

These Times

A young girl with blonde hair and blue eyes is smiling. She is wearing a light blue raincoat with a matching hood and large brass-colored clasps. She is holding a large red umbrella with both hands. The background is a clear blue sky.

APRIL 1957

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THIS MONTH

- ★ THEY'LL RUN IF WE RUN THEM!
- ★ RESEARCH UNLIMITED: AN EXPERIMENT IN LIVING

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.

MAN'S DESTINY. Bible: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Proverbs 27:1.

The Outlook The question of the final destiny of man has long intrigued thinkers. Their views, both optimistic and pessimistic, have had a tremendous influence on the lives of common men. Let's take a look at a few of their forecasts and then see what the Bible says.

Toynbee This great thinker says that the world situation has "two alternative outcomes which are at opposite extremes from one another. It may end abruptly in the self-destruction of the human race. Since 1945, for the first time in history, mankind has the power to destroy itself; and we have had to invent a new word--'genocide'--to describe one aspect of this new, appalling possibility....The only alternative possibility is that it will end in a worldwide social fusion of all the tribes, nations, civilizations and religions of man."

Malthus The Malthusian theories say in effect that mankind will sooner or later procreate itself into starvation by not being able to provide food.

Buddha The system of Buddhism (150,000,000 followers) teaches that man's destiny is in the transmigration of the soul. After death the soul goes into the bodies of lower animals or the bodies of other human beings. The soul passes from one body to another until it is purified. It then returns to the dwelling place of its god.

Universalism God is too good to condemn any man. Eventually all will be saved.

Evolution Man is simply a stage in the process of change.

Holy Bible The Bible pictures a very unstable and changing world. Man can bring about only the temporary alleviation of the fears and troubles that assail him. There can be no permanent solutions to man's ills except as God Himself makes them. The Bible depicts this present world as one that will pass away--with a new world, established by God Himself, to take its place. "Behold, I [God] make all things new." Revelation 21:5.
"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end." Psalm 102:25-27. (Psalm 46:8-10.)

God's purpose for this earth, of course, is to gather from its inhabitants those who appreciate His character and yield their lives to His control. He takes no delight in the punishment of the wicked; in fact, He is not willing that one of them should perish (2 Peter 3:9). He offers you a place as a son of God. Such can be your individual destiny.

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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Cover: Three Lions

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This Time

READING "They'll Run If We Run Them" (page 4) should make THESE TIMES readers feel like sponsoring a cross-country track meet. Goal: to run the wind out of all distillers, advertisers, and purveyors of spirituous liquids, bonded and proofed. The meet could be called the "Cross-country Marathon"—dedicated to the only industry which has consistently outrun truth; or—what's *your* suggestion for a title? Send it in. (We will publish the best and send the author a year's subscription to THESE TIMES.) The names of prospective competitors can be found in *Who's Who in the World of "Sports"*—the liquor ads of your local newspaper. And don't let the mellow, aged tone of these extinguished athletes lead you to expect to win in waltztime; touch the nerve that leads to their billfolds and they will give you a real race!

EVER felt an admiration for authors, from whose pens, in exhaustless abundance, words flow? Admire no longer! Words come hard—at least as far as biographical information is concerned. Case in point: Frederick R. Stephan ("The Answer to the Greatest Question," page 32), Seventh-day Adventist minister, Eau Claire, Wisconsin. His biographical compendium: "A few facts concerning my life: Parents died at an early age. I worked my way through academy and college (the opportunity for which I am very grateful). Have taught school for three years. Two years elementary, one year in academy. Came into the church as result of evangelistic meetings."

Anyway, you can at least see what he looks like.

THEN there is Bennie Bengtson: "Well, there isn't very much to tell. Part-time writer, mostly farmer; interested in historic and famous American churches, enjoy studying birds and wildflowers—both of which are a part of everyday life on the farm. Have a 35 mm. camera and shoot color slides of flowers. . . . If the above seems a bit confused—well, I've been combining alfalfa this afternoon in a high wind and struggling with tangled swaths."

Next Time: Rumor had it that he took the top off Tom's head, cleaned it out, and put it back on. But this is not true. All he did was drill two holes in his head with a \$2.00 carpenter's brace and half-inch machinist's drill. Just because the medical books said—but that's for May. Look for "A Couple of Holes in His Head." A former police reporter takes you from crime beat to . . . "How Christ Helps Me Meet My Problems Today."



By Edward W. Greenfield

Reprinted by permission of *The Christian Century*
from the issue of November 21, 1956.

IN THE MERRY Tavern Month of May, 1955, the dispensers of alcoholic cheer in Princeton, Indiana, ran a series of advertisements in the local daily. Their purpose was to convey to the inhabitants of this pleasant, prosperous, well-churched city and of the county of which it is the seat the impression that the local taverns were highly desirable substitutes for the comforts of home. It was in the great old American tradition, they said, to indulge in the mellow camaraderie of good friends, hearty hosts and benevolent spirits of which the tavern had been the amiable custodian since the days of Peter Stuyvesant and Daniel Boone. The local proprietors, doubtless borrowing the language of some Madison Avenue poet-laureate, were quite lyrical about the friendly offices they performed.

The Princeton Council of Churches, then in its first month of organization, was too obtuse to appreciate the poetry. One of its officers, a reformed alcoholic, had the temerity to state that he had once been a habitu  of these dispensaries of good cheer, had contributed a small fortune to their remaining in business and, except for the grace of God, would have lost his family and his own business through them.

The council was disturbed for the additional reason that this was the first time Princeton's *Clarion-Democrat* had accepted copy of this nature.

So the council protested to the *Clarion*. It was a delicate operation, because the paper's managers were friends and members of the local churches. They said that they didn't approve of such advertisements either, but what were they to do? Besides, the public would still be exposed to similar blandishments through television and radio and national magazines. What was the harm in a few more columns of newspaper for which the paper received much-needed revenue?

The ex-alcoholic gently suggested: "Yes, but this is our community newspaper. We can't control what comes from outside, but we like to have our paper represent our community at its best. It's a matter of civic pride."

The management of the *Clarion* is made up of reasonable, decent people. They saw the point. Verbally they vowed that such advertisements would never appear in their columns again. The council was satisfied.

I

The months went by. The paper showered its good will on the young council. It gave front-page coverage

and free advertising space to the council's community programs. The council reciprocated by encouraging the merchants to undertake paid sponsorship of a weekly half-page syndicated ad with a wholesome religious message for all to see and read. At Christmastime the *Clarion* proclaimed in a banner headline the findings of a religious census that two-thirds of Princeton's 10,000 people were affiliated with local churches, that less than 10 per cent had no religious affiliation of any kind.

And then, shortly after New Year, it happened again. A national brewer touted his benevolent suds in an attractive quarter-page advertisement in the local press. The council tensed but said nothing; maybe there would be no repetition. But as time passed it became clear that these ads were to appear as a regular feature twice each month.

The council took steps again, but this time in a different way. This time it was not going to request the local paper to withdraw the ads; it would answer them in paid ads of its own. The writer sent a letter to the Indiana temperance league asking if it could furnish a mat or cut illustrating the "other side" of the alcohol ads. He was disappointed to learn that nothing of the sort was available. The picture of the "other side" would have to be

On the other side of the liquor ads—a "Man of Extinction" enjoying the "mellow camaraderie of . . . hearty hosts and benevolent spirits."

A. Devaney



THE OTHER SIDE OF THE ALCOHOL ADS

We wish we had a picture to show you of some of the people you see in advertisements happily and pleasantly drinking alcoholic beverages *afterwards*.

In all too many cases it would not be nearly so pretty as the picture the beverage advertisers want you to see. It would not be a picture they would dare to print.

It would be a picture of 3,000,000 alcoholics in America.

It would be a picture of 3,000,000 more problem drinkers, most of them on the way to alcoholism.

It would be a picture of 10,000 to 15,000 mangled bodies—the 20 to 40 per cent of the accidents on our roads each year in which alcohol is involved.

It would include the stories you read in newspapers of soldiers drowned, of women raped and slain, of homes broken, of children brutally treated.

We hesitate to mention some of these things because they sound like the ravings of a blue-nosed crank.

Yet the evidence for these things appears under the headlines of the very newspapers which print the ads which tell you “beer belongs,” it’s polite and respectable to drink, it marks you as “a man of distinction.”

It is often argued that the majority of people drink in moderation, and that the alcohol advertisers are interested only in moderate use of their product.

This may be true.

Yet every alcoholic started as a “moderate drinker.”

Every accident on the road, every crime, every broken home due to alcohol came from someone who started drinking “in moderation.”

The alcohol advertisers are interested only in showing the pleasant atmosphere in which drinking begins.

For the sake of honesty we want you to see the same picture when it has reached its end—all too often a dead end.

It is not a happy or pleasant picture.

It is a picture the alcohol and tavern business is afraid to advertise!

Respectfully,

The Princeton Council of Churches.

munity.) Let it be said to his credit, however, that when the angry long-distance calls came from the agency headquarters in the east he stood by his guns. The agency demanded to know what was going on out there in Princeton, who did the council of churches think it was, and how dare the paper even consider running the council’s answer.

The manager’s dander was up. He told them that he wasn’t going to let any agency from out of town tell him how to run his newspaper. Two days later came letters canceling the agency’s account with the *Clarion-Democrat*.

It cannot be said that the newspaper management was happy. Long conversations were necessary to explain the position of the churches—that their purpose was in no sense to encroach on the prerogatives of the press. In the end the management bowed, not to the churches but to their own consciences. The publisher said a significant thing: “It’s costing us money, but we won’t run the beer ads again. That’s our promise. And I want you to know that the only reason we’re letting you win is that we know you’re right, and we’re trying to be good Christians too.”

II

A professional temperance worker has told me that most periodicals which carry alcohol advertising will refuse the kind of answering ads that succeeded in Princeton. I want to question that. Princeton isn’t the only place that has publishers with a Christian conscience. It will take money, but I humbly submit that paying for newspaper and magazine space and for time on the air to present the “other side” may be one way of combating the insidious propaganda put out by the purveyors of alcohol and their advertising agencies. When the churches stand up and fight, the agencies are scared to death. If the churches run them they will run!

None of us is at war with the press. We wish in no way to abridge its freedom. If publishers choose to accept alcohol ads, that’s their privilege. But if they really mean it when they talk about freedom of the press it is likewise their privilege—and their obligation—to accept paid advertisements for the other side. So at least it seems to me. Am I incredibly naïve? Well, how often and how seriously has a campaign of counteradvertising been tried? It is a method used by political parties and in labor-management disputes. Why not for alcohol? ★★★

painted in words. It was painted. In bold, attention-arresting type prepared for a quarter-page, it said: [See box.]

The next display of two delightful young people enjoying a glass of amber brew was scheduled to appear two weeks hence. We took our copy to the newspaper office and laid it on the business manager’s desk with the request that it be run across the page from the next alcohol ad. The council of churches, we assured him, would pay for it at the prevailing advertising rate. The business manager said emphatically: “You’re right! We don’t

like those ads any more than you do. We’ll run it, and it won’t cost you a cent.”

They were brave words. And they were to cost something. Second thoughts prompted the business manager to send a copy of “The Other Side” to the agency which handled the brewer’s broadsides. He considered it only fair, he said, to let them know what was going to happen. (Afterwards he was gently reminded that the churches of Princeton had not been shown a similar courtesy when the beer ads were suddenly sprung on the com-

By Bennie Bengtson

Another of America's Unusual Churches

*The Chapel of the Transfiguration,
Grand Teton National Park*

Photo by the Author

TO MANY late-summer vacationers the high light of a trip through Grand Teton National Park in Wyoming is a visit to the Chapel of the Transfiguration. The scene is one that will linger in the memory—the little log chapel with its pews of quaking aspen and, as a backdrop, the rugged Tetons rising in stately splendor 7000 feet and more above the valley. Few churches have been placed in so sublime a setting. Not many are as simple and unpretentious, yet fit their locale as well.

The little rustic chapel is not an old church as churches go. Not even in the United States, where the most ancient structures are but little more than a couple of centuries old. For it was built in 1925, just a shade over 30 years ago.

The idea of building a place of worship in the park was first discussed around a campfire by a group of people on summer vacation. They—Dr. and Mrs. George W. Woodward of Chestnut Hill, Pennsylvania, and some friends—had made a long trip from

their summer camp near Leigh Lake to the town of Jackson, Wyoming, to attend worship services. Mrs. Woodward suggested that if a chapel were built at Menor's Ferry, in the valley, it would serve the needs of vacationers as well as residents, this being the center of an area where many dude ranches were located.

It sounded like a good idea to a friend of hers, Miss Maude Noble, who later gave the land on which the chapel was erected. Nothing definite came out of it for a few years, however.

Then, in the spring of 1925, Archdeacon R. H. Balcom came to Jackson's Hole to head the work at the mission. He heard about the plan and became so interested in it that he designed a building. In a letter to a friend he described his design. This friend, Mr. C. B. Voorhis of Pasadena, California, owned a ranch home on Torrey Lake, near Dubois, Wyoming. The idea of a chapel in the Tetons appealed greatly to him. He decided to furnish the funds necessary to carry out the project, so the little Chapel of the Trans-

figuration was built during the summer of 1925. The first services were held in it on July 26, and it was dedicated on August 16 in special services by N. S. Thomas, Episcopal bishop of Wyoming.

Built out of aspen logs, the pews are stained green to match the color of the aspen poles. The same material and color appear in the altar. Back of the altar is a large plate-glass window which acts as a frame for the towering Tetons, some of whose peaks rise 14,000 feet above sea level. The view through the window far surpasses the finest altar painting that could be devised and produced by man.

Thousands of tourists visit the little chapel every summer, for it is located in the center of a large and popular recreation area. Many attend worship services. Regular services are held only during the summer months, but many weddings are performed in the chapel at all times of the year. To most who come to the little Chapel of the Transfiguration the visit is one of the unforgettable of a lifetime. ★★★

"Apples of Gold"

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

A WARNING TO AMERICA

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.

—Alexander MacLaren.

It has been the cross which has revealed to good men that their goodness has not been good enough.

—J. H. Schroeder.

Shortly after the fall of France there was published in a New York paper a letter written by a French workingman which read as follows: "We have lacked an idea. We came to imagine that the proper duty of man was to arrange an easy way of life, individualistic to the point of selfishness. We saw no farther than the village pump. We looked upon the state as a universal purveyor, and we always spoke of our due, seldom of our duties . . . and imagined that the state would prove an everlasting milch cow. Tell this to the Americans and warn them at the same time of the peril that may befall democracy everywhere when it forgets that free men have duties as well as rights."

—H. Richard Rasmusson.

LIFE BEGINS AT SEVENTY

Psalm 90:10: "Threescore years and ten."

Between the ages of 70 and 83 Commodore Vanderbilt added about 100 millions to his fortune.

Kant at 74 wrote his *Anthropology, Metaphysics of Ethics, and Strife of the Faculties*.

Tintoretto at 74 painted the vast *Paradise*, a canvas 74 feet by 30.

Verdi at 74 produced his masterpiece, *Otello*; at 80, *Falstaff*, and at 85 the famous *Ave Maria, Stabat Mater, and Te Deum*.

Lamarck at 78 completed his great zoological work, *The Natural History of the Invertebrates*.

Oliver Wendell Holmes at 79 wrote *Over the Teacups*.

Cato at 80 began the study of Greek.

Goethe at 80 completed *Faust*.

Tennyson at 83 wrote *Crossing the Bar*.

Titian at 98 painted his historic picture of the Battle of Lepanto.

—*The Golden Book.*

Whatever God gives you to do, do it as well as you can. This is the best possible preparation for what He may want you to do next.—*George MacDonald.*

The religion of the atheist has a God-shaped blank at its heart.

—H. G. Wells.

THE "PARTICULAR PRAYER"

There is an old but timely story about a man who was fervently praying, "Revive thy work, O Lord," when he suddenly wondered what it would mean to his own life if that prayer were answered. "Revive thy work," he repeated, "beginning with me!" Commenting on the incident, Richard Roberts well says, "God favors not the general but the particular prayer. He does not embark upon a kind of general impersonal uplift of the mass; he revives individuals and makes them contagious."—*"The Pulpit."*

Religion is not a hard thing to which but few can attain. Religion is a much broader matter than many people think it. It is the daily living of life as a partner with God in working for the things that universal good will points to—the things which therefore ought to be. If life comes from God, if life is lived and must be lived in God, then daily life can be a religious act—and should be, in reality, the highest and truest religious act.—*Winfred Rhoades.*

OVERCOMING THE LAWS OF NATURE

Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature"; the occasions on which prayer has dramatically done this have been termed "miracles." But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplied them with a steady flow of sustaining power in their daily lives.—*Alex Carrel.*

WHAT IS SUCCESS?

What is ministerial success—crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so, and when he found out his mistake and discovered that the applause on Carmel subsided into hideous stillness, his heart well nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humbled hearts; unseen work recognized in the judgment day.—*F. W. Robertson.*

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

events of these times

10 TOP RELIGIOUS NEWS STORIES OF 1956

The release of three high-ranking Eastern European churchmen from Communist imprisonment was selected as the top religious news story of 1956 by Richard T. Sutcliffe, associate director of the Department of Press, Radio, and Television of the United Lutheran Church in America. Mr. Sutcliffe's "ten top religious news stories of the year" also included:

Exchange visits by delegations of Russian and American church leaders.

Merger moves within the ranks of American Protestantism. (Mr. Sutcliffe noted that 28 church union negotiations were in progress at one time or another during the past 12 months.)

Response of U.S. churches to the plight of Hungarian refugees.

Deciphering of the Dead Sea Scrolls.

Ambush of five American missionaries by Auca Indians in the wilds of Ecuador.

Stand taken on racial integration by U.S. churches.

Continued trend of "favorable atmosphere" for all religions.

Religious tolerance evident during Democratic Party consideration of Roman Catholic candidates for vice-presidential nomination.

Bitter parish fight over ouster attempt on the Rev. William Howard Melish, supply pastor of Holy Trinity (Protestant Episcopal) Church in Brooklyn, New York.

GAIN IN RELEASED-TIME ATTENDANCE

A total of 117,266 public school pupils are attending released-time religious instruction classes in New York City, the board of education reports. This is an increase of 7644 over the number attending a year ago. Most of the students are in grades three through eight of the elementary schools. Some 520 high school pupils are co-operating in an experiment to extend released time to the high schools.

Also participating are 1059 students in the city's special "400" and "600" schools. The former are for physically handicapped youngsters and the latter for those who find difficulty adjusting to neighborhood schools. The released-time program was inaugurated 15 years ago under the auspices of the

Greater New York Co-ordinating Committee on Released Time of Jews, Protestants, and Catholics. It provides that children whose parents so request be dismissed from school one hour each week to take religious instruction in their churches or synagogues. Only 3151 students participated in the program the year it was put into effect.

Elsewhere the released-time program has not met with the success its proponents wished. That is fortunate, for it is actually a dangerous encroachment on the principle of church-state separation.

TEEN-AGE POLLS

In a recent Youth for Christ survey in Kansas City, Missouri, a poll of teen-agers disclosed that 80 per cent claimed to be Christian, but only 46 per cent could name the first book of the Bible (Genesis). Five per cent of the Kansas City teen-agers preferred church music; 39 per cent voted for rock 'n roll.

An Oklahoma City survey shows that teen-agers there are taking responsible places in church life in growing

numbers. Young people now account for about one third of the participants in financial and volunteer service in some churches. The city's Christ Methodist Church is utilizing teen-agers one Sunday each month in every phase of its work. Capitol Hill Baptist Church has developed a girls' choir of teen-agers called the "Bell Tones," who are being used regularly for clubs, church, and other functions. Besides this activity youngsters fill in for various leaders to get "the feel" of church work. Young people are joining in fund drives, plays, and church beautification projects. More than \$1600 in overseas food parcels was credited to one Presbyterian youth group through a special campaign and odd jobs.

The Oklahoma survey was conducted to refute the claim frequently heard that young people today are not truly interested in the life and activities of the church.

CLOSER INDIA-U.S. RELATIONS

Prime Minister Nehru's visit to America has done much to allay suspicion that was dividing the United



Religious News Service Photo

BLIND PASTOR INSTALLED: Dr. Ralph J. Montanus, known as "America's blind evangelist," receives a Bible during ceremonies installing him as pastor of interracial Bethany Baptist Church in Jamaica, N.Y. Officiating at the installation was the Rev. L. George Hunt (left) of First Baptist Church, Flushing, N.Y. The pastor said he accepted the call to Bethany "to make this church a demonstration center of real Christianity in an interracial setting."

States and India. That is the opinion of Dr. E. Stanley Jones, noted missionary-evangelist and author, who has spent half of his life in the Orient. Pointing out that India and China are now vying for the leadership of Asia, he recently stated, "China has chosen the way of communism and coercion; India the way of freedom and democracy. Naturally the United States hopes that India wins." Although India and the U.S. have similar goals and objectives, Dr. Jones observed, they have not been working together because they have mutually distrusted each other. "Now I feel that distrust is gone, and co-operation and understanding can begin," he declared.

Dr. Jones, who recently returned from an extensive evangelism campaign in India, said that the people there, having seen the success of their technique of nonviolence in winning independence, feel that they have a

mission to bring peace to the world. This, and not pro-Communist sympathy, lies behind their reluctance to give open support to the United States in the United Nations. "The United States, by its bold position in condemning Britain's action in landing troops at Suez, has now freed itself from the taint of colonialism in the eyes of the Indian people," Dr. Jones said. "We now have our greatest hour of opportunity."

MOMENTOUS RECOMMENDATIONS

Four hundred church executives, lay leaders, and church members, meeting at the Joint Assembly of the National Council of Churches' Divisions of Home Missions and of Christian Life and Work in Indianapolis recently, came up with a series of momentous recommendations. They called for the National Council to:

—Send a delegation of American

churchmen to meet with their Christian brothers in Red China as soon as possible.

—Establish a Commission on Civic and Political Life to study the role of Christians in this field and to formulate ethical standards for office holders.

—Encourage studies by government agencies looking toward a White House conference on automation.

Delegates also recommended, among many other things, that the churches themselves should:

—Co-operatively plan to meet the need for 2000 new churches each year for the next 20 years at a cost of \$4,000,000,000.

—Mobilize the forces of American Protestantism in an all-out attack on poverty and its underlying causes.

—Lead efforts to eliminate restrictions on earned income imposed on recipients of old age and survivors' insurance.

—Study residential segregation patterns, and with other groups strive to assure public and private housing without religious or racial discrimination.

—Show concern for parishioners' mental health, interpret mental health to the community, and help provide better facilities for this need.

WE QUOTE:

"Roman Catholicism in the United States has come a long way in a century and a half. At first, as a feeble minority it accepted Church-State separation. The principle seemed best in the circumstances. Now, as a powerful minority—united in the midst of a divided majority—it calls for the end of Church-State separation. It intimidates Congress, censors and silences opposition, collects vast sums from the public treasury and drives toward official recognition and establishment. If the Protestants do not unite in determined opposition to this drive, another decade will see the end of Church-State separation here. We shall have, to all practical effect, a religious establishment in a country whose Constitution forbids it."—C. Stanley Lowell, of Protestants and Other Americans United.

"In our finite world indefinite multiplication of people must eventually pass any possible optimum. Standing room only becomes a possibility in no very long time. . . . In about four and one-half centuries population density

A THREE-FOLD TRUST





Religious News Service Photo

ATHLETIC MINISTER: The Rev. Robert E. Richards of La Verne, California, 30-year-old 1956 Olympic pole-vaulting champ, has been named one of the nation's 10 outstanding young men by the U.S. Junior Chamber of Commerce, selected from 15,000 under 35.

of the entire 52,000,000 square miles of the earth's land surface would be some 25,000 persons per square mile. That is the concentration on Manhattan Island today. . . . Considering how much desert, Arctic, and mountain land is uninhabitable, it is not too soon to give serious consideration to the question of population optimum for this unexpansible planet."—Robert C. Cook, director, Population Reference Bureau, in "The Population Bomb," *Bulletin of the Atomic Scientists*, Vol. XII, No. 8 (Oct., 1956), p. 296.

IN BRIEF

Former Capt. Mitsuo Fuchida, who as a pilot in the Japanese Navy led the attack on Pearl Harbor in 1941, is touring the United States as a Christian missionary. His conversion was brought about by American missionary Timothy Pietsch. . . . Archbishop Patrick A. O'Boyle of Washington has joined a long list of Roman Catholic clergymen who state that Catholics "violate the law of God" if they see the controversial movie "Baby Doll." The archbishop asserted that "a film which deals

so lengthily with barnyard morality can only serve the cause of cankerous decadence." On the other hand Dean James A. Pike of the Protestant Episcopal Cathedral of St. John the Divine in New York feels that some adults could see the film without committing sin. He says, "It is one of the privileges of adulthood in a free country to expose oneself to picturizations of life and make one's own interpretations." . . . Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, has called for a government inquiry into the "suppression" by Chicago television station WGN-TV of the film "Martin Luther." The station said the film had been canceled because of "emotional reaction" to the planned showing. . . . A five-week "go to church" advertising campaign in the Stockholm diocese of the State Lutheran Church has resulted in a marked increase in attendance at 56 per cent of the churches in the area. Church leaders propose to modernize church services by the addition of several visual factors and by cutting sermons to 30 minutes, or about half of what they are now. . . . Polish newspapers and radio commentators made

another concerted appeal for measures to combat "the serious problem of juvenile delinquency" in Poland. They quoted figures showing that an average of 70,000 children between the ages of seven and thirteen regularly play truant from school and "thus turn to crime." Latest statistics show that Poland has the highest divorce rate of any country in Europe, next to West Germany. Causes are "lack of morals and promiscuity." . . . The U.S. State Department has revealed that the Republic of Colombia is reconsidering an order banning Protestant missionaries from a substantial area of the country. As a result of this order a number of American Protestant missions have been ordered closed. A State Department spokesman says that the Department and the American Embassy in Bogota are "giving constant attention to the situation in Colombia." He also said that mail on the Colombian situation has recently been heavier than that received on any other international question except the Suez Canal and the Arab-Israeli crisis. . . . There are about 500,000 Protestants in Russia, and between 10,000 and 20,000 join them yearly. . . . Christians on Formosa constitute 1 per cent of the population. ★★★



Religious News Service Photo

"JESUS LOVES ME" IN SIGN LANGUAGE: Two deaf and dumb youths "sing" the hymn, "Jesus Loves Me," using signs, at a Christian camp for handicapped children in Tennessee.



James A. Talone

Escape at Dawn!

By James A. Ward

THEY buried Him close by the hill where He had been executed. The tomb, hewed out of solid rock, belonged to rich, influential Joseph of Arimathaea. He and Nicodemus had asked for His body that they might give Him dignified burial, thus announcing their sympathies. It was almost sunset when the great stone was rolled slowly into the groove to close the tomb. A tearful young woman had lingered after everyone else had gone. Kneeling close to the hard stone, she sobbed out her crushing grief. The sun had set and darkness was drifting up out of the valleys before she reluctantly moved away through the gathering gloom. The smothering silence of death closed in. He was dead and buried.

The minutes slowly filled the hours of the night like the monotonous, dull drip of rain filling a barrel. Finally the dawn arrived and then the sun.

The day, being the Sabbath, passed quietly at the tomb. It would have been as monotonous as the night but for the songs of birds. The usual sounds of the city's life were muffled, but from the temple courts came cries of mourning as hundreds of sick and dying, brought to Jerusalem to be healed by the Saviour, sank in hopelessness as they heard of the death of Jesus.

It was during this day that the priests,

remembering Christ's words, "After three days I will rise again," came to Pilate and begged that a guard be sent to the tomb.

The sun seemed weary as it stumbled over the shoulder of the mountains and fell into the sea. Thus ended the second day of His death. The guards—100 Roman soldiers—placed cords around the great rock that blocked the tomb and, securing the ends to the solid rock, sealed them with the Roman seal.

The chill of the spring night called for a fire. As the flames leaped up, slashing at the darkness like red-hot swords, they cast weird shadows. The guards settled into the routine of the watch. There were but few jokes; many of the men on duty that night had assisted with the execution, and their minds were occupied with disturbing thoughts.

For the guard at the tomb the hours dragged wearily by on lead-weighted feet. For His friends they were sleepless and full of tears. Doubt and disappointment covered them like a mantle, darker than the night. The morning offered no prospect of joy. Because there was no light of hope in their hearts, the night and day were alike filled with bleak foreboding. What matter to them that the hours passed so slowly! But it was almost morning now.

The soldiers were talking about the Man whose tomb they so watchfully guarded.

"I never saw anything like it. Men don't die as He did—not the ones I've seen executed."

"What do you make of the strange darkness that came about noon?" queried another soldier.

"Oh, maybe an eclipse."

"Couldn't have been. The position of the moon and earth were not right."

"What did the earthquake mean? Did it just happen? I wonder if the God of the Jews was angry." There was no answer. There came only the crackling and sputtering of the fire. The darkness of the eastern sky seemed to stretch and crack as the first shaft of dawn came through.

"What do you make of it all, Captain?" probed one of the soldiers.

"If you want to know what I think—and I've done a lot of thinking these two nights—I'll tell you. That man was the Son of God." The words had scarcely been spoken when a blinding flash of light splintered the darkness. A deafening thunder filled the morning with furious sound. Blinded by the sudden terrible light, the earth beneath their feet swaying, the guards were hurled to the ground. But they had seen a bright, burning face, overwhelming in its glory. When the sound of

The Greatest Story of the Christian Age



thunder had died away, they heard a voice.

"I am the resurrection and the life." And then they saw Him for an instant—His unforgettable, unmistakable face. Now it was not tortured with pain and streaked with blood. It was beautiful with radiant light, peace, and majestic power. How long they lay there on the earth they never knew, but when they dared to lift their heads and look, the strange light had faded. The early dawn plainly revealed the tomb, now open and empty. With difficulty they rose to their feet and, staggering like drunk men, ran to the city as fast as their trembling legs would allow. "Jesus is alive! We saw Him come out of the tomb!" To every person they met they told of the light, the thunder, the earthquake, the voice, and that unforgettable face. It was He who had been crucified, and now He was alive!

From lip to lip the story quickly spread along the city's streets and soon reached the palace of the High Priest. Thoroughly alarmed, Caiaphas dispatched a messenger with orders for the soldiers to come immediately to him. They came, still trembling from shock. They had had neither time nor inclination to fabricate a story to explain the empty tomb. They recounted

the astonishing facts with all the vividness with which the great light had burned them into their minds. Verily, the Man whom they had crucified was now alive and clothed with power!

Jesus of Nazareth alive! The thought filled Caiaphas with an ominous, paralyzing dread. He tried to speak. His lips moved, but no sound came from his dry mouth. The guards, with their burning message of truth—all the more impressive because they were not Christ's friends or followers—were leaving. But Caiaphas dared not let them go to spread their message. It would mean disaster. With great effort he found his voice.

"Wait! Wait, I say!" The words rattled in his throat like the clanking of chains.

"We cannot have that story going about the city. It will cause tumult—riots, perhaps."

"But it is the truth! We saw Him!"

"Yes, yes, I know! But you must say that while you slept, His disciples came and stole His body."

"You would have us risk our lives and lie to protect you, Caiaphas? No! He is alive this very moment!"

"Here, here! Much gold for each of you if you will say that His miserable followers stole His body. Do

not fear Pilate in this matter, and the emperor will never hear of it." With much gold he bought the guards. Their lips burdened with the tremendous truth that Jesus was alive, they had entered the priestly palace; they left with their hands weighted with gold and their lips prating a shallow lie. But the truth of the resurrection could not be suppressed.

Because He lives, there is life beyond the grave for us. Consider the words of the Apostle Paul: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:17-22.

When Christ arose, He abolished death and brought life and immortality to light. (2 Timothy 1:10.) For the Christian, death holds no terrors. The light of the resurrection shines through the grave. As surely as Christ arose from the dead, so surely will the dead in Christ rise again. ★★★

Research Unlimited

An Experiment in Living

By Winston O. Abbott

ONLY a few months ago I read an article in a financial paper which explained how much research had done for industry. The writer showed that research has made possible both good and evil applications of knowledge, but that the net result has been for the betterment of mankind. The article was summarized with the prediction that research would discover sources of power as yet unknown that could very easily change the character of the world in which we live.

There was something in that story that haunted me long after I had put it aside. It seemed in some strange way to have a personal application to my own life. Too often Monday morning had found me eager to take my place in the world, and midweek had found me floundering in a state of confusion. There is at least a certain satisfaction in knowing that we are moving in a chosen direction. There comes a terrible feeling of futility when we are merely going about in circles.

Being of a somewhat curious na-

ture, I had often sought for the answer that would fit my own personal problems. There appeared to be no legitimate reason for feeling as I did. I had never been for very long unaware of the presence of God. There was no denying that life had treated me more than fairly. To add to this bewilderment was the fact that I had had a good religious training and had given, as I thought, quite liberally of my time, money, and limited talents in the service of His kingdom. Somehow I felt that the answer was buried in my own



It is not alone in science that the diligent may find truth. Hidden from the careless and shallow mind, waiting the earnest researcher, are untapped resources of spiritual power.

Three Lions

personality, but I did not know what it was.

And then one night I was looking into the mysterious splendor of the star-strewn heavens and thinking that there must be a closeness between the created and the Creator. Suddenly I was made aware that I, too, had been created by the Creator who had fashioned the star-filled universe. And yet to me He was often a remote and impersonal Being. As I mused, I saw opened before me a vast and little-explored field in which I might do my own research, a field in which sincere, personal seeking could well mean the discovery of untapped sources of power—power that could change my personality and, quite possibly, in some modest way benefit the world as well.

This thought at once challenged and intrigued me. It also occurred to me that, though an array of scientists and great amounts of equipment would normally be needed to do research in an unknown field, research such as I had considered was something I could undertake on my own initiative. For several days I turned this thought over

in my mind, seeking a logical approach to my goal.

Gradually I evolved a three-way plan of conducting my experiments in search for a better understanding of the things of the spirit. What I have learned, I pass along in the hope that it may be of some help to others who are searching for a richer, fuller life.

The first step of my plan consisted of a more determined and sustained effort on my part to know my Creator. My first uncertain steps were given impetus by a clergyman who gave me a small pamphlet to read. I derived a great deal of help and understanding from the writings of Brother Lawrence called *The Practice of the Presence of God*. Gradually I became aware that God rode beside me as I commuted to my office and was ever present with me in my daily tasks.

Soon I began to see that it was inadequate to expect to know God better by only talking with Him at self-appointed times—as if expecting to make a long-distance call at evening rates. As Brother Lawrence explained so simply, it is necessary to talk to

God, ask His advice, and sometimes wait patiently for His answer to be received. In a brief time I gained the realization that my efforts were being rewarded in many ways and beyond my fondest expectation. This gave me encouragement to continue my experiment, for I knew that if I had learned so much in so little time, there must be unfathomed depths still to be explored. In a few short weeks I had acquired greater buoyancy of spirit and a feeling of well-being. I found myself meeting business and personal problems with better appreciation of their background and, therefore, I was able to make better decisions.

It is true that all of this did not always come easily and without struggle. It was necessary to concentrate and bring myself back to my original search many times. But eventually God became a personal Being, and I found that He was never farther away than the touch of an outstretched hand. Of course I had always believed that God was everywhere. But there is a vast difference between just assuming this to be a fact and having a personal real-

ization of this truth. Actually all of the change that had taken place had occurred within myself. Everything else was exactly as it had always been and always will be.

The results of my research program in ways of finding God brought me logically to the second part of my plan. For the first time in my life I was aware that I was blessed with a generous measure of this world's goods. No, I was neither wealthy nor financially

independent—and it was quite necessary that I work for my living as I had always done. But there was a difference, and the difference was in my own thinking. It now seemed only just that I should share with others on a more generous basis than I had done before.

The act of giving no longer seemed a social responsibility, but a happy experience. I came to learn that there was a marked difference in giving whatever I could easily spare and giving with the

Religious News Service Photo

spirit of sacrifice. I had often read the Biblical injunctions about giving and about judging things by their true value. I was well acquainted with the ancient custom of tithing, but it had never before seemed to be directed to my individual attention as it was now. The remainder of this article could be spent in listing the additional and astonishing blessings that came to me in the most unusual and unexpected manners. But that is not the purpose of my story—nor were these blessings my reason for giving back to God that which came from Him in the first place.

There is a deep and abiding satisfaction in learning that money can bring happiness only when it is treated as a trust. Along with this lesson I acquired some further knowledge that was equally as important—and this brings me to the last part of my plan. This was my acceptance of a definite and personal responsibility for the welfare and happiness of others—all others.

I looked about me more keenly to find ways of using my talents to brighten the lives of others. Knowing full well that my capabilities were limited, I sought for the little things that were practical within my own small sphere of influence. At first such trivial things seemed of minor importance, but I soon found that I was in no position to pass judgment on their value to others. A cheery "Good morning," a smile, a word of encouragement, a sincere compliment, a note of thanks—all these things gave a lift to others. But they did far more than that to me: gradually they became a part of my daily living.

The press and the radio are daily reporting that research is making possible new products, discovering new and better methods in industry, and developing greater sources of power. Research in the field of fuller living has done even more than that for me. It has given me a better knowledge of myself and my proper place in the great scheme of things. It has brought happiness out of the confusion of our pressurized living. It has given new dignity to the ordinary and new understanding to ancient truths. It has brought me a fresh interpretation of the words of the Master.

I am certain that I possess no greater talents than you possess. I do believe that what research in Christian living has done for me, it can also do for you. ★★★



For All the Glory

For every April day of gloom and glory
I thank Thee, Lord. For every April day
When storm clouds swathe the world in transitory
Swift violent darkness, till a sudden ray
Of dazzling light illuminates the fresh
New buds and leaves adrift in silver air,
And rainbows, slowly shining forth, enmesh
Our hearts in all the beauty they can bear—
Dear Lord, I thank Thee for such days as this
More than for any others I have known,
Days of all days on earth I would not miss.
I thank Thee for the sullen storm clouds blown
Across the sky, for silver-misted bloom—
For all the glory, and for all the gloom.

—Jane Merchant.

Why We Call It a Chapel

A. Devaney, Inc.



From "The Robe"

THE WORD *chapel* comes from a word which once meant "cloak."

How it attained its present meaning is the inspiring story of a devoted man, Martin, bishop of Tours. Living in France during the fourth century, Martin was compelled, through the influence of his father, to serve in the Roman army. But, no admirer of war and conquest, he became a convert to Christianity.

One bitterly cold afternoon while with his regiment in Amiens, the young soldier met a ragged, shivering beggar squatting near the city gate. Deeply moved by the man's plight, Martin removed his heavy cloak and cut it in half with his sword. Gently he wrapped one half of the cloak about the grateful beggar. The other half he put around himself.

When Martin finally obtained his release from the army, he put into practice the simple virtues of Christ, ministering to the sick and needy, and becoming renowned for his works of charity. Of considerable eminence in the church of the fourth century, founder of what is considered the earliest monastic institution in Gaul, and later, bishop of Tours, Martin died around the year 400.

But the people of France refused to let the memory of such a man pass away. He was designated "St. Martin of Tours"—the patron saint of France. His cloak was preserved as a sacred relic and placed on display in a holy sanctuary. In France the word for cloak is *cappella*. So the sanctuary where Martin's cloak was housed was also called a *cappella*. Those who cared for the cloak were referred to as the *cappellani*. These terms were later modified to *chapele* and *chapelain*, respectively. In English the words went through still another spelling change to become *chapel* and *chaplain*. Thus each time we speak of a chapel, we are paying tribute to the unselfish deeds of St. Martin of Tours. ★★★

**By
Alfred
K.
Allan**

Editorials

REVOLUTION IN THE BIG RED SCHOOLHOUSE

TYPICALLY, we Americans have let a crisis develop and ripen before we have gotten ready to cope with it—the crisis facing our school system, a crisis we are already in, but which threatens to greatly increase. In meeting the challenge, we shall need just about everything that makes a school system, excepting children. There are already almost too many of them.

Schools are packed. Teacher shortages have brought hundreds of retired teachers back into the classrooms of the nation. Schools are being conducted in outmoded, unsafe buildings, and many are running on a two-shift system in order to accommodate the pupils who have to be taken care of.

By 1965, according to a recent *Kiplinger Washington Letter*, there will be 30 per cent more children ready for school than there are now in the elementary grades, and 50 per cent more for the high schools. We will need 1,800,000 new teachers by 1965. Colleges will face a 60 per cent increase in enrollment. Expenditures for education in this country may have to be doubled by that time.

Can the United States afford to educate its children? We cannot afford not to, and we can easily afford it. But there will be many outcries when taxes are upped to take care of this demand. Let those who object decide whether it would be better to let our children go uneducated or to curtail our drinking. Only a portion of what is spent on *liquor alone* in this country would handsomely take care of our educational needs.

BRIDGING THE GAPS?

DURING the 123rd session of the American Association for the Advancement of Science, one section of the Association spent an entire day discussing spontaneous generation. The Association was trying to do something it has been trying to do for a long time—make the theory of evolution work. Evolutionists realize that no matter how many theories they formulate concerning evolution of life to what we now see, they still have done nothing significant until they are able to explain how life got started without a Creator. A Creator who creates life could, of course, create it in a thousand different forms.

Some excitement resulted from the announcement by Stanley L. Miller, of Columbia University, as reported in the *New York Times*, that mixtures of methane, ammonia, water, and hydrogen have produced amino acids when subjected to electrical discharges for a time. Since amino acids are the “building blocks” of proteins, which are major constituents of living materials, the inference is that spontaneous generation is close to being accomplished.

This inference should be examined closely before being taken seriously, for amino acids—claimed to have been “created,” or synthesized, or manufactured—are not proteins; they are merely “building blocks” of proteins. But

if they could be manipulated so as to form proteins, would we then have life? No, merely some of the major constituents of living materials. Here, then, we have two gaps—one between amino acids and proteins; the other between proteins and living matter. What many will not realize is that these gaps are *enormous*.

To understand something of the immensity of the gap between living and nonliving matter, let us consider some facts. Lecomte du Noüy, in his book *Human Destiny*, uses mathematical calculations by Professor C. E. Guye on the chance construction of a single protein molecule to demonstrate the improbability of life beginning by chance. He simplifies the problem by imagining a protein molecule of only *two* species of atoms, whereas actually there is always a minimum of four. The probability that a single molecule of protein would occur under these conditions is expressed:

$$2.02 \times 10^{-321} \quad \text{or} \quad 2.02 \times \frac{1}{10^{321}}$$

If this means little to you, let the improbability of just one molecule being formed by chance be expressed in a different way: If the material needed to make a molecule by chance were assembled, the volume of substance would be beyond all imagination. It would be that of a sphere so great that it would take light 10^{82} years to reach its center. This would postulate a mass one sextillion, sextillion, sextillion times greater than the Einsteinian universe.

For a single molecule to be made by chance through normal agitation by heat would, according to laws of probability, require 500 trillion shakings per second, in a volume of material the size of our earth, for 10^{243} billions of years (1 followed by 243 zeroes).

This is not all—far from it. For the beginnings of life we would need not one molecule, or two, but *hundreds of millions identical in structure!* Could these be obtained by chance? The improbability of the appearance of a *living cell* through chance is so great that any of the figures mentioned thus far would be negligible, according to Du Noüy.

The explanation of the beginnings of life is not really very near, if we wait for a human explanation. But if we turn to a book written by the One who did the creating, the explanation is at hand. Who made all things? “All things were made by him [Christ]; and without him was not any thing made that was made.” John 1:3. Where did life come from? “In him was life; and the life was the light of men.” John 1:4.

“The word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.” Psalm 33:4-9.

★★★

BUILDS A HOME



By Ernest Reed

SYNOPSIS: Wilbur Douglas—hard-working, frugal mechanic—met and married vivacious Janie after a brief courtship. Coming from diverse religious backgrounds, they nevertheless found religion no problem. Things went well with them for a while, but Janie's flair for the social life, which clashed with Wilbur's stay-at-home habits, finally led to a divorce. For a time Wilbur was bitter toward women because of his unhappy experience with Janie. Then he met Bertha Schwartz, waitress at Mike's Lunch. Soon after their marriage (Janie had in the meanwhile remarried) Bertha began to put forth efforts to make their home Christian. One Saturday morning she managed to get Wilbur to go to church with her—very reluctantly, although he had once told her that Saturday is the true Biblical Sabbath.

Part 5

Exploring God's Word

GOOD MORNING. May I welcome you to our church service?" A middle-aged, pleasant-faced woman greeted Wilbur and Bertha as they stepped inside the door of the Seventh-day Adventist church. "My name is Beech," she continued as she shook hands with them.

"I am Wilbur Douglas, and this is Bertha, my wife," Wilbur answered, relieved at the friendliness in Mrs. Beech's voice and attitude.

"We are very glad to have you worship with us. Come, I'll show you to a seat." Mrs. Beech led the way to a pew not too far forward, and Wilbur and Bertha found themselves comfortably seated.

Wilbur rather expected to see Pastor Clarke and half hoped that he would not, since he had not been willing to continue to study the Bible as Mr. Clarke had wished. When the service began, the minister who entered was not Clarke, but a somewhat younger man, rather tall and fair of complexion.

"Do come back again!" Mrs. Beech

had found Wilbur and Bertha before they reached the door of the church after the service. "I want to be sure to introduce you to our pastor. Pastor Fleming, this is Mr. and Mrs. Wilbur Douglas, who have been visiting with us this morning."

"I am most happy that you were here. You heard the announcement about the evangelistic services we are conducting here in the church. I should be glad if you could attend." Fleming gave each a warm handclasp and a quick smile.

"I certainly enjoyed the service, Sir," Wilbur answered. "Possibly we can come out some evening." He was still too cautious to commit himself to anything he could not get out of.

"Did you really enjoy the service, Wilbur?" Bertha asked, as they made their way to their car.

"Yes, I did. I'm glad you got me up. Fleming is an interesting speaker and seems like a nice sort."

"Oh, I'm glad. I thought it was nice. Simpler than our Lutheran service, but

friendly and interesting. And—Wilbur—"

"Yes, dear?"

"I would really like to attend some of the evening services. Maybe Pastor Fleming will be talking about some of the things you and I have discussed." Bertha was anxious not to arouse any feeling of reluctance on the part of Wilbur, who, she sensed, did not want to be reminded too forcibly of the past.

"We will see about it," was all Wilbur would say. That he did a good deal of thinking about the matter during the next 24 hours was only apparent early Sunday evening. "I think I'll go milk," he announced. "It's five thirty, and if we're going to go to meeting, I'll have to have time to get cleaned up and change my clothes."

"Good, Wilbur. I'll have supper ready as soon as you are through." Bertha was overjoyed.

In the meantime, in the church study Pastor Fleming, Mrs. Beech, and Milton Blackburn, a young man who led the singing in the evangelistic services, were meeting.

"Do you remember the nice-looking couple by the name of Douglas that I introduced to you yesterday after church?" inquired Mrs. Beech.

"Yes, I do," Pastor Fleming said.

"I feel that we should pray for them. They were such fine young people to meet, and there must be some reason for them coming to our church. Of course I did not ask them, but I am sure that they are not members of the church. I do pray that they will come

out to the evening meetings so that we can get better acquainted with them."

"You're always on the lookout for hungry souls, aren't you, Mrs. Beech?" Pastor Fleming smiled approvingly. "I'm glad you were able to meet the young people. They *were* fine-looking young people, and by all means we should pray for them."

Wilbur and Bertha would have been more than surprised had they known that they were one of the subjects of the earnest prayers of the little group meeting at just about the time Wilbur made up his mind that he would go to church that Sunday evening.

"Hello, Mr. and Mrs. Douglas. I'm so glad you came tonight! We have been having meetings for several weeks, but I'm sure that you will not have any difficulty understanding the subject that Pastor Fleming has for tonight. He makes everything so clear." Mrs. Beech was overjoyed to find her prayers so quickly answered.

"Tonight," said Pastor Fleming, as he began his sermon, "I am going to study one of the central truths of Christianity with you. My opening text reads, 'And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.' 1 Corinthians 2:1, 2.

"No Christian will argue the fact that Christ and His atonement are central to the plan of salvation. The Christian must pin his hope of eternal life upon it. He must accept Christ as his Saviour. He must believe in and claim the atonement. He must learn to love the Lord and be willing to follow Him.

"The man who wishes to live a virtuous life, a Christian life, must go to Christ to find the perfect example after which he can pattern his behavior. 'For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.' 1 Peter 2:21. This was Peter's counsel—the result of his experience as a disciple of the Lord. The other disciples concur. Listen to John: 'He that saith he abideth in him ought himself also so to walk, even as he walked.' 1 John 2:6.

"I do not believe that I need greatly to emphasize this point, for it is commonly agreed upon by all Christians. Indeed it is so reasonable and logical that it is difficult to argue about it.

"As was announced in our advertising, I am going to discuss the true

Sabbath tonight." Here Bertha nudged Wilbur gently, giving him a surprised glance. Neither of them had seen the advertising.

"If we knew what Christ's practice and recommendation were in this respect," Fleming continued, "we would do the same, would we not? That would be following the principle of discipleship which we found laid down in the Bible a moment ago. So let us see what the record is.

"Luke 4:16 reads, 'And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.' Before I comment on this, let me read further. 'And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.' Luke 6:6.

"Our reading has told us that Jesus went into the synagogue—the church of His time—on the Sabbath day; that was His custom. Further, we have just found additional evidence that He did so.

"Now, the Bible tells us that the nature of God is unchanging. Jesus is described as 'the same yesterday, and to day, and for ever.' (Hebrews 13:8.) If we are willing to accept this text at face value, we must believe that if Christ were on earth today, He would do the same thing that He did when He was here in the flesh. In this respect I am sure that He would, and I want to give further reasons for believing this.

"Therefore the Son of man is Lord also of the sabbath." Mark 2:28. Notice the word *therefore*. What does it refer to? Jesus is Lord of the Sabbath because He created it.

"The Sabbath was created at the time of the creation of the world. We read the record in Genesis 2:2, 3: '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.'

"A great many people do not stop to think of this, nor do they know that Christ was God's agent of creation, as is definitely stated in Hebrews 1:1, 2: 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of

all things, by whom also he made the worlds.'

"We see that Jesus was Lord of the Sabbath because He created it. He kept it because it was His memorial of His own creation. And if we are truly His disciples, we will keep it as He did.

"It is interesting to know the extreme importance of the Sabbath in the plan of salvation, although I shall not have time to discuss that fully tonight. But the Sabbath is far more than a memorial of creation. In the beginning, you remember, man was created perfect, without sin or imperfection. When man sinned, God immediately set into operation the plan of salvation, by which man could again become perfect in God's sight. The Sabbath, which was made a memorial of the first creation, is also said in the Bible to be the sign of the re-creation, or sanctification, of man. Let me read it in Ezekiel 20:12: 'Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.'

"Thus, when we keep the Sabbath as God intended we should, we testify to our faith in the saving grace of Jesus, the Author of the Sabbath, and to our salvation as well. Is that not a beautiful thought?

"Summing up what we have learned together tonight, we find that Jesus created the world and the Sabbath in the beginning. He blessed and hallowed the Sabbath. When He was on earth as the Son of man, He claimed to be Lord of the Sabbath, and He kept it Himself. He has told us that if we are His disciples, we will do as He did; for His life was lived as an example for us. By following His example, we demonstrate our belief in His atonement and our sanctification through it. Surely this is a beautiful truth!"

Bertha could hardly wait to get to the car. "Wilbur, that was wonderful! I have never heard the Bible preached so plainly. Now I see why you said what you did about not going to church on Sunday. Of course I want to hear more, but what Pastor Fleming said tonight was surely clear and convincing, wasn't it?"

"Yes, it was. It harmonized perfectly with what I heard before," Wilbur answered thoughtfully.

"It all sounds like nonsense, or worse, to me." Aunt Kathie was in Bertha's kitchen speaking positively. "I didn't know that Wilbur had ever been mixed up with the Seventh-day



Gil Evans

"It all sounds like nonsense . . . to me," Aunt Kathie said. "Salvation is by faith, not works."

Adventists. I am surprised at him!"

Bertha and Wilbur had gone to almost every meeting held at the small white Seventh-day Adventist church for the past ten days. Now Aunt Kathie had come to see how the young couple were getting along, and Bertha, full of what she had been hearing, could not but tell her beloved auntie about it all.

"Bertha, I am surprised at you, a Lutheran. And you were confirmed when you were old enough to understand what the pastor taught."

"But, Aunt Kathie, it's from the Bible. And the Sabbath is right in the Ten Commandments. Surely you believe in the Ten Commandments. Pastor Fleming makes it all so plain." Bertha was much in earnest, for she had been a most interested listener to all that Fleming had said.

"Bertha, haven't you ever heard of the teachings of Luther? Did he not preach what the Bible said? Salvation is by faith, not works. There is a text I learned when I was a little girl: 'But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.' That is Galatians 3:11; you can look it up in your Bible, Bertha."

"I shall—it sounds plain. But still I cannot forget what Pastor Fleming has been saying. I do wish you could hear him preach just once, Aunt Kathie." Bertha was troubled.

"Go to hear him? Not me," answered Aunt Kathie stoutly. "It was through his preaching on justification by faith that Luther set us free from the bonds of the Catholic Church. I am a Lutheran; the Lutheran Church is

good enough for me and it should be good enough for you."

"But, Auntie, there's Wilbur to think of," Bertha could not forget Wilbur's interest in the things they had been hearing.

"Ah, yes. That is true; a woman must think of her husband's wishes. But don't forget what I have told you. I want you to be happy and to be good!" Aunt Kathie planted a kiss on Bertha's cheek as she rose to go. "It will be time to get supper for Carl now," she said as she made her departure.

As Bertha and Wilbur ate their evening meal, Bertha recounted Aunt Kathie's arguments. "It bothers me to know that Aunt Kathie doesn't approve of what we are doing, Wilbur, and I don't know how to answer her

either. Do you suppose we *are* wrong in believing what we have heard Pastor Fleming preach?"

"I don't think I could answer Aunt Kathie either, for I am not enough of a student of the Bible. Let's ask Mrs. Beech about it; she seems to know the Bible as well as Pastor Fleming does."

"That's a good idea," Bertha was enthusiastic.

"Of course I'll try to help you understand some things in the Bible," was Mrs. Beech's answer to Wilbur's question. "Since our evenings are so full, let's meet on Sunday afternoon."

"That will be all right. Could you come to our house?" queried Wilbur.

"Indeed, yes. I'll be there at three o'clock sharp." Mrs. Beech was delighted at the invitation. Her work was to help those who came out to the meetings, and she had been much attracted to Wilbur and Bertha. They seemed like such fine, clean-cut young people, and so willing to hear the gospel.

Troubling thoughts came to Wilbur during the three days that elapsed before the appointment with Mrs. Beech. He could not keep thoughts of the past from his mind. The things that Mr. Clarke had taught had come back with

renewed force as Bertha and he had attended Pastor Fleming's meetings. While much of the bitterness of the past was gone, and although he loved Bertha deeply, all this had made the old wounds hurt. Now he was to once more have the gospel brought right into his home. Nothing of all these thoughts did he allow himself to voice to Bertha.

"You are here right on time," Bertha greeted Mrs. Beech on Sunday afternoon.

"Yes. My busy schedule compels me to be prompt," answered Mrs. Beech, laying her wraps aside. "And now, let's not waste time, for I want you to be sure to get to meeting tonight. How can I help you?"

Bertha quickly told the story of Aunt Kathie's visit. "I have great confidence in my aunt," she said. "She is a good woman, and she and Uncle Carl have done so much for me—for us."

"I'm sure she is a good woman," assented Mrs. Beech. "I'd love to meet her. We must believe that she is earnest about what she said, and that she sincerely believes in her church and its teachings. Furthermore we must realize that as one grows older it is more difficult to change one's beliefs and ways of life. Remember that all her life, from

young childhood, your aunt has been in the Lutheran Church—a church with strong doctrinal teachings, and one that holds its members well. We would not expect her to carelessly or easily lay aside the teachings—or what she believes to be the teachings—of her church then, would we?"

"No. You are certainly right about that," commented Wilbur.

"I have a great deal of respect for the Lutheran Church and for Luther," continued Mrs. Beech. "To understand the teachings of Luther and of the church, we must understand the time in which he lived and preached. First of all, we must remember that Luther lived in an age when, so far as many people knew, there was only one church, the Catholic Church. Luther himself, as you know, was a Catholic and studied for the priesthood. The age of Luther was the age of the Renaissance, but ignorance was still widespread among the people and even among the clergy. Most people could not even read or write. Partly because of this the church had ceased to be a blessing to the people and in many instances had become oppressive. You may remember that it was after Luther arrived in Rome and there saw the terrible abuses of the church at its very headquarters that the words, 'The just shall live by faith,' rang in his soul. And these words were in direct contradiction of the general teachings and practices of the Catholic Church.

"The reason that justification by faith was so paramount in the teaching of Luther and the Reformation in general was that the Catholic Church placed almost all of its emphasis upon works. A man who had sinned could be cleared of guilt only by confessing to a member of the clergy. Then he must do penance. He must say certain prayers, do certain things, or pay a stated amount of money in order to have absolution. His life was much like that of the orthodox Jew of Christ's time, a ceaseless round of *doing* in order that in that way he might win salvation.

"Luther's great light for the people was that we are not saved by doing, but by believing. 'The just shall live by faith.' It is not surprising that he tended to emphasize this to the exclusion of some other aspects of the plan of salvation. Then, too, he knew that he could not lead the people too fast. They knew only one church. They were superstitious and ignorant. They could not read for themselves—that is one

Now Pluck!

It will not do to let things run amuck,
Supposing they're all right when they are not.
Religious lies will kill when they've conceived!
Therefore, all lies must be uprooted well.
Yes, every plant God has not planted, slain;
And not a ramosé rootlet must remain.
For one small root will draw us all to hell
If in Christ's church it has a holding spell.
Those things which can't be shaken will remain;
But God will shake away all teachings, vain,
Which He has never taught! The latter rain
Is due to fall on all who've truth believed
Without admixture of the false. 'Twill not
Make ripe for heav'n false plants! Now pluck!

—Lulu May Andersen.



reason that Luther's songs and the other songs of the Reformation had such great importance in teaching the people the way of salvation in a form that they could understand. To accomplish what Luther did in his lifetime was a titanic task; we must give him high credit for doing what he did and being what he was, a fearless man of God.

"Neither must we think that Luther did not understand the plan of salvation or the true place of the law in it. I shall speak of that in more detail later. But first of all I think we should find just what the Bible says about the true relationship between law and grace.

"Let us begin with an instance in the New Testament in which a man came to Jesus seeking salvation. We would expect Christ to give him the right answer; there can be no thought that He would do otherwise. Let us read: 'And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.' Matthew 19:16, 17. Notice that Jesus first directed him to the law. Then, 'He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.' Verses 18, 19.

"Jesus begins by pointing the young man to the law. We could point out right here that it is impossible to keep the law without faith—we must believe in God to serve Him and make Him first in our lives. However, let us not dwell on that just now. My purpose in referring to this incident was to show that Jesus considered the law of prime importance in the plan of salvation.

"Jesus, throughout His ministry, upheld the sanctity and inviolability of the law. 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Matthew 5:17, 18. In these words He settled for the people of His time and ever after the question of the validity of the law.

"But, Mrs. Beech," interrupted Wilbur, "what did Paul mean when he said that 'the just shall live by faith'?"

"I'm coming to that point. First, though, let me ask you a question. How did grace—the gift of God that we grasp through faith—come to the world?"

"Through Christ, of course," answered Bertha.

"Then did Adam have a chance for salvation?" Mrs. Beech asked, smiling kindly.

"He couldn't have. No, that can't be right, or none of the Old Testament characters could have been saved! I guess I don't know," said Bertha.

"You know the answer all right; you just don't know how to relate it to the subject we are studying. Yes, Adam had a chance for salvation. But he had sinned, and it takes only one sin to bring the condemnation of sin upon a person. 'The wages of sin is death.' Romans 6:23. Therefore as soon as Adam had sinned, he was sentenced to death—eternal death—by his own act. The only way he could be saved was by a pardon, through the merits of Christ, through His atoning death—which was still in the future."

"Did the people of that day know anything about all this?" asked Wilbur, incredulously.

"Yes. The Bible tells us so. 'For the grace of God that bringeth salvation hath appeared to all men,' we read in Titus 2:11. Then there is this remarkable text: 'And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.' Galatians 3:8. Notice that this remarkable verse speaks of the people in Abraham's time as being justified through faith. In fact the Bible makes it clear that Abraham was saved through faith. 'For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.' Romans 4:3."

"But—but," said Bertha, "I don't see how they could have been justified long before Christ even lived upon the earth."

"They were justified through faith in the coming to this earth and the crucifixion of Christ. They lived by the promises of God for the future just as we live by our faith in the record of the past. We read in Hebrews 11 of the faithful who will be saved: 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.' Verse 13.

"I like to compare this with the possession of a government bond. A government bond is not money, but you can borrow money on it, using it as security; and the possession of it is almost the same as the possession of money. When it matures, it can be redeemed in money; but if the government is sound, the holder of the bond is financially almost as well off before it matures as when it does. The Old Testament patriarchs had the bond of God and of Christ that He would atone for their sins. Every sacrifice that they offered was a testimony to their faith in the promises. Do you see now that they were justified by faith?"

"Yes, that is perfectly clear, although I had never understood it before," Wilbur answered, and Bertha nodded in agreement.

"They lived by faith, although there are many, many people who do not understand that any more than you do. Now, tell me, what was their relation to the law?" Mrs. Beech asked.

"Why, they had to keep the law of course. It was given to Moses on Mount Sinai," answered Bertha.

"That's right. All the Old Testament people who followed God believed in keeping the law. The giving of the law on Mount Sinai was just a restatement of the law because of the long sojourn in Egypt. Abraham kept the commandments four hundred years before Sinai, as we read in Genesis 26:5: 'Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.'"

"Then they lived under the law and under grace at the same time!" exclaimed Bertha, excitedly.

"Exactly. And so does the Christian today—if you wish to express it that way. We are justified by faith—made right with God—for all have sinned. Then because we are pardoned and because we love and depend upon the Saviour, who made our pardon possible, we are enabled to please Him by walking according to the law."

"It seems so much clearer now, Mrs. Beech," said Wilbur. "Some of those things I had never thought of before, and they are a bit confusing."

"You are doing well in your understanding of them. And now I think it is time I should go. We've had enough for once, and I must be ready for tonight's meeting. May I come back and study this further in a few days?"

"You surely may," chorused Bertha and Wilbur.

(To be continued next month)



Happy Homes



Wood and Warmth in Your Home

W E HOMEMAKERS should treasure the great variety of beautiful materials with which we are constantly at work. From the polished hardwood of the floors up to the brass and copper and glass of light fixtures, we are constantly working with materials used from most ancient times to shape the artifacts of civilization.

While polishing our silverware or bringing the ultimate sparkle to our glassware—or just bringing out the beautiful grain of hardwood with a little wax and a polish cloth—we should think of those who spend their lives stooped over pages in a book, keeping accounts, with not even a change in the color of the ink to relieve the monotony.

Almost all the material art creations—first to be seen only in palaces—are now available to the average family. The finest work of the weavers' art brings beautiful fabrics to grace the homes of those who have enough interest to select the beautiful instead of the tawdry. The cleverest workmen in the ceramic arts design fine porcelains for our dinnerware, pottery for our breakfast tables, and tiles in gorgeous colors for our kitchens, bathrooms, and foyers.

It is interesting to take stock of all the beautiful things in our homes. Think where they came from. Picture the men and women who created them working, designing, executing, in the basic materials of the world the things we handle hour by hour, many times with little thought.

For instance, let us think of one of the most common materials in homes—wood. Most of my life I have lived in the West and Northwest. I have seen lumbering operations on gigantic scale in Montana, Oregon, Washington, and British Columbia. Most of the lumber produced in these areas is what is known as softwood and is used in the

superstructure of the houses in which we live. Very little furniture is made of softwood. Then there are the hardwoods, which provide us with beautiful cabinet woods for paneling and furniture making.

Almost any housewife would recognize oak, birch, maple, cherry, and walnut, the most commonly used woods in this country. Many other treasured hardwoods, such as mahogany, grow in Central and South America, the West Indies, the Far East, and the jungles of Africa. Since there are actually about 99,000 different hardwoods in the world, the housewife could hardly be expected to know them

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.

all. Even the 50 or 60 different kinds sold commercially in volume sometimes puzzle the experts.

Because there are so many kinds of hardwood, each with different characteristics of texture and color, the homemaker has almost unlimited range for her imagination and good taste. Woods with certain characteristics, like people, choose their own best company. For instance, sturdy oak combines naturally with leather bookbindings, hand-blocked linens, and nubbly heather tweeds to give a room a masculine air.

Maybe it is just a notion, but the

warm red-gold patina of well-polished maple seems a natural companion of crisp, glazed chintz, milk glass, gleaming brass, dotted Swiss, and checked French gingham.

Mahogany and walnut choose more aristocratic companions of sculptured broadcloth, brocades, velvets, and satins with silver, porcelains, and sparkling glass to reflect their high polish.

Naturally these groupings are not arbitrary. In fact many beautiful effects are achieved by mixing various hardwoods in the same room or even in the same piece of furniture.

For the past few years many beautiful woods have been bleached, stained, and otherwise treated to give them an artificial look. Fortunately the new trend is toward leaving nature's "fingerprints" just as they are in beautiful woods and finishing them in their natural colors.

Wood paneling makes a beautiful finish for interior walls where there is sufficient light to use this treatment. At first thought paneling may be rejected because of expense; but a second look may convince you that, considering the saving in redecorating costs, panels may be more economical over the years than other types of wall coverings. An occasional wiping with a dry cloth and a simple cleaning now and then keeps fine paneling lustrously beautiful for life. The manufacturers of hardwood wall paneling haven't overlooked the do-it-yourself home craftsmen either. In building a home, you might not feel equal to the task of plastering; but by following paneling directions carefully, you might be able to do a very acceptable job.

Many folk wonder whether "veneered" furniture is as good as "solid" furniture. The answer is Yes. Veneered wood is exceptionally strong. Tests have proved that, pound for pound, plywood may be made stronger than steel. Sometimes veneers are referred to as "bonded" construction. They are not, as some suppose, a thin layer of hardwood pasted or glued onto a piece

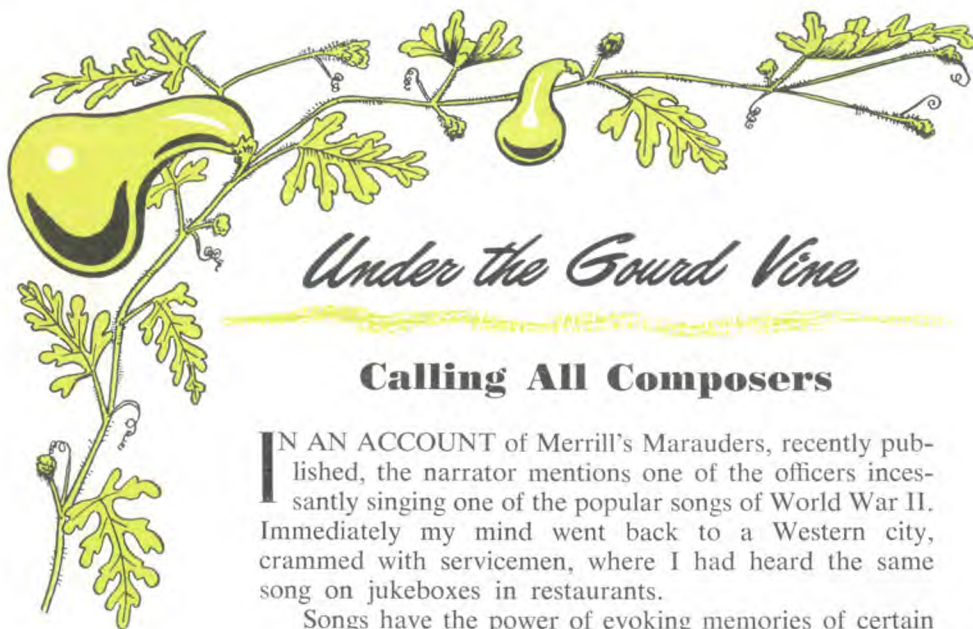
of solid lumber. Plywood, from which much fine furniture is made, consists usually of five or seven layers, or plies. These plies are put together much as you would a sandwich—only with a scientifically perfected adhesive instead of with cream cheese. A fine ply panel begins with a solid wood core. On each side of this core are bonded sheets of veneer from strong, but not necessarily beautiful, hardwood. At last a beautiful front veneer and a strong back are placed on the panel, the grain of the outer layers running at right angles to the grain of the first two plies. Finally the five layers with their adhesive are placed under high pressure in a press where the layers are permanently bonded. This process is so effective that, under stress, the wood itself will break before the adhesive gives way.

It can readily be seen that this means a wonderful saving in precious and rare hardwoods. It also makes beautiful woods available at low cost. By carefully arranging and matching beautifully grained woods, manufacturers make available decorative patterns and designs that would otherwise be prohibitively expensive.

You have no doubt noticed that certain woods have recognizable characteristics. Also woods have different grains or patterns, depending on what particular portion of a tree they are taken from. Up near the crotch in a tree a lovely pattern in the shape of a V is formed. Irregularities or knots on trees produce burl effects that are decorative. The main trunk of a tree is usually more straight grained, but down at the stump curly graining again occurs. From these elaborately grained sections of a tree, makers of fine furniture achieve an infinite variety of beautiful effects.

Many attempts are made to imitate hardwood. Genuine hardwood, however, has such character, luster, and warmth that it has never been successfully duplicated. Hardwoods will take a great deal of wear and abuse and are for the most part much easier to refinish than plastics. Beautiful woods become even lovelier with use, proving once again that housekeeping itself is an art.

Nature has built into hardwoods another remarkable quality that becomes increasingly apparent as more and more musical instruments are brought into American homes. Researchers have proved that hardwood cabinets provide the finest possible acoustical qualities for sound reproduction. Hardwood cab-



Under the Gourd Vine

Calling All Composers

IN AN ACCOUNT of Merrill's Marauders, recently published, the narrator mentions one of the officers incessantly singing one of the popular songs of World War II. Immediately my mind went back to a Western city, crammed with servicemen, where I had heard the same song on jukeboxes in restaurants.

Songs have the power of evoking memories of certain events; everyone has surely noticed this. From the earliest times certain songs have been associated with certain wars.

From the time of Moses this has been so. Think of the French Revolution and the "Marseillaise." Think of the "Battle Hymn of the Republic." Great causes have brought great songs.

Naturally wars have had their lighter songs, too. Men are men in war as well as in peace. They are not all heroes or high minded. A sense of humor is as valuable in time of stress as in calmer eras. But high moments in history have elevated the thinking of men and charged their emotions so that they have sung their deep feelings in songs that live. Possibly every major war that has involved a great cause has been memorialized by the words and music of some song.

In some respects this is a horrifying thought. If World War III (nuclear) should suddenly break out and end in oblivion for our nation, I wonder what song might be carved on the monument to our vanished civilization. Only last evening I listened to a radio program that featured the music of one of the "better" modern composers. There was nothing there that would fit. As for the other denizens of Tin Pan Alley. . . .

I could make a list of Songs I Would Most Dislike to Have Remembered, but I refuse to desecrate these pages with even their names. You can make your own.

If it is true that those who write the songs of a nation shape its destiny, then we need a Congressional Committee for the Investigation of Subversive Song Writers. We are looking in the wrong place for our national enemies at the present time. Perhaps if all the song writers of the day were in the proper place, all we would hear would be the "Prisoners' Song."

Certain there are causes today worthy of being sung. Any of you can think of at least two or three. Why doesn't someone get busy and hymn them?

Will someone please bring me a piano?

★★★

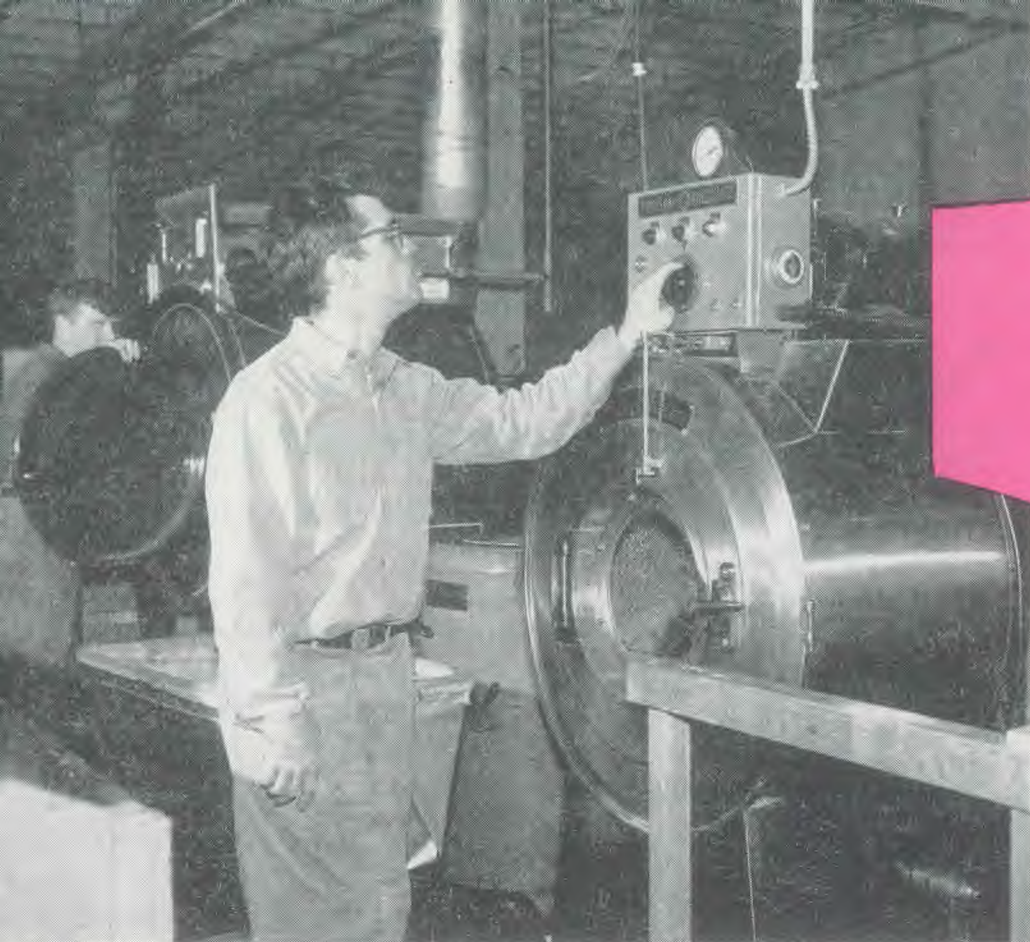
inets are stable, vibration resistant, and static free, making them ideal for the best in radio and TV cabinets. Pianos, violins, and other fine musical instruments have, for centuries, been made of the world's finest woods.

So when we do our cleaning, dusting, and polishing, let us do it with conscious appreciation of the years of growth under nature's supervision, the skill and arduous labor of woodsmen, and the skill and loving care of artistic craftsmen that make it possible for

us to have beautiful furniture in our homes.

Teaching children to appreciate such things will help to curb their carelessness both at home and in the homes of friends.

Wood furniture is pleasant to the eye, friendly to the touch. It is warm in winter, cool in summer. It is perfectly adaptable to all other materials used in home decoration. Wood furnishings are always comfortable and pleasant to live with. ★★★



Most laundries specialize in cleaning clothes. This Goodwill Industries laundry in Rockford, Illinois, does more: it rebuilds lives.

Life's Outcasts and

IT'S GOD'S

sorry," or, "We'll call if we have an opening." They never called.

Three cases. Three people. A man, a woman, a girl. People living normal lives that were suddenly twisted out of shape. People who discovered with a rude shock that they were "different." Different because society seemingly had no place for them. Society might be polite, sympathetic, harsh, or callous, but they were still outcasts.

Just where can a man, a woman, a boy, or a girl go when he discovers he is an outcast—"different"?

These people went to the Indianapolis, Indiana, Goodwill Industries, Inc. The rambling red brick building at 215 South Senate Avenue was like a lighthouse.

They found hope, self-respect, a renewed faith in God and society, and a chance to earn a wage while learning a trade. They also found men and women of all ages, races, colors, and creeds, working together, worshiping together, manufacturing and rebuilding goods. But, even more important, rebuilding lives.

Here were discarded people, "folks who can't work," turning contributed goods—clothing, household items, shoes, furniture, toys, electrical appliances—into useful articles and selling them at economical prices in Goodwill retail stores.

The Rev. Howard Lytle, Executive Director of the Indianapolis Goodwill Industries, an ordained Methodist minister, says that such stories are not unusual. In fact they are the usual thing in this huge workshop which is dedicated to serving handicapped people.

MARYLEE called it "just a little cold" and apologized to the doctor for taking up his time with such a trifle. She even wondered if she wasn't pampering herself, wasting time that might have been spent taking care of her home, seeing her friends, or doing any one of 101 things any young woman likes to do.

It was later the same afternoon that the doctor said in a calm voice, "This is more than a slight cold." The doctor was right. It was tuberculosis. For the next two years, as she convalesced in a sanatorium, her previous busy, happy life was just a golden memory.

Polio struck while she was still in the sanatorium. Virus and fever took their toll, and it was weeks before Marylee could think clearly again. When her health—if that was the word for the exhausted shell of her—returned, she wondered uneasily about the future.

Ray had a job, a girl, and all a young man's dreams of going places.

One day unannounced pains and

heat crept through his body like fire—the first invasion of crippling, agonizing arthritis, which cost him his job, his girl, and finally, his self-respect and hope. He was still a young man, but bent double, forced to walk haltingly with a cane, and everywhere he went, the target of stares: curious, shocked, pitying, repelled, frightened—but always stares.

Joanne, pretty, blue-eyed, blond, and young, remembers that awful day when the blackness closed in as she was standing at the top of a stairway in high school. She tumbled down three flights of stairs and was in bed for five weeks, fighting for life.

Later a measure of health returned. Back in school, she noticed how classmates backed away and studied her. Sometimes one girl would ask another, "What's the matter with her?" And sometimes she heard the whispered answer, "She's an epileptic."

It was the same story when she went looking for work after finishing school. Personnel managers would always look at their desks when she told them her story and would invariably say, "I'm

Those Without Hope Discover That

BUSINESS, TOO!

By Wendell H. Arnold



▲ In chapels such as this one, in San Francisco, California, most Goodwill workers start the day by gathering for an inspirational service.

➤ Putting prices on clothing is not difficult: to place a dollar sign on the benefit of useful labor to the handicapped would be impossible.



And what is happening in Indianapolis is happening in Washington, Chicago, Los Angeles, Portland, Boston, Detroit, Dallas, San Francisco, Milwaukee—wherever one of the 116 locally autonomous Goodwill units in the United States and in seven foreign cities is found. The largest private network in the world offering services, jobs, and training for handicapped people, Goodwill Industries in 1955 provided work and training for over 25,000 handicapped people, paying them \$12,500,000 in wages. Merchandise worth \$20,600,000 was sold in the same year.

Big business? Certainly. But business with a heart, and thus, good business.

And not only good business, but God's business, too. "Bill" Ragolio, executive of the Chicago Goodwill unit, describes it as "business plus"—the "plus" being the feeling that Goodwill is a partner together with God in the refashioning and undergirding of twisted human lives.

The mechanics are simple. So simple as to sound almost ridiculous. Goodwill advertises for household items, such as clothing, shoes, furniture, electrical appliances, toys. In 1955 Goodwill trucks made over 3,000,000 calls at the homes of contributors, picking up usable and repairable household items and bringing them into workshops.

These household contributions create jobs. Worn and soiled clothing is



O. L. Varela

There will be no crooked seams on this garment from the Baltimore, Maryland, center. Careful workmanship is a Goodwill trademark.

made like new by people who have been carefully screened and placed according to aptitude and ability. They may be people who cannot hear, who are in wheel chairs, who are minus a limb or two, or who may have worn and tired hearts. Here broken dolls are restored to lifelike appearance by the deft and skillful fingers of polio victims. Old radios sing a new tune under the patient fingers of an aged arthritic. Discarded shoes suddenly come to life as they are half-soled by a one-legged man. A coat of polish is applied by a young, mentally retarded boy. Beaten and broken furniture regains a new look as busy repairmen hobble around or propel their wheel chairs from one piece to another.

And they do good work, too. Pride of workmanship is a Goodwill trademark. A one-armed man at the Jacksonville, Florida, Goodwill Industries, puts it this way: "Goodwill is a wonderful place to work. Whatever we do best is our job. Mine is painting and refinishing."

After the material has passed through the workshop, it is shipped to Goodwill stores, where handicapped but friendly and courteous clerks wait to serve the general public. Here Goodwill provides a second community service: People of moderate incomes find clean, serviceable clothing, household items, shoes,

gram, and the goal sought for the worker is employment in private business. However, as one Goodwill executive states, "It is ability that counts, and we give every opportunity for both advancement and outside placement to our people." Some Goodwill workers average at or close to the Federal minimum of \$1.00 an hour. Others earn only half that much. (Government minimum-wage regulations do not apply to sheltered workshops using handicapped laborers.) Still others, on contract or piecework, average \$1.50 to \$2.00 an hour. Normally a local unit needs a subsidy of between 5 and 10 per cent of its operating budget.

Goodwill does more than restore contributed articles, accept industrial work, and pay wages. It restores faith, self-respect, honor, and a sense of be-



O. L. Varela

Whether it is working with a bandsaw—as in the Louisville, Kentucky, center—repairing toys, painting, or refinishing, workers are put where they do best.

furniture at bargain prices. Sales money then goes to pay the wages of the handicapped employees.

Another comparatively recent development has been the acceptance of special contract jobs from private industry in which handicapped workers are trained to do industrial jobs.

Wages at Goodwill are not high, as it is essentially a rehabilitation pro-

longing to its handicapped employees.

There was Carlos, for instance, who didn't want to work in a local unit.

"I wasn't there 10 minutes when I realized I was being shown a road of renewed service to society," he said. "I was given the chance I craved to be of use again."

Goodwill's success can be traced to the vision and inspired leadership of



O. L. Varela

Evidence of this can be found in the quiet, inspirational, nonsectarian chapel service which begins the day in most Goodwill units. In many chapels ministers from various denominations take turns conducting the devotional period. It is not uncommon to find someone lingering after the service to make an appointment for personal consultation. This is always encouraging, for many times it takes a long time for a handicapped person to feel that God cares about him. Repeated frustrations often have bred deep-seated hostility.

Other Goodwill activities include plant parties and picnics, vocational testing, counseling, cafeterias. Some even have modern physical- and occupational-therapy departments. Units lacking these services secure them for their people by referrals to those agencies in the community which provide them.

Graduation is a very important part of the Goodwill program; graduation to private industry or on up the supervisory ladder. A 100-per-cent turnover in personnel is not at all uncommon. In one respect Goodwill is unique; it rejoices when someone leaves for a better position.

Oh, yes! Marylee was trained to operate a switchboard and has advanced to a position of authority.

Ray is doing a bang-up job of public relations.

Joanne has a clerical position and has hopes of becoming a Comptometer operator.

At Goodwill Industries, they found their way. ★★★

its founder, Dr. Edgar J. Helms. Dr. Helms, a young Methodist minister, was serving the Morgan Memorial Chapel in Boston in 1902, when he became concerned over the social and economic status of handicapped people. He saw in them Jesus' admonition to help the lame, halt, and blind. He planted the seeds of this self-help enterprise in the basement of Morgan Memorial.

Today, Goodwill has grown beyond the wildest dreams of Edgar Helms, and the potential of service to handicapped people appears to be unlimited.

Professionally trained staff workers in the fields of public relations, personnel, therapy, medicine, religion, operations, business administration, and sales are being added in the local units as the need is apparent. Studies are being made of the so-called "old-age problem" to determine the role Goodwill might assume.

Although Dr. Helms is now dead, his insistence that Goodwill business is God's business is still emphasized.

▲ The blind listen that others may hear.
▼ Others see—and act—that they may work.

O. L. Varela





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.

A few weeks ago I had some laboratory tests made, and the report was that I was a mild diabetic. I stayed off all sweets and starches for ten days, according to my doctor's instructions, and then there was a test made again showing that I was completely clear of sugar or pus. What I want to know is, Can a person have diabetes and the kidneys be clear of these two substances? Second, is there any harm in my eating pure molasses and also can I eat honey? Third, I toast my bread in a very slow oven for one hour. I understand that this process removes the starch.—G. R. B.

It is impossible in mild diabetes for the urine to be completely free of either sugar or pus cells. In diabetes mellitus the body is unable properly to utilize the blood sugar. It is impossible for the body either to store it or to utilize it as a source of energy in the usual manner. When this blood sugar accumulates to a certain level, some of it is spilled over into the urine and thereby excreted. Of course there are different degrees of diabetes. Some can be controlled by moderate intake of foods that are most rapidly converted into blood sugar. Others require moderate—and some, very heavy—doses of insulin to control this condition. Molasses and honey enter the blood stream rapidly and certainly have no place in a diabetic diet. You are misinformed in believing that toasting your bread makes it less harmful to a diabetic. Of course some toast cannot be digested rapidly and converted into blood sugar because it has already been converted into charcoal before it reaches the table. I do not presume that this is what you have reference to, however.

My daughter, 42 years of age, has lupus erythematosus with lesions and is generally tired and nervous. She uses atabrine prescribed by the physician which leaves the skin very yellow.

Please advise me of the actual seriousness of this ailment and whether contagious or infectious. If not, how is it acquired? Are there any other medicines besides atabrine which can be used? Does it come from the tubercle bacillus? Is there no permanent cure?—J. B. L.

This disease is a generalized disease that has some symptoms that show up in the skin. Usually the cheeks and lips are the most frequent areas of skin affected. Until recently we had little in the way of treatment that would affect the course of this disease, except avoiding sunlight as much as possible. However, many doctors now are using medication such as you mentioned in your inquiry—atabrine. The physician who is treating the case usually changes the medication according to the response of the patient. There are other anti-malarial drugs that seem favorably to influence the course of this disease. It is considered to be neither contagious nor infectious. However, we do not know how it is acquired. Much research has been done and is being done on this disease, but as yet we do not know all the answers. Neither do we have a treatment that we can say will be a permanent cure. Some of the cases that are being treated now may eventually prove to be completely cured, but as yet they have not been observed over a long enough period of time to let us state categorically that a permanent cure is possible. Because many cases are responding favorably to the modern methods of treatment, medical men are more optimistic about this disease than they have been in the past.

I would like to know just what harm, if any, sodium propionate does to our food. For the past several years we have been using a good whole-wheat bread, but recently I noticed on the wrapper that it contained sodium propionate to prevent spoilage. Is it safe

to continue using this product with the sodium propionate in it?—J. C. T.

We have no evidence that sodium propionate has any harmful effects in the body. It is commonly used to prevent the growth of the fungus-type organism that causes bread to mold. By the use of this product bread companies are able to keep their product fresh and appetizing much longer. I believe there would be no harm in continuing to use the bread.

Can an X ray of the bowel detect worms?—M. W.

This is not the usual method of detecting worms, although occasionally worms have been seen during X ray of the colon, when other trouble was being looked for. Most diagnoses of worm infestation are made either from finding worms in the stools or by sending a stool specimen to a laboratory, where it can be examined for the eggs of the worms. Ova are characteristic of the worm that laid them. Each species of worm has a distinctive egg. There are many different varieties of worms that infest human beings. The symptoms they produce depend largely upon the type of worm involved. Some worms, such as the trichina, soon leave the intestinal tract and travel through the blood stream to the lungs and on out into the muscles. There they set up areas of irritation, which result in muscle stiffness, pain, fever, etc. Others stay in the intestinal tract and live on blood that they derive from the intestinal walls. Symptoms from these worms, of course, are mainly those of blood loss. Others cause a local irritation around the anus and are detected mainly by itching and discomfort in that region. If from the symptoms you describe to him, your doctor suspects that you are troubled with intestinal parasites, he will order the necessary tests to prove or disprove his suspicions regarding the presence of worms.

Please send me information on ulcers. Is an operation the best cure? Will X rays always show ulcer?—E. B.

I assume that you are referring to peptic ulcers. The most common site of peptic ulcers is in the duodenum, that part of the small intestine that is connected to the outlet of the stomach. Some peptic ulcers are in the stomach itself, but these are fewer in number than those that occur in the duodenum. Stomach ulcers are usually referred to as gastric ulcers. The proper treatment depends upon the location and type of ulcer. A higher percentage of stomach ulcers is operated on than duodenal ulcers. The reason for this is that ulcers in certain areas of the stomach have a tendency to become malignant. On the other hand, ulcers located in the duodenum are almost always nonmalignant. Nearly all duodenal ulcers will respond favorably to medical management if the patient follows a strict program. It is only those cases in which the patient cannot or will not follow a good medical program, or when the medical program fails, that surgery is recommended for duodenal ulcers. Of course if an ulcer has a tendency to bleed, that changes the treatment entirely. Or if the ulcer is of a perforating type, the decision on whether to follow a medical program or to operate must of course be made by the doctor in charge of the case, as he alone can know what is the best treatment for that particular patient.

In your letter you ask if an X ray always shows ulcers. No, it is not possible to demonstrate an ulcer in every case when it is present, but by careful technique a high percentage of ulcers can be demonstrated by this method.

We are very fond of tomatoes, but a lady told me that they are full of little worms when put under a microscope. Also this lady said her sister passed away with cancer caused by eating tomatoes. We have always eaten lots of tomatoes, and I would like to know if this is true.—J. W. W.

Your lady friend has misled you and is completely mistaken in the information she gave to you. Tomatoes are a good source of many important nutrients in our diet. They should be included freely in the menu unless you happen to be allergic to them. As far as their relationship to cancer is concerned, there is not one shred of scientific evidence at the present time to show that they are connected in any way.



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*.

Pre-existence of Christ

What about the pre-existence of Christ? Do you believe He existed before He came to this world?

He could not have come to this world unless He had existed before He was born. In John 6:38 He says, "I came down from heaven"; and in John 8:23, "I am from above"; in John 6:51, "I am the living bread which came down from heaven"; and in 6:62, "What and if ye shall see the Son of man ascend up where He was before?" One more text makes it clear that Christ certainly did come from heaven and that He existed before He came to this world: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

Vegetarianism

Is it true that all the men on the earth were once vegetarians?

According to Genesis 1:29, God said to Adam and Eve: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

After the Flood had destroyed the vegetation of the earth, permission was granted to eat animal food. We read of this in Genesis 9:3: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." This seems to suggest that flesh was not eaten—at least, not by permission of God—until after the Flood.

Law and Grace

A friend of mine tells me that we are not under the law, but under grace. What does he mean by that?

I am sure I do not know what your friend means, but it is perfectly clear what the Apostle Paul means by it. We

read Romans 6:14: "For sin shall not have dominion over you: for ye are not under the law, but under grace." The man who is not under the law is the one over whom sin has no dominion. That is clear from the text. "Sin is the transgression of the law," as we read in 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." The man who is not ruled by sin—by transgression of God's law—is, according to Romans 6:14, under grace and not under the law. A divine commentary on this passage is found in Romans 3:19, 20: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Here we have three phrases meaning the same thing: "under the law," "every mouth stopped," "all the world guilty." Every man has sinned. Therefore every man while in that condition is under the law; his mouth is stopped; he is guilty before God.

Have you accepted Christ's payment for your sins, the payment He made upon the cross, the payment of the penalty demanded by the broken law? If so, you are under grace and doubly obligated to the obedience of faith. Romans 3:31 says, "Do we then make void the law through faith? God forbid: yea, we establish the law." ★★★

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

"How Shall I Stand in the Judgment?"

Clyde Provostha



SOMEDAY soon the last marriage ceremony will take place; the time clock will be punched for the last time; the radio dial will get its final turning. The last picture will be seen on the television screen, the last tax dollar will be paid, the last day of school will be attended, and the last infant will be born.

And then what? The judgment.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31. The judgment day is appointed and must be met. Christ's resurrection is in itself a pledge of that day when all men must appear before Him and give account of their lives.

One might be tempted to think that God may perhaps miss or overlook the calling of *his* name. This will not be, for in due time all must appear. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

The most serious thought and the most searching question to ponder is, "How shall I stand in the judgment?"

When we stand before the God of the universe, our eternal destiny will have been settled. The last prayer will have been offered, the last plea for mercy given, the last dedication made, the last service for God rendered, the last missionary sent overseas. As we stand before God, we shall face life eternal or death eternal, according to the way we have lived.

What is to be considered in the judgment? How particular is God going to be? How much detail is He going to be interested in? The Bible says, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14.

In Matthew 12:36, 37 we find that the words of our mouths shall be given consideration, and by them we shall be justified or condemned. God shall remember not only the words spoken, but also the thoughts of the mind. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5.

John the revelator, in describing the

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THE ANSWER TO THE GREATEST QUESTION

judgment scene, says that all the works—of which a record is kept in heaven—shall be remembered. (Revelation 20:11, 12.) Not only the works but the motivating cause shall be made manifest, for we read in Proverbs 16:2, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits."

Thus we can see that how we live now will determine how we shall stand in that great day of the Lord. Our thoughts, our words, our actions, our inward beliefs—all these will be brought to light. It is how we live today that will tell whether we shall live in God's tomorrow.

Our good intentions will not save us. Our unkept vows and promises will not aid us. We shall stand alone, awaiting the reward. Our pastors will not be able to stand and give an account for our lives. Nor will our parents, our church officers, or our closest friends.

How eternally important it is for us to realize that we are not God's children unless we are such entirely! In God's sight there are only the black and the white. There are no grays, variations, or in-betweens. It is truth or it is error, right or wrong. We are or we are not.

How shall I stand in the judgment? When a person accepts the Lord Jesus Christ as his personal Saviour, he then begins to live and prepare for eternity. He is converted, or changed, from the world's way of living to Christ's way. The words, the thoughts, the hates, the loves, and the desires all change. As a matter of fact, when one becomes a Christian—a true follower of Jesus—his very nature changes. Christ moves in and takes full possession of the life.

Paul states it this way: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20. It was this vital

connection with God that later enabled Paul to say, "I can do all things through Christ which strengtheneth me." Philippians 4:13.

Christ in the life is what will enable us to stand in the judgment before God without spot or blemish. The presence of Christ in the life, unrivaled, means power unlimited. This kind of Christianity will not be burdensome; it will be the burden bearer. It will carry one safely not only into the judgment but through the judgment into an abundant life eternal.

Thus you can see that Christianity is not a philosophy, but a Person. It is Jesus. It is the Lord working out our salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

How we live now and for whom we now stand will determine just how we shall stand in the judgment. Only then will some realize that the court in heaven will not be like the courts of earth. Only then will they recognize that it is not beauty that counts. In the heavenly court of justice money will not speak; there will be no bribing. Arguments and excuses will avail nothing. God has fairly let us live our own lives. There will be no loopholes in the law of Heaven either. God's eternal, everlasting, and holy law will be without challenge. There is no way around it, over it, beneath it, or through it.

In God's court worldly knowledge will not stand. It will not be what you know, but whom you know that makes the eternal difference.

Do you know Christ? Is He your personal Saviour, liberating you from the curse of sin? Has He lived in your life to testify for you? Or do you know Satan? Will he condemn you?

Picture yourself standing before God in the judgment. All around will be the righteous witnesses of the living Word. Will they as a jury condemn you? Will God condemn you? No, they will not.

What condemns will be the works, the words, the thoughts, and the motives of your life. These—along with the secret things, good or bad—will spell out your destiny.

How fair God is! He has given warnings that "the hour of his judgment is come." Revelation 14:7. He has extended the invitation for all to step out of the world and not be partakers of the dreadful judgment that is to come upon its sinful inhabitants. (Revelation 18:4.) It is now, through the love and the blood of Jesus, that we are having our second chance to become citizens of the heavenly kingdom.

When Jesus comes to bring the rewards of men with Him, all is settled and decided. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Revelation 22:11, 12.

This is the time of the investigative judgment. How we now move and have our being is to decide what our sentence is to be when we stand before God. Then must come the execution of that sentence. To some it will be a horrible and most sorrowful time, and they will cry out to the rocks and the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Revelation 6:16, 17.

But what is sorrow to some will be extreme joy to others. Those who have made the vital connection with the Saviour in this life and have lived out within them the Man Jesus will look up and say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25:9. ★★★

By Frederick R. Stephan

Thoughts on the Book of Romans

By R. E. Loasby

The Inadequacy of Law as a Means to Righteousness

Scripture: Romans 3:1-20

What question does Paul ask Christians in respect to the Jew? What reply does he give?

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Verses 1, 2.

Note: The "advantage," or overplus, of the Jew is illustrated by circumcision. The apostle is referring back to Romans 2:25, where he says, "Circumcision verily profiteth." He now begins to explain his meaning. The Jew was given many advantages, "much every way." Of the numerous blessings and privileges bestowed, Paul mentions one in particular: "Unto them were committed the oracles of God." This statement includes the entire Old Testament. To have the divine revelation entrusted to them, and that in turn to be given by them to the world, was certainly a very great honor.

State Paul's argument as to whether a lack of faith on men's part causes God to become faithless in respect to His promises.

"For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Verses 3, 4.

Note: The apostle declares that some—not all—of the chosen people were not faithful to their trust. Does this mean that God, on His part, will not carry out His promises? Paul uses a strong word which means "to deprive a thing of the very use for which it was intended." He goes on to say that God's faithfulness cannot be made ineffective by man's faithlessness. God will carry out that which He purposed. He is never inconsistent. (Hebrews 6:18; 2 Timothy 2:13; Titus 1:2.) The quotation the apostle gives is from the Septuagint Translation of Psalm 51:4. The thought is that God is on trial before men. He allows that. And when all that God has said and promised ("in thy sayings") is examined, men have to acknowledge that God is just and faithful; He overcomes. God's character and His plans

cannot be impugned because some of His people were unfaithful to the trust placed upon them.

What objection is stated that some people might raise?

"But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)." Verse 5.

Note: The thought of the objection as raised by some is as follows: Men's faithlessness, instead of causing God to be unfaithful to His promises, only causes His righteousness, faithfulness, and impartiality to stand out more clearly. Then, the objector reasons, does it seem logical and fair that God should punish these men whose conduct has resulted in a greater exaltation of His character before others? And if He persists in punishing them, may we not conclude that He has done unrighteousness? Surely it would mean that God punishes men for bringing into clearer light His own glory, would it not?

We should recoil in horror from seeking to judge God as if He were a mere human judge, and as if we were able to form a correct estimate of Him by the exercise of our limited, human faculties. "I speak as a man"—not that he was speaking without inspiration, but that he was presenting a mere human viewpoint.

If the objection raised in verse 5 were valid, how would that affect God's standing as Judge at the end of the world?

"God forbid: for then how shall God judge the world?" Verse 6.

Note: The force of the apostle's argument is: If it were true that God ought not to punish the faithless moralist, or legalist, or any other unfaithful believer simply because His own faithfulness shines purer and stronger in contrast, then that means the end of all judgment, and finally of all righteousness! So the objection made by some that, since men's sins give evidence of God's holiness,

God cannot be just in punishing sin, is a false objection. It is plain that, otherwise, God could judge no one. One should bear in mind that Paul is here vindicating God's sovereignty, not His righteousness.

How does Paul apply this false assumption to his own experience?

"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?" Verse 7.

Note: The apostle returns to the false assumption of verse 5 and applies it to himself. He speaks of his "lie," which was his opponents' estimate of his having become a Christian and a preacher of the gospel of Jesus Christ. His forsaking of Judaism was looked upon by his Jewish contemporaries as a terrible sin. So he turns the argument of verse 5 upon his detractors, quoting their words and saying in effect, "If my present course of conduct is so terribly sinful, it merely means that the truth of God, that is, His faithfulness to His promises, is the more emphasized in contrast, and His name receives the greater glory—then why am I continually being labeled as a great sinner fit only for judgment? should I not be praised rather?" If such an argument were a true one, then every sinner might claim exception from judgment; which would be the end of all judgment for all men, with the failure of the plan of salvation and righteousness.

Of what wicked lie did Paul's opponents accuse him?

"And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just." Verse 8.

Note: The King James Translation is not very clear to some people. However, Paul's meaning is this: "And certainly it is not true (and I know you, my brethren, have no such idea of me), as I am being falsely accused and reported by some as preaching, in



Ewing Galloway

effect, that we should do wicked things in order that good may come; the judgment of such detractors by God is just."

Inasmuch as Paul was preaching that men are saved by God's grace through faith—and that apart from law (verse 28)—he was accused of antinomianism, i.e., hostility to the law, and of abolishing the law. This is the slanderous report he refers to. He maintains that God's judgment upon his detractors is just.

What is the present situation in respect to Christians as well as Jews?

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." Verses 9, 10.

Note: The King James Version does not fully bring out Paul's meaning in the ninth verse. He begins with the question, "What then [is the situation as we now find it]? Are we [Christians] better [situated] than they?" The apostle is really asking, "Have we Christians, personally, an advantage in having the truth of the gospel as the Jews had the oracles of God?" Both Jews and Gentiles are sinners; so in that respect we have no advantage. The advantages Christians do have he begins to set forth from the nineteenth verse; yet he literally says that "not in every respect" does the Christian have an advantage. That is to say, not in every respect, true—but certainly in at least one. The one great advantage is discussed in verses 19 to 31, and is nothing less than righteousness by faith.

What additional charge does Paul set forth?

"There is none that understandeth, there is none that seeketh after God." Verse 11.

Note: The apostle's charge is that of a lack of understanding of spiritual things (compare 1 Corinthians 2:14); and again, that none is seeking and searching out a knowledge of God.

How widespread is the apostasy of men?

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Verse 12.

Note: The emphatic word of this verse is "all." The apostle uses a picture word: "All

were out of alignment." The English particle "cline" in such expressions as "inclination" comes from the word Paul uses. He literally says that all are *outclining*, instead of *inclining*; that is, they are deviating from the true instead of inclining toward it. Paul further states that all have become unprofitable, good for nothing, quite useless. The apostle then describes the *actions* of men: "There is none that doeth good."

How many organs of speech do men utilize perversely?

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness." Verses 13, 14.

Note: The throat, tongue, lips, and mouth are used for destructive purposes instead of being utilized in praising God. As terrible odors come from an opened tomb, so "corrupt communication" (Ephesians 4:29) come from the throat of the unconverted. This figurative expression is now interpreted by the next clause: "With their tongues they have used deceit." This is followed by another figurative expression quoted from Psalm 140:3. This is a figure of malicious infliction of pain and distress; it is explained by verse 14.

Note how the apostle, having spoken of the organs of speech, refers to the feet as bearing the entire man in every single act.

"Their feet are swift to shed blood." Verse 15.

Note: He says the feet of the wicked are swift or sharp to shed blood. They can hardly wait to commit murder on even the slightest provocation. They love violence.

What is left in the trail of the feet that move to accomplish wickedness?

"Destruction and misery are in their ways." Verse 16.

Note: Paul literally says that in the path of the feet that move to do wickedness are "things crushed and wretchedness." The world today is full of such desolation and misery.

What blessing which results from forgiveness of sins do the wicked not know? What is their attitude toward God?

"And the way of peace have they not known: there is no fear of God before their eyes." Verses 17, 18.

Note: "The way of peace" that Paul speaks of may mean the way that is marked by peace; or perhaps the apostle was thinking of the way that is peace itself. In any case, peace is that blessed experience that belongs to the one whose sins are forgiven. The apostle says that the wicked do not have *personal experience* of this peace.

The reverent fear of God should deter a man from sinning. Unfortunately many do not have that fear directed toward God and therefore sin openly. Fear is the negative side of love. Love seeks to please God; fear avoids pleasing God; it is a deterrent.

How does Paul introduce the impossibility of justification by law?

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Verses 19, 20.

Note: The word "law" in verse 19 is broadly used, referring to the Old Testament, as is evidenced by the fact that the preceding quotations used by Paul are from the Psalms and Isaiah. ★★★



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