

An illustration of a hand holding an hourglass over a globe, with dramatic clouds in the background. The hand is positioned at the top left, holding the top of a golden hourglass. The hourglass is tilted, and a small amount of sand is visible in the bottom bulb. Below the hourglass is a globe of the Earth, showing the Americas. The background is filled with large, billowing clouds in shades of purple, blue, and red, suggesting a dramatic or apocalyptic scene. The overall tone is serious and contemplative.

These Times

JULY, 1958
35¢

**The Church With the
Judgment Hour Message**

Provenza



These Times

JULY
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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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THESE TIMES, JULY, 1958

This Time • • • • •

WRITING is a fascinating hobby to Annie Laurie Von Tungeln (*God's Prescription for Discouragement*, page 24). Toward the end of the First World War a merchant in the small town of Calumet, Oklahoma, where she lived, offered a baby bond to the child who would write the best jingle on the Red Cross. Her winning rhyme was her first published effort. In 1942 she began writing in earnest. Since then she has placed about 800 verses with children's publications, church papers, and adult journals. She is a graduate of the University of Oklahoma and carries a Phi Beta Kappa key. Much of her subject matter quite naturally comes from her experience as a school teacher. Although she has never married, she has a large "family." In addition to two nieces, aged fourteen and eleven, and a nine-year-old nephew, who are the pride and joy of their fond auntie's heart, she lays claim to hundreds of boys and girls, many of them now grown, who have been in her classes.

IT IS with regret that we announce the death of Carlyle B. Haynes (*Good Religion Includes Good Health*, page 18). One of the senior ministers of the Seventh-day Adventist Church, he began work in the denomination as a minister in New Jersey in 1905. For fifty years he served as pastor, evangelist, and author. Haynes, who was known for his unique, effective style of writing, was a regular contributor to THESE TIMES. In the October issue we shall begin his important series of articles on the atoning blood of Christ, which was finished a few months before his death.

REGULAR readers may wonder what happened to the Pageant of Prophecy Department, which usually appears on page 2. By placing it back in the journal, on page 23, we hasten to explain that our idea was simply to enhance the beauty of the opening pages—not to diminish the eschatological emphasis of the journal.

INSIDE front cover photo: Thousands of vacationers will journey to the Canadian Rockies this summer and gaze upon such breathless scenes as this. For the rest of us this photo of Bow Valley and the Banff Springs Hotel in southwest Alberta, by the Canadian Pacific Railway, will have to do. Undoubtedly this scene of God's handiwork reminds you of Bible texts or poetry. We thought of Psalm 36: 6: "Thy righteousness is like the great mountains."



He's Heading for

By Herbert Ford

ONE DAY in the next few months an awkward-looking B-52 jet bomber will scream its way off the runways at Wendover Air Force Base, Utah. The sky giant will climb to 40,000 feet, then slowly turn its windburned nose to the southwest.

Even as the great craft turns toward its mission, a group of officials will begin crowding the ramps at Edwards Air Force Base in California's Mojave Desert. They will be hoping for the fulfillment of a years-long dream, the successful flight of man into space.

As the B-52 nuzzles against the top of earth's lower atmosphere at the 40,000-foot level, the man who is expected to accomplish this first space mission begins making final preparations for his flight. He is Scott Crossfield, thirty-six,

a highly intelligent engineer-pilot, the father of five children. Beneath the B-52, in the X-15 experimental aircraft that will carry him on his flight into the unknown, Crossfield tests the plane's controls. As the time for the drop-away from the mother ship approaches, the B-52's crew stops feeding fuel into the X-15's tanks.

With camera set, firing switches on, and recording tapes running, the countdown begins. At the DROP signal the X-15 falls free of its nesting place. Crossfield flicks a firing switch, and the space craft surges ahead of a roaring, giant finger of flame.

Crossfield is on his way. Within seconds he flashes out of the troposphere and into the stratosphere, which lies between ten and twenty miles above our earth. Already the X-15 is traveling twice the speed of sound. Outside, air friction produces 1,000-degree temperatures on leading parts of the plane. In less than a minute he breaks at hypersonic speed into the chemosphere, which ranges twenty to fifty miles above the earth. In this sphere he encounters one of the greatest hazards his entire flight

THESE TIMES, JULY, 1958



Heaven

*The U.S. Air Force has selected
36-year-old pilot Scott Crossfield
to accomplish an incredible
flight into the ionosphere.*



North American Aviation Inc.

will know—the controllability barrier. Without special design and long-planned-for reaction to this unseen terror, the spaceman's flight could end in destruction here.

Within two minutes after entering, the treachery of the controllability barrier is ended; and the X-15, now traveling five times the speed of sound, noses into the ionosphere, the flight's goal. Somewhere in this 200-mile-deep sphere, at well over one hundred miles above the earth, the X-15's fuel will be exhausted. The upward thrust that has already been generated will hurl the craft many miles higher, however.

As Crossfield watches the instruments in front of him, he will see the altimeter record the highest flight of man. Then he will face his final and most dangerous task: get back down safely to Mother Earth.

The biggest problem on the way down will be to keep from burning up. As the X-15 re-enters earth's protective atmosphere, the ship will become something akin to a meteor. Meteors burn up from the friction caused as they enter the denser air close to the earth, after traveling at such great speeds in the thin, almost airlessness of outer

space. This will be Crossfield's challenge in the returning X-15: re-enter the dense atmosphere of our earth from outer space at a speed slow enough to keep from generating such dreadfully high temperatures that the aircraft will be destroyed.

How the pilot will make the re-entry is a matter of conjecture. One way would be to try to glide into the lower atmosphere at as flat an angle as possible. This would lose speed, while gaining heat, as slowly as possible. But to do this demands more time in the devastating, thirty-mile-deep stratum of the controllability barrier.

Crossfield's obstacles will be many as he attempts to push back the frontiers of space. What about radiation? What about the full blast of the sun's ultraviolet rays, which he will encounter after leaving earth's protective atmosphere? What about possible collision with meteors? The hazards of these obstacles and scores of others are already partially answered by the ceaseless research that is going into the X-15's proposed flight. But, good as research is, it is too often true that what seems to be proved theory sometimes breaks down in actual practice.

The importance of the flight of Scott Crossfield is little realized by the man in the street. But to the National Advisory Committee for Aeronautics, the United States Air Force, and the United States Navy, the flight has been a "matter of national urgency" ever since these agencies signed a joint memorandum—outlining duties in connection with the X-15's flight—in December, 1954. Most aspects of the project are very closely guarded secrets. The shape and dimension of the X-15, for example, is known only to the few experts who are directly connected with its construction. And most probably Crossfield's attempt will either be successfully or unsuccessfully made long before newspapers print a single word about the flight.

What Crossfield and the X-15 bring down from outer space, if the flight is successful, will help man take a greater step forward than was accomplished the day Russia announced the presence of an orbiting Sputnik. For with Crossfield's successful flight, man would know that not only can he hurl a mechanical device outside earth's cloak of atmosphere into the heavens, but now he himself can begin to examine the endless corridors of space. How far into these corridors man will travel, no one can say. It is now true, however, as the Manchester *Guardian* said recently, that "the barriers of imagination which most of us erect between ourselves and those distant places where red dust is blown about the surfaces of strange planets, or where there is no sun, no touch, no gravity, nothing, have now been breached. We must be prepared to be told what the other side of the moon looks like, or how thick the cloud on Venus may be. . . . Now nobody should be categorical."

Messages transmitted from America's first man-made moon, the Explorer, have said that man can live in space. Men in space capsules have successfully performed simulated space flight. The green light on manned space flight seems to be burning brightly. There is in the minds of many men, however, the question, "Is it all entirely in man's control how far he can go into space?"

Many of the leading scientists directing various phases of space exploration for the United States believe that in exploring space, man is fulfilling God's plan for mankind. In an exclusive THESE TIMES interview, Dr. Joseph Kaplan, chairman of the U.S. National Committee for the International Geophysical Year, indicated he definitely feels it is in God's plan that man should visit other ce-

lestial bodies. Dr. Wernher von Braun, the U.S. Army's missile genius whose fertile brain was largely responsible for sending the Explorer satellite into orbit, replied to THESE TIMES: "Space flight will open to man the gates of heaven." He indicated that Technological Revolution, as he terms that broad area in which space travel for mankind is found, and a subjection to ethical disciplines are both compatible and necessary. "Only with God reinstated in the heart of the world will He furnish mankind and its leaders the ethical guidance through the dangers and pitfalls of the Technological Revolution," said Dr. von Braun.

Although some of the better-known scientists feel God will bless their efforts, many religious leaders take a different view. "He who lives by the Sputnik (science) shall perish by the Sputnik," a Roman Catholic churchman said recently, paraphrasing Jesus' words about the sword. See Matthew 26:52. Pastor Handel Brown, a Presbyterian minister of St. Cloud, Florida, draws a parallel in man's current space attempts with the first time man tried to reach up to heaven. That time, says Pastor Brown, was when man started building the Tower of Babel. See Genesis 11:1-9. The result: failure, confusion, dismay. "There is nothing wrong with outer-space exploration," Pastor Brown thinks. "But let us never get the idea that spiritual satisfaction depends upon scientific achievement." The United Lutheran Church's Board of Higher Education has warned that any one-sided emphasis on scientific education "may cause us to lose our souls while seeking to gain the whole world."

Should the needle-nosed X-15 come rocketing down successfully over Edwards Air Force Base or not, there are values which both scientist and religionist, not to mention those who practice all types of endeavor in between, should consider. One such value is that God *has* promised space travel to mankind. His Holy Word makes this promise clear and sure. And God's travel accommodations for those who choose to align their lives with His eternal precepts will not be bounded by tight, heavily instrumented, pressurized cabins; nor will they have to catch hurried, harried, fleeting glimpses of some far-away celestial body as they go streaking by. God's space travelers will take visits of leisure in which an eternal education in the matters of space can be gained. Yes, when the God of heaven comes to earth again, mankind's greatest age of space travel will have really begun. ★★★



U.S. Air Force Photo
Released by
Department of Defense

A Hammer and a Saw

By Ruth A. Pray



H. M. Lambert

HE IS NOT a preacher, but he preaches. He is not a teacher, but he teaches. He is not a minister, but he ministers in humble, everyday ways, leaving behind a trail of folk grateful for his thoughtful acts of kindness.

The other day Jim Jackson—which is as good a name as any for him—went to visit a shut-in member of the church Bible class that he teaches. Someone fumbled at the door a long while before finally prying it open with a screwdriver to admit him.

"My son 'fixed' the lock before he went out of town," the shut-in explained, "and now the only way we can use the door is to pry it open."

Jim examined the door. Then taking the screwdriver, he adjusted the strike plate and in moments had the door in working order again.

On his way to visit another shut-in, he stopped at the home of a widow who does voluntary calling for the church. Her car, she had complained to Jim's wife, sounded as if it were coming apart at the seams.

In five minutes Jim had tightened up the armrests that were about to come off, adjusted a door lock so that the door was once more tight, and made one or two other minor adjustments. You can imagine how the widow felt, since her income was a paltry one hundred dollars a month, and she had expected to have to take the car to a garage.

One day Jim was staking his tomato vines. (Being a shiftworker, he is often at home while other men are keeping regular working hours.) A new neighbor, returning home from town, found she was locked out. She could have gone in through her garage door, but it was stuck.

Catching sight of Jim in his yard, she called to see if he could help. He could—and did—by hurdling the fence between to open the jammed garage door.

On the same day, a youngster across the street was mowing his lawn. He ran out of gasoline before finishing, which meant he would have to wait until his dad came home that night to get more. He dreaded facing another day of grass cutting.

"I always keep an extra five gallons of gas," called Jim. "Bring your mower over and let me fill it."

Let him visit relatives or friends out of town, and Jim

finds countless "little" things to do that make folk glad to have him. Sticking doors, wobbly chair legs, leaking faucets, stubborn cupboard door latches—whatever needs to be done, Jim does it, quietly and unobtrusively.

During a recent stifling Oklahoma summer, Jim made and installed water coolers in the homes of several of the elderly widows in his church Bible class. His thoughtfulness brought warmth to the hearts of these women, while making it possible for them to live in comfortable coolness. In some instances, where the individuals could afford it, he accepted money enough to pay for the materials. The rest was a donation of time, energy, and Christian love.

When an assistant pastor moved into his new abode, he struggled to manage by himself after the furniture had been delivered. But it was hard going for a man with a "game" leg and little practical know-how. Jim "just happened by" a few hours later, sized up the situation, and left, saying he would return soon.

It was long past time for the evening meal; but, he had noticed, the pastor's family had not yet eaten. Jim and his wife fixed up sandwiches, a thermos of hot drink, sweet rolls—and milk for the toddler. Jim also took along pipe wrenches, pliers, and a hammer.

Back they went to the minister's home. In a short while the hungry folk had eaten and were refreshed. The kitchen stove had been set up and attached. The refrigerator was leveled and checked for proper operation. Several other tasks, too small to mention, but all looming large in the eyes of the tired couple, had been taken care of. And another family was warmly and everlastingly grateful to their Christian brother.

Such little, inconsequential, menial things—these things are done by a man who, without academic training, teaches a Bible class of elderly folk. Yet he ministers to them as they have need. He preaches to them through his acts of thoughtfulness.

A hammer and a saw, a screwdriver, a pair of pliers, and a wrench—these, too, are tools a man can employ to preach and to teach. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.) ★★★

"Apples of Gold"

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

GIVE KINDNESS GRANDLY

Indifference were a nobler thing
Than twopenny kindness
pinched and doled,
A tarnished copper in lieu
of gold.

Give kindness grandly, as
children bring
Wild flowers—all that their
arms can hold.
Give it unstinting, as clouds
give rain,
Filling the brook and the
drought-parched spring,
Asking no recompense or
gain.
Kindness of any other sort
Is an affront to the human
heart.

—*Georgie Starbuck Galbraith.*

LET US PRAY

By Tom Whitecloud
A Chippewa Indian

Oh, Father, whose voice I hear in the winds and whose breath gives life to all the world, hear me. I am a man before you, one of your children. I am small and weak. I need your strength and wisdom. Let me walk in beauty, and make my eyes behold the red and purple sunsets. Make my hands respect the things you have made, my ears sharp to hear your voice. Make me wise, so that I may know the things you have taught my people, the lessons you have hidden in every leaf and rock. I seek strength, Father, not to be superior to my brothers, but to be able to fight my greatest enemy, myself. Make me ever ready to come to you with clean hands and straight eye, so that when life fades as the fading sunset, my spirit may come to you without shame.

From Lillian Brady, Nashua, Iowa

Every deed reacts upon the doer.

—*Mrs. E. G. White.*

I would like to ask what right any man has to call himself a follower of Jesus Christ if he is not a soul winner? There is absolutely no such thing as following Christ unless you make the purpose of Christ's life the purpose of your life.

—*Dr. Torrey.*

From T. O. Lion

Not wealth, but welfare, is success.—
Hezekiah Butterworth.

ANSWERED PRAYER

I asked God for strength, that I might achieve;
I was made weak, that I might learn humbly to obey.
I asked for health, that I might do greater things;
I was given infirmity, that I might do better things.
I asked for riches, that I might be happy;
I was given poverty, that I might be wise.
I asked for power, that I might have the praise of men;
I was given weakness, that I might feel the need of God.
I asked for all things, that I might enjoy life;
I was given life, that I might enjoy all things.
I got nothing that I asked for—but everything I had hoped for;
Almost despite myself, my unspoken prayers were answered.
I am, among all men, most richly blessed.

—*By a Blind Confederate Soldier.*

From Irene Belles, Ellwood City, Pa.

COMPLETING MAN'S FAITH

To believe in the sun and not in the eye; to believe in the sweetness of the honey and not in the power of taste; to believe in the God over us and around us and not in the God within us—that would be a powerless and fruitless faith. But to believe in God the Son and God the Spirit too, in the divine capacity within us answering back to the divine offer around us; to believe in ourselves through the divine presence which we are capable of receiving and containing—that completes the faith of man.

—*Phillips Brooks.*

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

events of these times

PEACEFUL ATOMS

Harnessing atomic power for the benefit of humanity is making rapid progress. One of the amazing peaceful uses of the atom is in the field of medicine. The authors of a recent book, *Atoms at Your Service*, tell us that radioisotopes, when introduced in controlled and harmless amounts, aid doctors in diagnosing diseases and in following internal processes of the body almost as if it were transparent. Then, too, radioactive cobalt offers a new weapon in the fight against cancer.

The atom may help the farmer, for biologists are demonstrating how atomic energy can destroy insect pests and plant diseases, and it may also be used to speed up the growing cycle of plants. As atomic power becomes cheaper, it may be possible to irrigate vast desert areas. This would bring more land under cultivation and produce larger harvests.

These are encouraging results from the research laboratories. God created the treasure house of nature to be a blessing and benefit to the human race. In the beginning the Creator said, "Be fruitful, and multiply, and replenish the earth, and subdue it." Genesis 1:28. It was never the divine plan that any of earth's resources should be turned to weapons of war. Solomon wisely said, "God hath made man upright; but they have sought out many inventions." Ecclesiastes 7:29. The secrets of nature that have been discovered by science can be used for life or death. It is for man to choose, and his choice reveals his ultimate destiny.

WHO CAN PREDICT?

About five years ago I clipped an article from *Collier's*, written by Thurmond Arnold, in which he predicted that America "will not have another great depression. We do not have to relive that experience. We know enough not to." The writer went on to promise, "Neither you nor your children need fear that you will ever have to stand in bread lines, or sell apples—as tens of thousands did during the great depression of the thirties."

We trust that we shall never see another "great depression"; but as I read these rosy predictions, the current

headlines and news reports are before me, telling of millions unemployed, sales slumping, and increasing fear on the part of many leaders that makes it necessary for the government to bolster the economy with greater armament production. I am not convinced a recession or depression could not happen again. I doubt the accuracy of human prognostications.

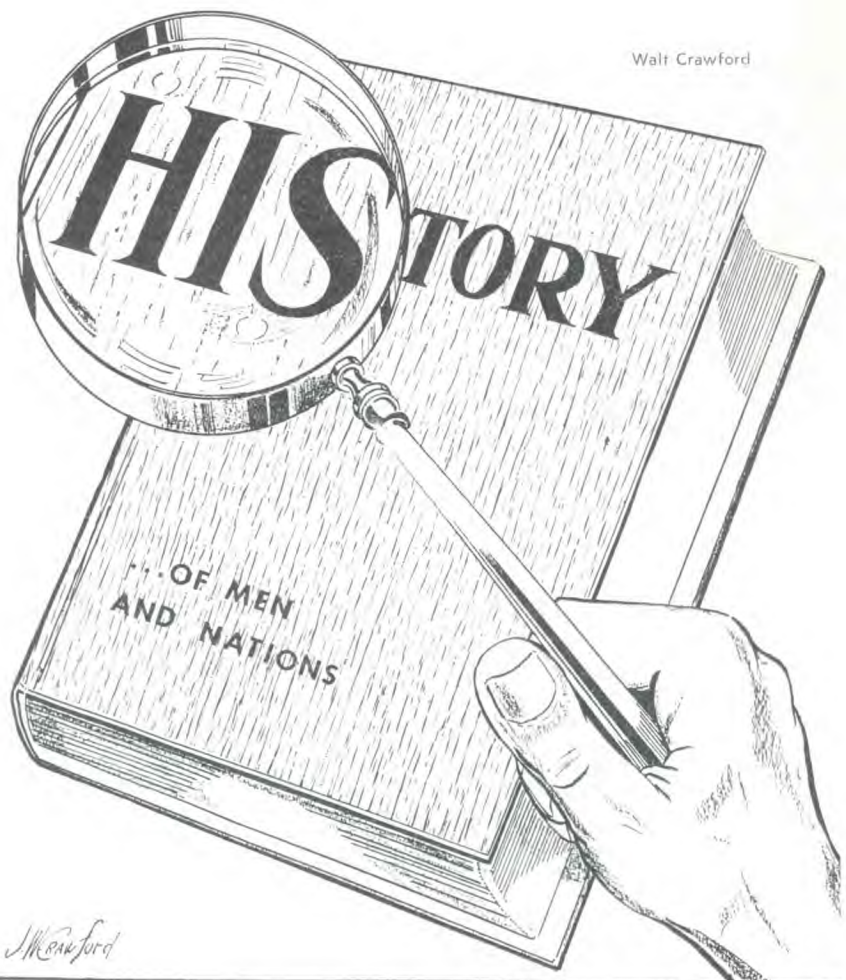
The future cannot be predicted by finite man, no matter how carefully he studies the past and analyzes present trends. Only the eternal One knows what shall be hereafter; He holds the key to future events. This was recognized by the prophet Isaiah, as he set forth God's challenge to all false gods: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things

that are not yet done." Isaiah 46:9, 10.

Prophecies of the Bible are given to confirm man's faith in the fact that God is in history. After Jesus portrayed coming events to His followers, He said, "I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29. This is the principal reason for Bible prophecy—it confirms our faith in an eternal God of love!

TEACH YOUTH TO THINK

American education is looking at itself in the mirror to appraise its weaknesses and blemishes. Some of our most astute thinkers declare there are two basic defects in the educational program of this nation, according to Marc Raeff, in the *New York Times Magazine*. (January 26, 1958.)



Walt Crawford

THE CHRISTIAN VIEWPOINT

"What is wrong, fundamentally, with American education?" he asks. "Two things: it does not train for mental work and it teaches little."

There are too many "easy assignments" that bore the bright student. Many schools are like cafeterias where a student samples a smattering of this or a spoonful of that. Soon the lazy students discover how simple it is to avoid classes that require brain power, reasoning, and genuine study.

Youth needs to increase the inquisitive spirit by challenge. He needs creative activities. Recently a nationwide survey revealed that the two college courses that were of greatest benefit to executives in big business were creative writing and the writing of poetry. Both classes required thought, imagination, clear ideas, and disciplined thinking.

Today mass propaganda sweeps millions of unthinking persons to and fro like grain waving in a field. It is time to educate men and women to think, to reason, and to seek truth. This is an age when there are multitudes in "the valley of decision." They cannot make up their minds; they have never learned to think for themselves.

ALCOHOL-PROPELLED AIRLINERS

Recently a passenger plane of an airline that features "champagne flights" was forced to make an emergency landing to get rid of a half-crazed drunk who forced his way into the cockpit of the plane and attacked the pilot. This is only another incident in the sordid continued story told to committees in Congress concerning drunken passengers on airliners.

The Airline Pilots Association says that at least twenty-three airliners have been endangered by drunken passengers in the past two years. In addition to the episode mentioned above, there were four instances of drunk passengers forcing their way into the cockpit and threatening the flight crew.

In eight instances intoxicated passengers became so unruly that members of the flight crew were forced to subdue them.

In three cases alcohol-crazed passengers damaged windows, doors, or other parts of the plane during flight; five created fire hazards; and three drunks with firearms threatened fellow passengers or stewardesses.

Certainly, from my own experiences

in plane travel, I know that half-drunk or heavily-drinking passengers can be a nuisance and a menace. The airlines serve liquor to passengers who are half-drunk when they board the plane, and thus worsen their condition in flight. It is time to ban the serving of alcoholic liquor to passengers on airliners and to bar drunks or drinking passengers from boarding planes.

Long before air travel the Bible accurately described the effects of alcohol in these words: "Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise." Proverbs 20:1, R.S.V.

A LEGACY OF DEATH

Are we bequeathing a legacy of death to future generations by atomic and hydrogen bomb tests? The bones of people who have died recently in various parts of the world tell a sobering story, according to the findings of three scientists of the Carter Research Laboratories, Tulsa, Oklahoma, as reported in *Science*. (February 7, 1958.)

Strontium-90, the cancer-causing isotope, is spewed into the atmosphere when atomic and hydrogen bombs are exploded. It falls to the earth over wide areas and has a long life. Since strontium resembles calcium chemically, the body absorbs it and it lodges in the bones. There it disintegrates, and its radiation may cause cancer.

Although dangerous amounts are not yet found in children, yet in the last year it has increased 50 per cent in tiny tots. At the present rate, we are told the bones of children will contain four times as much strontium in 1977, and 200 times the present level by the year 2100.

The radioactive strontium-90 can replace calcium, first in the soil. Then plants absorb it, and cows eat the plants. It comes into man and lodges in his bones through the milk and cereals he eats.

In this aftermath of atomic and hydrogen bombs, we have a graphic illustration of how the sins of the fathers may pass as a legacy to their offspring, even to the third and fourth generation. The words of Hosea the prophet are a grim reminder of the inexorable wages of sin, for he says, "They have sown the wind, and they shall reap the whirlwind." Hosea 8:7.

THESE TIMES, JULY, 1958



BIBLE BALLOONS: Dr. James Z. Nettinga, American Bible Society secretary (left), is shown with toy balloons illustrating Bible stories—a new idea in religious instruction. With him is J. H. Gibson, president of the Pioneer Rubber Co., Willard, Ohio, which makes the balloons.

THE CURSE OF COMMUNICATION

Communication is the god of this age. We want to reach others with thoughts and ideas; we want to be in the midstream of news and gossip. There are more radios and television sets in our country than there are bathtubs. Never were so many people linked together around the globe by telephone as they are in 1958. Last year over two billion long-distance calls were made in America.

Colleges find communication courses popular with students, for young people believe this is a key to success. Certainly there is a tremendous propaganda potential in communication. By advertising on radio and television, and in newspapers and magazines, a corporation can sway public opinion concerning its products.

With these communication outlets pouring their propaganda into the mass mind, what opportunity is there for original, creative thinking? It is easier to listen than to think; it is more convenient to read than to put our own thoughts down on paper. Mass communication can make puppets of millions who are too lazy to use their own brains.

Mass communication can damage or destroy individual spiritual power. Jesus Christ saw what was happening to His disciples as they mingled constantly with the milling crowds. The divine Teacher said to them, "Come ye yourselves apart into a desert place, and rest awhile." There had been "togetherness"; now it was time to be alone for meditation and prayer.

Are you a slave of the telephone? Do you find you are jittery if the radio or television set isn't blaring? Are you ill at ease when you are trapped by your own thoughts? Communication with others is a wonderful art; but there is also the need to listen to "the still small voice"—communion with our God! Perhaps we need to devote time to "aloneness" so that we will enrich our own life, and when we are with others, we will have something worthwhile to communicate.

FEAR WITHOUT A HOPE

"The haunting fear of what may be coming upon the world is the obsession and nightmare of millions," says the

editor of the *Manchester Guardian*. The world is sick unto death, and it is the business of Christians to prepare for world's end.

At the conference of the University of Chicago Federated Theological Faculty on the theme "Religion Faces the Atomic Age," Seward Hiltner made this candid statement: "Human welfare and human life itself are threatened as in no previous period of human history. But instead of confronting this fearsome possibility, and allowing the resulting fear to energize our action, we are occupied with many small concerns which blunt both fear and action. The trouble is not that we feel too much fear but that we do not feel enough about the right object."

We should fear what sin is doing to humanity. We should be deathly afraid to compromise with the evil that is undermining man's character and his spiritual values. But we need not be afraid of the future. With unshaken faith, the Christian looks beyond this fearsome world to a new earth. This was the glorious view of the early Christian church, and the Apostle Peter expressed it realistically in these words: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great

noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:10, 11.

FLOOD OF TRACTS

In the wake of the whirlwind Caribbean Crusade of the Billy Graham Team, there has been left behind a flood of tracts, both in English and Spanish, presented without cost by the American Tract Society of New York City.

Approximately 2,000,000 tracts were prepared under the direction of the society's executive secretary, Mr. Henry G. Perry, which was not only an unusual opportunity for the society, but quite an undertaking in itself. Translation of the manuscripts, art work, printing, crating, and shipment of the four-and-one-half tons of tracts to reach their foreign destinations before the various Crusades began, had to be accomplished in six weeks, all in addition to the society's normal production schedules.

Included in the titles selected by the Crusade was Dr. Graham's "Rules for the Christian Life." ★★★



TONS OF TRACTS: Billy Graham examines one of the four-and-one-half tons of tracts presented to local leaders as a follow-up to his recent Caribbean campaign. Also shown: Pastor Garcia and Dr. R. Kenneth Strachan, Crusade director. See item "Flood of Tracts" above.



By Cecil Coffey

The Church With the

ON MAY 20, 1863, during the turbulent and bloody Civil War, twenty persons assembled in a small Battle Creek, Michigan, meetinghouse for the purpose of organizing a new Christian denomination. They observed Saturday as the sacred Sabbath referred to in Holy Writ; and they believed that the final pages of earth's history, as we know it, were being written.

They called themselves Seventh-day Adventists.

From that 1863 meeting (May 21) came an organization known as the General Conference of Seventh-day Adventists. It was composed of delegates from six states and represented a membership of 3,500. It had an income that first year of \$11,000—\$3,000 from sales of tracts and pamphlets and \$8,000 in tithes from members.

Today everything has changed for Seventh-day Adventists except their doctrinal beliefs, which are more firmly established than ever. They have grown in both membership and capital assets every year since organizing, and today they have well-established work in 185 countries of the world. They have a truly world church—not simply an association of various national churches. This is a unique fact among Protestant groups. Religious beliefs and basic practices of Seventh-day Adventists are the same the world over—the same in the Congo as in Pakistan, Iceland, San Francisco, or New York.

The church sends out missionaries from a dozen home bases in the United States, Europe, Australia, and other centers of denominational influence. Specialists in just about every phase of uplift work, they not only establish churches and mission stations, but, more often than not, they think first of the medical and educational needs of underprivileged peoples—thereby gaining their confidence and opening the way for the truths of the gospel. That is why Adventists operate hundreds of medical institutions, some 5,000 schools and colleges, and countless other smaller units for educational and healing purposes.

They can rightfully make the claim that the sun never sets on their worldwide endeavor; and their Scriptural slogan, "This gospel of the kingdom . . . in all the world," seems to be well on its way toward fulfillment.

International headquarters of the denomination are in a big, modern office building in Washington, D.C. In describing its functions, one writer said it "hums like a beehive." It is from here that direction is given to every phase of the Adventists' far-flung work. Elected officers and departmental heads—all with wide experience in church work, many with decades of overseas mission service—meet daily in dozens of committees to carry out their assigned tasks.

Election of international leaders and reviews of policy come every four years when the denomination calls for delegates to its General Conference Quadrennial Session.

The forty-eighth such session (quadrennial since 1905) was set for this year—June 19-28 in the Cleveland, Ohio, Public Auditorium. Attendance was expected to exceed 20,000, with more than 1,000 as official delegates. Reuben R. Figuhr, president of the General Conference of Seventh-day Adventists since 1954, was automatically appointed chairman of the session. His and several hundred other offices were open for election.

At this quadrennial session when the delegates sang "Praise God from whom all blessing flow," they had good statistical reasons for so doing. In only ninety-five years the Adventist baptized adult membership has reached 1,051,452, with 1,381,979 enrolled in the church's Sabbath schools. It takes more than 40,000 full-time salaried employees to keep the church going, and advancing. More than 267,000 young people are currently enrolled in Adventist schools alone, requiring tremendous expenditures and sacrifice for each member—who also cheerfully gives full monetary support to the public school system.

From the tithe totals of \$8,000 in 1863 the Adventist liberality in giving reached the record sum of \$72,967,198 in 1956 alone. In the United States and Canada this represented a per capita total of \$202, highest of all sizable Protestant groups.

In contrast to the literature sales of only \$3,000 in 1863, the Adventists sold in 1956 \$21,406,478 worth of books and periodicals. These were issued from forty-two publishing houses in 213 languages. The church publishes 356 periodicals and annually issues some seventy-five new books.

Adventist welfare work done by laymen in 1956 was conservatively valued at more than \$22,000,000. Nearly 6,000,000 destitute and needy people were helped.

In many parts of the world Seventh-day Adventists offer the only professional medical help available. This may take the form of a modern streamlined hospital, or it may be a medical launch on one of the world's great rivers or the kit of miracle drugs carried on the back of a jungle doctor. Whatever form it takes, it represents more than

one third of the church's employees and an equal percentage in expenditures.

To keep this giant medical program going the Adventists operate one of America's largest medical schools—one of nine specialized schools in their College of Medical Evangelists at Los Angeles and Loma Linda, California. They also support, with dollars and personnel, medical training centers in various parts of the world where their young people are accepted as students. In addition, they operate thirty-one schools of nursing, a school of dentistry, one of the world's most effective schools of research in tropical diseases, and many other adjunct training units.

300 replacements every year. For the most part, they act as educators and counselors in preparing national leadership for the church. This policy paid handsome dividends during World War II, when many areas had to be evacuated of all missionaries. This, of course, cut off funds and literature as well. Christian natives were left on their own. Surprisingly, however, nearly every one remained faithful, and in most areas the church actually increased its membership.

In the South Pacific, for example, hundreds of Allied airmen and sailors were rescued by Adventist Christians and, in many instances, nursed back to health. The mis-

Judgment Hour Message

**A small denomination, with
a mighty message, preaches
the gospel in 185 countries
around the world.**



Unations

The church works in 748 languages and supports Protestantism's largest single overseas-missions program (in terms of appropriations from North America and missionaries sent out). The first Seventh-day Adventist missionary went to Europe in 1874. Now the church sends out nearly

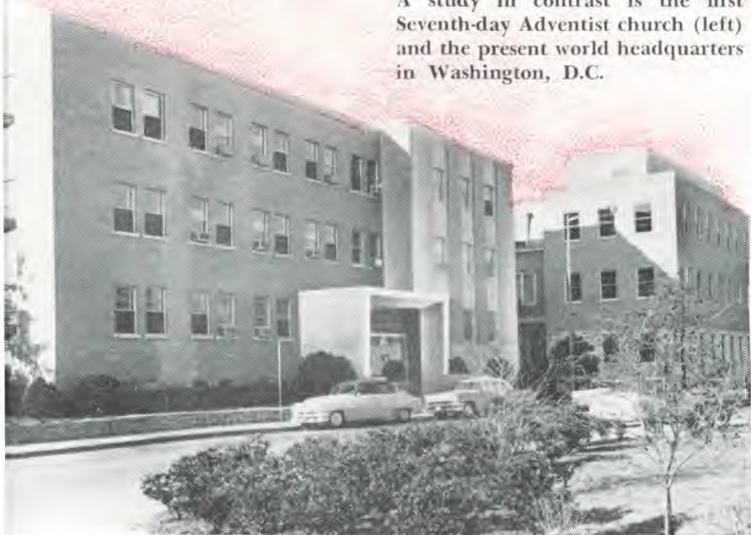
missionary had done his work well. Had they come a few decades prior, the airmen and sailors would have become food for cannibals.

Today the Adventists utilize every means they can to extend Christianity into remote areas. For years they have operated medical launches on the great streams which make up the Amazon River—taking light and hope to the most primitive of peoples. The same holds true in the South Seas, from where stories of their many mission ships have filled the pages of a dozen books. In other places, where there are no roads and the terrain is virtually impassable, Adventist missionaries have built landing strips, have learned to fly, and have effected some of the most heart-warming airlift services in the world.

By human standards, it must have appeared doubtful back in 1863 that such a small, poorly financed group as were the Adventists could ever expect to make a sizable impression on mankind. But, remembering the experiences of another seemingly insignificant group that followed a Carpenter from Nazareth and also recounting their own experiences prior to organizing, the Adventists were considering things by divine standards. They admittedly were

Review and Herald Photo

A study in contrast is the first Seventh-day Adventist church (left) and the present world headquarters in Washington, D.C.



poor materially, but they were rich spiritually. Their faith was strong and their hope bright.

It doubtless seems paradoxical to many that the Adventists have worked so hard to build permanent facilities in many parts of the world while at the same time preaching that the second coming of Jesus Christ and the end of the world are imminently close. But their answer to this is that Jesus Himself said, "Occupy till I come." Adventists, therefore, believe that they should *live* each day as if it were the last one, but *work* as if the coming of Christ were yet many years away.

Both the definition and the purpose of the Adventists are perhaps best expressed in their name. "Seventh-day" refers to the fact that they obey the fourth commandment: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God." Exodus 20:8-10.

The second part of the name, "Adventists," points to the main purpose of this church. Like most other Christian bodies, Seventh-day Adventists believe that Jesus Christ will return to earth—an event called the second advent or second coming. However, they go two steps further than do many churches: they believe and teach that the event is near at hand—right upon us, in a sense—and that they themselves can effectually hasten it. The key to this belief is in such texts as Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Therefore, the Adventists believe, the second coming of Christ will occur when the gospel has been offered to ev-

eryone in the world. This, they recognize, is a monumental task. But it is a fact that the message of Jesus Christ once went to the known world in one generation.

"Now," say the Adventists, "with availability of transportation and communications facilities never dreamed possible a few decades ago, the gospel commission can be finished speedily."

To Adventists the coming of Christ is a glorious event, one to anticipate with joy and gladness. However, they also realize that it will be a fearful occasion for the unbeliever, for it climaxes a special time of judgment and leaves the sinner with no further chance for salvation. On this point their *Yearbook* states:

"That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great high priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly service of cleansing the sanctuary on the day of atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation."—P. 5.

Adventists believe Christ's coming will do away with sin and will usher in an eternal life of happiness (for those who have lived righteously) such as is impossible for mortal mind to comprehend. At Christ's coming, the righteous dead from all generations will arise and, together with the righteous living, will be caught up in the air to meet Christ. This glorious event, to include the countless hosts of angels, will be accompanied by dazzling brightness and pageantry which only God can produce.

The church requires baptism by immersion—the method used by Christ. The rite follows repentance and the forgiveness of sin.

Orlando Sentinel-Star





The Voice of Prophecy Radiobroadcast, from Glendale, California, features speaker H. M. S. Richards and the Kings Heralds quartet. Station outlets now total 1,068.

With Christ their Redeemer the ransomed hosts will ascend to heaven, where they will live and reign with Christ for 1,000 years. After that, the unrighteous dead, including those who die at the brightness of the second coming, will be resurrected for a brief time to have their unforgotten sins revealed and then to be destroyed by fire. They will be blotted out, will cease to exist.

The same fire will purify the earth, and this planet will be re-created as it was in the beginning. The redeemed will inherit it for eternity. It will become the site for God's throne and therefore will be the center of the universe.

When Christ comes, the Adventists believe, will be determined by how Christians relate themselves to God in these challenging times. God calls for a special people in these "last days," they teach, a people who will sound a Noah-like message of warning while at the same time teaching the full truth of Jesus Christ. This will include a saved-by-grace experience in the true believer so intense that he will be compelled by love alone—love for God and love for his fellow man—to keep all ten of the commandments given to Moses on Mount Sinai. (Adventists recognize the

first four commandments—including the one which says the seventh day is the Sabbath—as man's duty to God, and the last six as his duty to his fellow man.)

Adventists don't for a minute believe or teach that they will be the only ones saved at the coming of the Lord. They do believe that theirs is a solemn duty to refresh mankind with a knowledge of what constitutes true Christianity, to promote a Christian experience with solid Scriptural basis rather than a basis of tradition and pronouncements of man. To this end they are committed wholeheartedly.

Other points of faith held by Adventists are these: The Bible (both Testaments) is the inspired Word of God. The Godhead Trinity is composed of God the Father, God the Son, and God the Holy Ghost; Jesus Christ, the Son of God, "existed with God the Father, for our sake was born of a virgin, lived as a man among men, died on the cross as a complete atonement for our sins, rose again the third day, and ascended into heaven. There He intercedes as a 'High Priest' as the lives of men are called into judgment."

The Adventists teach that God created the earth and all life upon it; this life itself did not evolve over vast periods of time. Creation took six literal days and God rested on the seventh, hallowing it. Adventists reject the commonly taught evolutionary theory.

Baptism to the Adventist requires full immersion in the pattern set by Jesus Christ Himself. Only those old enough to understand its meaning are admitted to this rite.

The communion service is regarded as dealing symbolically with the body of Christ and is not limited to members only. It is conducted quarterly and is preceded by the "ordinance of humility," or the washing of feet.

Director W. A. Fagal (left) and associate prepare for another Faith for Today TV program from New York City.



Parade of the Luzeiros. These medical missionary boats ply the mighty Amazon River bringing physical, mental, and spiritual help to remote sections of South America.

In addition, Adventists advocate complete freedom of religion. They oppose all religious legislation, including so-called "blue laws," which would punish all those who do not observe Sunday as a sacred day.

Adventists believe the Biblical admonition that the human body is the "temple of God." They avoid abusing that temple. They don't eat the flesh of swine and certain other "unclean" animals mentioned in Leviticus; they likewise abstain from the use of intoxicating beverages. Tobacco is taboo with them, and the drinking of tea and coffee is strongly frowned upon.

To supplement this "health" outlook on life, the Adventists support hundreds of youth camps where they can instill a "desire" in the young for the more wholesome recreational outlets. The Adventist youngster—and older, too—who has not spent a week or so at camp is a rarity indeed. Clean, wholesome recreation is to the Adventist a boon to good health.

Adventist history actually goes back to the early 1840's when a former army officer named William Miller, who had become a Baptist minister, began preaching that the end of the world would come in 1844. Soon hundreds of other clergymen, from nearly every denomination, were preaching the same doctrine. Miller might easily be classed as the Billy Graham of his day. Tens of thousands forsook their subscribed beliefs and followed the new teaching. The message spread like wildfire, both in the United States and abroad. It was sounded in churches, in homes, even in the halls of Congress. Scores of newspapers and magazines devoted to this one subject were soon appearing in many parts of the country. For a time the Millerites published a daily newspaper in New York City.

Finally, the date was set for Christ to return. He did not appear. The Scriptures were restudied, and an error in timing was discovered. Another date was set. Even non-Millerite scholars of the Bible agreed that the mathematics of prophecy was right this time, though they did not agree

with Miller as to the event pointed to. Again Christ failed to appear.

The "Second Disappointment," as the Miller followers called it, was a little too much; the great movement began to dissolve. Soon it amounted to dozens of small groups, each with its own interpretation.

Among Miller's followers were a few who did not doubt the genuineness of the religious experience they had just passed through, but who still had one important question unanswered: Just when would Christ come, if not in 1844?

Following the Second Disappointment they re-examined the Scriptures and noted that Jesus Himself had said, "Of that day and hour knoweth no man." Further study of the Bible convinced them that the time set by Miller was correct, but that the event was wrong. The Biblical prophecies pointed to a movement with a distinct latter-day message, rather than to a specific time for the return of Christ. Still more study in the prophetic books of the Bible, as well as a verse-by-verse analysis of the words of Jesus, showed beyond doubt that the event could not be too far off. Scriptural signs of Christ's coming were quite definitely being fulfilled.

Shortly thereafter the same group became convinced that Saturday was the Sabbath. On meeting rebuff and opposition for their beliefs from the organized churches, the Sabbathkeeping Adventists gradually drew closer together until they formed a new church body in 1863.

Today Adventists are a confident and sure people. They seem to take world developments in stride, though the newspapers are filled daily with reports on what they describe as "fulfilling signs."

"Christ is coming! Christ is coming!" is their resounding cry. They are happy in the knowledge that they, collectively and individually, can hasten that glad day. They are determined, by God's grace, not to slacken their efforts until the day dawns.

"Eternal life," they say, "is certainly worth it." ★★★



Above: The church conducts scores of youth camps each summer. Over 3,000 leaders guide the young people. Right: A recent congress in Mt. Vernon, Ohio, celebrated the fiftieth anniversary of the youth department, which serves half a million members.



Editorials

A WORLD LITERATURE PROGRAM

PROTESTANTS are being faced with the tremendous challenge of providing periodicals that can compete with the current flood of atheistic, secular, and anti-Christian literature. Communists are spending \$40 for every \$1.00 the United States is putting into literature to reach the minds of the world's uncommitted peoples. Russia increased its publishing in twenty-four free-world languages 41 per cent in one recent year. Non-Christian cults are spending more than all Protestant efforts combined to win converts.

The Roman Catholic Church is showing the way for Protestants by using literature as never before to convince the world that it is the one true church. Roman Catholics, who have a "digest"-sized publication in Japan that competes with secular circulation figures, are preparing to move a twenty-three man team into West Africa to capture the religious market there.

As far as world Christian witness is concerned, we have reached the Journalism Era. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) reports that today approximately half the world's population can read. Certainly the percentage of readers in the world is rising rapidly. Present estimates indicate that 1,000,000 people are learning to read every week. Japan, Scandinavia, and the United States have probably the highest rate of literacy—approximately 98 per cent. In Africa many nations are instituting programs to make the coming generation much more literate and will probably succeed because for the first time in history their masses understand that success and progress depend on the ability to read and study. Now that colonialism is ended and nationalism is surging forward, ever-increasing numbers of peoples are taking the future into their own hands, with strong emphasis on education.

THERE is, therefore, urgent need for a Christian literature program at home and abroad that will communicate the gospel message in terms understandable to the various peoples. In religious-conscious U.S. the Christian periodical, if well edited and illustrated, can compete adequately with high-powered secular journals for the abbreviated reading time of the people. Abroad, rising nationalism, in many areas, makes journalism one of the few remaining ways of carrying on missionary work. And actually there aren't enough Christian workers—missionaries or nationals—to reach the people personally before it is too late. Why journals instead of booklets? Although other literature is needed in follow-up work, the repetitive nature of periodicals is ideal for reaching new literates. The constant repetition of Bible teaching in easily digested form slowly but surely works in the hearts of readers.

At this point may we suggest that *THESE TIMES* fits in admirably almost everywhere around the globe as a responsible journal committed to communicating the love of Christ in all its fullness. Already its messages of hope and peace of mind are to be found in some of the most unlikely spots on earth. With this in view, we invite you to participate in God's program of Christian literature and help fill the requests for *THESE TIMES* listed on this page. It will cost about \$1.75 for each of the 15,900 subscriptions.

If each subscriber would send in \$1.00, the total would be more than adequate for these needs. (But new requests arrive all the time.) Perhaps some will want to be responsible for one entire category. At any rate, here is the challenge! May God lay the burden on your heart to send your check to *THESE TIMES* World Literature Program, Box 59, Nashville 2, Tennessee.

Remember our Lord's words: "I must work the works of him that sent me while it is day. The night cometh when no man can work." Every gift subscription you provide will help send the gospel of Jesus Christ to human beings less fortunate than you.

Requests for *THESE TIMES*

HOME

Armed Forces Chaplains (for day rooms)	750
Prisons and correctional homes	2,500
Nursing Homes	150
Old Folks Homes	150
Faith for Today Telecast	3,000
Voice of Prophecy Broadcast	3,000
	<hr/> 9,550

ABROAD

Colombia	200
Marianas, Marshall, Caroline, Palau islands	1,500
Singapore	300
British Guiana	80
Bermuda	50
Pakistan	100
Lebanon	25
East Africa	100
Iraq	30
Peru	300
Africa Voice of Prophecy	1,000
India Voice of Prophecy	1,200
South America Voice of Prophecy	1,100
Burma	100
Netherlands Antilles	15
Jamaica	250
	<hr/> 6,350

Grand Total 15,900

Good Religion

God has given us laws of health. It is up to us to learn of them and make them a part of our daily lives.

GOOD RELIGION and good health belong together. They were designed to go together. The source of one is also the source of the other. Bad health and good religion in the same person, while it can and does happen, is an irregularity. It was never meant to be. A man who is spiritually sound may be, should be, and was meant to be at the same time mentally and physically sound. Psychiatric and medical treatment may be quite unnecessary for a person who is in fellowship with God, who is doing God's will, and who is in harmony with God's laws.

Man is a creature. He is a creature of God. God made him. He did not evolve from a lower order of life. He was made in the image of God. He is God's workmanship. God conceived of him, planned him, formed him, fabricated him, put him together, and gave him life. God started his brain thinking, his heart beating, his blood circulating, his nerves functioning, his muscles moving. He gave him sight, hearing, speech, feeling, smell, and every other bodily function. A divine record was made of this and has been preserved. That record declares:

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

Downward From God or Upward From the Brute?

We are living in a time when two conceptions occupy the minds of men regarding the origin of human life. One brings man upward from the brute. The other brings him downward from God. One gives him ascent from the ape. The other, descent from the Creator.

It is not my purpose to waste time on the former conception. Why should I or any other man seek to disprove what no man has ever yet proved?

The truth regarding man's origin comes to us from one of the oldest books in the world—the Book of Job. It agrees exactly with the Creation story in Genesis.

"The spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4.

We sometimes do well to consider ancestry. The stock a man comes from often makes a difference; it exerts an influence on what a man is to become. We judge more accurately of a man's prospects and possibilities when we know his ancestry.

It is considered an honor for a man to have a king for his father. It brings him respect to be the son of a dis-

tinguished man. Such ancestries as these open possibilities and prospects before him which may be denied those of more obscure ancestry.

Your Family Records

I have it in mind to discuss your family records with you. Where did you come from? I trace your ancestry back to the most august Source in the universe. You have nothing to be uneasy about when you go back to the beginning of your family history. One is your Maker, Jehovah, and your Redeemer, Jesus Christ. I draw your lineage from the King of kings and Lord of lords.

The value and dignity and possibilities of human life issue from this fact of divine ancestry. I go back to the origin of the world to discover your origin. And as I look at the record, I read of five days of creation in which a dwelling and a laboratory for man were brought into existence. Then God came to the grandest work of all, His masterpiece—the creation of mankind.

When it was merely the earth which was to be fash-





Includes Good Health

By **Carlyle B. Haynes**

world to come, is God's gift. It is your trust and mine. Life! Life! We have it. And God gave it. We are trustees of the Giver, unto whom, at last, we are to render an account of every thought, every word, every deed, and the whole course of life.

This fact of life's true origin is infinitely important. Babies are being born about us all the time, and we come to look upon birth as quite an ordinary thing. But we are wrong. It is not ordinary. It is not insignificant.

The birth of a babe is an amazing event. We miss its wonder because of its commonness. The coming into existence of a little child, unless he is born in a palace or to some lofty station, is little noticed. But it is an event noted by God, an event of immense importance. A life is begun—a life that may never end, a life that may go on and on through the ages of eternity. A heart begins to beat which will throb to the keenest delight or the deepest anguish. A soul commences a career which may reach to the ages after the heavens have departed as a scroll rolled together. See Revelation 6:14.

Life Comes From God

Oh, the grandeur! Oh, the possibilities of human life! It is a transcendent thing, a momentous thing—this living, just bare living, thinking, deciding, feeling. It comes from God. Do not let anyone ever make you believe anything else. God is life's author. That being true, life should rise toward God, its Source. He alone is worthy to be served with the life which He has given. Through Him life may be made to live forever.

This truth of the origin of human life, that God made man, needs to be associated with another truth. This is that man has been redeemed as well as created by God. Created and redeemed. We owe our life, we owe our salvation, to our heavenly Father.

That makes life supremely precious. In charging us with the care of our bodies and the management of our lives, God has committed to us a very great responsibility. It cannot be looked upon lightly. It must not be trifled with.

It must be kept in mind that in this matter of the care of the body there is a sharp line of cleavage between Christians and worldlings. Christians are in the world, the same as worldlings. But they should not be of the world, as worldlings are. Rather they are to be a separated people. Separated from and separated unto. Separated from

A. Devaney, Inc.

ioned, only the ocean to be poured into its bed, just the mountains to be sculptured, simply the sky to be stretched out, and the great orbs made to give light—the procedure was simple. God merely said, "Let them be," and they were.

The Highest Work of Creation

But when the highest work of creation is to be done, there is a hush and a solemn pause. The Godhead goes into a solemn council with Himself and searches for a model. He finds that model in Himself, and says, "Let us make man in our image, after our likeness." This purpose He carried out. "So God created man in his own image, in the image of God created he him." Genesis 1:26, 27.

Life, then—that subtle, mysterious, amazing thing that no physicist can define, and whose lurking place in the body no medical skill has yet found out—life is the gift of God. We breathe, walk, think, feel, speak, and hope because we live.

And life in this world, as well as in that far-reaching

sin and separated unto Christ and His glory.

They believe in the statements made in the Scripture that "your body is the temple of the Holy Ghost. . . . Therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20. "Your bodies are the members of Christ." 1 Corinthians 6:15. "Ye are the temple of God, and . . . the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy." 1 Corinthians 3:16, 17.

Believing such things and acting upon them is bound to make a separation from the world which is most pronounced.

For God's Glory

Christians are instructed, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

Believing that they belong exclusively to God and are not their own, that their bodies are sacred temples of the Holy Spirit, and are to be used only to glorify God, Christians cannot live like worldlings.

These are striking words which have just been quoted. They form the foundation stone of the principles of healthful living. They constitute the most powerful incentive which any person can have to right living, to correct habits of eating and drinking, to a course of life which will glorify the Creator. Every man who rightly understands and believes and carries out the instructions of these verses will turn away from and refuse to receive into his body any element of food which he knows to be hurtful to the functioning of mind or body.

This is the reason he will not use alcoholic beverages. They impair the functioning of physical powers. This is the reason, too, he turns away from the use of tobacco in any form. It corrupts and impairs the body, the mind, and the nerves. His body is not his own, to do with as he pleases. It belongs to Another. That Other has said, "If any man defile" his body, "the temple of God, him shall God destroy."

With a statement such as that staring him in the face, how can any man who has dedicated himself to Jesus Christ take into his mouth and introduce into his body such a defiling substance as tobacco or alcohol? He does not chew tobacco. He eschews it. He

does not use the "filthy weed" in any form. He rejects it wholly.

And alcoholic beverages! They corrupt, they impair, they slow down, they defile. His position with reference to them can be no other than that of a total abstainer. The body he has in his care is not his own. It belongs to his Lord. It is "the temple of the Holy Ghost."

God's Temple

These are amazing words. They contain wonderful truth. Look at them again. We have not learned them as we should. It will make a tremendous difference in life to understand them aright—and put them into practice.

"Your body is the temple of the Holy Ghost." The Holy Ghost is the third person of the Trinity, or Godhead, and is the representative of God on earth. This expression then is equivalent to "Your body is the temple of God."

"Therefore glorify God in your body, and in your spirit, which are God's." No true follower of the Lord Jesus can glorify God by buying cancer by the pack, or by the carton, and introducing it into the body which God has solemnly declared to be His own temple.

When he reads such a statement as that recently issued by the Study Group on Smoking and Health—a panel of medical experts organized at the request of the American Cancer Society, the American Heart Association, the National Cancer Institute, and the National Heart Institute, to settle the "cigarette controversy"—a statement which declares that these scientific investigators have found that "the sum total of scientific evidence establishes beyond reasonable doubt" that "cigarette smoking is a cause of the rapidly increasing incidence of lung cancer," he knows there is but one thing for him to do. There is but one course to follow, and that is to let cigarettes alone. To do anything else is to defile his body. And he has God's own word that "if any man defile the temple of God [the body], him shall God destroy."

Outright Defiance of God

"Your bodies are the members of Christ." That being true, it follows that when we knowingly use as food or drink any substance or element which will harm the body, or defile it, or impair its functioning, or break down its

natural disease-resisting powers, we are making Christ serve with our sins. Our bodies are members of Christ. We belong to Him. He dwells in us. Our bodies, our bodily members, are His bodily members. Introduce the defiling influence of tobacco into the "members of Christ"! God forbid! How can an instructed Christian smoke—and remain a Christian? It would be outright defiance of and conscious disobedience to his blessed Lord.

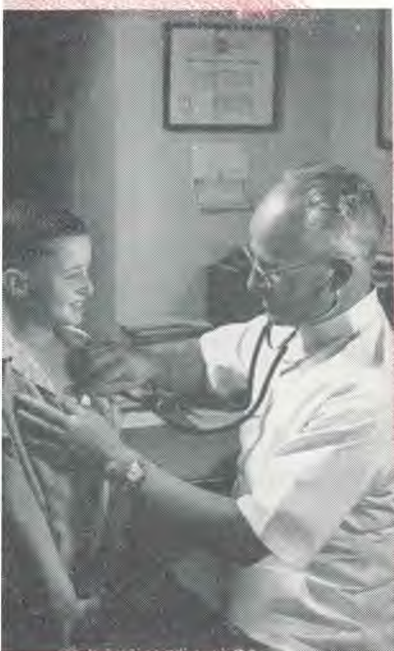
Christians therefore should seek to learn from God's Word how He would have them live, what manner of life will glorify Him most, and how and what they should eat and drink and wear and do to please Him.

They should go back in their search for this information to the creation of man. In doing this it is natural for them to conclude that the Creator of the human body knows best what to provide, in order to maintain the body in the most perfect condition.

They are not unaware that highly skilled physicians, with the very best scientific knowledge, have applied a vast amount of research on this problem of nutrition. An enormous amount of time and money have been spent by great foundations and institutions on this matter of the betterment of the race. As a result, a large number and a great variety of highly recommended diets are before the public. They can be obtained almost everywhere. Special foods have been processed; almost end-



H. Armstrong Roberts



S. C. Eldridge

less varieties and combinations of vitamin and mineral capsules have been devised; and these have reached almost incredible sales records. Mankind has become amazingly health-conscious.

The Bible's Perfect Diet

But all the time, right in his Bible, the follower of God has before him the one complete and perfect diet of all time. It did not come from any physician or school of medicine or group of scientists. It is superior to anything they can produce.

It came from God, the Creator, the One who formed man and put him together, and who is thoroughly acquainted with his nature and essential needs. When the followers of God look to their Creator rather than to human sources in their search for a perfect diet, they learn that the diet which God prescribed for the perfect man He made in Eden consisted of fruits, grains, nuts, and vegetables. "And God said, 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," or food. Genesis 1:29.

This perfect diet given by God at the very beginning of human life did not include the flesh of animals, or what we call flesh foods. Fruits, grains, nuts, and vegetables constituted the original diet given to man to maintain perfect health.

That was a perfect diet then. There is no reason to believe that it is not a perfect diet now. This original diet is the one best suited to man's needs today, for it was given by the Creator. It includes the enormous number of wholesome, tasty, flavorful, pure, and luscious things that grow out of the earth.

These are the things that a perfect God gave a perfect man to keep him in perfect health, in order that he might be aided in living a perfect life.

I have said that it is a part of good religion to be healthy. And God has told His people how they may maintain health. The laws of health are the laws of God. They should be observed by God's people as faithfully as the laws of God written in the Bible.

Growth in Health as Well as in Grace

Christians should become acquainted with these laws of health and make their observance a part of daily life. One who serves God has no right to be always suffering from transgressions of the laws of right living. This brings reproach upon God and does not glorify Him.

God is as much concerned about the health of His people as He is about their spiritual welfare and growth. John's wish for the health of his correspondent (3 John 2) is God's wish for every child of His. "I wish above all things that thou mayest prosper and be in health."

Christians, therefore, should constantly be growing in physical strength and health as well as in spiritual life. This glorifies their Maker. It is their duty to acquaint themselves with the great principles of healthful living that they may glorify God in their bodies as well as in their spirits.

The religion of Christ is to have a most definite effect upon the bodies of Christians. God wants healthy bodies as well as healthy souls. He has told us so. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23.

The Use of Condiments

It is quite possible for the people of God to defile their bodies by the things they eat, as well as by the things they drink. The body may be defiled by the spices, mustards, vinegars, peppers, and other strong substances which today are so commonly used in cooking and in

serving food. These things contain no food elements or values whatever. Nor do they add to the delicate flavor of fruits and vegetables with which they are used. They only destroy the natural sensitiveness of the taste, and it becomes unable to detect the choice flavors imparted by nature.

They do the system positive injury by inflaming the delicate blood vessels of the throat and stomach, by whipping up already overtaxed nerves to increased exhaustion, and by heating up the blood through the entire system. This makes it more difficult to control the temper and all the natural passions.

In addition to this, the habitual use of spices, condiments, and similar elements often creates an appetite that can be satisfied only by strong drink. In this way many mothers who are strong advocates of temperance and total abstinence may, by improper cooking and preparation of food in the home, be preparing their own children to fill drunkards' graves. Many a boy has become a drunkard because of the appetite created by wrong habits of preparing and flavoring food.

Moreover, the use of tea and coffee is also detrimental to health. Both contain certain drugs that act upon the nervous system to such an extent that their use becomes a regular habit which many find it next to impossible to break. Coffee and tea contain a drug called caffeine, which is injurious; and tea contains in addition, tannin, which is also dangerous.

Keeping the Body Under Control

Christians who know the evil effects of these substances upon their bodies should discard them just as fully and quickly as they would the use of strong drink. The principle that should be adopted as the basis of all healthful living is set forth by Paul: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:24-27.

The Christian race which Paul speaks of is a strenuous one, but all who suc-

cessfully run it will receive the prize. To do this, every participant must keep his body under control and not permit cherished habits of eating and drinking to become his master.

On the contrary, these habits must be mastered, and the body brought into subjection. Through the grace of Christ this victory can be obtained. The Christian life is one of victory and triumph over the appetites of the flesh.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." "And they that are Christ's have crucified the flesh with the affections and the lusts." Galatians 5:16, 17, 24.

Flesh Foods Permitted

While it is true that fruits, grains, nuts, and vegetables constituted the original diet which God gave to man, it is also true that shortly after the creation of man changes came both into the race of men and into the world itself. Adam and Eve sinned; and, as a consequence, a curse fell upon the human race and upon the world of animals and plants. When the Flood came, it swept away all vegetable life. At that time God gave man permission to add flesh foods to the original diet. This permission is found in the following words:

"God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." Genesis 9:1-4.

This permission, which at first seems very broad and without limit, was, however, restricted to the use of clean animals. It did not include all animal flesh. Genesis 7:2 shows that the clean animals were saved "by sevens," the unclean animals only "by two."

Knowing the nature of everything which He had created, God was aware that the flesh of certain animals, fowls, and fish was unfit and dangerous for human use. He knew that if it were

used as food, it would result in all manner of disorders and diseases. He therefore prohibited the use of certain specified flesh foods, and stated clearly which were permitted to be used and which were forbidden. This listing of clean and unclean animals is found in two places in the Scripture, Leviticus 11 and Deuteronomy 14. It would be well to turn and read these passages of Scripture.



Ewing Galloway

Flesh Foods Limited

Here it will be noticed that God is very positive about what shall be eaten and what shall not be eaten. He says:

"These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat." Leviticus 11:2, 3.

But even this permission was not without limit, for God immediately declares: "Nevertheless these shall ye not eat of them that chew the cud, or them that divide the hoof." Leviticus 11:4.

He then specifies a number of categories of animals which He prohibits His servants from eating. This is not a ceremonial law, as many contend. It is a law of health, based upon the knowledge of the Creator regarding the nature of the beasts which He had made.

In this same chapter is a listing of the sea animals which were allowed to be eaten as food and those which were prohibited. Everything not having both fins and scales is forbidden to be used as food. It is clear that this would in-

clude lobsters, crabs, oysters, clams, eels, and a long list of other sea animals, together with every fish which has not fins and scales.

The clean animals which were allowed to be used for food are classified by the expressions, "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts." A positive prohibition is made against the use of the swine, the hare, the coney, and the camel. See Leviticus 11:4-8.

Disease in Swine's Flesh

This prohibition against the use of swine's flesh would include all pork and pork products, such as ham, bacon, sausage, and lard.

In these things disease lurks and can be transferred to those who consume them. God has forbidden their use. This prohibition is not at all a matter of ceremonial uncleanness. It is a matter of contamination, of physical uncleanness. Tuberculosis, cancer, and other diseases are many times traced to the use of pork—that is, to the eating of swine's flesh.

The Safe Course to Follow

We would do well to follow the counsel of God in this matter. It is safer to heed the instruction of God than to yield to a craving to indulge forbidden things. The use of swine's flesh by God's people seems to be especially offensive to Him. He condemns it unsparingly. In one passage of His word He speaks of a people who profess great holiness; He mentions, as one thing He has against them, the fact that they eat swine's flesh.

There is a constant increase in the prevalence of disease in the animal world. There is no way of knowing whether the flesh foods purchased over the counter are diseased or not. Those who eat the flesh of any animal today are taking risks with their health. In this they displease God. It is for this reason that it would be much better to abstain from flesh foods of all kinds, and return to that original diet which God first gave mankind—fruits, grains, nuts, and vegetables.

As sincere souls make such an effort, God will add His blessing. As Christians we are admonished to be temperate in all things. True temperance is more than abstaining from alcoholic beverages and tobacco. It is total abstinence from all that is harmful, whether food or drink, and only a moderate use of that which is good. ★★★

THESE TIMES, JULY, 1958

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 to the editor in care of this magazine.

TWO RELIGIONS.--A Series of Studies on the Great Conflict Between Christ and Satan. Text: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." 1 Corinthians 10:20.

In the four preceding issues we discussed the beginnings of demon worship; how pagan rites, symbols, and holy days infiltrated into the church; astrology; the sun-god; the cross as a pagan symbol. We now consider secret societies.

Original Home of the Secret Societies

"That all the mysteries throughout the world were the same in substance, being derived from one source, and celebrated in honor of the same deities, though acknowledged under different appellations, is further evidenced from the fact that they are traced to the plains of Shinar [the Euphrates region] before the dispersion of mankind."--Pierson, 33^o, Past Grand Master, Past Grand High Priest, The Traditions, Origin, and Early History of Freemasonry, p. 233.

The God or Gods of Secret Societies

Abraxas, Adad, Adonis, Amun, Baal, Bel, Hu, the sun, and a host of others are listed by Mackey (Encyclopedia of Freemasonry) as a "name of the true God," identified with Jehovah, or as a deity worshiped in the mysteries of which Masonry everywhere declares she is the successor. The Gnostics worshiped Abraxas under the symbol of a lion-headed serpent. Adad, who is declared to represent God among the upper degrees of Masonry, was the stormy sun-bull god of Syria. He is called "Destroyer," the "Roaring One," and "Wielder of the Bolt" in Syrian texts. Adonis is identified with Tammuz, Bacchus, Osiris, Serapis, and other demon-gods by scholars. Amun--who was represented by a bull, a serpent, and a lion--had such titles as "Lord of the Two Horns" and "Lord of Hades." These titles show his demon connections; the phallus was one of his chief symbols. Baal was a proper name for the sun-god. Scholars consider Baal but the later spelling for Bel, the earlier Babylonian name for the sun. Hu is the Druidic name for the sun-god.

"Sun worship...is modified and Christianized in our modern system. Many, indeed nearly all, of the Masonic symbols of the present day can only be thoroughly comprehended and properly appreciated by this reference to sun worship."--Mackey, Symbolism of Freemasonry (Revised by Clegg, 33^o), p. 28.

The Religion of Secret Societies

One frequently hears the statement made that Masonry is a social organization, not a religion. This statement is at variance with the facts. The Master is really the priest of the lodge. Other titles applying to Masonic officers are High Priest, Grand High Priest, Royal Priest, and Priest Theosophist. The whole structure of the mysteries is built around a secret worship. "Each of the pagan gods had (besides the public and open ceremonies) a secret worship paid unto him to which none were admitted but those who had been selected by preparatory ceremonies, called Initiation. This secret worship was termed the Mysteries."--Ibid., p. 93.

Next month we shall pursue this study further and reveal the great object of all the ancient rites and mysteries. We shall also tell why the multitude of fine Christian people who belong to Masonic organizations know nothing about these facts.



Dominico Feti

away." (1 Kings 19:10.) In his extremity he "sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life." (Verse 4.)

If even one or two of those 7,000 in Israel who still believed in God had bothered to pat Elijah on the back, give him a word of encouragement, and

prophet a task to perform. Keeping busy at something worthwhile always helps us to overcome discouragement, for we do not have time to dwell on ourselves and our problems or difficulties.

It has been said that in times of gloom there are four things we can do with our hands: wring them, fold them, put them in our pockets, or turn them

God's Prescription

ACCORDING to an old legend, the devil once offered to sell all his tools. The tools each bore a price tag; and all but one had a name, such as Jealousy, Greed, Pride, Slothfulness, and Selfishness. Although the nameless tool was the smallest of all, it was priced the highest.

"What is that expensive little tool without a name?" someone asked the devil.

"That is Discouragement," the devil answered. "It is my most useful tool, for with it I can pry my way into any life. Once the tool is in, it can do more harm than any other."

Most of us have, no doubt, at one time or another been the victims of discouragement. In a mood of despair George Eliot once wrote in a letter, "My address is Grief Castle, Gloomy Road, Misery, England." Thoreau wrote, "Most men live lives of quiet desperation."

Elijah is one of the classic Biblical examples of discouraged humanity. He had just proved that Baal was a false god and powerless, and that "the Lord, he is the God." (1 Kings 18:39.) Despite this great victory, he fell into the very depths of despair when his life was endangered; and he became convinced that he was the only one left who served God. "I, even I only, am left; and they seek my life, to take it

tell him that he was doing a good job in fighting for the principles that they too believed in, his story might have been different. Often we have no idea how heavy a burden others are carrying, and we fail to show thoughtfulness that could lighten the load. A helping hand, a few kind words, a smile—these are powerful weapons for dispelling gloom!

But when our fellow men seem indifferent or unsympathetic, we ourselves can do a great deal, with God's help, to banish discouragement. God gave Elijah a prescription that worked wonders. The remedy is just as efficacious today as it was then.

In the first place, God attended to Elijah's physical needs. Elijah was hungry, thirsty, and exhausted. God provided food, water, and rest.

Our physical condition is important. It can affect our feelings, just as, conversely, our emotions can affect our bodies. When we are in good physical condition, we do not fall victims of despair so easily as when we are at low ebb physically. God wants us to remember that our bodies are the temples of God and that we should take care of them.

Work was the second part of the threefold remedy prescribed for Elijah. When God found him hiding in the cave, he asked, "What doest thou here, Elijah?" (Verse 9.) Then he gave the

to some job that needs to be done. Obviously, the latter use is the right and sensible one.

Robert Louis Stevenson kept at his work of writing lovely verse for children, scintillating essays, thrilling stories for young people, and books of travel, even when he was suffering from a dread disease. Keeping busy helped buoy up his great spirit; it gave him an equanimity that enabled him to speak in one prayer of "my great task of happiness," and to say in another, "Bless to us our extraordinary mercies. . . . When the day returns to us, call us up with morning faces and with morning hearts—eager to labor."

Despite the seemingly overpowering handicaps of blindness and deafness, which would have been enough to send lesser souls to the depths of despair, Helen Keller is known for her cheerfulness and radiant personality. Her unflagging efforts in the service of mankind have left her little time to be discouraged about her own afflictions.

When Glenn Cunningham was a boy, he was so badly crippled in a schoolhouse fire that physicians said he would never walk again. Through grim determination and persistent effort he not only walked, but became the fastest runner of his day, setting a new world record for the mile run.

A father and mother who lost their only son to polio soon adopted two

Have you too often been in the dark throes of discouragement and despair? By learning to apply this three-point program you can be the master of this most distressing condition.



Family Films

By Annie Laurie Von Tungeln

ion for Discouragement

youngsters. "We must keep our hands and our hearts busy," the mother explained simply.

There is, however, a kind of busyness that only exhausts; it leads to nothing fruitful. We need to be selective in our activities. In our busy whirl of doing, we sometimes let the good crowd out the best. It is possible even for Christians to try to do too much—to belong to so many organizations or participate in so many fund-raising campaigns, fine as each may be, that they become tense and are unable to exert their full powers in spreading the gospel message. Much as we need to be zealous workers, we should never become so busy that we fail to take time to refresh ourselves from God's fountains of prayer, Bible study, and meditation.

The third ingredient in God's prescription for Elijah was to face reality—to look outward, not inward, in order to see how many people actually were serving God. "Yet I have left me seven thousand in Israel," God assured the prophet, "all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19:18.

Elijah had developed a keen sense of isolation. Often we, too, look inward so persistently that we fail to see the many causes for rejoicing that are all about us. We become so engrossed in

ourselves and our difficulties that we fail to claim God's promises or see His goodness.

A line from Emily Dickinson's famous poem in tribute to the power of a book, "He danced along the dingy days," has a lesson for all of us. The person who can be joyous in the face of dinginess has a true Christian spirit! Paul put it another way: "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ." (2 Corinthians 2:14, Moffatt.) Paul's way might have seemed dingy indeed. According to his own account, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." 2 Corinthians 11:24, 25. Yet in spite of all that, Paul never felt isolated; he was able to speak of his "wide opportunity in the Lord" (2 Corinthians 2:12, Moffatt) because he was a fellow worker with Him. We never walk alone when God is with us. He gives us spiritual resources to cope with loneliness and discouragement; we can walk trustfully with Him.

We should take a long view, remembering that bread cast upon the waters may return to us after many days. See Ecclesiastes 11:1. Even if our efforts for the Master appear to be in vain, we should not be discouraged: for they may blossom forth many years later

when we least expect to uncover results.

The great American preacher Lyman Beecher must have felt an overwhelming sense of isolation as he struggled through the deep snow, wondering what good could result from his efforts to reach a church in a remote section of country. But he had promised to preach there. He probably felt even more deserted when he arrived and found no one there to welcome him. His sense of loneliness and failure must have reached a climax when the only man who finally came left immediately after the service, without so much as a word of appreciation for the speaker.

Twenty years later, when Dr. Beecher was traveling in Ohio, a stranger approached and asked if he remembered preaching to one man.

Quite naturally, Dr. Beecher had never forgotten the incident.

"I am the man," the stranger explained. "That sermon changed my entire life and made a minister out of me. Yonder is my church. The converts of that one sermon, sir, are to be found all over this state."

Isaiah's promise had been abundantly fulfilled, as it is so frequently: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11.

★★★

Why Do Couples Disagree?

Selfishness, egotism, and intolerance—these are the traits that endanger the happiness of marriages.

By Harold Shryock, M.D.



H. M. Lambert

SHE IS ALWAYS comparing her relatives with mine—criticizing mine and claiming that hers have really amounted to something.” These were the words of a husband who was seeking help. “And the strange thing is,” he continued, “some of her relatives are not well received even in their own communities. I have known some of them personally, and I am surprised that she brags about them. If I had relatives like hers, I would keep quiet.”

This seemed to be a small reason for a husband and wife to quarrel. On almost every family tree there is some good fruit and some that is rotten. Anyway, this man and woman had married because they liked each other, not because of their admiration for relatives.

Yet this disagreement over each other's relatives is typical of the things that husbands and wives talk about when they quarrel.

If a husband's first interest were always his wife's welfare, he would not allow her habits of thinking and acting to become his pet peeves. If a wife were always so devoted to her husband as to be completely unselfish in her dealings with him, she would not be constantly critical. Most of the items of difference that creep in between a husband and a wife are actually just symptoms of some deeper-lying problem.

Husbands and wives are just ordinary people. At first thought we would expect them to take in stride the usual rebuffs of casual conversation. But even though they are ordinary people, the relationship between a husband and wife is not an ordinary relationship. A husband may be “rough” in his relations to people outside the family, and calloused to ordinary remarks that are critical; but there is a tender side of his personality which he exposes only to his wife. It is she with whom he wants to be at ease under all circumstances. She is the counterbalance for his bravado. He can maintain his morale in spite of odds, provided that he is always sure of her complete loyalty and sympathy. But if his wife's critical attitude indicates that he must defend himself even to her, marriage then loses one of its mainstays. He can tolerate browbeating from anyone else, but he is not prepared to have his wife admit that he is anything less to her than the best man alive.

It is only the inconsiderate husband

who makes comparisons between his wife and some former sweetheart. An extreme example of this lack of consideration was provided by a husband in his second marriage. In his wife's presence, he spoke freely of the qualities he had admired in his first wife, who was now dead. Even though a husband's motives may be innocent, a normal wife is just as sensitive to such comparisons as is the bride who resents her husband's reference to his mother's good cooking.

One wife complained because her husband, who was a teacher, spent his evenings in preparing the next day's school program, making out examinations, and grading papers. Study of this case revealed that both husband and wife were partly to blame for their misunderstandings. The wife was selfish in demanding her husband's total attention while he was home, and the husband was selfish in placing more emphasis on his professional advancement than on his success as a husband.

A wife whose husband was a trades-

man told me that his taking night-school classes deprived her of the companionship she logically craved. The husband knew of his wife's loneliness; but rather than forego his continued classwork, he resorted to a rather ludicrous method of keeping his wife from becoming lonely. On his way to night school, he took his wife to a skating rink, where she was expected to find wholesome companionship while awaiting his return.

This couple's disagreement over the matter of their evenings was merely a symptom of a more fundamental disharmony. Both parties were selfish in their unwillingness to find an appropriate compromise. Had the wife been actually convinced of the advantages of her husband's continuing his education, she could have arranged for companionship by going with him to night school and taking some course of her own choosing. If the husband had been more appreciative of his wife, he would not have risked their happiness by keeping himself too busy to spend some time in enjoying their home.

Focusing attention on minor differences weakens the foundations on which a marriage has been built. One husband contended, "She is using wrong methods of training the children. I have read books on child training, and I know she is ruining them rather than helping them."

But this man's wife countered, "The theories he reads in books do not work with our children. True, I have not read the books on child training; but I was once a child myself, and I have observed the dealings of other parents with their children. I believe I should be allowed to use my good judgment in the matter. I have to live with them all day."

Continual disagreement over the method of training the children causes a parent to become indifferent. He reasons, "The children are going to be ruined, so why should I have a part in such a program?" In thus refusing to accept his share of the rightful responsibility of parenthood, he withdraws from the atmosphere of the home until the bond of loyalty between husband and wife is dangerously strained.

Differences over the handling of finances cause their full share of trouble between husbands and wives. Money represents life's efforts; it represents the ability to obtain what one desires; it represents power and influence; and,

sometimes, it represents the difference between privation and comfort.

Money cannot buy happiness. In fact, some of the happiest husbands and wives are those who are struggling side by side in the effort to obtain money enough to pay their bills, or even to buy food and clothing. It is the possession of money and the rivalry for its control that causes more trouble between husbands and wives than the lack of money.

If husbands and wives could always think and speak of "our money" rather than "my money," their difficulties would be greatly lessened. Successful marriage is a co-operative venture. This attitude of co-operation should pervade all phases of living together, even the handling of money. It matters little which partner earns the money so long as there is a co-operative understanding on how the money is to be used. Trouble comes when the husband selfishly insists on handling all financial matters "because I am the one who earns the money." It also comes when the wife's demands are so great that the husband finds himself a slave—slave to a program in which he is never quite able to earn enough money to satisfy his wife.

The first situation is illustrated by the wife who remarked, "The only reason I work is that he won't give me enough money to buy the clothes I need." The second is illustrated by the husband who was holding an evening job in addition to his daytime work, so that he could make the payments on the expensive new furnishings his wife had bought for their home. No wonder tensions mounted between this husband and wife; the husband realized that his long hours of work deprived him of the chance to enjoy the furnishings he was working so hard to pay for.

Still another factor which breeds disagreement between husbands and wives is the conviction on the part of one that he is superior to the other. "I married beneath me," is the language of a person who is not only unhappy, but is in the process of ruining his marriage.

Now that we have considered several examples of the problems that cause couples to disagree, we come to this important question: Why is it that some couples do not rise above their petty differences and work out solutions to their problems, so that they can even yet be happy?

Perhaps you have noticed that there are three common denominators running through our list of the symptoms of disharmony. The most obvious of these is *selfishness*—that satanic trait that causes a husband or wife to put his personal interest ahead of the welfare of the one who has promised to be loyal to him for life. Selfishness causes a person to place his own ambitions above the interests of his spouse. Selfishness makes a person want to dominate in matters of family finance. Selfishness keeps a husband or wife from spending enough time in the kind of personal companionship that binds two hearts together in permanent marital happiness.

A close second to selfishness as a fundamental cause for disagreements within the family is *egotism*. When a person considers himself better than his partner, it is easy to criticize the partner's way of doing things. It is easy to depreciate the partner's relatives. It is easy for the egotist to believe that his method of child training is far superior to the method being followed by his mate. It is the egotist who actually believes that "I married beneath me." Egotism is unchristian. It is undemocratic. It is based on a false sense of values. It involves a lack of appreciation for the other individual and thus an inability to share equally in life's burdens and pleasures. The person who persists in his egotism cannot give true love to a husband or wife, for he loves only one person—himself.

A third mischievous trait is *intolerance*. It is akin to the other two and in similar manner endangers the happiness of marriages. It is the intolerant person who becomes critical of his spouse, not realizing that he has comparable faults of his own. It is the intolerant person who dares to be mean enough to throw up comparisons with a former sweetheart. It is the intolerant person who will not admit that his partner may be right and that his own ideas need to be modified.

Why is it, then, that *you* and *your wife* or *husband* disagree? It is because you are victims of selfishness, egotism, and intolerance.

What is the remedy? It is not in trying to depreciate or dominate your partner. It is not in wishing that you had married someone else. It is, rather, in searching your own personality with the determination to find the "beam" in your own eye. ★★★

Brother, Can You Spare a Life?

Ewing Galloway

**An eyewitness report on
unbelievable refugee
conditions in Hong Kong.**

By Hy Young

H. A. Roberts

THERE IS a world within our world, peopled by the miserable, the unhappy, and the starving; its boundaries are marked by poverty, helplessness, and despair. The population of this unhappy realm is, by now, over 1,500,000. This world lies in the British crown colony of Hong Kong, and its people are refugees from Red China.

The refugees have fled the terror in their homeland, crossing the border to freedom with little more than the clothes on their backs. Once across the border into Hong Kong, the refugees find that thousands have come before them, that no jobs are available, that there is no place for them to live, and that aid-dispensing relief agencies cannot cope with the overwhelming numbers of those destitute. Lacking funds, the refugees cannot move from Hong Kong; and they will not return to the horror of living under the Communist rulers of China.

In 1954, while attached to the carrier "Hornet," I visited Hong Kong. I saw a harbor remarkable in its beauty, with the buildings of the twin cities of Victoria and Kowloon lining its shores. In these cities I saw some of the richest shops in the world, displaying merchandise from both Europe and Asia.



I saw fine hotels, clean streets—and the bitter misery of the refugees.

Beggars were everywhere! On some streets a person might encounter only one or two, but on other streets they fairly swarmed. The beggars waited at the entrances of stores, at the taxi and ricksha stands, at hotel doors; in fact, wherever I turned I found beggars. The majority of these people would not beg if they could find work, just any job that would enable them to buy food. The rate of exchange was \$5.80 in Hong Kong money for one U.S. dollar. A Hong Kong dime, worth two cents in our money, is what the beggar usually gets, if anything. This will buy something to eat—not much, but enough to quiet a stomach that may not have known food for the past day or two. Presently, the dimes run out and the beggars are still there. The aged are to be the most pitied, for they are almost totally helpless.

Suppose you suddenly found yourself a refugee in Hong Kong. This might be your situation: If you are young, perhaps you can find an occasional coolie job, a burden to carry from a shop to the ferry. Or you may help unload a cart or truck, or if exceptionally fortunate you might find one or two days' work with pick and shovel. For any of these you would be paid up to three Hong Kong dollars. With this capital there is a chance to buy stamps or other cheap merchandise that can be sold to tourists and sailors. A few have gotten a new start this way.

If you are old, you can do nothing but beg; and you must depend on pity, the pity of those who have already passed others, dozens of others just like you. Day after day you squat in the doorway or the shelter of the abutment, where at night you huddle for shelter, rising only when a prospect approaches. Then there are two or three days when the passers-by ignore your sunken cheeks and outstretched hand. Finally, you try to rise as you see a sailor approaching, and find you cannot. Later the police load your body into a cart and haul it away for anonymous burial. Yours is not the only body on the cart, for there are others whose outstretched hands have been ignored.

A visitor to Hong Kong may see whole families living unsheltered on the sidewalk of a back street. He may pass a squatter's settlement, where shelters are made of scraps of wood,

tin, cardboard, and sacking. It has been estimated that over 250,000 people are so housed in Hong Kong. The visitor might visit a furniture factory where all the work is done by hand, where men work ten to twelve hours a day—turning out priceless pieces, making inlays of soapstone or silver, producing carved chests and tables—for wages of three dollars a day or less.

These are the fortunate ones among the refugees; and if one man should quit his job, a hundred others would apply for it. There are places where as many as thirty refugees live in one room, for even in their misery these people will not turn away relatives and friends who have no place to go. In the bay, entire families (including relatives) live on sampans, hauling cargoes when they can get them, dropping a net for an occasional fish, and scraping by as best they can.

Nothing material is valueless among the refugees. The privilege of collecting garbage from the ships in the harbor is a highly valued concession. Garbage and refuse are collected and sorted like highly prized merchandise. Public wastebaskets, mounted on the sides of buildings in the cities, are invariably

empty; for paper can be used for fuel, and many a scanty meal is cooked over a paper fire.

The plight of the refugee has not gone unnoticed. A number of organizations are working for the refugees, laboring hard to give relief; but because of the huge numbers involved, many an unfortunate goes unaided. These organizations need help, much more help than they are now getting. Every one of us should be conscious of these pleas for help.

If your church has a program for dispatching help to the needy in Hong Kong, give it your ready support. CARE (660 First Avenue, New York City), for one dollar, will send twenty pounds of food to a Chinese refugee; that is enough to keep one alive for almost a month. If you act now, perhaps some unknown beneficiary may owe his life to you; or it may be that because of your donation, a family with children whose ages are close to those of your own will be able to subsist a week or more. I hope you'll do this—and one thing more. Brother, when you return thanks at your own table, put some feeling into your prayer! ★★★

A homeless refugee tries to feed his sick wife. There is little food and medicine is scarce.

UNRRA Photo



Where Did Moses Get That Law?

IN A CITY in one of the northern states lived a lawyer of eminence and talents. He was notoriously profane. He had a Negro boy, at whom his neighbors used to hear him swear with awful violence. One day this gentleman met an elder of the Presbyterian Church, who was also a lawyer, and said to him, "I wish, sir, to examine into the truth of the Christian religion. What books would you advise me to read on the evidences of Christianity?"

The elder, surprised at the inquiry, replied: "That is a question, sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period of life."

"Is it too late?" said the inquirer. "I never knew much about it, but I always supposed that Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half or two years, but probably not longer. What books, sir, would you advise me to read?"

"The Bible," said the elder.

"I believe you don't understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate *the truth* of the Bible."

"I would advise you, sir," repeated the elder, "to read the Bible. And," he continued, "I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external."

"And where shall I begin?" inquired the unbeliever. "At the New Testament?"

"No," replied the elder; "at the beginning—at Genesis."

The infidel bought a commentary, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers

of mind to the Bible, to try rigidly but impartially its truth.

As he went on in his perusal, he received occasional calls from the elder. The infidel freely remarked upon what he had read, and stated his objections. He liked this passage—he thought that touching and beautiful—but he could not credit a third.

One evening the elder called, and found the unbeliever at his office, walking the room, his mind apparently absorbed in thought. Not noticing that anyone had entered, he continued busily to trace and retrace his steps. The elder at length spoke:

"You seem, sir," said he, "to be in a brown study. Of what are you thinking?"

"I have been reading," replied the infidel, "the moral law."

"Well, what do you think of it?" asked the elder.

"I will tell you what I *used* to think," answered the infidel. "I supposed that Moses was the leader of a horde of bandits; that having a strong mind, he acquired great influence over a super-

other, as such. The second forbids idolatry. That certainly is right. The third forbids profanity. The fourth fixes a time for religious worship. If there be a God, He ought surely to be worshiped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshiped, it is proper that some *time* should be set apart for that purpose, when all may worship Him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from family relations. Injuries to our neighbor are then classified by moral law. They are divided into offenses against life, chastity, property, and reputation. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offense in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to reputation, perjury. Now the greater offense must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity, and so of the rest.

"I have been thinking," he proceeded, "where did Moses get that law? I have read the history; the Egyptians and the adjacent nations were idolaters, so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible."

The infidel—infidel no longer—remained to his death a firm believer in the truth of Christianity. ★★★

By K. Arvine

stitious people; and that on Mount Sinai he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined that the exhibition was supernatural."

"But what do you think *now*?" interposed the elder.

"I have been looking," said the infidel, "into the *nature* of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is *perfect*."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If He be our Creator, Preserver, and Supreme Benefactor, we ought to treat Him, and *none*



Let's ask the **R** DOCTOR

Answers to health questions are supplied by J. Wesley Osborne, M.D. Address your queries to him in care of this magazine. Unfortunately we cannot guarantee that all questions will be answered, and of course only questions of general interest will be printed.

I am six feet one inch tall, am twenty-four years old, and weigh 145 pounds. I have never been really sick, but I have always been underweight and anemic. What could I eat or do to improve my physique? What about foods, and what about weight lifting and exercise? Could these things help to bring me to normal?—E. H.

In your letter you state that you are in the army. I assume that your medical examination upon entrance revealed no serious organic diseases and that you are in moderately good health. However, if you have always been thin and also somewhat anemic, you probably do have a nutritional problem. Many of these problems originate in long-standing faulty eating habits, sometimes beginning during childhood.

Most people who are underweight but in good health otherwise are thin simply because they do not take in enough calories. This may be due to the fact that they do not have a big appetite, or it may be because they prefer foods that are low in calories. This business of gaining weight is often as simple as a problem in arithmetic. Your body needs a certain number of calories to maintain your weight right where it is. Once that amount is determined for your individual case—depending upon your age, build, and activities—all you have to do then is to take in a few more calories consistently each day, and these calories will be stored in the form of fat.

If you are doing active physical exercise, you may put on added weight in the form of increased muscle mass. But the secret is in taking in enough food—food that is high in calories—so that there is an excess to be stored. It doesn't do any good to eat one huge meal and then skimp for the rest of the day, but each meal should include more

food than it is your usual custom to take. Then this process should be carried out on a long-term basis.

As for your anemia, you should go to your doctor and let him determine what type of anemia that you have. If it is the common nutritional, or iron-deficiency, anemia, eating foods that are high in iron—such as highly colored fruits; green, leafy vegetables; carrots, tomatoes, etc.—will increase your iron intake. It may also be necessary to take iron in tablet form. But let the doctor guide you in the correction of your anemia.

Recently I had three laboratory examinations of my stool, and they showed yeast cells. Is this something unusual? What do you think caused this infection? Is it serious?—B. G. C.

To properly answer your questions, I would need to know your symptoms. If you are symptom-free, the findings probably mean nothing. The micro-organisms that inhabit the intestinal tract are constantly changing, depending on the type of food that is eaten or even the medications that have been administered. Usually over half of the bulk of the stools is made up of these micro-organisms. Most of them are friendly, and many of them actually

contribute to the body's needs, as by manufacturing vitamins that are utilized by the body. Occasionally, unfriendly micro-organisms invade the intestinal tract and produce symptoms of disease. When this occurs, these organisms must be identified by laboratory methods and the appropriate treatment given to eradicate them.

Is there any medical reason why it is inadvisable for marriages to take place between cousins?—L. S.

Yes, there are good medical reasons why marriages should not take place between close relatives such as cousins. There is an increased incidence of feeble-mindedness and congenital malformation among the children of marriages between close relatives. In animal breeding it is a common practice to cross close relatives, and sometimes very superior animals are produced in this manner. On the other hand, breeders do not worry too much about the poor specimens that are frequently produced in this manner, for they can be destroyed. You can readily see that occasional poor results are no bar to breeding near relatives among animals. But it certainly is a bar when it comes to human beings, because a poor result is a tragedy indeed! ★★★

NEXT MONTH

ARE OTHER WORLDS INHABITED?

Leading scientists and the Bible seem to concur.

REVELATIONS OF A RELIGION REPORTER

The contemporary scene, by James Carty of the Nashville *Tennessean*.

THE SIN GOD CANNOT PARDON

You have heard something about the "unpardonable sin."

Now find out what it means.

FROM the dismal shadows of the Dark Ages there emerged a new god. The Renaissance, which began about the thirteenth century and reached its peak at the time of Shakespeare, gave him his birth. The so-called golden age of Queen Victoria firmly established him and increased the number of his devotees. The turn of this present century found him still enjoying loyal adoration and commanding the complete confidence of his worshipers.

But two world wars served to weaken him; and now, as atomic annihilation threatens a new Dark Age, the limitations of this god are being seen for what they are; his resources of power and wisdom are wholly inadequate for our needs.

We are, in fact, witnessing the twilight of a god—and that god is man.

Long ago the ancient seer warned us: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isaiah 2:22. The prophet particularly had in mind those outstanding individuals whose natural genius and power of leadership supplanted the true God in men's adoration and trust. Esteem bordering on worship has ever been, and perhaps always will be, given to the "giants" among men. But it was a new form of worship which marked the close of the stagnant period of the Middle Ages—it was the deification, not of men as individuals, but of mankind generally. It was, in fact, the emergence of humanism.

For centuries the great emphasis was on God's glory, His majesty, His holiness, and His beauty. This was right, of course, for we cannot have too exalted a conception of our great Creator. The mistake lay in the fact that the dignity and worth of man himself was lost. Indeed, there was a deliberate endeavor by the religious leaders to make man despise not only himself, but also the world in which he lived. For many centuries man's initiative and inventive genius were thereby cowed and stifled.

With the Renaissance, however, the position was reversed. It has been said that the chief thing about the Renaissance was the discovery of man. To begin with, there was very little denial of God. "It is still, if you like, the age of the Son of man; but one in which men pass from the cult of the God-man, of the Word made flesh (Jesus Christ),

to that of humanity alone."—J. Maritain, *True Humanism*, p. 8.

There was a revolt against the unjust fetters which bound men's spirits. But unfortunately the pendulum of human devotion slowly swung away from God to the false god of human genius and initiative. The "old Adam" (man) was elevated to be a god, and the "new Adam" (Jesus Christ) was dethroned. A new religion known as humanism thus came into being.

Voltaire, one of the leading spirits of the French Revolution, while confessing to be on "bowing terms" with God, made man the center and crown of the universe. Instead of hymns of adoration to God, more and more frequently the human genius was extolled. It was a case of "Glory to man in the highest: for he is the master of his destiny and of the world."

Charles Darwin gave great strength to this new-found religion. He claimed that man's tendency, both physically and spiritually, was upward, not downward. Darwin's doctrine was one of

By R. D. Vine

optimism and hope. It created firm faith in man's "natural goodness" and inventiveness.

With the turn of our century, humanism still held increasing sway in the hearts of scholars and thinkers. Their faith was in man, not God. They believed that progress was certain. The world, they felt, was all-sufficient and needed no power but man's to lead it toward a future utopia. A planet where all would be friends and all have plenty was envisaged as the goal to be achieved by the human god. Science and education would speed up the process, they felt; and in time to come, all would be well.

But now this human god has been shaken. Faith in his power has been rudely challenged by the products of his own inventiveness. Said a recent item in London's *Daily Telegraph*: "The shadow of atomic annihilation has diminished man. . . . The day of

humanism, of man deified, draws to its close."

The doctrine of man's so-called "natural goodness" and decency is losing its hold. With man's increasing control of nature, the feebleness of his moral strength is thrown into clearer relief. It is seen that the way to live at peace is sadly elusive. Despite obvious need for "peace on earth, good will to men," civilization is revealing itself as a very thin crust, beneath which lie unquenchable springs of sin and wickedness which humanists have hitherto denied.

The Bible portrayal of man is sobering and humbling, but correct.

First, it defines man's physical limitations: "Man being in honour abideth not: he is like the beasts that perish." Psalm 49:12. The latest man-made weapons of destruction give more emphatic meaning to this reminder. That individuals are subject to decline and death is clear. But today we see how all humanity could be easily wiped out—a conception hitherto regarded as impossible.

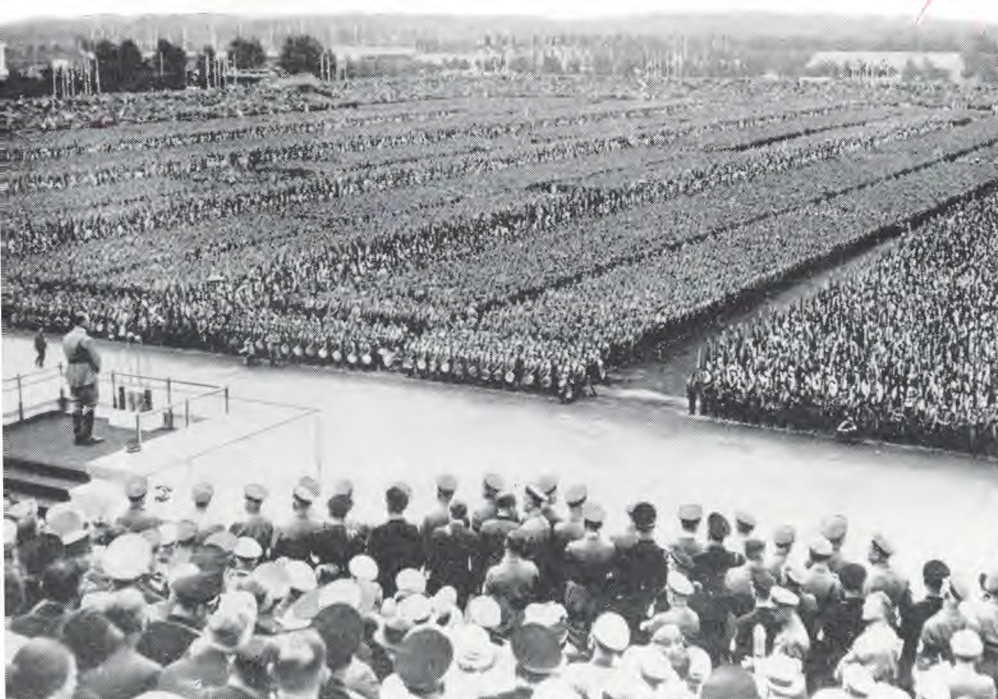
As the *Telegraph* article declares, man has been "diminished." The staggering forces he has unleashed, or is capable of unleashing, are like a frightful Frankenstein monster. They emphasize the precarious weakness of humanity. Human smallness was long ago defined in God's Word: "It is he [God] that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." Isaiah 40:22.

Man's mental limitations were likewise long ago described: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah 29:14. Most mental giants humbly recognize how small a fraction we know of what there is to know. Moreover the gravity of our times is highlighting, as never before, the conflicting convictions, and therefore limitations, of the so-called men of wisdom.

Above all, men's moral limitation is a fact that we are compelled, by so-

of a God

A new form of worship marked the close of the stagnant period of the Middle Ages—it was the deification, not of men as individuals, but of mankind generally.



The time is soon coming when the true God will obliterate forever the manifold gods—such as Hitler—that have supplanted Him in human affections.

Acme

cial as well as political conditions, to face. The Bible declares: "The heart is deceitful above all things, and desperately wicked." Jeremiah 17:9. Till now, the humanist has closed his eyes to human nature as it really is. There has been blank refusal to admit that basic in man is a deep-rooted nature which persistently tends to corrupt the good and pervert to evil. But today

the so-called god humanity stands forth as one of feeble moral stature.

Loss of faith in man, however, should not becloud the fact that he is of supreme value in the sight of God. Humanity is no god, but all men are precious in God's sight. Twilight of the human god should not leave a spiritual vacuum. Rather should it lead us to the strength, security, and salvation offered

by the Lord Jehovah through Jesus Christ.

He is interested in us and has not abandoned us. He pities our weakness and reaches to the veriest depths to save us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Calvary's Cross was the supreme evidence, not only of the desperate plight and need of humanity, but also of human worth in the sight of God and of His desire and willingness to grant us deliverance in every sense of the word.

As never before, therefore, we should heed the inspired reminders: "It is better to trust in the Lord than to put confidence in princes." Psalm 118:9.

Also: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, . . . but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth." Jeremiah 9:23, 24. ★★★



ARE YOU A MARKED MAN?

*Just Between
You and God*

Number 1

By Robert H. Pierson

Devaney and Cobb Shinn

EARLY this year a youthful desperado from Lincoln, Nebraska, blazed a bloody trail over some 500 miles of the Midwest. In his wake he left ten persons dead and whole communities shuddering with fear. But the gun smoke had scarcely vanished before police radios began crackling out descriptions and instructions. Patrol cars were alerted. Roadblocks were erected. The man hunt was on. The youthful gunman was a marked man. All branches of the law were marshaled to bring him to justice. After a few days of freedom he was apprehended to face the claims of a broken law. Another outlaw with a price on his head—a marked man—learned that law cannot be broken with impunity.

Centuries ago a man of God learned the same lesson. David, king of Israel, discovered the law of retribution. A sinner, he became a marked man. He was not only an adulterer (2 Samuel 11:1-5); he was also a murderer (verses 14-24). Though he was the king of God's chosen people, "the thing that David had done displeased the Lord." (Verse 27.) Sin, be it in the experience of king or peasant, is reprehensible in God's sight.

David was a marked man. He was a "son of death" because he was a sinner

with the price of transgression upon his head. The finger of judgment points relentlessly to the transgressor as divine justice pronounces the words of certain doom, "Thou art the man!"

It was true in David's day—it is still true today. The person who has no time for God and who goes heedlessly on his own careless, prayerless, sin-filled way is a marked man. "If I sin," Job wrote, "then *thou markest me*, and thou wilt not acquit me from mine iniquity." Job 10:14. And, never forget it, marked men are on "the way of death." (Jeremiah 21:8.)

The day of judgment and punishment may be stayed for a season, but it is nevertheless sure. "The wages of sin is death!" (Romans 6:23.) This is not the natural death we all die. The wages of sin are death from which there is no resurrection—the second

death in the lake of fire. See Revelation 20:14, 15. It is eternal. See Jude 7.

The fire of vengeance may not fall upon us immediately when we embark upon the path of disobedience. This being true, some ignore the warnings of God. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11. But never fear, His judgment is none the less certain to fall at the time appointed. God will "by no means" clear "the guilty." (Numbers 14:18.) "For all these things God will bring thee into judgment." (Ecclesiastes 11:9.) The sinner is a marked man. Judgment is sure. Punishment is certain. He is a "son of death."

The person who breaks God's law—the Ten Commandments—is a marked man. John declares such a person to be a sinner. Listen! "Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*" 1 John 3:4. Is *your* life in harmony with God's commandments?

The person who knows what the Lord expects of him and refuses to obey is a marked man. The Apostle James describes such evasion of duty as sin. "Therefore to him that knoweth to do good, and doeth it not, to him

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.

it is sin." James 4:17. Are you obeying all you know God expects of you? The individual who harbors hatred in his heart is a marked man in God's sight. The wise man points out that such a person is sinning. "He that despiseth his neighbour *sinneth*." (Proverbs 14:21.) Is there any trace of hatred in your heart?

Unbelief, the lack of faith, marks a man. Unbelief is sin. Paul says so. "He that doubteth is damned, . . . for whatsoever is not of faith *is sin*." Romans 14:23. Are you an unbeliever?

The person who continually soils his mind with evil thinking is a marked man. "The thought of foolishness *is sin*," the wise man declares. (Proverbs 24:9.) Are you an "evil thinker"?

The beloved disciple summed it all up when he wrote, "All unrighteousness is sin." (1 John 5:17.) The person who chooses to follow the way of the world—the way of unrighteousness—rather than the way of holiness, is a marked man. Which way have you chosen?

Honestly now, friend of mine, just how is it with you today? Does the finger of God's judgment single you out? Does His voice declare to you, "Thou art the man"? Are you a marked man?

If so, then listen! There is hope and help for you! A loving heavenly Father has provided a way of escape just for you! David, who was also a "son of death," became a man after God's own heart. This experience may be yours today!

If David's fall was a despicable one warning posterity of the enormity of sin, his recovery was a blessed one illustrating the beauty of reconciliation between a sinner and his Saviour. The

story of a lamb, only an innocent little lamb, broke David's heart and revealed his sinfulness. See 2 Samuel 12:1-13. His heart was crushed with the knowledge of his guilt. He cast himself upon God's mercy in full and complete contrition. There was no brazen denial of his transgression. First he confessed simply to Nathan. See verse 13. Then we read his beautiful heart-touching appeal to God for pardon and spiritual restoration in the fifty-first Psalm.

The marked man surrendered! He repented! He confessed! He pleaded God's love and mercy. He cried out for cleansing. God heard. He forgave. He received His erring child back into the fold of His love. The condemning words of the prophet, "Thou art the man," were silenced. The great sinner became the great saint. A "son of death" became a man after God's own heart. Full restoration was his.

Pardon, restoration, and peace may be yours today! If you are "a marked man," you may become a man after God's own heart. The story of the Lamb—the Lamb of God—still breaks hearts today. Said John the Baptist, "Behold the Lamb of God, *which taketh away the sin of the world*." (John 1:29.) Jesus died that you might live. He died that your commandment breaking might be turned into obedience with His help. He died that you might do what you know to be right, that your heart might be cleansed from hatred, unbelief, and evil thinking. His love and life and death will care for your past, your present, and your future!

You may be the greatest sinner in your community, but the blood of Christ can wash you clean and make you the greatest saint! You may be

marked for your disobedience and sinfulness, but with Heaven's help you may become marked for your godliness and for your upright living!

Just follow David's course. Catch a glimpse of the Lamb! Surrender! Repent! Confess! Plead God's love and mercy! Cry out for cleansing! Do not excuse yourself! Obey! God will hear. He will forgive. He will receive you into His fold of love.

Won't you make the decision *right now* that will make you a man or a woman after God's own heart? ★★★



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