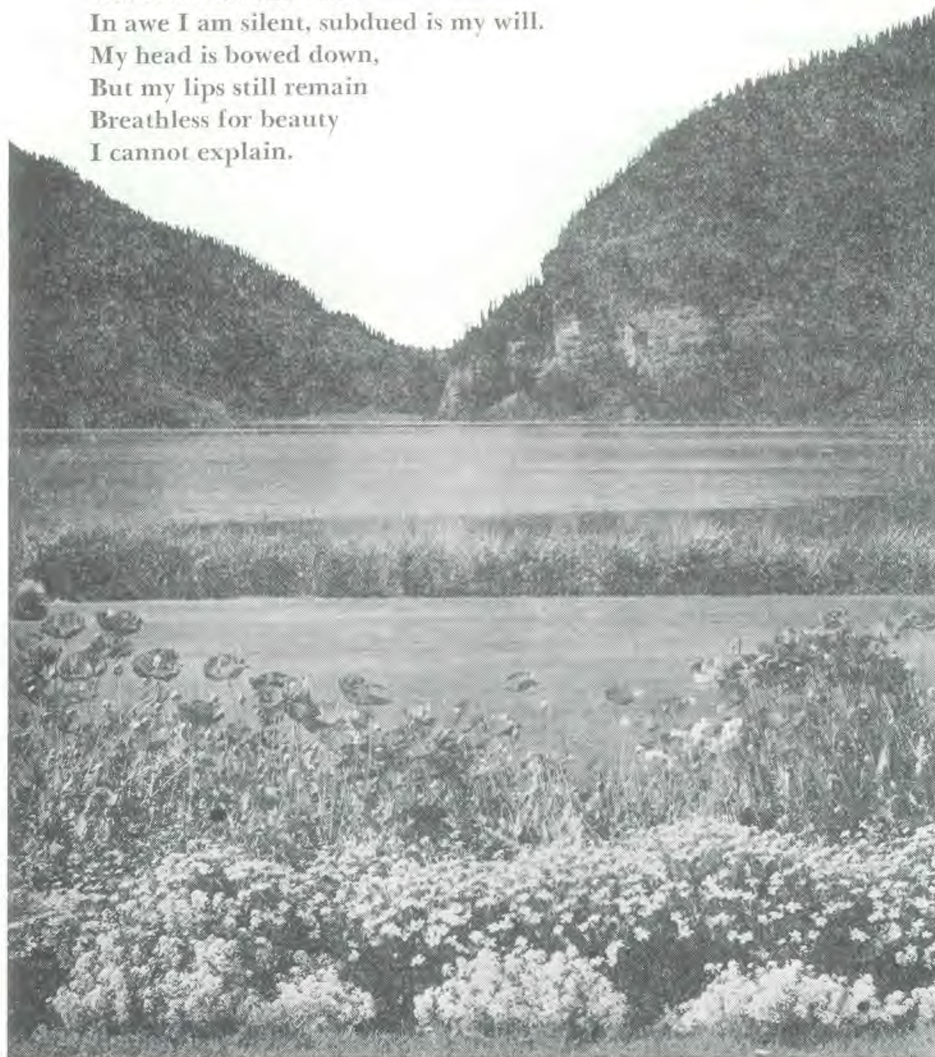
My head is bowed down,

But my lips still remain

Breathless for beauty

I cannot explain.

By
Eveline
Wentland
Heintz



Courtesy Canadian Pacific Railway

day Adventist church you said was in the city." Bertha was in earnest.

"I'll do nothing of the sort. I—I've never been inside the place. I was just—" Wilbur was ashamed to say he had been putting Bertha off with this as an excuse, although that was what he had really been doing. "No, I'm not going to church today." Wilbur sank comfortably back against his pillow.

"Sweetheart!" Wilbur still had some things to learn about Bertha, even though he might have thought himself well acquainted with her by now. Sweet and placid and lovable as she was, she had a strong will. Although she seldom allowed herself to be at variance with Wilbur, she could take a position and maintain it inflexibly, if she thought it important.

"Sweetheart, please. If you love me (How many women since the time of Eve have used this argument!), you will go—at least this once. Please now. You go and milk the cow and feed the chickens while I get a good breakfast. I made special plans yesterday, and things are prepared for dinner. Then we'll have plenty of time to get ready and find the church."

"Oh-h, all right!" Wilbur could not find it in his heart to be exasperated, and reluctantly rolled out of bed and began pulling on his clothes. "But it'll be only this once."

It could not be honestly said that Wilbur hurried his best as he did the chores that Saturday morning. But they got done, and while he was still wondering just how Bertha had cajoled him into yielding to her, they found themselves ready to start to church. Since Wilbur had never been there, he had to look up the address in the phone book. Then they made a couple of wrong turns in going into an unaccustomed part of the city, so it was almost time for the service to begin when they parked near the substantial frame building that bore the sign "Seventh-day Adventist Church."

Other cars were halting near the building, and a small throng of well-dressed people with Bibles under their arms were making their way toward the building from the four points of the compass. Rather timidly Bertha and Wilbur mounted the steps that led to the big double doors of the entrance.

"Will we be welcome, do you suppose?" whispered Bertha, half frightened at her own temerity in engineering the situation in which she now found herself.

(To be continued next month)



Pastor H. M. S. Richards

Helps Solve Your Problems

H. M. S. Richards is speaker and director of the international radiobroadcast *The Voice of Prophecy*.

God's Power to Save

Do you think it is possible for a man to go so deep into sin that God cannot lift him out?

It is entirely up to you. Do you want God to lift you out? At the very moment your heart turns toward the heavenly Father in repentance, His forgiveness is yours. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

Take your Bible and read the greatest short story in the world. It starts in Luke 15:11—we call it the story of the prodigal son. It might also be called the story of the forgiving father. The boy wandered into a far land, where he finally came to himself and said, "I will arise and go to my father." Read the story for yourself. It will thrill you.

When the prodigal son came back, the father saw him a great way off and ran to meet him. He kissed him and forgave him and brought the best robe and put it on him and took him back into the home, into his heart of love.

That is an illustration of how God feels about you as a sinner. Are you a wanderer in a far country? Are you longing for the Father's home tonight? Then come, "for all things are now ready." And remember, the Saviour says: "Him that cometh to me I will in no wise cast out." John 6:37.

Keeping the Sabbath

How can the Sabbath be kept at the same moment all around the world?

Why should it be? The Sabbath, like Sunday or any other day, travels around the world and is to be recognized when it comes, for does not the Scripture say, "Remember the sabbath day to keep it holy"? Exodus 20:8.

Drinking

I see that you are much opposed to liquor; but, since whisky is not mentioned in the Bible, why are you against it?

In 1 Corinthians 6:10 it says that no drunkard "shall inherit the kingdom of God," and whisky makes drunkards—no one denies that. When the Bible was written, distilled liquors had not yet been added to man's curses. It is said that the Arabs discovered the process of distilling alcohol about the eleventh century. Natural wines cannot contain more than 9 or 10 per cent of alcohol, as the alcohol-producing organism is killed by its own secretion when it gets stronger than that. Think of the strong condemnation of drink in the Bible, and that at a time when such drinks were weak in alcoholic content, compared with our modern poisons with 30 to 75 per cent of alcohol.

We oppose the beverage use of alcohol in all forms because it is a curse to the world. We read God's statement regarding it in Proverbs 23:29-32: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

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



On these copper scrolls are described the hiding places of over 200 tons of gold, silver, and other valuable treasures.

material has given scholars an opportunity to work intensively on the documents at hand and to take stock of the tremendous amount of material which had been found in the various caves up to the summer of 1956. Biblical texts are represented by many copies; in fact all books of the Old Testament except Esther are represented by fragments coming from one scroll or from several scrolls.

An international team of scholars has during the past few years been working on the scrolls in the Palestine Museum. There all the cave material is presently housed with the exception of seven scrolls from Cave 1 which are in Israel, and some minor fragments.

The Evidence From the

By Siegfried H. Horn

ALTHOUGH the initial discovery of ancient Hebrew scrolls in the desolate regions of the desert of Judea was made almost 10 years ago, the interest in these manuscripts has not diminished, but increased, as is shown by the continual flow of articles and books from the presses dealing with this subject.

Since the present writer wrote his last article on the same subject for *THESE TIMES* (May, 1956), Millar Burrows's *The Dead Sea Scrolls* (New York: Viking Press, 1955) has been published. It has been hailed as the most thorough and authoritative work in English that has so far appeared on this subject. Written by a scholar who has been connected with the work on the Dead Sea Scrolls from its beginning and has edited three of these manuscripts for publication, the book is a reliable account of everything known about their discovery and the contents of the published material. Although

every scholar can profit from reading this book, it is written in such a way that laymen also interested in this subject can find full information.

Among other interesting developments with regard to these priceless scrolls during the past 12 months can be mentioned the opening of the last scroll from Cave 1, the opening of the copper scrolls found in Cave 3, the discovery of a new scroll in Cave 11, and the battle about the bearing of the non-Biblical scrolls on the New Testament. These various items will be briefly surveyed in this article.

Taking Stock

The first cave was discovered in 1947, although most of the other caves containing manuscripts were found between 1950 and 1952. Since then only a few new finds have been made, although surprising discoveries are still occasionally occurring as will be shown. The lull in the discoveries of new ma-

The scholars making up this team have recently published a working schedule which will occupy them a number of years. They have also announced that they will publish all extant material in nine or ten volumes, which will be issued by the Oxford University Press, London, under the collective title *Discoveries in the Judaean Desert*. The first of these volumes appeared in 1955 and contains the manuscript fragments excavated in Cave 1, from which also the complete Isaiah Scroll came. It is hoped that at least one volume of text material can be published every year, because all scholars interested in the Biblical and non-Biblical cave material are impatiently waiting for the appearance of these significant volumes. Also the results of the excavations of Khirbet Qumrân, the center of the community from which many of the scrolls originate, will be published in the series. (*Revue Biblique*, Vol. 63 [1956], pp. 49-67.)

Last Scroll From Cave 1 Unrolled

All but one of the seven more or less well-preserved scrolls of Cave 1 were published between 1950 and 1954. One, however, which from 1947 until 1954 was in the possession of the Metropolitan of the St. Mark's Monastery in Jerusalem, had for various reasons not even been unrolled. Its extremely poor state of preservation had first necessitated extensive experiments in order to find a way of unrolling it without seriously damaging the remaining text. After the experiments had been completed, its owner refused to have the scroll opened for some time. It was only after this scroll and three others had by purchase come into the possession of the State of Israel that the scroll was finally unrolled by an expert, Prof. James Bieberkraut, who was assisted in this work by Professors N. Avigad and Y. Yadin of the Hebrew

tells of Abraham's visit to Egypt, elaborates on the beauty of Sarah, and contains minute descriptions of her charms. [See "Scroll Describes Sarah's Beauty," page 9.] The additions to chapter 13 describe Abraham's impressions of the country through which he traveled, like a firsthand travelogue. In chapter 14 many topographical details are added to the description of the battle of the kings in the Vale of Siddim, in which the cities Sodom and Gomorrah were located. It also explains that Melchizedek, called king of Salem in the Hebrew Bible, was king of Jerusalem, thus confirming an interpretation held for centuries by conservative scholars. For more details concerning the contents of this interesting and informative scroll the final publication has to be awaited, which has been promised by the authorities of the Hebrew University at Jerusalem to appear at an early date.

Copper Scrolls Reveal Their Secrets

The readers of THESE TIMES will remember from previous articles that an expedition sponsored by the American School of Oriental Research in Jerusalem, the Palestine Archaeological Museum, the French École Biblique, and the Jordan Department of Antiquities in March, 1952, discovered two copper scrolls in a cave which has been labeled Cave 3. Since these scrolls were completely oxidized and could not be opened without damaging them, they were placed in an airtight container. The outer layer revealed that they contained long inscriptions in Hebrew script, because the letters were inscribed so deeply into the copper plates that they stood out on the back. Various suggestions, mostly guesses, were made concerning the contents of the text of these scrolls. The most plausible suggestion was that they contained decrees which had been displayed on the walls of a public building. Prof. K. G. Kuhn, however, came to another conclusion through a thorough study of the visible traces of script. He became convinced that the text contained directives concerning

Dead Sea Scrolls

Photos from
Palestine Archaeological Museum

Scholars at work in the Palestine Archaeological Museum, Jerusalem. Dead Sea Scroll fragments can be seen under sheets of protective glass.

University at Jerusalem. On February 7, 1956, an official announcement was made concerning the nature and contents of this scroll by Prof. Benjamin Mazar (formerly Maisler), the president of the Hebrew University.

It had previously been thought that this scroll contained an Aramaic version of the lost Jewish pseudepigraphal Book of Lamech. This conclusion had been reached from reading the names of Lamech and his wife on a few fragments that had been peeled off from the outer layer of the scroll. This conclusion proved to be erroneous. Opened, the scroll was found to be a Jewish commentary on the stories of the Book of Genesis. The sections best preserved deal with chapters 12 to 15 of the first book of the Bible and reveal how the Jews of Christ's time embellished the patriarchal stories by means of additional material and fanciful legends.

The text dealing with chapter 12

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the location of hidden treasures. (*Revue Biblique*, Vol. 60 [1954], pp. 193-205.) His conclusions, which seemed rather strange when they were published, have proved to be correct.

In the early months of 1956 the scrolls were sent to the Manchester College of Technology, England, where Prof. H. Wright Baker cut them into strips by means of an extremely thin circular saw. This work was accomplished in 12 days, and so little of the material was wasted that not a single letter was lost in the cutting. After the two scrolls had been sawed into numerous strips, their text could be deciphered. To the astonishment of all except Dr. Kuhn the scrolls contained directives stating how to find hidden treasures. The hiding places of great amounts of gold, silver, boxes of incense, and other treasures amounting altogether to nearly 200 tons were described. Some of these hoards were said to lie at a depth of 16 to 18 feet below the ground. The *Manchester Guardian* of June 1, 1956, published some excerpts of the text which had been released by Mr. G. Lankester Harding, director of the Department of Antiquities of the Hashimite Kingdom of the Jordan, to which the scrolls belong. These excerpts are given herewith in order to enable the reader to obtain an idea of the nature of the text found on these copper scrolls:

"In the cistern which is below the rampart, on the east side, in a place hollowed out of the rock: six hundred bars of silver. . . .

"Close by, below the southern corner of the portico at Zadok's tomb, and underneath the pilaster in the exedras, a vessel of incense in pine wood and a vessel of incense in cassia wood. . . .

"In the pit near by towards the north, near the graves, in a hole opening to the north, there is a copy of this book, with explanations, measurements, and all details."

It can easily be seen that if all or some of these treasures—apparently hidden during the Jewish-Roman War of A.D. 66-70—are still in their hiding places, it would be extremely difficult to find them. Most of the topographical features mentioned in the text are unknown, although they are said to be found in an area which reaches from Hebron in southern Judea to Mount Gerizim near Nablus, 50 miles north of Hebron. The text is written in colloquial Mishnaic Hebrew and is reported to be the earliest known text written in this Hebrew dialect. That

the modern Bedouins will try to find some of these treasures is quite certain. The archeologist, however—who is not primarily interested in finding gold, silver, or incense—would have been more happy if these texts had contained information of a historical, religious, economic, or legal nature.

New Scroll Found

The Religious News Service announced under the date of July 20, 1956, the discovery of a new Bible scroll from the Dead Sea region, containing the first five books of the Bible—the Pentateuch. Later information obtained from Palestine indicates that the scroll contains only the Book of Leviticus. The cave in which it was discovered was filled with bats' dung almost to its roof, and its excavation must have been a most unpleasant task. The Bedouins—who as in most other cases also discovered this cave, now called Cave 11—turned the Leviticus Scroll found in it over to the Palestine Archaeological Museum. Because no complete scrolls have come to light since the first great discovery made in 1947, more news concerning this most welcome discovery is eagerly awaited.

First Battle About the Scrolls Ended

This writer has been criticized for not mentioning in his earlier *THESE TIMES* articles the opposition voiced by Prof. Samuel Zeitlin of Dropsie College, Philadelphia, against the authenticity and early date of the scrolls. It is true that shortly after their discovery several scholars in America and Europe expressed doubts about the genuineness of the scrolls or their early date. However, as more evidence became available, and scientific explorations carried out by qualified archeologists in the Dead Sea region established the genuineness of these scrolls, and definitely proved that with a few exceptions they were written in the last two centuries of the pre-Christian era and the first century A.D., most scholars withdrew their doubts. They are now convinced that the majority of the Dead Sea Scrolls come from the period which preceded the destruction of Jerusalem in A.D. 70.

Much of this important evidence was discovered during the excavations of Khirbet Qumrân, the center of the community that possessed the scrolls. Proof was found that the site had been occupied by Jews only until the first Jewish-Roman War, and afterward for a short period by Roman soldiers.

The pottery discovered in Khirbet Qumrân, which can accurately be dated by numerous coins found with it, corresponds to pottery found in several caves that contained manuscripts. Furthermore, tests made of the linen wrappers of the scrolls by means of the Carbon 14 method have produced a mean date which lies in the first century A.D., and the study of the script of the numerous texts places most of the scrolls in the pre-Christian era or in the first century A.D.

These and other supporting evidences have convinced most scholars that the Dead Sea Scrolls are both genuine and ancient. One scholar, however, who has never materially changed his views that these scrolls were produced by uneducated Jews in the Middle Ages, is Professor Zeitlin. From 1949 to 1956 he has written against the scrolls 19 articles amounting to 511 pages in the *Jewish Quarterly Review*. This writer has read these articles as they appeared, but has remained completely unimpressed by Dr. Zeitlin's arguments. He shares the views of those scholars who consider the battle concerning the age of the scrolls as ended, and who are fully convinced that they are authentic. Therefore, this writer thought it unnecessary to devote much space in a popular article to a discussion of the scholarly quarrels about the scrolls' age which for all practical purpose has lost its pertinency.

The Second Battle About the Scrolls

The second battle about the scrolls was much more serious than the first. It raged over the question whether the Jewish non-Biblical texts of the Dead Sea Scrolls revealed that Christianity had produced no new ideas, but presented only a modified Jewish sectarian religion. These views were first expressed by Prof. A. Dupont-Sommer of the Sorbonne in Paris. But his various writings did not arouse much interest outside scholarly circles until Edmund Wilson popularized them in his famous article in *The New Yorker* of May 14, 1955, republished in book form under the title *The Scrolls From the Dead Sea*. Yet these views were still not taken very seriously by most people interested in the Dead Sea Scrolls until a bombshell exploded in January, 1956, when Prof. John M. Allegro of Manchester University in two B.B.C. radio talks made claims that seemed to shake the foundations of Christianity. Since Allegro had for some time been a member of the team



Discovered at Khirbet Qumran, these inkpots contained dehydrated ink of the same substance as that on the Dead Sea Scrolls. The central inkpot is of bronze, the others, clay.

working on the scrolls in Jerusalem, he seemed to be well qualified to reveal their contents and interpret their teachings. I know Mr. Allegro quite well, since I spent some pleasant weeks with him in Jerusalem in 1953 and traveled with him through Trans-Jordan to Petra and the Gulf of Aqaba.

Allegro claimed to have found close parallels between the story of Christ's atoning death and that told in the scrolls about a "Teacher of Righteousness," a revered former leader of the Qumrân community. He maintained that Alexander Jannaeus, an unpopular Maccabean priest-king (103-76 B.C.), had arrested the mysterious "Teacher of Righteousness" and turned him over to his mercenaries to be crucified. After this happened, the community of Qumrân had taken down the broken body of their master to stand guard over him until judgment day. Allegro stated also that the scrolls indicate that the members of the community believed that "their Master would rise again and lead his faithful flock (the people of the new testament, as they called themselves) to a new and purified Jerusalem." Finally Allegro made the following statement:

"At one time it was all so clear, but now everything seems to be in the melting pot. What is clear is that there was a well-defined Essenic pattern into which Jesus of Nazareth fits. What theologians make of that is really outside my province. I just give my findings."

From these remarks his shocked hearers were forced to conclude that there was evidence in the scrolls that the Biblical story of the crucifixion of Christ was not original and unique.

As soon as Allegro's claims became known through news items carried by newspapers in all parts of the world, a storm broke out for and against the scrolls. The scholars working in Jerusalem on the scrolls were amazed and alarmed when they read Allegro's claims, for they were not aware that the scrolls contained what Allegro allegedly had found in them. Since all texts on which he had worked were in the Palestine Archaeological Museum at Jerusalem, they took a few days off from their routine work and carefully examined the texts on which Allegro had worked and from which he had drawn his conclusions. When they found that these texts did not in any way substantiate his claims, a news release was issued in which they had the unpleasant task of discrediting their colleague in the following words.

"There are no unpublished texts at the disposal of Mr. Allegro other than those of which the originals are at present in the Palestine Archaeological Museum where we are working. Upon the appearance in the press of citations from Mr. Allegro's broadcasts we have reviewed all the pertinent materials published and unpublished. We are unable to see in the text the 'findings' of Mr. Allegro.

"We find no crucifixion of the 'teacher,' no deposition from the cross, and no 'broken body of their Master' to be stood guard over until Judgment Day. . . . It is our conviction that either he has misread the texts or he has built up a chain of conjectures which the materials do not support."—*Time*, April 2, 1956.

Allegro, faced with the statement of

his former colleagues in Jerusalem, admitted that he had read much between the lines, and that many of his claims were conjectural conclusions reached from studying the texts of the Dead Sea Scrolls. Prof. H. H. Rowley, chairman of the Semitics Department at Manchester University, and at one time Allegro's teacher, subsequently released a statement which was very humiliating to his former student. In the already mentioned *Time* article it appeared under the heading "Teacher Spanks."

After Allegro's partial retraction the sensational claims, which had seemed to rock the foundations of Christianity, were relegated to the realm of fantasy. The storm abated, and it was once more recognized that the non-Biblical Jewish scrolls found in the Dead Sea region are not disturbing any Christian doctrine. It is well in this connection to quote a statement made by Millar Burrows, whose mature judgment in this matter is greatly appreciated:

"It has even been said that the discoveries will revolutionize New Testament scholarship. This may perhaps cause some alarm. There is no danger, however, that our understanding of the New Testament will be so revolutionized by the Dead Sea Scrolls as to require a revision of any basic article of Christian faith. All scholars who have worked on the texts will agree that this has not happened and will not happen."—*The Dead Sea Scrolls*, p. 327.

From the discussion of these developments which have taken place during recent months the reader can see that there is no dull moment in the work on the Dead Sea Scrolls. Not only has a new scroll been discovered, but scrolls already known have finally been opened and their secrets revealed. The Biblical texts show that our Masoretic text of the Hebrew Bible is essentially the same as the one which was known in Christ's time—an amazing discovery in itself which increases our respect for the Hebrew Bible text and strengthens our confidence in its faithful transmission. On the other hand, the non-Biblical scrolls clearly reveal the theological thinking of the Jews in the time of Christ and provide excellent background material for a better understanding of the religious atmosphere in which Jesus and His apostles lived. These scrolls have not affected in any adverse way fundamental Christian beliefs, but have enabled Christians to see the teachings of their Master placed against a clearer background. ★★



Happy Homes



Neatness Is a Habit

AS SURELY as a wife has the right to expect her husband to bring home sufficient money for food, rent, and clothing, he has equal right to expect a well-kept house, properly cooked meals, well-laundered clothes, and properly cared-for children.

During the happy period of romance, the glamour and excitement of the wedding itself, the responsibilities are all but forgotten. But the awakening must come.

Fortunately all the duties do not descend upon the bride at once. But she will soon discover that a fair amount of organization will be needed on her part to help her carry the load successfully.

Organizing a kitchen for meal preparation and for cleaning up afterward is important. Dishes, tools, and cooking utensils that we use regularly every day should be given first consideration as to convenience of storage. Those things which we use with fair regularity, but not as often, should take second place. There are the higher, harder-to-get-at shelves, where we store those things that we use only on special occasions. These might include large casseroles, platters, and serving dishes used only when serving a large group. Party dishes, such as snack sets, chocolate sets, and iced-drink glasses used only in summer, should not be stored among the dishes used every day. To do so may cause needless crowding and add to the chore of keeping cupboards neat and orderly. Large utensils, such as canners and roasters, should not crowd the space where the commonly used kettles are stored. It will be less bother to get them from attic or basement on the rare occasions when they are needed.

No kitchen can be considered well kept where wastepaper, empty tins,

and garbage are allowed to accumulate. Mechanical garbage disposal units are a partial answer for those who are fortunate enough to have them. But most of us must cope with the problem in other ways. An approved type of incinerator is not expensive and will be a real help in keeping the home neat. It is also excellent insurance against fire. In most places there is a charge for hauling away tins. You can greatly reduce this expense by flattening tins, as charges are usually made by the barrel or box, rather than by weight.

Organizing a dining room for easy meal serving is usually very simple if you have a buffet or cupboard with a reasonable amount of storage space. One drawer should be used for silver and place mats, one for tablecloths and napkins, and a shelf should be reserved for vases, candlesticks, and

If you have any questions on home management, simply address them to Happy Homes, Box 59, Nashville, 2, Tennessee. The writer of the column will do her best to supply satisfactory answers.

other equipment for making attractive centerpieces. This will take care of most of your needs.

The living room is not such a simple matter. The varied activities of the average family often make the living room quite a problem, especially in older homes where there is likely to be no storage space at all in this area of the home. Card tables and games for children; records and magazines for

older members of the family; books, sewing basket, and music—all must have a place. To make such a room look uncluttered and restful takes real ingenuity.

In some old homes with large rooms, entire walls have been made into adequate storage for living room activities. In other homes, what would ordinarily and conveniently be used for a coat closet in the front hall has been converted into storage for living room activity equipment. Cabinets for records, shelves, books, and nested tables for serving help solve the problem also. At any rate, by some means the family equipment should be available and the physical aspects of the home should contribute all that is possible in convenience and comfort.

A little experimenting with linen closet arranging pays big dividends in convenience and neat appearance. Measure the width and depth of the linen closet shelves and work out a folding plan for towels, sheets, and bedding that will give maximum storage for the available space. Sometimes adjusting the shelves either closer together or farther apart gives a great deal more usable space.

One thing I have noticed repeatedly among young homemakers is the lack of space for clothes just in off the clotheslines or out of the drier until such time as they can be properly sorted and put away. Many times a bed, several chairs, or even the davenport are seen piled high with clean clothes. I have found that making the lower shelf or two of the linen closet into a clean-clothes bin is a good solution to this problem. Or simply place a large clothes hamper in a bedroom or other convenient place, for clean clothes instead of soiled ones. One lady solved this problem by having a large drawer on small rubber wheels that pulled out easily from under the bed. This held a huge washing until folding time could be crowded into the busy day.

Women are sometimes tempted to

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sprinkle far more clothes than they can reasonably expect to get ironed, simply for lack of space to store them in. Keeping clothes sprinkled over long periods is hard on colors and fabrics alike.

The broom closet, rather improperly named these days, can add a great deal to the neatness of the home. Peg board is ideal for the interior finish of this closet. When this material is used, nearly all cleaning equipment may be hung up, leaving the floor free for such heavy items as vacuum cleaner and electric floor polisher. Shelves especially made for hanging on peg board come in various sizes and can be easily adjusted to accommodate whatever you wish them to hold—from a small jar of silver cream to the economy size of floor wax. If you are really crowded for storage space, do not overlook the space on the inside of closet doors. Here pockets for newspapers, shopping bags, tennis rackets, and household handyman tools may be kept. A closet may be ever so full, but if it is well organized, this need not be a problem.

Keeping bedrooms in order nowadays seems to be much more of a problem than it was a few years ago. I believe one reason for this is the fact that people generally have so many more clothes and other extras than they used to have. In many homes drawers are jammed to the bursting point with things that once caught the fancy of the homemaker, were used only a few times, then stored away in some drawer.

Top dresser drawers necessarily must hold quite a combination of small items. The confusion can be notably cut down by drawer dividers, which you may install to suit the size of the articles to be stored. Such organization of drawer space is a real timesaver, since it saves rummaging through drawers for things you are certain must be there (since almost everything else is). It also saves pressing time. A narrow space for gloves neatly stacked, a wider one for scarfs, one for handkerchiefs, belts, ties, may be arranged in a matter of minutes with simple tools.

Another item that will help organize that top drawer you can make for a few cents in very little time. Take a large piece of heavy cardboard. Cut it to fit the desired area in the dresser drawer. To this cement small plastic custard cups as closely as they will sit. This makes ideal storage place for such items as clips, pins, bobby pins,

removable buttons, clean powder puffs. Make it as large or small as your storage needs dictate.

In larger drawers where blouses, undergarments, sweaters, and the like are stored, this division of territory may be carried out. If you have old-fashioned deep drawers, dividers of heavy cardboard are useful. Place articles that you are quite sure you will not be using on the bottom, place cardboard

divider on top and proceed with the garments in regular use. Thus looking through a drawer becomes like looking through a book instead of rummaging through a rag bag.

A neat home—where a husband never need fear to bring a friend without first making a telephone call—can mean a great deal to his happiness, success, and the pride he takes in providing for his home. ★★★

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The Rest

FEW periods in history have been more laden with unrest, fear, and anxiety than the twentieth century. The Bible describes the conditions of these last days as "men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26.) Anxiety and fear neuroses threaten the mental, physical, and spiritual health of the race. Men and women crave nothing so much as rest and tranquillity of mind and soul. The great popularity of such books as Joshua Liebman's *Peace of Mind* and Fulton Sheen's *Peace of Soul* reveal the hunger of men's hearts.

Jesus came to satisfy the deepest longings of men's hearts. He alone offers to all freedom from fear, tension, anxiety, and unrest. He guarantees peace and rest in the midst of disappointment, trial, temptation, and disaster. He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11:28, 29. Christ's rest is not that of calm, quiet circumstances, places of ease, or the rest of idleness. It is a rest that belongs to Christ. It can be obtained only by coming to Him. It is the gift of God. This was Christ's last bequest to His

disciples and to all who follow Him: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14:27.

Jesus spoke these words the day before His crucifixion. Wicked men were plotting His death. Judas was there. He had already sold His Lord for 30 pieces of silver. Soon all Christ's disciples would forsake Him and flee. Within a few hours He was to go to Gethsemane, to trial, and to the terrible death of the cross. Christ knew all that. Yet He had perfect peace. Jesus was always that way. He experienced that poise of soul and peace of mind which men and women need more than anything else—more than money, more than pleasure, more than fame or worldly acclaim.

Rest, God's rest, is the indispensable mark of the true Christian. In Hebrews 4 Paul reveals the rest of God. With a sense of real urgency he warns against failure to enter into it. God is not here rejecting men for not attaining to perfection. He is not charging them with committing many damnable sins. Something else is primary—entering into the rest of God.

What then actually constitutes this rest? In Hebrews 4 it is described as "his rest" and "my rest" and is related to three things: First, this rest can be experienced only by faith (verse 2); second, it is in some way related to the finished work of creation (verse 3);

and third, it is signified by the Sabbath of creation (verse 4). Then in verses 9 and 10 Paul makes this significant statement: "There remaineth therefore a rest [keeping of a sabbath, margin] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fail after the same example of unbelief."

Paul emphasizes that this rest was based upon God's completed work. God worked when He created the world in six days. When He had completed that work, He ceased from His labors and rested on the seventh day. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 2:2, 3.

But what is this rest which men and women have failed to enter into through the centuries? What does it mean for believers to cease, or rest, from their own works? In Hebrews 4 Paul has shown that men and women from the very entrance of sin have failed to enter into this rest. He pointed particularly to the history of the Jewish nation. They had kept the Sabbath of the Lord, the sign of this rest. But they had not experienced in their lives the

By Edward Heppenstall

of God

Sabbath until the morning of the first day of the week. On the cross God wrought in Christ a work of redemption which avails for all the world—past, present, and future. He is the “Lamb slain from the foundation of the world.” (Revelation 13:8.)

As the first Sabbath of this world is the sign of the completed work of creation, so the Sabbath when Christ rested in the tomb is the sign of the completed work of re-creation. The Sabbath signifies rest. Sabbath keeping has to do with entering into the rest of God. The Sabbath worship has meaning only as the worshipers enter into the rest of a completed redemption every day in the week. Thus the Sabbath throughout all eternity, even in the earth made new, will be the sign of that final rest. Then God will not only have re-created His followers and clothed them in immortality, but will

H. Armstrong Roberts

rest of God. Why not? In what then did they rest? Paul says that they “rested in the law.” (Romans 2:17.)

The Jews failed “because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone.” Romans 9:32. They rejected salvation through Christ and crucified Him on the cross. “So we see they could not enter in because of unbelief.” Hebrews 3:19.

One ultimate truth sets off Christianity from all other religions and tests all men. Christianity is based upon the completed work of redemption for man, which Christ wrought on the cross. All other religions declare that salvation must be purchased or worked for in some way. God’s method of salvation from the very entrance of sin has had only one principle: salvation by faith in the completed work of Christ. “Once . . . hath he appeared to put away sin by the sacrifice of himself.” Hebrews 9:26. No religious or moral actions of men can add to it or complete it. Salvation is a gift of God. It must be received by faith alone.

Just before Christ died on the cross that Friday afternoon, He cried out, “It is finished.” What had He finished? At that moment Christ completed the work of redemption for man. He finished the work which His heavenly Father had given Him to do. Nothing more was left to be done. He then died and rested in the tomb through the

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have re-created this earth and completed the restoration of all things. Those who in this present life enter into the rest of God experience a foretaste of the great Sabbath rest when "from one sabbath to another, shall all flesh come to worship before me, saith the Lord." (Isaiah 66:23.)

How may we enter into this rest in this life? The mark of men and women everywhere is incompleteness. Men feel it in all they do. They are continually aware of their faults and sins and imperfections. They live frequently under guilt and insecurity because of a sense of failure. The more they see their failures, the more unrest they have. How can they enter into the rest of God?

Christ's great invitation is for all men: "Come unto me . . . and I will give you rest." Here alone is the answer. We must turn away from every other means of salvation. When we look to Jesus by faith, God imputes to us the completed work of Christ.

Whether men believe it or not, the work for man's redemption is a completed thing. The moment men seek to add to it, that moment they are looking to themselves. They try to do some-

thing to be accepted by God. Things go wrong, and men feel rejected. They try to do something to change it. But this is not Christian. It is pagan. Heathen people believe that when the crops fail, the gods are angry with them. The gods must be appeased. They must do something. But the cross of Christ reveals that we are accepted by God just as we are. At the cross men find security in the supreme value that God places upon them. Every other method of seeking self-worth and security leads to self-centeredness, which in turn leads to tension and unrest. In the cross we can accept the marvelous value God has placed upon us in Christ. Thus we get a true sense of self-worth without having to seek for it ourselves. At the same time we get true humility in our understanding of God's love. He gives us the "peace of God" which passeth all understanding."

What do we find in coming to Christ? How does the relationship of faith bring peace to men? Does it destroy the law of God? Does it abolish the standard of right and wrong? On the contrary, as set forth in the Sermon on the Mount, faith in Christ intensifies

the conviction of personal truth, personal purity, personal love, and holiness. At the same time it brings peace through harmony with God. "For it is God which worketh in you both to will and to do of his good pleasure." Philip-
pians 2:13. "If ye love me, keep my commandments." John 14:15.

We know now that the center of God's love and concern is lost man. The message of the cross and God's "unspeakable gift" to mankind is that He is primarily concerned with man's personal happiness and eternal security, not merely with external rules and regulations. Normal and mature parents are never so intent upon the rules of the family as to forget the welfare of their children. Laws of the home are made in order to benefit every member. The children are worth more than rules and laws. So it is with God and His laws for mankind. Christ declared: "The sabbath was made for man, and not man for the sabbath." Mark 2:27. No law of God is made for the sacrifice or punishment of men, but for their welfare and happiness.

God knows how to wait for men as they learn to trust Him. No teacher teaches little children so as to expect perfection in the three R's within one day, one week, one month, or even one year. How much less is perfection possible all at once in the spiritual realm! Sanctification—growth unto the fullness of the stature of Christ—is the work of a lifetime. No one so loved perfection as did Jesus, yet He was patient with all imperfection. The law of God continues to reveal to men how perverse sin is. But Christ shows there is a cure for it in His redemptive love.

Our part is the response of faith and love. Rest of mind is the gift of wholeness—surrender of the entire person to God. There is great tranquillity of soul through the commitment of our lives to God.

Perhaps no other hymn suggests so meaningfully the source of tranquillity of soul as does that of Whittier:

"Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence, praise.

"Drop thy still dews of quietness
Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace." ★★★

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Philip D. Gendreau

Symbol

By Macy Bishop Gray

I asked of a full-blown rose that grew by a chapel wall,
"Tell me what you are; your beauty holds me in thrall.
Whence came your sheen, your pink and gold so dear?"
The rose raised her head. I drew near to hear.
"My beauty comes from the soft winds and rain;
My strength I draw from the dark fertile sod;
My color is given by the kind sun's warmth;
I am a little smile of God."



Let's ask the **Rx** 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.

I am a man of 70 years. A couple of months ago I applied for a change of lens for my glasses and was advised by my doctor (O.D.) that he could not give me a change in lens. He advised me that I was developing cataracts and that a change would do me no good. He advised me to try to build up my eyes through vitamins and minerals for a few months and then return. I would rather lose everything else rather than my eyesight, so, if you can give me good advice and help me through your column, I shall appreciate it more than words can express.—H.F.W.

Your optometrist correctly advised you that cataracts cannot be treated by means of eyeglasses. When a patient has cataracts, there is a clouding of the lens that is suspended inside the eye itself. This prevents light from passing through the eyeball and reaching the retina, or the seeing part of the eye. When a cataract has fully developed, there is only one treatment, and that is the surgical removal of the clouded lens. This is done by doctors of medicine who specialize in the treatment of eye diseases. There is confusion in the minds of a good many patients regarding the various classifications of people who take care of eyes. Optometrists are trained to fit glasses, but are not trained in either diagnosing or treating diseases of the eye and, of course, are not licensed for this either. On the other hand, an ophthalmologist—a doctor of medicine who specializes in the treatment of eyes—should be consulted whenever there is a diseased condition present in the eyes. My advice to you, then, is that you should consult an eye specialist at your earliest opportunity and follow his advice implicitly.

I am 56 years old and for some 30 years have had hemorrhoids. I have had two courses of injection treatment

with moderate relief each time. Lately they have begun to bleed and have become quite painful. My doctor has advised me to have surgery. Will you please give me your opinion?—M.O.

From what you tell me in your letter, your doctor is very right. It is the opinion today that injection treatment of hemorrhoids is not as permanent as surgery, and for long-lasting relief most cases of severe hemorrhoids require surgery. While this is a fairly painful procedure in comparison with most operations, the pain is not long-lasting, and the relief is certainly gratifying once the painful postoperative period is past. In your letter you stated that you had been on a very restricted diet in attempting to protect the painful hemorrhoids. The danger of running into nutritional deficiencies on a restricted diet, of course, is ever present. And, following surgery, you should return to a good, nutritious diet, avoiding deficiency especially in your vitamin and mineral intake. It also is very important to avoid a constipating diet because the same program that caused hemorrhoids to come in the first place will cause them to return.

My husband has been ill quite a while. He suffered a lot with pain in the small of his back and would vomit. He refused to go to a doctor until one day he had such severe pain that he blacked out. He refuses to stay on the diet the doctor prescribed and insists on eating highly seasoned fried foods or coarse and raw vegetables. I am afraid that his trouble is due to gall bladder disease, but have never dared mention this to his doctor. Can you help me do something for him and not hurt the doctor's feelings?—E.E.L.

If your husband has been so reluctant to go to the doctor, he probably also has been uninformative about his symptoms. He probably has never told

the doctor exactly the type of food that he eats or much about his symptoms. If I were you, I would talk to the doctor myself and describe the type of pain that your husband has and the type of food that he eats. You might even request gall bladder studies. Remember, the doctor is your friend. He will be appreciative of any information you can give him that will be of help in solving your husband's case. Do not be afraid of hurting his feelings. Remember, he has one desire: to find the cause of the illness and to correct it.

I am only 14 years old, but I feel as tired and worn out as someone at the age of 75. My feet bother me so much, and about the middle of the day they get so tired I can hardly walk. I am always sleepy and I have no energy. Can you help me?—E.H.

It certainly sounds as if you need help! A girl 14 years of age should be feeling better than at any other time in her life. First of all, you should consider your habits and see whether there is anything in your program that is contributing to your ill-health. Are you getting regular hours of sleep and relaxation? Do you go to bed at an early hour? How is your diet? Are you eating three wholesome meals a day? Are you getting outdoor exercise, fresh air, sunshine? Do you have any habits that are contributing to your ill-health, such as the drinking of coffee or tea or cola? Or have you picked up the bad habit of smoking, which in itself can ruin the health of a teen-ager? If none of these things are contributing to your ill-health, then your case should be studied thoroughly by your local physician. You may have a metabolic or a hormone deficiency that special tests will determine. You may have a vitamin or a mineral deficiency. Place yourself in the hands of your physician. Then do not expect miracles. ★★★

Thoughts on the Book of Romans

By H. E. Loasby

Scripture: Romans 2:5-29

The Unbiased Judgment of God



Ewing Galloway

Note two characteristics of the heart of the moralist. What was the unrepentant moralist heaping up for himself? State two divine qualities that will be disclosed in the day of judgment.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Verse 5.

Note: The word Paul wrote is one we use when we speak of the hardening of some organ of our bodies, as sclerosis of the liver. This is the expression Paul uses, sclerosis of the heart, referring to the heart becoming as hard as stone, and quite insensible to the pleadings of the Holy Spirit. He further describes the heart of the moralist as impenitent, one that was not subject to change of attitude. Such a heart was treasuring up divine wrath, accumulating and amassing it like water behind a dam. The day of judgment would be the bursting of the dam. This wrath has nothing of vindictiveness, favoritism, or unreasonableness about it, for it is a righteous judgment that the day will reveal. On that day divine wrath and divine righteousness go hand in hand to consummate a judgment.

Upon what facts of life is the perfect judgment of God based?

"Who will render to every man according to his deeds." Verse 6.

Note: The acts of life done day by day are an index to a man's character. It is his own acts that form the picture of his soul, and which treasure up to him "wrath against the day of wrath."

What is the reward of the righteous? By what words does Paul picture the reward of the wicked?

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth,

but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Verses 7-9.

Note: The righteous person is characterized by a patient, day-by-day doing of good deeds that are the fruit of his justification and daily sanctification. His whole life is inclined toward the eternal kingdom, which is described by the word *glory*. The word *honour* describes the distinctive quality of the righteous person as God views him, as well as the quality of all things of the eternal kingdom. *Immortality, eternal life*, stress the fact that nothing of decay or deterioration will have any part in the future home of the saints.

What three words describe the final condition of the good person?

"But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." Verse 10.

Note: The man who in daily sanctification under the care of the Holy Spirit lives the good life will receive glory and honor from God. Not the least wonderful part of the honor will be communion with and worship of God in the New Jerusalem. Another gift of this glorified existence will be peace. It means perfect tranquillity and serenity of soul in the presence of God.

How is God's impartiality in judgment described?

"For there is no respect of persons with God." Verse 11.

Note: Paul says literally that there is no "acceptance of the face" on God's part; He is completely impartial and nonpartisan. The sentence God will pronounce upon a man will depend upon character. The three words *respect of persons* are one compound word in Paul's language. It is used only in connection with judgment and is limited to that particular point in this connection.

Describe the two classes by which Paul illustrates God's impartiality in judgment.

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified.)" Verses 12, 13.

Note: One class of men is described by the term that means the nonpossession of a specifically revealed, codified standard of conduct as was given on Sinai. The other class is portrayed as having sinned in the "sphere of law"; that is, when they sinned, they did it despite their knowledge of God's revealed will. The first class will be judged in harmony with an impartiality and standard for which God is responsible and of which He is the author. The second class will be judged on the basis of revealed moral law.

By what line of reasoning does Paul stress the necessity of ordering one's life in harmony with an enlightened conscience?

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Verses 14-16.

Note: Here the apostle deals with a hypothetical case, yet it is one that may and does occur. He does not speak of pagans living the law of God. The expression he uses suggests the following of an innate, natural impulse that leads in practice to an approximation of some parts of God's revealed will. These persons do not have God's written law; yet, to a point, they exhibit the essential spirit of God's will. In their case the conscience is to them what

the law was to the Jew; and to the extent that the pagan's conduct is in harmony with the spirit of God's written revelation, to that extent it is evidence of this inner law as a standard. Verse 15 personifies the conscience, as though it were standing on one side and discussing with its person the various thoughts that arise in that person's mind.

Verse 16 tells us that the conduct of the pagan reaches beyond his life to the day of judgment. Inner motives and the actions that were based upon them will then be assayed. The pagan's own conscience will be on the witness stand before God. Paul does not say if or how the pagan would be saved.

How is the double guilt of the Jew stressed in verse 17?

"Behold, thou art called a Jew, and restest in the law, and makest thy boast of God." Verse 17.

Note: The Jewish moralist claimed Abraham as his spiritual father and the revelation of the law on Sinai as marking him out as in special favor with God. The apostle pins down this person with an emphatic thou, which immediately connects with *thou that judgest* of verse 1. The Jewish moralist was the most distasteful in God's sight of all moralists. For *retest in the law* Paul uses a word that means "to lean upon," "to refresh oneself upon." To lean upon the law as a basis for righteousness, as a principle of salvation, is to rest in legalism, an apprehensive security indeed. "Boast of God." The Jew proclaimed God as national property, as an asset that was his alone. The Jew exulted in Him as a personal possession for his own particular benefit.

State three more claims of the Jewish moralist.

"And knowest his will, and approvest the things that are more excellent, being instructed out of the law." Verse 18.

Note: The will of God has reference here not to a knowledge of the written law so much as to an inward appreciation of the mind of God. "Approvest the things that are more excellent." The Jew felt capable of *testing*—the word Paul uses—from which approval or disapproval would stem. Not excellent things, for the apostle does not say that, but *things that differ*, which would include excellent things. The reference is to things that would lead to God's approval.

Upon what assumption was the Jew acting?

"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." Verses 19, 20.

Note: The Jewish moralist had persuaded himself that he was a moral and spiritual guide of the spiritually blind, a divinely appointed light for those in spiritual darkness. These two statements represent his conception of his personal relation to non-Jews. The word translated "guide" is a compound one made of the two words *way*, or *path*, and *leader*, therefore *way-leader*. Verse 20 gives two more assumptions: First that he was the corrector, or educator, of those who had not learned how to think correctly; second, that he was the teacher

of infants—literally, those not able to speak a word. This is probably a reference to those proselytes who accepted the Jewish faith.

What personal application does the apostle make to the Jewish moralist?

"Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God?" Verses 21-23.

Note: The apostle asks whether the life of the moralist corresponds to his profession and prerogatives. Did he seek to instruct others, yet fail to learn the lesson himself?

What prophet of ancient Israel does the apostle quote?

"For the name of God is blasphemed among the Gentiles through you, as it is written." Verse 24.

Note: The name and person of God were blasphemed on account of the conduct of the Jews. The Jewish people were so careful of God's name that they refused to pronounce it when reading the Scriptures. Yet the conduct of the Jews was such as to cause the heathen to blaspheme the God of Israel. Paul quotes Isaiah 52:5.

How only could circumcision be of any advantage to the Jew?

"For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." Verse 25.

Note: Circumcision is here used as an illustration of all things of a like character. What is said here of circumcision is equally true of Christian baptism. Such things are signs and seals of a covenant relation to God and are profitable only if the life is in accord with God's requirements. If the believer does not live a life consistently in harmony with God's will, he becomes as a nonbeliever in God's sight.

How does Paul show that consistently good conduct is of more value than outward forms?

"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" Verse 26.

Note: In speaking of uncircumcised people keeping the righteous requirements (plural) of the law, the apostle uses a word which means "to preserve intact, to guard as a precious possession." This word suggests that such Gentiles esteem God's revealed will as a treasure to be most carefully guarded. The question Paul asks in the second part of the verse requires the answer, "Indeed it shall be," thereby putting such a Gentile on an equal status with the chosen people.

What will be the position of the righteous Gentile in respect to the unfaithful Jewish moralist?

"And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?" Verse 27.

Note: Paul states that the righteous Gentile who continues to fulfill the law will judge the legalist who stresses the letter and externals of religion, so that what is merely a symbol becomes to him as the reality. The word *letter* points to the written form of God's revealed will; and *circumcision* to the outward ceremonies, even as baptism, in the Christian religion.

What constitutes a Jew in God's sight?

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Verses 28, 29.

Note: "Outwardly," that is, the things that appear to the eye, as certain physical features, or dress; or, outward practices as attending particular services, or stressing certain outward forms. Neither is circumcision a matter of a surgical operation in the flesh; but the reality is of the heart. The true Jew is a man who serves in spirit after the inward man.

Now the apostle states what God's message achieves: that every mouth, of both Jew and Gentile, may be completely stopped; and that the whole world may come under judgment to God. The judgment is universal because sin is universal. ★★★



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