

IN THIS ISSUE:

*Christians Are
Like Sailboats*

**A Timely Look
at True Education**

These Times

SEPTEMBER 1, 1958

**35
cents**





These Times

SEPT. 1
1958
Volume 67
No. 9

A RELIGIOUS MAGAZINE dedicated to the strengthening of the mental, 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.

ARTICLES

Has China Gone Godless?	Herbert Ford	4
The House by the Side of the Road	Philip Jerome Cleveland	7
Christians Are Like Sailboats	George M. Mathews	12
What Is Christian Baptism?	Carlyle B. Haynes	16
You Can Depend Upon WCTU	Mrs. Glenn G. Hays	21
A Timely Look at True Education	Ellen G. White	26
Preludes Are for Prayer	Ruth A. Pray	29
Religious Legislation, Enemy of American Freedom ..	James Joiner	31
Choose You This Day	Robert H. Pierson	34

REGULAR FEATURES

This Time	3	Events of These Times	9
"Apples of Gold"	8	Editorials	15
Pageant of Prophecy	25		

POETRY

Life's Great Decision	Adlai Albert Esteb	6
Pastoral for the Atomic Age	Bill Oliphant	20

Cover: Paulus Leeser from Camera Clix.

STAFF

KENNETH J. HOLLAND, *Editor*
Roland R. Hegstad, *Associate Editor*
Claud W. Degering, *Editor, Braille Edition*
Robert M. Eldridge, *Art Director*
Irvin H. Ihrig, *Circulation Manager*
Shirley C. Eldridge, *Layout Artist*

*Member of Associated Church Press
Served by the Religious News Service*

Address all correspondence to Box 59, Nashville 2, Tennessee

Established in 1891. Published monthly (except September, when semimonthly) by the Southern Publishing Association, 2119 Twenty-fourth Avenue, North, Nashville 8, Tennessee. Entered as second-class matter January 19, 1909, at the post office in Nashville, Tennessee, U.S.A., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized July 11, 1918. Rates: 35 cents a copy; one year, \$3.50; two years, \$6.50; three years, \$9.00; five years, \$13.50, in the United States. Rates higher for other countries. Change of Address: Please give both the old and the new addresses. Expiration: Unless renewed in advance, the magazine stops at the expiration date shown on the wrapper.

This Time

NO STRANGER to the readers of THESE TIMES, Robert H. Pierson (*Choose You This Day*, p. 34) has served as a missionary and more recently as a church



executive. A busy program that keeps him constantly on the move via plane and train finds time-conscious author Pierson, who lives in Southern Rhodesia, Africa, writing in the wee small hours. Supplementing the early-to-rise writing is the utilization of time spent in travel. The

formula for authorship may sound unusual, but no one can gainsay the results testified to by more than 500 published articles and six books.

A family man (sons Robert George and John Duane are both college age), Pierson acquired his collegiate education at Southern Junior College, where he graduated *cum laude*. Other educational training indicated by the author includes the proverbial school of hard knocks, from which he also claims to have graduated *cum laude*. Nothing like copping top honors in every field!

Quite athletic in his youth, Pierson devoted most of his spare time to football, basketball, baseball, and boxing until he subordinated these in 1931 to preach the gospel, the work he's been doing since.

A fair insight into the author's theological views and philosophy of life can be gleaned from reading his article in this issue.

INSIDE front cover photo: The age-old lure of the sea is more powerful than ever as summer weather slips away and fall comes. Forgotten are work at home and the school session soon to begin by the three boys absorbed in the mystic spell cast by rolling waves breaking on a sandy shore. All they can think about is playing tag with the tide. Longfellow's observation that "the thoughts of youth are long, long thoughts" probably holds true for them. How far do they go—those waves that stretch as far as the eye can see? On to other continents where they lap hungrily at shores possessed by other peoples of different backgrounds and cultures. And their vastness is, somehow, a symbol of the power of the God who said, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jeremiah 31:3. Don Knight has done more than take a picture; he has captured a mood.

Has

China

By Herbert Ford



Ewing Galloway



AM A counterrevolutionary offender. As a result of the patient attitude shown by the government and the re-education given me, I have come to realize my errors. . . . I now discern my past faults. I know that as a citizen I shall support all the policies and programs of the government and obey all the laws. . . . I sincerely repent before the people and the government, and hope that those who were led astray by me will return to the right road."

So spoke Chinese Evangelist Wang Ming-tao of Peking in 1956, following his release from a year's imprisonment by the Communist Chinese government. Ming-tao had preached no political heresy; he had committed no crime. When arrested, he was simply preaching the Christian gospel, something officially allowed by the Communist government. Ming-tao's error was that he had refused to join the Three-self (self-governing, self-supporting, self-propagating) Patriotic Movement, which has been set up by the government's religious bureau to administrate churches in China. Obviously Evangelist Ming-tao had emerged from his cell another product of the Communists' ill-famed brainwashing technique.

Wang Ming-tao's experience may be an extreme example of governmental treatment of the clergy in China today. It is difficult to tell. For if there is anything typical about the subject of Chris-

tianity in present-day China, it is that the reports are conflicting.

Significantly 1957 and early 1958 have seen a greater flow of information about Christian activity in China reach the non-Communist world. And the passing months have brought heartening news of the release of several clergymen from prison and the continuation of religious services in many Chinese cities.

In May and June of 1957, four clergymen (two Polish, two American) were released from Communist prisons. One Chinese priest was expelled from the country in critical physical condition. Two others are expected to be released in 1958.

Among those released in 1957 were Pastor Alexander Eyssmont and Pastor Gratin Kolodziechik, Polish missionaries whose ministry was in Harbin, Manchuria. When released, the missionaries reported that their church was permitted to remain open for services, but Chinese were forbidden to attend. The prohibition was made because the clergymen refused to "co-operate" with the "progressive church" movement the government was fostering. On Sundays and feast days the missionaries said an average of 1,000 Chinese "defied the police" to attend services.

Pastor Shiro Aoyama, Japanese Lutheran clergyman reporting from Hong Kong after a month's visit to China, declined to give a "yes" or "no" answer when asked whether there was freedom of religion in that country. "It says so

THESE TIMES, SEPTEMBER 1, 1958

Gone Godless?

*An eye-opening report on the status
of Christianity in China today.*

in the constitution," Pastor Aoyama said when asked the question by reporters. He said his own church had dropped from 90,000 members before the coming of the Communist government to 53,000 present-day members. The clergyman said his informants had told him, however, that the Christian churches in China were growing faster than ever and soon would "top the old mark."

Even rosier pictures of the extending operation of Christian churches in China are authoritatively reported. Although preaching is confined to church buildings, the church is slowly growing. Announcements of baptisms and confirmations are often reported in newspapers reaching the Western World. New churches are being built, with pictures of them appearing occasionally. Christian literature is being printed with regularity; some copies of periodicals reach the West each month. The Bible has been reprinted in Mandarin.

Dr. David M. Stowe of Boston, educational secretary of the American Board of Commissioners for Foreign Missions, said recently that the Chinese churches are not "lost" or threatened with extinction because of Communist persecution. Dr. Stowe said there are hopeful signs for the Chinese churches, and he urged American Christians to take "certain constructive steps" in relation to Chinese Christians. "We can pray for them and have an understanding generosity of spirit," the official declared. "We can open every available

door for communication, and we can set our own spiritual house in order, especially in race relations and in a positive program to bring world peace."

According to Dr. Stowe, there are presently some 750,000 Protestants in China, which is about the same number as before the Communists came into power. Although the first few years after the revolution saw a decrease in Protestant population, there has been a resurgence of religion which Dr. Stowe believes is likely to continue.

The foreign mission official's belief that a resurgence of religion is likely to continue may or may not have been based on a Peiping radiobroadcast of a statement by Mao Tse-tung made on February 27, 1957. In a 17,000-word statement made on that date to the eleventh enlarged session of the Supreme State Conference, the Chinese Communist ruler conceded that his government "cannot abolish religion by administrative orders, nor can we force people not to believe in it." Mao also noted that "we cannot compel people to give up idealism, no more than we can force them to believe in Marxism. We can only use democratic methods of discussion, or criticism, of persuasion and education."

Those who could hope the Communist ruler's words mean that religion will be freely allowed in China's future must consider the reports of those less enthusiastic and more realistic. Numerous arrests, imprisonments, "re-education" programs—all seemingly aimed

at nullifying religion in China—are quite current. Verifying this have been a series of arbitrary acts by the government.

Catholic Bishop Dominic Tang, apostolic administrator of the Canton archdiocese, was arrested on February 5, 1958. He was charged with denying the sacraments to members of the Communist-sponsored Patriotic Association of Chinese Catholics, and with planting spies to collect information against the "patriotic priests' " movement. Bishop Tang has, since his arrest, been placed in solitary confinement, according to reliable reports.

Father James Liu, a priest of the Nanchang Roman Catholic archdiocese in Kiangsi Province, was reported on March 10, 1958, to have been sentenced to ten years' imprisonment by the Communist Chinese Government.

An Australian university student who recently toured Communist China charged during October, 1957, in a pamphlet entitled "Communist China, a Nation Enslaved," that half the native Roman Catholic clergy of that country are in prison.

Some one hundred leaders of the National Committee for Protestant Churches in China declared early in 1958 that they would continue their efforts to weed out "counterrevolutionary" elements within her ranks. This committee was created in 1950 to ensure support of Chinese Protestants for the Peiping government, and its leaders claim that the organization has done

"valuable work" in helping the Protestant churches survive and expand under the new political order. Among those attending this session were Bishop Chiang Chang-chaun of the Chinese Methodist Church; Anglican Bishop Chau Fu-san of Honan; Chiang Wen-han, secretary-general of the United Publications Office of the Protestant churches; Tso Fu-yu, of the Lutheran Church in Shanghai; and Ting Yu-chang, vice-president of the Nanking Union Theological Seminary.

The National Committee for Protes-

tant Churches is also reported by Peiping Radio to have inaugurated "a movement of socialist education among Chinese Christians." A meeting of the group adopted a resolution saying that the people of China must be warned against the "scheming by imperialists to continue to use Christianity as a means of carrying on aggressive activities." The resolution also said: "We must eliminate the exploiting influence of the imperialists and all the exploiting classes in the Protestant churches."

Many observers agree that Christian

churches are open in Communist China. They also agree that sermons are being preached from pulpits. But they cannot escape the sinister wording of the notices put up in all Chinese churches on November 4, 1951, which speaks for church members in part, saying, "We will obey Christ's command to love one another," and, "On Sunday we will go to church to worship," but which also says, "We will guard and defend communism, the government, the liberation army, and the constitution," and, "We will enthusiastically take part in loving our country and study communist policies of the government."

Perhaps this is the greatest unanswered question about the status of Christianity in China today: What effect has this enthusiastic studying of the government's Communist policies had on the preaching of the gospel? Long-time missionaries to China, talking with their former associates at rare meetings when these national clergymen are allowed outside the country, note a tenseness when the question of how much preaching of the gospel is permitted is discussed. Prior to the revolution such tenseness was not usually associated with a discussion of Christianity.

Missionaries, foreign mission officials, and thousands of lay persons who helped send out Christian representatives to China before the revolution can remember well the gospel advance in that country in pre-Communist days, when missionaries pushed farther into the borderlands of Mongolia, Kansu, and Sinkiang, winning men and women to Christ. And in the United States, Great Britain, and scores of other countries there are men and women eagerly waiting for the day they may return to their "beloved China." Their eagerness as messengers of the gospel is not without sound basis, for there are some 650,000,000 persons in China today.

Whether foreign missionaries as such ever return to China again is not the important thing, however, and those who are most eager to go back would be the first to admit this. What is important is that God's salvation of mankind through His grace be preached through some agency in some way at some time. What that agency is, how and when it is effectuated, is in God's hands. And every Christian knows that God never makes any mistakes. ★★

Life's Great Decision

"What shall I do then with Jesus which is called Christ?" Matthew 27:22.

When Pilate said, "What shall I do with Christ?"
He made his great decision while enticed
By popularity and compromised
With principle—but while he temporized,
He toyed too long with conscience and with truth,
As many adults since, and many youth
Have done to their eternal loss,
And crucified the Christ upon the cross!

Is destiny decided by one act,
By what we do when faced with some great fact?
Will we be judged by God's all-searching eye
By what we do with truth or with a lie?
"What shall I do with Christ?" Each must decide.
He waits our answer. Can He be denied?

O let's decide for Christ and stand with Him,
Lest earth-born clouds should make our vision dim.
Make your decision now, decide today
To walk with Christ along His living way.
With Christ we have an endless hope, my friend,
Without Christ we will have a hopeless end!

BY ADLAI ALBERT ESTEB

Antonio Ciseri, Artist



The House by the Side of the Road

By Philip Jerome Cleveland

A TIRED Western traveler climbed a long, dusty New England road. His swift, poetic eyes feasted on the colorful hills of a changing season. His feet ached, but his heart was singing as he made his way into the outlying stretches of verdant Tilton, New Hampshire.

Spellbound by the beauty of nature, the wayfarer trudged up a long, graceful hill. The solitude of nature was suddenly punctuated by a friendly form—a squat, unpainted house, with its pair of chimneys framed by a jutting barn. It seemed set in the road itself until the poet drew alongside, so close it was! Near one side was a queerly constructed signpost finger, a mere piece of rough wood, pointing to a well-worn grass path. He read:

“COME IN AND HAVE A COOL DRINK.”

Following the alluring path, the thirsty traveler discovered some distance from the house, running out of a leafy bank, a spring of ice-cold water. Into it a barrel had been sunk; above it hung, suspended, a gourd dipper. And on a rough bench beside—wonder of wonders!—a basket of luscious apples. Here was a new tide of color wedded to the eternal hills. Another sign was displayed:

“HELP YOURSELF.”

After thus wining and dining, the happy traveler, scenting a good story, turned back to the farmhouse with its creaking old door and large, welcoming windows. He knocked and entered, to discover a childless, aged couple in straitened circumstances.

“This rocky farm is our only means of livelihood,” confessed the gentle voice of the old farmer as his wife stood by a large armchair, smiling.

“We haven’t much to give people,” continued the white-haired, kind-faced man. “But we are glad to share what we have—our fine spring of water. No better in these hills! Many a thirsty

stranger has been given the cup of cold water our Master talked about so long ago!”

“Yes, the Lord has been good to us,” spoke up the genial lady in homespun, a light as of autumn on her face, a glow as of sunset on her graying countenance. “And we always have whatever fruit is in season in the basket—ripe plums, grapes, and the last fall apples! We can do so little for the good folks that go by; but as long as the good Lord gives us life, we will share what He gives us!” There was music in her voice.

The poet shook hands eagerly with the aged couple before he turned from the doorway into the sun-haloed road. “We have no money to give; but we give what the good Lord provides.” This statement of the wholesome old farmer remained with the pilgrim as he continued on his way.

And a memory from college days also rang in his heart. When studying

Greek many years earlier, he had come across a line that had haunted him: “He was a friend to man, and he lived in a house by the side of the road.”

As a picture of the spring of water, the basket of apples, and the two old faces lingered in his mind, the raptured traveler—the famous Hoosier poet Sam Walter Foss—bent his head over notepaper a little later and penned the beautiful, reflective lines that have lived through the years:

“Let me live in my house by the side
of the road,
Where the race of men go by—
They are good, they are bad, they
are weak, they are strong,
Wise, foolish—so am I.

“Then why should I sit in the scorn-
er’s seat,
Or hurl the cynic’s ban?
Let me live in my house by the side
of the road
And be a friend to man.”



With a quaintness and beauty all its own, Sam Foss's “house by the side of the road” has an appeal that even the most cynical traveler cannot resist. It harbors the restful, tranquil spirit of a bygone age that provides a respite from today's mad pace with its modern high-speed type of living.

"Apples of Gold"

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

GOD KNOWS THE END

A man was watching some of the workmen who were in the act of constructing a large building. Near him a stonecutter was patiently using his hammer and chisel on a huge gray stone, shaping and smoothing it for its place in the building.

"Where is that huge stone going to be used?" the observer inquired.

"I don't know," was the mason's reply as he continued his work. "I haven't seen the blueprint."

Thus should the Christian fulfill faithfully the work that God has called him to do. We do not always understand why the Lord has chosen us for a particular task, for we have not seen His plans. But He knows the end from the beginning. All we know is that "Jesus Christ himself [is] the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Ephesians 2:20, 21. In Him we are builded together "for an habitation of God through the Spirit."

From R. O. Sather.

Your prayers are your ablest assistants—H. R. Salisbury.

Benjamin Franklin said, "When you are good to others, you are best to yourself."

From Mabel Duncan Paddock.

INTROSPECT

Your Greatness is measured by your kindness,
Your Education and Intellect by your modesty.
Your Ignorance is betrayed by your Suspicions and Prejudices.
Your real Caliber is measured by the Consideration and
Tolerance you have for others.

—WILLIAM J. H. BOETCHER.
From Muriel Howard.

THE LETTER "E"

It has been said that the letter "E" is a most unfortunate character. It is always out of cash, forever in debt, never out of danger, and in trouble all the time.

But it can be considered in another way. "E" is never in war, but always in peace. Moreover, it is the center of honesty, and ease begins and ends with it.

Best of all, God's love, mercy, and grace all contain it. It is in the name that is above every name—Jesus—and is written in His gospel and our redemption. Eternal life has it at its beginning and at its end. Without it there would be no heaven.

So "E" is a most fortunate character indeed!

—Author Unknown.
From Edward H. Reigner.

CHRIST FOR ALL

An old Welshwoman said Christ was Welsh, and an Englishman replied, "No, He was a Jew." She declared that she knew He was Welsh, because He spoke so that she could understand Him.

—Dwight L. Moody.
From Samuel Wright.

NOT MERE IMITATION

Jesus does not ask of us mere imitation; He asks for a new creation.

He wants us to be free men in the truth. He desires that we shall become sons of God. He wants us to have a religious experience all our own. It was Thoreau who said that his generation saw many teachers of philosophy but few philosophers. What I am afraid of, under our present denominational system, is that our generation will see many professing Christians, many church members, but few followers of the real Jesus.

—STANLEY I. STUBER.
From Frank A. Jones.

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

events of these times

SPUTNIK III USED AS A PEG TO RIDICULE RELIGION

Never backward about claiming firsts and due credit in the field of invention (the airplane, electric light, etc.), Communist publications have used the launching of Russia's Sputnik III as a springboard from which to pour new ridicule on the Christian faith.

The world's scientific fraternity hastened to congratulate the U.S.S.R. on one of the greatest scientific achievements of all time, as well it might. It is no mean feat to throw more than a thousand pounds of metal and scientific apparatus hundreds of miles into the air. Even more remarkable is getting the satellite to orbit around the earth for millions of miles.

But to draw a spiritual lesson from the launching of a material object is something else. Although no one would begrudge a normal amount of self-satisfaction over what is one of the marvels of the age, there is an instinctive and immediate reaction when the event is used to minimize the power of God.

The *Young World*, official organ of the Communist Youth Organization in East Germany, took the opportunity to point out that the third and biggest Soviet satellite was launched on Ascension Day. It said, "According to Luther, more than nineteen centuries ago Christ flew to heaven. According to Tass [the Soviet news agency], Sputnik III did, too. And this time it is clear the report is no legend."

Not far behind in following this atheistic line was *Neues Deutschland*, which in a poem of similar content said the "peep, peep" of Sputnik III was louder than any chiming of bells, and heralded an "Ascension Day" of socialist coinage.

Other papers said the superior technology of the Soviet Union and her satellites, in particular, will finally remove the "legendary figure of God" from His throne and contribute to rid some elements of the population of their "superstitious beliefs."

Interesting, isn't it?

It carries a person back through the span of years to men who thought they would be wiser than God and build the tower of Babel. What purports to

be its smashed and broken ruins has been explored extensively by today's archaeologists.

Why there are those who feel that the throwing of a few relatively small objects into the air compares with the power of the God who flung the sun, moon, and stars into space is a mystery. The best explanation, perhaps, was given by Peter two thousand years ago. He warned, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

Surely it is better to accept the sentiments expressed in the beautiful words of William Blake, who wrote in his poem "The Tiger":

"When the stars threw down their
spears,
And watered heaven with their tears,
Did He smile His work to see?
Did He who made the lamb, make
thee?"

Faith in princes and the sons of men who have chalked up a few puny scientific achievements is a risky thing. Faith in the Creator and the Son of the living God is not.

MORE TRENDS TOWARD ECUMENICAL UNITY EVIDENT

The merging of denominations and church groups has become more common in past months. One of the most recent actions to further ecumenical unity was taken by the General Assembly of the Church of Scotland.

It voted to send to the presbyteries for official study and comment a joint report proposing a system of Presbyterian bishops and Episcopal lay elders as a means of promoting closer relations between the Anglican and Presbyterian Churches in Britain.

Theological leaders talk hopefully of a time when barriers between Protestant Churches will be broken down; more than that, they envision the hour when differences between Protestant and Catholic religious systems will also be ironed out and the beautiful picture of "one fold, and one shepherd" will materialize.

While some may view this prospect with joy, THESE TIMES can only ob-

serve it with alarm as an additional chapter in the story Paul promised would be written in the last days when men would possess "a form of godliness" without the power that should accompany it.

Ecumenical unity is coming today, not because theologians are ironing out distinctive differences, but because so many denominations are lowering standards, losing sight of their soul-saving mission, and ignoring the reason for which they exist.

Only a few years ago churches in general were regarded as bulwarks in a decadent world, possessing the highest spiritual standards. Today a social gospel has relegated Christ to a back seat in the planning of religious leaders.

It requires no prophet to predict that there will be more mergers in the next few years. The trend is with us and there is no avoiding it. In the light of deteriorating spiritual standards, the true Christian, regardless of his denomination, does well to ponder the burning challenge: "Choose you this day whom ye will serve."



RNS

BIBLE VERSES LIGHTED: Bible verses outlined in brilliant lighting on a huge display board have been one of the features of the World's Fair at Brussels, Belgium. More than 800 lights flash Scripture in several languages during the day. Two workers prepare the tape which triggers the Brussels display.

THREE CLERGYMEN ARRESTED IN EAST GERMANY

Communism's lip service to religious freedom proved itself false again when East German authorities arrested and imprisoned three Protestant clergymen plus the wife of one of them in a new wave of anti-Church activity.

The arrest brings the number of "detained" Protestant pastors in Communist East Germany to twenty-four. A year ago the number was seven.

Alleged reason for jailing one of the ministers was that he had "slandered the state." In the vague terminology used to describe criminal activities, this could mean almost anything. Obviously, ministers behind the Iron Curtain do not enjoy freedom of the pulpit, something American Protestant pastors have used vigorously in the past few years in denouncing everything from political corruption to McCarthyism.

The sinister implications behind the

arrest of men of the cloth is immediately evident. One of the most drastic methods of curtailing freedom of religion is limiting the right of a minister called of God to deliver from the pulpit the message he feels the Spirit of God has directed him to give.

In most of the cases no reason is given for arrest. Many times arrested pastors have been held indefinitely with no trial ever taking place. Others have been sentenced to terms of four months and longer without benefit of counsel or trial.

The stepped-up campaign in Iron Curtain areas against religion is a significant phenomenon. Youth in Russia are being taught any concept pointing to God as the giver of every good and perfect gift, including bread, is erroneous; daily needs come courtesy of collective farms. A heavenly Father simply doesn't fit into the picture.

Ever since Lenin's historic utterance: "Religion is the opium of the

people," communism has waged continued, relentless war against religion. Churches in Moscow, which at the time of the revolution numbered more than 400, have dwindled to thirty. And while church members may assemble from week to week, evangelism and any effort to fulfill the Gospel Commission by telling others of Christ in a public way is forbidden.

Russian leaders envision a completely atheistic state by the year 2000.

The religious picture behind the Iron Curtain in days to come will be worth watching.

DESPERATE SEARCH FOR PEACE

Symbolic of the worldwide hunger for peace that continues to go unsatisfied is the effort of a Quaker couple protesting atomic bomb tests and the armaments race. Sitting daily in the lobby of the Department of State in Washington, D.C., they hold hand-lettered signs appealing to diplomats and officials who pass them to work harder for peace. W. Clay Marks and his wife, Trudy, both 41, are waging a vigorous personal battle for an end to war.

Unfortunately, the solution to the age-old quest for lasting peace will not be found by such dramatic individual effort, laudable though it may be. It seems ironic that despite the opposition of the world's millions, the very spirits of devils seem to be goading men into frenzied preparations for war.

A poll taken by George Gallup some time ago revealed that the overwhelming majority of earth's millions were bitterly opposed to war. And had it been possible to ascertain the convictions of the world's masses prior to World Wars I and II, the same feeling would likely have prevailed.

Never has there been more talk of peace. And, paradoxically, hand in hand with it, never has there been more preparation for war with billions upon billions of dollars being spent by the major powers for a struggle that will make previous engagements look like popgun battles.

The Marks have the sympathy of all of us. At least they are doing something tangible about expressing the great desire they have to see "peace on earth." But whether it be an endeavor



RNS

REFUGEES ARRIVE: The first group of some 500 White Russians arrive in Los Angeles en route to Santos, Brazil. Coming from Hong Kong, the refugees will ultimately settle in the state of Parana on a 6,000-acre tract of land purchased for them by the World Council of Churches. The group is part of an ancient Russian Orthodox sect known as Old Believers.



RNS

PITCAIRN LEADER VISITS: Shades of the "H. M. S. Bounty" mutiny were evoked when Parkin Christian, retired magistrate of Pitcairn Island in the Pacific toured America. Parkin, a great-grandson of Fletcher Christian, who led mutineers from "H. M. S. Bounty" to the Pacific hideaway in 1789, is currently an Adventist Church leader there.

at grass roots level or a diplomatic conference of the highest order, no one seems to have found the magic formula that will end war.

Strange, isn't it?

But it tallies with a grimly accurate prophecy given by Jeremiah centuries ago: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Paul adds his testimony by saying: "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3.

Until man has learned there can be no solution to war outside the Prince of peace, his efforts to bring both to this earth and to his own troubled heart will fail. "Peace I leave with you, my peace I give unto you," is more than a promise. It is a living reality for the Christian.

POWER FROM THE SUN

The heat of the sun is being harnessed by science. More solar energy bombards a city the size of Dallas in a day than is released by the explosion of a hydrogen bomb, says the *Wall Street Journal*. The problem has been to capture this energy in an economical way.

Today a \$10 million super-hot solar furnace is being built in New Mexico for the Air Force to test materials going into future missiles and manned

space craft, homes are being heated by the sun, and hot water is provided by solar rays for thousands of families in Florida and California.

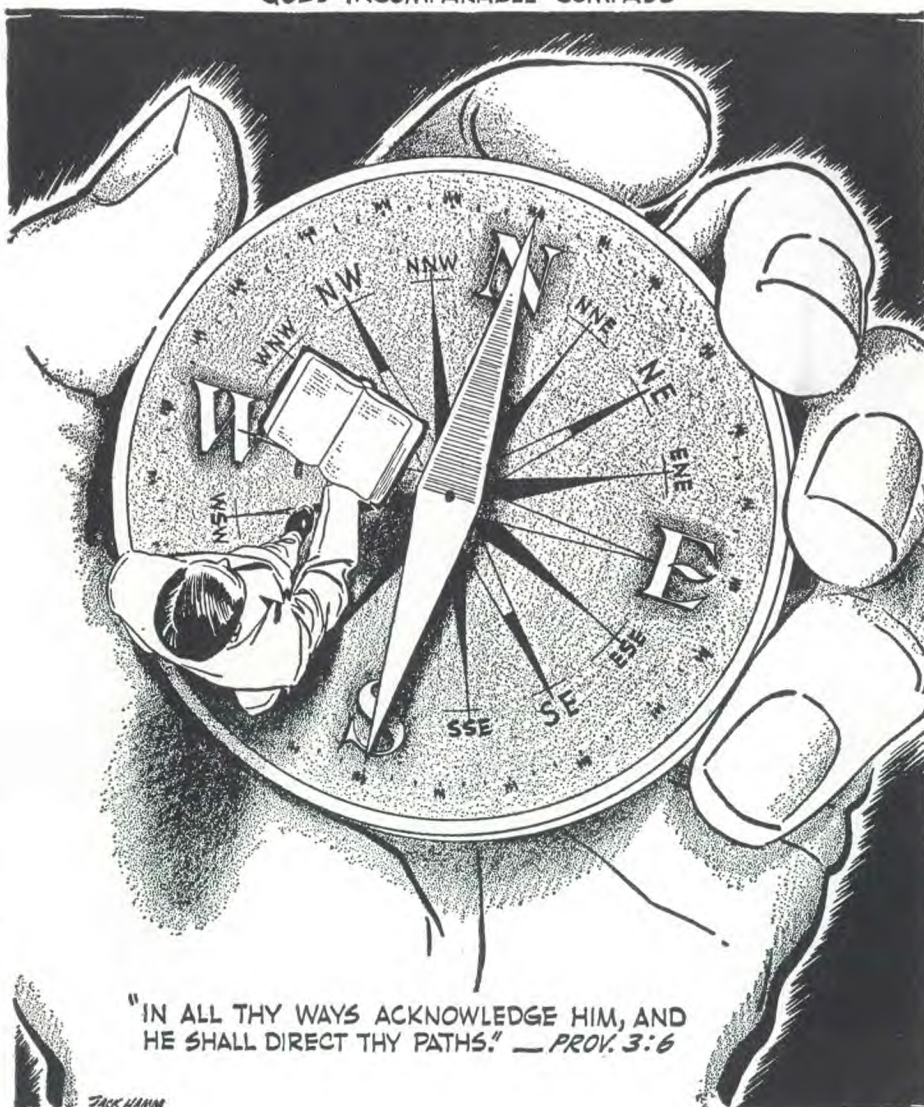
As the resources of coal and oil dwindle, we may see solar heat and energy used more and more to supplement our supply.

The theory was once propounded that the sun is growing cold and that it will eventually cease to send out energy. This view is discountenanced, however, as science has found no perceptible change in the sun. How this power plant supreme continues to expend its energy is a mystery. Every second 4,000,000 tons of the sun's mass are believed to change into radiant energy amounting to an estimated 24 sep-

tillion (24 zeroes) horsepower! Of this radiation only one part in two billion reaches us, yet every hour the earth receives energy from the sun equal to that produced by twenty-one billion tons of coal! If you wonder why you cannot look at the sun, remember every square inch of its surface shines with 300,000 candlepower.

The all-powerful Creator made the sun, and its energy is from a divine source. We can better understand what the master Teacher meant when He used sunlight as an illustration of the inexhaustible power available for the Christian. He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

GOD'S INCOMPARABLE COMPASS



"IN ALL THY WAYS ACKNOWLEDGE HIM, AND HE SHALL DIRECT THY PATHS." — PROV. 3:6

JACK HANNA



CHRISTIANS ARE

*They Both Depend on
an Outside Power
to Move Them*

WE WERE completely helpless. The boat was too large to move effectively with oars, we had no motor, and there was not enough wind to ripple the water of the lake, much less move our sailing craft. As my wife and I sat out the calm we discussed many things, finally getting around to the similarities of sailboats and Christians. We agreed that there was certainly one striking similarity—the entire dependence of both upon an “outside” power to move them!

About this time the wind began to tinker with the flapping sails of our boat and to rough up the mirror surface of the lake. Suddenly the sails filled with the breeze and the boat began to move, quickly picking up speed as the wind held every yard of white canvas as taut as a violin string.

H. M. Lambert

LIKE SAILBOATS

There was no time to talk now—it required the full attention of both of us to sail our fast-moving craft. Soon we sighted our destination, and shortly thereafter we were safely ashore. My wife went into the cabin to prepare the meal, and I sat in the shade of a wide-spreading oak, looking out past the little sailing boat to the wave-filled blue waters of the lake. My thoughts turned again to our conversation in the boat.

As I thought of our helplessness during the calm, I remembered vividly my first efforts, as a teen-age boy, to live a Christian life. I was sincere in my profession and had a deep desire to be a “good” boy. Nevertheless, my experience was most unsatisfying. Although I had many wonderful moments of glorious ecstasy, most of the time I was a victim of circumstances and often failed miserably when small temptations assailed me. I did not find the words of Jesus, “My yoke is easy,” true; rather, they seemed the opposite in my experience.

In addition to “worldly” associates, a couple of mules helped to weaken my Christian experience. It was part of my duty as a farm boy to direct this team of big mules. Not only did they have strong shoulders; they also had very strong minds and mouths! I’m sure they regarded me as a “light-weight,” as they paid little heed to my wishes. Often they would drag me across the field as I pulled and jerked the lines and shouted again and again for them to stop. To secure obedience, I would drop the lines, run around the mules, and throw dirt into their faces. My desires and theirs seemed to clash most of the time, which made all of us very unhappy. I must confess that at the close of such a day my Christian experience was much the

worse for wear. It seemed like a ball of string which was wound full and tight in the morning, but at the close of the day was pretty well unraveled.

One evening as I waited for supper, physically tired and spiritually sick, I noticed one of our many cats coming toward me with a mouse in her mouth. A short distance from where I was sitting, she lay down. Placing her front paws on each side of her head to form a “V,” she dropped the mouse. The little creature was not dead, as she had only broken his back. So, summoning all his waning strength, he slowly pulled himself away, dragging his useless back legs. When he was almost out of reach, she reached out a paw and batted him back again. This performance was repeated until I could stand it no longer, so I dispatched the little sufferer to free him from his tormentor.

I fell to thinking about the captured mouse, and compared his experience with my own encounters with the devil. I seemed as powerless to free myself from the devil as the mouse from his captor. Like him, I was always within reach of the devil. He seemed to de-

the Bible I found that Jesus had said to the apostles in the Garden of Gethsemane, “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.” Matthew 26:41. What was this? These men had lived in the personal presence of the Son of God for three years. Was Jesus telling them that *they were weak*? I also read Paul’s testimony, “My strength is made perfect in weakness. . . . For when I am weak, then am I strong.” 2 Corinthians 12:9, 10. So Paul was weak, too. I had surely discovered something here. These founders of the Christian church, men whom God used mightily in His work, were *weak*. They could not win in their encounters with Satan any more than I could! And after years of close association with Jesus, and even after being used by God’s powerful Holy Spirit, they were *still weak*! It was a most heartening discovery.

As I continued to search, I made another wonderful discovery. In school I had been taught the proverb “God helps those who help themselves,” and was using this philosophy in my efforts to live the Christian life. I had pictured it as a kind of relay race. In such a race each runner runs only a part of the way. I had the idea that I was to go as far as I could, then Jesus would take over and complete the experience. But I discovered that I could not successfully take even *one step* toward heaven in my own strength!

In the Christian race, “God helps those who *cannot* help themselves”—the qualification is helplessness. If human beings are too weak to take the last steps on the Christian way, they are *too weak to take the first steps*! For living the Christian life is not learning a skill which after practice and guidance

By George M. Mathews

stroy my well-laid plans to live the Christian life as easily as our cat did the efforts of the wounded mouse to escape. What was the matter? Wasn’t there something better for “would-be” Christians than this? I must find out, and find out quickly, for this was a life-and-death matter with me. In desperation I turned to the Bible to find help.

It was just in time. In my study of

we may do by ourselves, such as learning to walk on a tightwire. It is like walking on water, for which no amount of practice and guidance can help. Walking on a tightwire is humanly possible, but walking on water is not humanly possible—those who do so perform a miracle! Truly, every step I take toward the kingdom of God is a miracle of divine grace. It is the work of the gospel of Christ, which Paul declared was “the power of God unto salvation to every one that believeth.” Romans 1:16.

Why can't I do part of this work myself? I found this explained by Paul when he said, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” 2 Corinthians 5:17. I discovered that a Christian is a *new creation*—his life is to involve not a modification or improvement of the old nature, but a *transformation* of nature! When the nature has been transformed, the desires and goals of life are *changed*. What we once loved, we now hate; what we once hated, we now love.

This was dramatically demonstrated for me one day when I was visiting in the island of Borneo. Two Dyak village chiefs stood side by side for a photograph. One was unkempt and dirty, betel-nut juice running down the sides of his mouth and onto his naked waist. His eyes were shifty and evil. He was a vile man—practicing immorality, constantly fighting, and doing most of the things forbidden by the Ten Commandments.

The other man was dressed in a spotlessly clean, flowing linen robe. His body was clean, his eyes steady and full of love. He was a kind, compassionate man who spent his time and effort to help and lift his people. But he had not always been so. For many years he lived as his fellow chieftain was now living. Then a wonderful thing happened. He was introduced to Jesus Christ, was drawn to Him, and God made a new creation of him! Now he had a new nature. Now he did not care for the evil things he once loved. Now he was a *Christian*! There, before me in the flesh, I saw a marvelous demonstration of what happens to a man when he becomes a Christian.

How did this transformation of nature take place? Did the Borneo chief simply decide he was going to be a Christian and make the necessary

changes in his life and habits? No, he was a helpless slave of Satan, held in slavery by the bonds of his sins. He had no power, no strength, not even any desire to do differently. The prophet Jeremiah asked, “Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.” Jeremiah 13:23. Without the power of God he could not even become sorry for his way of life, for Paul explains that “the goodness of God leadeth thee to repentance.” Romans 2:4. When he yielded to the pleading of the Holy Spirit and desired to change, God gave him a new nature.

A Christian is therefore a new creation, requiring the *creative power* of



Spiritual “wind in the sails” has regenerated the lives of thousands, including those in heathen darkness. The Bible takes the place of pagan darkness and a gross superstition. The earnest follower of Christ who is genuinely “reborn” undergoes miraculous change.

God. No wonder I failed so miserably trying to live the Christian life. I was not even a Christian to begin with! I had not had this transformation of nature—I was trying to “improve” the old, sinful nature, and found the process disappointing and quite impossible.

I thank God that He did lead me to repentance; He forgave my sins; He cleansed me from my transgressions—He gave me a new nature! Since that wonderful experience, I have discovered that to live the Christian life, I must depend upon His power and

strength just as I did for cleansing. I have found one of Paul's great statements very, very true in my experience, “I can do all things through Christ.” Philippians 4:13.

When I have permitted Jesus to live out His life within me, I have enjoyed a happy, successful Christian experience; when I have tried in my own strength, I have failed. It is not experience, but connection, which gives success. A “cut flower” is doomed. No matter how beautiful it is, how carefully we handle it, how long it has been part of the plant, when it is separated from the plant, it dies. Living the Christian life is the same. We do not gain strength by experience, but by *connection*—connection with the Lord Jesus Christ.

No matter how wonderful our experience has been, how fragrant our life, how important our Christian service, the moment we become separated from the power of God, we are destitute of strength, of power—we are dead! No matter how long we live, we shall never, never become strong enough to take a single step, to overcome a single temptation, without God's power. Even Jesus said, “I can of mine own self do nothing.” John 5:30. Why then should we try?

These wonderful discoveries have revealed to me the Christian way as the abundant way of life. When we learn *how* to live the Christian life successfully, we enter upon a happy, full, successful LIFE—spelled with capital letters!

The biggest mistake one can possibly make is to attempt to propel himself through the waters of life with his own power. It just won't work. The only source that can bring the power potential needful for finally sailing on to the heavenly harbor is that imparted by Christ.

Christianity is not something else to carry—it carries you! It is not an extra *weight* to make your journey through life hard, difficult, and disagreeable—but *extra power* to lift, to bring you happily and successfully to your destination. It is like the wind in the sails of a boat, with plenty of power to bring you to your eternal home! Life, like the sea, has its waves of trial, of difficulties, of problems, but God's winds are strong enough to bring us through each wave successfully. Have you ever felt the full wind in the sails? It's wonderful! ★★

Editorials

THE WORLD LOOKS AT AMERICA

✓ IN RECENT months Americans may have wondered if the rest of the world has gone mad with hatred against this democracy. During the same week that Vice President Nixon was jeered, stoned, and spit upon in South America, two American libraries were pillaged in Lebanon. In Algeria another U.S. Information Office library was wrecked at about the same time that anti-American riots were staged before the National Assembly in Paris.

We are involved in a world that is filled with many crosscurrents of prejudice, hatred, and suspicion. The Western Hemisphere has suffered economic setbacks which have been felt from Canada to Chile. Great Britain has grown more hostile as many of her citizens doubt the wisdom of their islands becoming missile bases to help defend the American way of life. France, torn by internal strife, has declined in prestige as a nation. The Middle East, divided in loyalties, shows a growing animosity toward the West; and Southeast Asia is slipping from the sphere of democratic influence.

Many Americans have felt that a demonstration of military power, including nuclear weapons, will awe the world. But this philosophy has backfired as Russia launched gigantic man-made satellites, much greater than we have been able to fire into space. Some Americans think that because we have given billions of dollars in foreign aid, we should be loved by all who have received benefit; but we have learned that love is not purchased with gold. Then, too, a false America has been depicted around the world on motion picture screens through Hollywood creations of our supposed way of life—glamour, crime, luxury, sophistication, and illicit romance. Too many tourists have put the wrong foot forward when they visited distant lands, and they have been remembered for their arrogance, blustering egotism, and foolish display of money. Our race tensions at home have been headlined around the globe much more than our defense and promulgation of human liberties.

America has been placed in a position of world leadership which she cannot shrug off or avoid. As a nation carrying a brimming cup of knowledge, wealth, and power, we must stress the spiritual rather than material values. We should, first of all, pass on our precious heritage of freedom and demonstrate its inestimable value to the millions who are seeking a better way of life. An attempt to enter into a sympathetic understanding of the problems of other peoples would do much to bring good will.

Dr. A. F. K. Organski suggests, for example, that the West might help India before it is too late if we would forget our "obdurate pride and extend a humble—yes, humble—and helping hand" to a nation groping through darkness for light.

Our prowess and power no longer awe the world; our wealth may cause envy, but it does not create loyal friends. In recent years we have sown too many seeds of arrogance and superiority, and the harvest may not be to our liking. We have sometimes shelved our Christian ideals and spiritual values, and people in other parts of the world have watched and questioned and shaken their heads. Let us ever remember the words of the psalmist: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." Psalm 33:12.

God declares that it is not power or wealth, but righteousness, that exalts a nation. See Proverbs 14:34. The hour is late, but America may yet redeem the time if we awake to the world's need and our responsibility.

"Lord God of hosts, be with us yet,
Lest we forget—lest we forget."

WE STAND SILENT IN SHAME

✓ A TWENTY-SIX-YEAR-OLD Korean, a Christian named Oh In Ho, came to America to complete his education and learn the better way of life of which this nation boasts. Then one evening he left the campus of the University of Pennsylvania to drop a letter in the mailbox—a letter home to his loved ones. On his walk Oh In Ho was attacked by a group of juvenile delinquents, who killed him with black-jacks and pop bottles.

At his funeral, the mayor of Philadelphia wept for the disgrace of a city that was guilty of such a foul crime. It is a blot upon American society.

Then came a letter from Oh In Ho's parents asking "the most lenient possible treatment within the laws of your government" for the eleven vicious, lawless teenagers accused of the crime. This Korean couple offered to set up a fund for the "religious, educational, vocational, and social guidance" of these youth when they are freed.

These sorrowing parents have the Christian spirit of forgiveness, and they hope they "can do something to minimize such juvenile criminal actions which are to be found not only in your country, but also in Korea, and, we are sure, everywhere on earth."

What a sermon for America in its era of disgraceful lawlessness! What can we say to Korea and to all the Orient concerning our way of life?

Nothing can be done to bring Oh In Ho back to life; but his memory can serve to inspire an aroused America to increased action in combating juvenile delinquency. If nothing else, the tragic experience of Oh In Ho can point the way to better youth training. Let the reform begin now—in your home and mine. ★★★



O. Stemler



Acme

The baptism of Jesus is a striking contrast to the sprinkling bowl of churches today.

NEW members are taken into the Christian church by the ordinance of baptism. This is the door of entrance into the church. Certainly there can be no objection to this requirement. Every organization has a right to determine the form of admission to its membership. If the church determines baptism as a requirement for entrance, no one has basis for complaint or objection.

The difficulty centers around the *mode* of baptism. One church requires the convert to be immersed in water, either in a church baptistery or pool, or in a running stream, or in the ocean, or in an outdoor pool. But only complete immersion will do.

Another church is satisfied with much less than immersion. It requires only that the convert have a small

amount of water poured on his head. Meeting this requirement, he is accepted into membership.

Another church does not require even this. It is sufficient for the convert to have himself sprinkled with a few drops of water. This is the door of the church to him.

The church which employs immersion declares it to be true baptism and the convert so immersed to be baptized.

The church that uses pouring claims this to be authentic baptism and the one submitting to pouring to be baptized.

The church requiring only sprinkling says that this is Biblical baptism and the one sprinkled is baptized.

It is significant that the church which immerses will not admit a member without immersion. It refuses to recognize either pouring or sprinkling as baptism.

This exclusiveness is not true of the pouring and sprinkling churches. They will admit members who have received neither pouring nor sprinkling. They accept immersion as baptism. They question its necessity. They do not question its validity.

Is Baptism on Its Way Out?

This controversy over baptism has raged a long time, centuries in fact. The guidebook of the church and the Christian—the Bible—outlines the origin, necessity, purpose, and history of this controversial subject.

Modernists, however, raise the question: Would it not be wise to abandon baptism altogether and accept new

members on a simple profession of faith? This would obviate division.

Such a simplification would not work. Instead of mitigating controversy, it would increase it. You see, there is no way to turn away from baptism without at the same time turning away from Christ, the Founder and Head of the church. He commanded the church to baptize and converts to accept that baptism.

When Jesus Christ commissioned His disciples to take His gospel to the world, He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

That is the way Matthew records it. Mark caught something more that Christ said: "He that believeth and is baptized shall be saved." Mark 16:16. In addition to giving a direct command in this matter of baptism, our Lord also set a positive example. He was baptized. This took place somewhere near the close of the ministry of John the Baptist. The account of Christ's baptism is recorded in Matthew, Mark, and Luke. Matthew's account discloses the purpose of His baptism more beautifully than the others:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized,

what is chr

TTrue baptism is the most beautiful,
most meaningful,
of all the ordinances of the Christian faith.

Christian Baptism?

went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:13-17.

There is something pronouncedly different in the baptism of Christ from the baptism of anyone else. It was not a baptism of repentance, preceded by a confession of sin. He knew no sin; consequently, for Him, the ordinary baptism of repentance would have been entirely out of order.

No one will deny, however, that He actually requested baptism and was baptized in the River Jordan. Why?

The answer is found in the passage quoted. If we will look at these words carefully, the whole matter will be clarified. The key to the baptism of Jesus is found in the words spoken by our Lord to John: "Thus it becometh us to fulfill all righteousness."

Significance of Christ's Baptism

It is clear that the baptism of Christ had a meaning that only God the Father, Christ Himself, and the Holy Spirit comprehended at the time. Plainly John the Baptist was considerably perplexed when the Lord requested baptism of him. He spoke with a note of surprise when he said, "I have need to be baptized of thee, and comest thou to me?" Matthew 3:14. John knew himself to be a sinner, like all men. To whom could he look for baptism?

When Christ came to him and requested baptism, no doubt it was embarrassing to John. He had been asking people to repent of their sins and submit to baptism to prepare for the Messiah's coming; yet now the One whom he believed was the Messiah had come openly and presented Himself for the same baptism!

The real purpose of our Lord's bap-

tism is found in His own words, that is, that He was fulfilling "all righteousness." He needed no repentance; He did not need to be baptized for the remission of His sin, for He had no sin. Christ's great purpose in coming into the world was to communicate the fullness of righteousness to lost men. Full and complete righteousness is required before a person can stand in the presence of God. Christ proposed to provide it through His death, burial, and resurrection.

The only divine means of communicating righteousness to lost sinners is through Christ's substitutionary death and resurrection. These are symbolized beautifully by baptism. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5:21.

When Jesus entered the waters of baptism, it meant He was telling His Father in heaven that He was ready to enter into His ministry of reconciliation by His death, burial, and resurrection. He was declaring that He was on the way to the cross to pay the full penalty of sin, which would then enable Him to impart righteousness to every sinner who believed on Him as Redeemer. It was because of this that the heavenly Father, when He saw His blessed Son come forth from the baptismal waters, called out for both heaven and earth to hear, "This is my beloved Son, in whom I am well pleased."

We are told that He was made "to be sin for us." We are told again that "his own self bare our sins in his own body." 1 Peter 2:24. Also, "The Lord

hath laid on him the iniquity of us all." Isaiah 53:6.

The last two scriptures teach us that Christ, in His redemptive work on Calvary, was identified with the sinner and his sin. Consequently in His baptism there is the symbol of Christ taking the sinner's place in judgment and the grave. He knew no sin; yet in the sinner's place He was made to pay the penalty of sin. He was saying in His baptism: "I, the guiltless, am dying in the place of the guilty."

Moreover, His baptism symbolized our resurrection with Him. Christ not only died for our sins, but He was raised again so that we can be raised to "walk in newness of life." (Romans 6:4.) Our sins are put away by His death so that we are free from condemning sin in our daily lives, and therefore can experience daily His resurrecting life. It was this that Paul had reference to in Galatians 2:20 when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

Christ Shows Us How to Die

We sometimes say that Christ came to show us how to live. Paradoxical as it may sound, Christ came also to show us how to die. He came primarily, of course, to provide eternal salvation, new life for sinners. He also came to show His followers how to die to enable them to enjoy daily victories in the new life imparted to them by His death.

Strange as it may appear, therefore, God's way to live is to die. The Lord has given us baptism as one of four first lessons in dying. He wants us to *die*

By Carlyle B. Haynes

daily to self. He wants the old man to die so that the new man may live. Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." Luke 9:23, 24.

You will recall also that the Lord said to the rich young ruler, "Come, take up the cross, and follow me." We know that when the Lord spoke of the cross, He was referring to death to self. The rich young ruler knew that also: he knew that the Lord Jesus was demanding of him death to self and possessions. He turned away sorrowfully. He wanted the prize, but disliked paying the price.

Christ "is the head of the body, the church." Colossians 1:18. He is the firstborn of a new creation. The members of this new creation, or His body, which is the church, should follow the Head; and every true disciple should be willing to forsake all to follow his Lord. Therefore, Christ, in His baptism, has set the example for all who are to follow Him.

The Meaning of Baptism

The Bible clarifies the exact meaning of baptism. This will be found in Romans 6:4: "Therefore we are buried with him [that is, with our Lord Jesus Christ] by baptism into death."

The little word *by* testifies that baptism is the agency by which this burial is accomplished. Inasmuch, therefore, as baptism is declared to be the instrument, or agency, of burial, then, necessarily, baptism must be a burial.

There can be no other possible meaning to the phrase. There can be no other conclusion. The logic of the statement is irresistible. Baptism is a burial.

Since baptism must bury, it follows that any baptism, so called, that does not bury is not Scriptural baptism.

As water is the medium of baptism, those who would be baptized must be buried in water. Burial in water is immersion. Thus baptism is immersion. It cannot be anything else.

That baptism is a burial is established in the verse that follows: "We have been planted together in the likeness of his death." Verse 5. Baptism is here compared to planting. When a thing is planted, it is buried.

The fact of baptism as a burial is

still further emphasized in verse seventeen: "Ye have obeyed from the heart that form of doctrine which was delivered you."

The word *form* signifies type, figure, symbol. The literal rendering here then is: "Ye have obeyed from the heart that symbol of doctrine which was delivered you."

To find the symbol of doctrine, you must find the doctrine. The doctrine is officially stated by Paul in 1 Corinthians 15:3, 4: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

Baptism a Death, Burial, and Resurrection

Christ died. Christ was buried. Christ rose again. He passed through death, burial, and resurrection which becomes the formal, official, positive doctrine of those who believe in Christ.

This is the doctrine Paul delivered to the church at Corinth, to the church

The triumphant and glorious resurrection of Jesus is the greatest event of history. It is commemorated by the Christian who, buried in the waters of baptism, rises in newness of life to follow in the footsteps of his Master baptized in the Jordan 2,000 years ago.

at Rome, to all the churches which he founded. It is the doctrine preached by all the apostles.

The death, burial, and resurrection of our Lord Jesus Christ constitute the gospel, the good news of redemption, and the sure way of salvation.

As burial is the testimony that the individual has died, he who proposes to symbolize the death of our Lord Jesus must be baptized as a confession of faith in Him.

When the person who is thus baptized by burial is again lifted out of the water, it is a consequent symbol of resurrection; nor is this baptism complete until the person is raised from the watery grave.

He has been *submerged*, that he may *emerge*. A seed is planted, it is buried, that it may rise and come forth.

The moment an individual accepts our Lord Jesus Christ by faith and

claims Him as his personal Substitute under the judgment of death, he is reckoned of God as having been crucified, put to death in Christ. Faith links him back to the cross and identifies him with its sacrificial and vicarious death. He is judicially dead. That is to say, he is judged as though he were actually dead.

The first service for the dead is burial. When you are identified by faith with the cross of Christ and counted as having been representatively put to death in Him, *you must be buried*.

Identified With Christ

The first thing for you to do as a believer, having accepted Christ and been born again spiritually, is to submit yourself to the rite of baptism. By





Clyde Provonsha

must be raised again out of the water—the one compels the other.

Baptism not only teaches resurrection, but also the character of resurrection. The body that is buried in the water is raised out of it. Just so, the body of the Christian buried in the grave will be raised again—the same body that was buried. The dead body of the Christian is buried, sown as a seed is sown. It carries its identity with it as the seed does until the hour of full germination, until the time of its coming forth again; and then it does come forth with unchanged identity. The personality that is raised is the personality that was sown, but that personality comes forth in a new and more glorious order.

Thus when a convert is baptized—immersed—he is one who has come to an end under judgment. He is raised the same person, in the same body, with the same personality, yet as standing in a new order. He is, after his baptism, confessedly a sinner saved by grace, justified, accepted as righteous, and owned as a son of God.

The Old Nature to Die

Baptism as a burial is a sign that the cross has done its work. It has executed judgment upon the flesh. It proclaims that the end of all flesh, that is, the old nature, is dead.

Everyone who is baptized by immersion is saying: "I have no hope, no confidence in the flesh. I have no hope in my old human nature. Consequently I surrender it to death."

When the believer then rises from the baptismal waters, he testifies that his only hope of a life that will give him victory over his old sinful nature is in a risen Lord and the new spiritual and resurrection life which his Lord alone can give.

A baptistry made central in the midst of a church building thus proclaims the death, burial, and resurrection of our Lord, the good news of salvation by His vicarious death, and immortality by His triumphant resurrection.

A baptistry set in the midst of a church building is a silent but immense protest against false teaching. It is a silent but indisputable witness that our Lord Jesus Christ came into the world to die as a sacrifice; and it is an incontrovertible witness that the glory of our Lord's redemption is that it brings victory over death and the grave, and life and immortality to men.

Scriptural baptism (that is, immersion in water), then, typifies the true and complete doctrine of salvation.

Baptism's Four Prerequisites

Before converts to Christianity can become proper candidates for baptism, four things are necessary. These four things should be experienced before baptism is administered. In Matthew's statement of the gospel commission referred to above, the first of these four prerequisites is set forth.

Knowledge. The person baptized must be a taught person. No person is a suitable subject for Christian baptism unless he has been taught the truth of the gospel.

In Mark's statement of the gospel commission another indispensable prerequisite is presented.

Acceptance. Not only must the convert be taught and know the gospel. He must believe it and practice it.

Repentance. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus." Acts 2:38.

Confession, the fourth prerequisite to baptism, is emphasized by the Apostle John. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

These four experiences must come to all who are baptized—and before they are baptized. The convert must be *taught* the gospel. He must *accept* it. He must *repent* of his sins. He must *confess* his sins. He is then ready for baptism. And baptism should most certainly follow.

These are the considerations which make infant baptism inadmissible. An infant cannot be taught the gospel, cannot accept the gospel, cannot repent of sins, and cannot confess sins. An infant is not, therefore, and can never be, until he has reached the age of accountability, a proper candidate for baptism. Infant baptism is not taught in the Bible. It is of later origin than the Bible. It was brought into the church, as were pouring and sprinkling, through the great apostasy. It is one of the great counterfeits of the apostate system. It should be discarded by all churches today, and the Bible alone should be followed.

Thus baptism, when Scripturally administered and received (that is, by immersion in water), is a full, complete symbol of salvation, an epitome

such a surrender you confess you have died with Christ, that you have passed through the judgment with Him on the cross, that you have paid the penalty in His death, that you were representatively buried with Him in His grave, and have risen in Him and with Him before God.

When you are thus baptized, you are proclaiming not only your faith that Christ died, was buried, and rose again; not only that you are identified with Him in His death, burial, and resurrection; but also that should you die and be buried, you, too, would rise from the dead as He did.

Baptism, as a symbol, not only teaches burial, but also resurrection, and so teaches it because, being a symbol, the person buried in the water

of the gospel. To all who witness it, it provides not an attenuated gospel, but the whole gospel, "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Corinthians 15:3, 4.

That is the gospel. That is the whole

gospel. It is typified in Christian baptism, which is a death, burial, and resurrection.

When a convert to the Christian faith receives Christian baptism, immersion in water, he embodies in that act the whole meaning of his salvation. He has died with his Lord, his old na-

ture has been laid in the grave to be dissolved, he has been raised again with his Lord to walk in newness of life. A death, burial, and resurrection. Here is the most beautiful, as well as the most meaningful, of all the ordinances of the Christian faith.

Compared with this, pouring and sprinkling have no message to proclaim to the world, no testimony to give, no witness to make.

When it is considered that baptism is a memorial to the burial and resurrection of Jesus Christ, and our union with Him in these, it is plain that only a burial and resurrection will ever adequately commemorate this.

A Perfect Representation

The minister takes the convert into the pool or river. He lays him in the watery grave. The convert's eyes close. His breath stops. He is hidden in the grave. It is a perfect representation of death and burial, a perfect representation of being "planted together in the likeness of his death." (Romans 6:5.)

And there follows a perfect representation of a resurrection. The convert comes forth from the grave. His eyes open. His breath comes again into his body. He goes to the shore and mingles with his friends. It is a perfect "likeness of his resurrection."

Thus true baptism signifies the death and resurrection of Christ, as well as the death and resurrection of the convert in Christ. It signifies our acceptance of Christ's sacrifice, and our union with Him in death, burial, and resurrection.

It is a symbol of the complete hiding of the life in Christ. In order to make His life ours, we must acknowledge that our life is lost, and that there is nothing in us that we can give toward its redemption.

We must fully surrender our lives to Christ. He will then give us His own divine life in exchange.

What we are to do is to yield to the Lord, fully, desiring that His ways shall become our ways.

When we do this, we should be baptized. We thus signify that we have put off the old man, and the old life, with its sins; that the old nature is dead, crucified with Christ; and that we have taken the new Christ-life to be ours, to walk in newness of life.

This is true baptism. Nothing else is. And the significance of the step is achieved only by immersion. ★★★

THESE TIMES, SEPTEMBER 1, 1958



Pastoral for the Atomic Age

(On seeing jet plane at high altitude)

What harvest does he contemplate
Who drives his winged plow
To turn a furrow through
The high blue fields
Of heaven's virgin meadowland?

Does he dream of misty acres
Strewn with silver stars?
Or cloudy furrows sown
To dragon seed?

--Bill Oliphant

YOU CAN DEPEND UPON

The president of the National Woman's Christian Temperance Union asks, "Can it depend upon you?"



THE industry that thrives because it capitalizes on man's weakness is the target of the Woman's Christian Temperance Union in 1958, just as it was in 1874, when the organization came into being. Heavy drinking in the early 1870's, increased by Civil War years, was destroying happiness in the homes of the wealthy as well as among the poverty-stricken. Wives and mothers became so desperate that they thrust aside the self-imposed restrictions of the era and banded together in a spiritual revolution against a common enemy, the liquor traffic.

Pledging themselves "to seek the transforming power of divine grace for ourselves and all for whom we work, that they and we may willfully transcend no law of pure and wholesome living," they adopted a declaration of principles so inclusive that it has guided the policies and program of the WCTU through eighty-four years.

The WCTU, which had its beginning in the minds of three earnest women as they met for the first time at a summer Sunday school assembly,

now has organizations in every state and territory of the United States and in seventy countries of the world. The organization was affected nationally in November, 1874, when 135 women from seventeen states gathered in Cleveland, Ohio, for the express purpose of welding into a nationwide force the temperance groups which were already functioning in several states. They had been called together in what they considered a "religious movement." One of the resolutions adopted at this organizing session reveals the pattern of their thinking: "Resolved, That, recognizing the fact that our cause is, and will be combated by mighty, determined, and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer."

To the casual observer, the WCTU program in 1958 may seem vastly changed from that of eighty years ago, or forty years ago, or even twenty years

ago. To the initiate, the pattern of similarity is easy to trace. Methods and materials have varied through the years, struggled to keep pace with the ever-varying need. But the basic principles have remained the same.

As early as 1875, WCTU convention resolutions proposed the "prevention is better than cure" principle and urged the women of America "to train their sons and daughters in the cradle and around the home altars to forever abjure all that can intoxicate." That principle today motivates the Loyal Temperance Legion, the children's auxiliary of WCTU, and the Youth Temperance Council, youth affiliate. At the same convention the committee on juvenile work emphasized the importance of instructing children "through the eye-gate." They could not envision the motion picture film nor the film-strip, but today hundreds of thousands of children receive instruction in church and school by means of a wide variety of visual aids produced by WCTU.

The program of WCTU is essentially an educational one. Its purpose is two-fold: to establish the ideal of total abstinence from alcoholic beverages in the lives of children so completely that it will adequately safeguard their future; and to arouse in thinking adults a recognition of the enormity of the alcohol problem and its impact on society, and

By Mrs. Glenn G. Hays



the CARE library project, as well as in picnics, hikes, and parties.

A thrilling LTL rally, the first ever held in Puerto Rico, greeted the LTL secretary of the national WCTU when she visited San Juan a few months ago. Many of the seventy-five youngsters participating came in costume. They were dressed in white, with blue caps and capes. They sang, offered prayer, read Scripture, gave the LTL salute—all in Spanish—but listened eagerly and attentively to a flannelgraph story, told in English. Their visitor from Evanston was conducted through a brand-new church, the nucleus for which had been a small group of children organized into an LTL in 1930.

LTL members have a tendency to graduate into the Youth Temperance Council, the affiliate of WCTU for the teens and twenties. More than 2,700 young people attended YTC Total Abstinence training camps in thirty dif-

National WCTU officers include Mrs. C. V. Biddle, Mrs. H. F. Powell, Mrs. Fred J. Tooze, Mrs. T. Roy Jarett, and Mrs. Glenn G. Hays, president. Below, Governor C. William O'Neill of Ohio hands a temperance week proclamation to state Youth Temperance Council leaders.

create in them a concern to assume their share of Christian responsibility in seeking a solution to the problem.

A Vermont mother wrote the winning essay last year, entitled "Why I Believe in Total Abstinence for Every Home." Her three small children are White Ribbon Recruits. The parents of these tiny tots were invited by the local WCTU to express their purpose to rear their children in "the principles of total abstinence and purity." WCTU members seal the covenant by active encouragement of all forces for good in the community and by supporting all means of restraint which are designed to reduce the consumption of alcoholic beverages. More than 8,000 were dedicated as White Ribbon Recruits last year in appealing, never-to-be-forgotten ceremonies sponsored by practically every local union in the nation.

The Loyal Temperance Legion (LTL) is the school children's group sponsored by WCTU. Under the lead-



C. William Hanna

ership of a full-time national secretary, local sponsors organize the total-abstinence clubs among children of grade school age who are eager to spend their limitless energy in temperance speech and poster contests, distributing bouquets to shut-ins, participating in

ferent states last summer. Recreation and crafts are added to their classes and seminars to comprise a well-rounded program of training for "Youth Proud to Abstain." State leaders and the national YTC secretary direct the activity, but the young people

THESE TIMES, SEPTEMBER 1, 1958

themselves assume a very vital place of leadership.

Governors of twenty-nine states issued official proclamations for the observance of Youth Temperance Education Week last April. This project has enjoyed increasing popularity among the state councils of the YTC. The proclamations are issued upon their requests. One governor remarked, "I would like to see emphasis on prevention of alcoholism through helping to educate youth to the evils of alcohol."

During YTC Week the young people make a special effort to carry a program of alcohol education to other community groups, especially to young people. They speak in churches, participate in speech contests, arrange for the showing of alcohol education films in their school assemblies. This year the special emphasis is on their "Youth Proud to Abstain" enlistment scroll. Throughout the summer they will be presenting the scroll to the young people in churches and at religious conference grounds. It is simply what the name implies, a decorated scroll ruled for twenty-eight signatures and headed "Youth Proud to Abstain." Here youth who are abstainers are asked to write their names. Thus they are sustaining their own convictions and providing encouragement to their weaker associates.

The basis of membership in WCTU and all its auxiliaries is the total-abstinence pledge and the payment of annual dues. It is a woman's organization, but has thousands of honorary men members, whose interest and influence is greatly prized. In some communities Iota Sigma WCTU's, composed of businesswomen or mothers of small children who find it difficult to participate in the regular WCTU program, meet a recognized need and are growing in number.

It can be truly said that 90 per cent of the time and effort and money of WCTU is expended in preparing, producing, and distributing educational materials. The National WCTU Publishing House, a nonprofit business which distributes inexpensive printed materials, did a mail-order business exceeding \$74,000 last year. Literally hundreds of thousands of books, booklets, folders, blotters, posters, and flannelgraphs were received from various printers and mailed to customers throughout North America. These printed materials concerned other



Spearheading the billboard advertising attack on the liquor industry is this WCTU sponsored poster depicting the correlation between drink and death on the highways of the U.S.

phases of WCTU activity—child welfare, character education, spiritual life, international relations, relief and missionary projects, tobacco and the narcotic drugs—but they were chiefly about alcohol. They touch on alcohol and traffic, alcohol and crime, alcohol and the nation's economy, alcohol and Christianity.

The 96-page booklet *High School Hurdles* is typical of the type of material prepared for teen-agers. Its chapter "Alcohol at the Wheel" has been chosen as supplementary material in hundreds of driver's education classes. The content of the entire book relates alcohol to teen-age activities. Two topics are "Alcohol and Lawlessness" and "It's Smarter Not to Drink." A chapter on smoking and one entitled "The Dope on Dope" are included. The experience of the New Jersey WCTU is illustrative of the need for material of this type. WCTU leaders presented examination copies of the booklet to the state department of education, which gave it a seal of approval. Then examination copies were offered to school administrators throughout the state. Within fourteen months more than 13,000 copies were delivered to school administrators who requested them.

The most sought after and widely used educational materials produced by the WCTU are the visual aids. Last year 21,964 Los Angeles school children saw the 16-mm. sound motion picture "Liquid Lore." The visual edu-

cation department of the Wichita, Kansas, schools showed "It's the Brain That Counts" 127 times.

WCTU has produced eleven motion picture films which are used by churches and social welfare agencies, as well as schools. Most of them are teaching films, designed to show what alcohol is and what it does. All are completely dependable as to scientific accuracy. Their emphasis is upon the advantages of total abstinence and the effect of small amounts of alcohol upon reaction time, self-control, and judgment, rather than upon the fearsome results of steady drinking. Ten filmstrips are generally for children of elementary school age. The most recent production is a guidance strip of 134 frames for high school students.

The intercollegiate oratorical contest is a new venture for WCTU. It was initiated in 1955 to stimulate research on alcohol and its related problems among college students. State WCTU organizations are asked to interest the speech departments of the colleges in adopting the oratorical contest as a class project. A Tennessee college responded by assigning research on this subject to all students in two speech classes, encouraging competition in two student debating societies, and opening the contest to any additional interested students.

A state intercollegiate contest must be conducted to qualify the winning orator to participate in the national



A Youth Temperance Council encampment in the beautiful Blue Ridge Mountains at Camp Parker in Cleveland, South Carolina, is typical of those being held in 26 states this year.

contest. Thus far eleven states have interested sufficient colleges to merit a statewide contest. Oklahoma colleges have been most co-operative. With a total of sixteen colleges in the state, twelve to fourteen have participated in the state contest each year. Eight states entered contestants in the 1957 national contest. WCTU leaders agree that the value of the project lies in the information received by the hundreds of college youth who do research on the problem, whether they are successful orators or not.

Summer courses for teachers in service are another educational venture of WCTU. In recent summers thirty-three such courses have been offered in as many colleges, extending in duration from two to six weeks and offering college credit accordingly. Probably no adult group is more interested in authentic information on alcohol than are schoolteachers. WCTU displays school materials at many large teachers' meetings, and they are well received.

A major concern of WCTU is the indifference of many church groups to it and its program, and to the alcohol problem generally. The worried mother of a fifteen-year-old son complained that her pastor never touched on temperance in his sermons, that it was omitted from the weekly Bible lessons. She expressed her feeling that her church was failing to provide the support needed for home training in total

abstinence. Many Bible class teachers, as well as denominational lesson helps, ignore the quarterly temperance lessons selected for study each year. The situation is serious indeed when Christian citizens fail to take a stand against the liquor traffic which "would destroy the church if it could."

It is certain that the lethargy of Christian citizens generally has encouraged the liquor interests to an unprecedented invasion of the home with propaganda designed to recruit new drinkers and increase the consumption of alcoholic beverages. No parent, no matter how concerned, can bar alcoholic beverage advertising from his living room. Beer commercials on both radio and television reiterate by every effective device that good times and beer go together. No matter what the occasion, beer will add to its liveliness, its friendliness, its perfection, they proclaim.

It is with this invasion of the home that the current legislative program of WCTU is chiefly concerned. Bills have been introduced in the United States Congress which could ban alcoholic beverage advertising in interstate commerce. State legislatures are powerless. Radio and television stations in New York constantly beam beer advertising into Canadian provinces where such advertising is banned.

The Federal Communications Commission refuses to exert its authority. The only remaining recourse is Congressional action. Even though many

Congressmen are interested in the need for this type of legislation, anti-advertising bills have never been brought out of committees to which they are referred. Neither the Senate nor the House of Representatives has discussed this legislation as a body.

Miss Elizabeth Smart, legislative representative of WCTU, is in charge of the permanent legislative headquarters of the organization in Washington, D.C. In each issue of the *Union Signal*, semimonthly WCTU publication, she reports on legislative matters of interest to Christian citizens. If the millions of Americans who object to alcoholic beverage advertising would let their wishes be known, congressional action would follow.

Support of legislation sponsored by airline pilots and hostesses to ban the sale and serving of alcoholic beverages on airplanes is also a part of the current and future legislative program of WCTU. It has been observed that any legislation which limits or restricts the availability of alcoholic beverages results in reducing their consumption, and as a consequence reduces their harmful effects.

A new publication is a Local Option Kit, which provides a variety of helpful materials for a local option campaign. Fortunate indeed are those areas—precinct, city, county, or state—where the legal sale of alcoholic beverages of any type is prohibited. WCTU members can be counted upon to lend their best efforts in any local option campaign.

So great is the power and influence of the liquor traffic today that constant alertness is demanded. WCTU cannot relax any effort in promoting its present educational and legislative program. In addition the effort to inform its membership and like-thinking citizens must be increased. Drinking drivers are responsible for 30 per cent of our traffic fatalities. This the public must know. More than 60 per cent of the trouble which requires the attention of the police is related to drinking. This the public must know. Influential persons are promoting propaganda to discredit the factual texts on alcohol now used in the schools. This the public must know. The liquor interests have initiated a publicity program of false claims of dietetic and therapeutic values for alcoholic beverages. This the public must know.

You can depend upon WCTU. Can it depend upon you? ★★★

THESE TIMES, SEPTEMBER 1, 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."

As we have stated in recent issues, out of ancient Babylon has come a multitude of satanic devices to capture the souls of men. Among them: devil worship; holy days; pagan rites, ceremonies, symbols; astrology; worship of sun, moon, animals; secret societies. We now consider the adornments of Babylon and their baneful influence.

In Revelation 17 "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," is described as being "arrayed in purple and scarlet colour, and decked with gold and precious stones." The colors and decorations of this mother of harlots appear to have, from a historical point of view, a significance in the apostasy.

In Babylon "young men dyed and curled their hair, perfumed their flesh, rouged their cheeks, and adorned themselves with necklaces, bangles, ear-rings, and pendants. ...The manners of the courtesan crept into every class. Women of good families came to consider it a mere courtesy (to engage in immorality)."--The Story of Civilization, p. 248. "Temples were houses of ill fame, immorality was required by law as an act of worship, and every woman was forced to spend a term in the temple where a portion of her earnings were dedicated to the goddess."--Browne, This Believing World, pp. 47, 69.

From earliest times the use of the color red appears to have been associated as a "sign of the trade." (Hence the "red light districts" marked their windows with red lights.) "Red is the color of indiscretion, sensuality, passion,...and prostitution."--Dr. J. E. Simon, Colorology, p. 36.

"Girls of the Congo region of Africa smear themselves with red paint and parade themselves before men when seeking a mate. After they are chosen, they wash off the paint."--Burris, Magic, Taboo, and Spirits. Roerich informs us that on his travels in India and Mongolia, "women who used red cosmetics were recognized as immoral."--Altai-Himalaya, p. 179. "An Aztec mother wrote to her daughter cautioning her against painting her face and lips because this was the practice of prostitutes."--Funk, So You Think It's New, p. 22.

Before 1900, practically no one in America except actresses used cosmetics. Up to 1917 only two beauty parlors made enough money to pay income tax. By 1927, 18,000 paid. The revival of modern cosmetics is credited to France (Lester and Oerke, Accessories of Dress, p. 143), a country long noted for its loose morals. In America the motion picture industry is responsible for the overflowing of colored finger-nails, false eyebrows, and paint. "The virus of motion picture beauty technique infected womanhood, and the marks are still on her."--Fairfax Walkup, Dressing the Part, p. 363.

The wearing of jewelry likewise originated in Babylon, where each god had his sacred metal, his sacred stone or jewel, and his sacred color. Jewels were called "the flesh of the gods."--Sayce, Religion of the Babylonians, pp. 490, 491.

What does the Bible say? Jacob regarded jewelry as obnoxious to holiness. Genesis 35:4. We have already referred to the colors and decorations of the mother of harlots. See Ezekiel 23:40; Jeremiah 4:30; Judges 8:24, 25; Isaiah 3:16-24.



OUR IDEAS of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.

The source of such an education is brought to view in these words of Holy Writ, pointing to the Infinite One: In Him "are hid all the treasures of wisdom." Colossians 2:3. "He hath counsel and understanding." Job 12:13.

The world has had its great teachers, men of giant intellect and extensive research, men whose utterances have stimulated thought, and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race; but there is One who stands higher than they. We can trace the line of the world's teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world.

In these days much is said concerning the nature and importance of "higher education." The true "higher education" is that imparted by Him with whom "is wisdom and strength" (Job 12:13); out of whose mouth "cometh knowledge and understanding." Proverbs 2:6.



Ewing Galloway

A Timely Look

In a knowledge of God, all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.

In this communion is found the highest education. It is God's own method of development. "Acquaint now thyself

with Him" (Job 22:21), is His message to mankind. The method outlined in these words was the method followed in the education of the father of our race. When in the glory of sinless manhood Adam stood in holy Eden, it was thus that God instructed him.

In order to understand what is comprehended in the work of education, we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man's condition through the coming in of a knowledge of evil, and God's plan for still fulfilling His glorious purpose in the education of the human race.

When Adam came from the Creator's hand, he bore, in his physical,

mental, and spiritual nature, a likeness to his Maker. "God created man in His own image" (Genesis 1:27), and it was His purpose that the longer man lived, the more fully he should reveal this image,—the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase. Vast was the scope offered for their exercise; glorious the field opened to their research. The mysteries of the visible universe—the "wondrous works of him who is perfect in knowledge" (Job 37:16)—invited man's study. Face-to-face, heart-to-heart communion with his Maker was his high privilege. Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom,

of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27. To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored.

Like the first is the second commandment,—“Thou shalt love thy neighbour as thyself.” Matthew 22:39.

The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow-men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven; for we receive heaven into our hearts.

Since God is the source of all true knowledge, it is, as we have seen, the first object of education to direct our minds to His own revelation of Himself. Adam and Eve received knowledge through direct communion with God; and they learned of Him through His works. All created things, in their original perfection, were an expression of the thought of God. To Adam and Eve nature was teeming with divine wisdom. But by transgression man was

By Ellen G. White

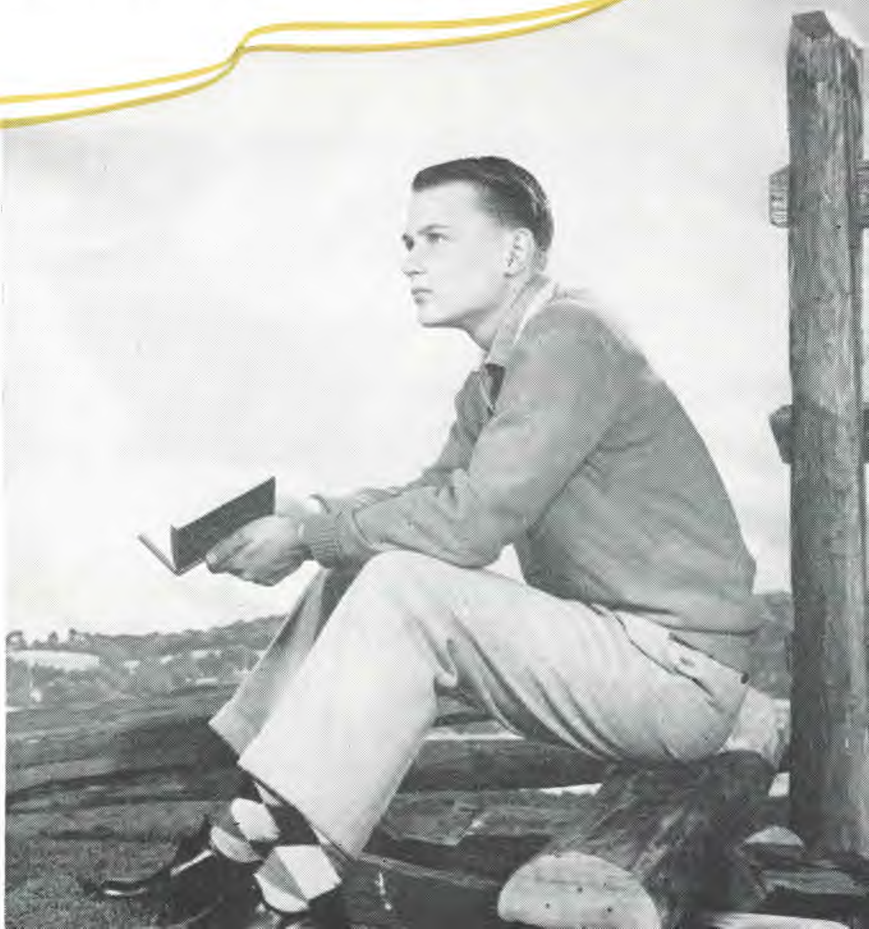
at TRUE EDUCATION

the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator's glory.

But by disobedience this was forfeited. Through sin the divine likeness was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death. Yet the race was not left without hope. By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development

Ewing
Galloway

THESE TIMES, SEPTEMBER 1, 1958



cut off from learning of God through direct communion, and, to a great degree, through His works. The earth, marred and defiled by sin, reflects but dimly the Creator's glory. It is true that His object-lessons are not obliterated. Upon every page of the great volume of His created works may still be traced His handwriting. Nature still speaks of her Creator. Yet these revelations are partial and imperfect. And in our fallen state, with weakened powers and restricted vision, we are incapable of interpreting aright. We need the fuller revelation of Himself that God has given in His written word.

The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred word.

Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of

thought, and the courage of their convictions.

Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil. Instead of some master passion becoming a power to destroy, every motive and desire are brought into conformity to the great principles of right. As the perfection of His character is dwelt upon, the mind is renewed, and the soul is recreated in the image of God.

What education can be higher than this? What can equal it in value?

"It can not be gotten for gold,

Neither shall silver be weighed for the price thereof.

It can not be valued with the gold of Ophir,

With the precious onyx, or the sapphire.

The gold and the crystal can not equal it.

And the exchange of it shall not be for jewels of fine gold.

No mention shall be made of coral, or of pearls;

For the price of wisdom is above rubies." Job 28:15-18.

Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.

He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and moulding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe; an education that can not be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above. ★★★

THESE TIMES, SEPTEMBER 1, 1958

**The object
of education is to
restore in man the
image of his Maker,
to bring him back
to the perfection
in which he
was created.**



Robert Ayres

Preludes are for Prayer



International News Service



H. Armstrong Roberts

PERHAPS that is not what your church bulletin says in so many words—that preludes are for prayer. But your worship committee or your pastor or the music committee has good reason for the musical prelude in your worship service.

We have come to the house of the Lord—you and I—to worship. He is there, waiting. We cannot see Him . . . and often we cannot sense His presence.

There has been, perhaps, too much hurrying and scurrying to get ready for church . . . or the children tried our tempers . . . or traffic was heavy . . . or some "woman-driver" pulled a foolish stunt and upset our church-going equilibrium.

The Bible class was an instructive period, all right, but not especially conducive to a quiet, reverent mood as we entered the sanctuary.

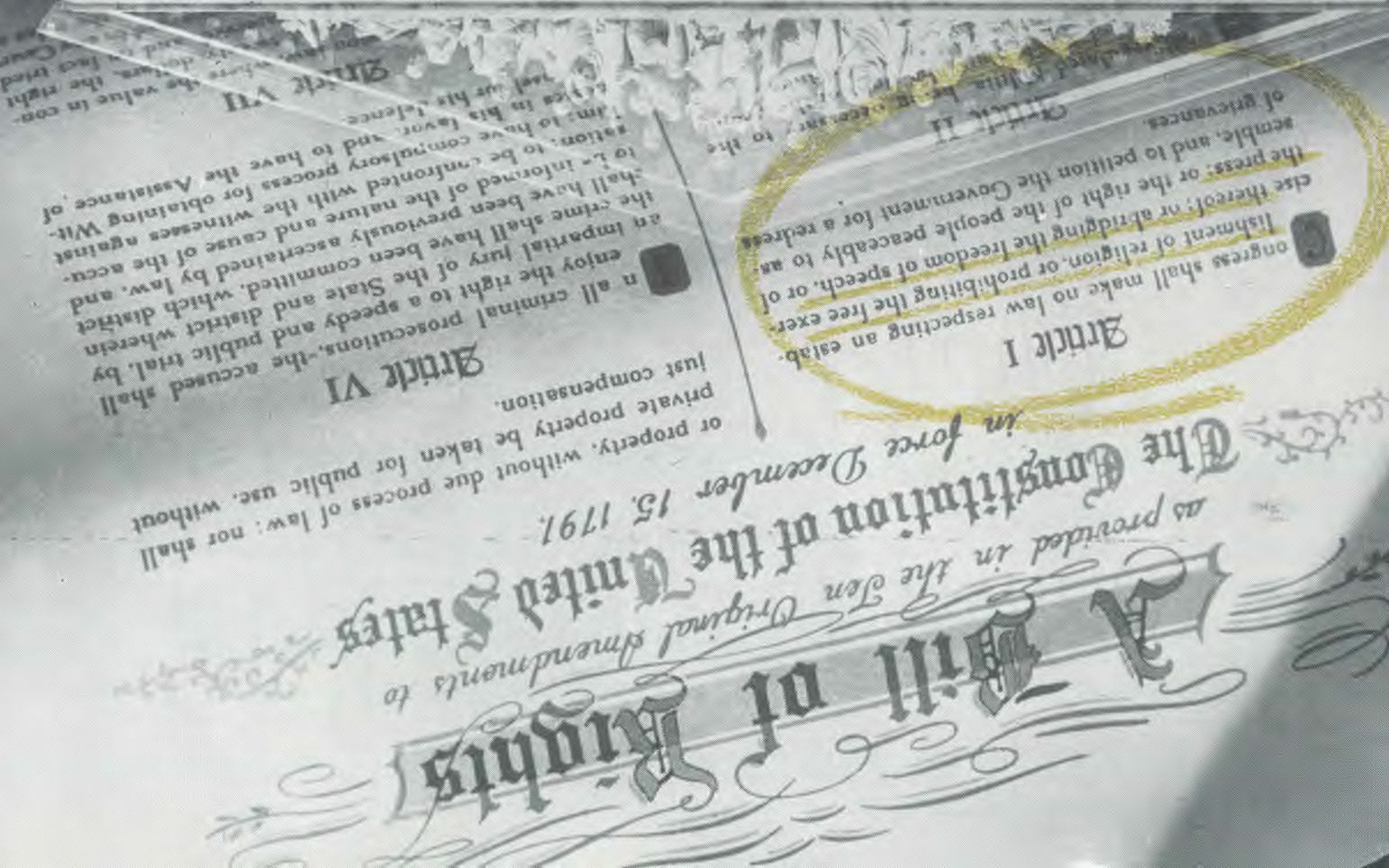
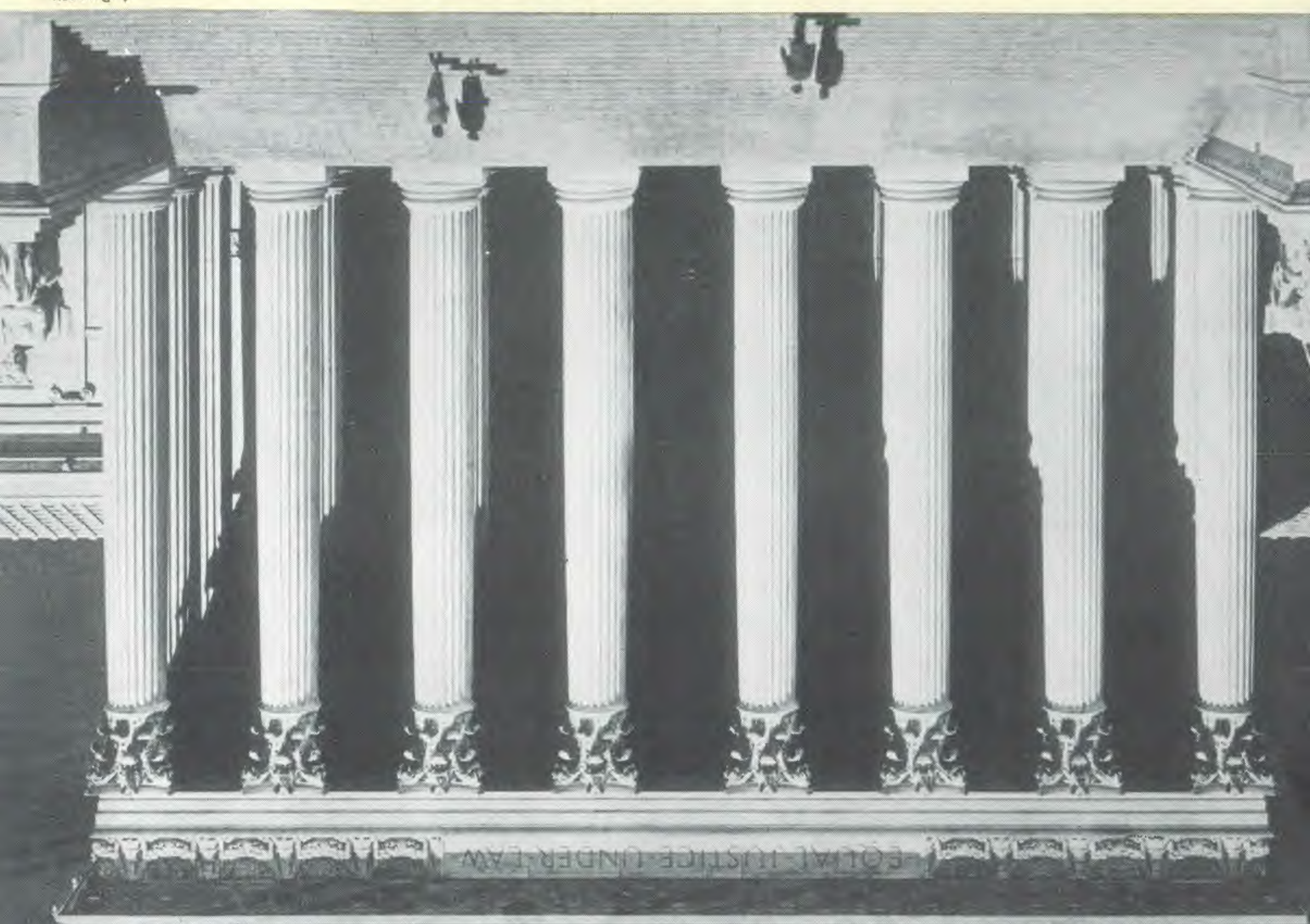
Now, with the prelude, comes a time of quiet. It is not meant to be a background of music against which we can chat comfortably with our friends and neighbors. It is, as a rule, a meditative type of music. If we will but let it, it helps create within our beings an attitude of prayer . . . a feeling of peace . . . and a sense of nearness to our Father, whose house we have entered.

"Be still and know that I am God," we are admonished. . . . Yes, be still . . . and find greater strength and inspiration than you ever before knew could be found anywhere.

As someone else has suggested, "If you must whisper, whisper a prayer," for preludes are for prayer.

★★★

By Ruth A. Pray



RELIGIOUS LEGISLATION,

Enemy of American Freedom

By James Joiner

A NEW YORK businessman was recently seized by police for selling toys on Sunday. Frisked, and stripped of his wallet, watch, and eyeglasses, he was put in jail. But the authorities were not satisfied. He was made to stay there without coat, jacket, or shoes. The businessman pleaded for his coat or a blanket, for he had just recovered from bronchial pneumonia. The request was denied.

The fierce persecutions of the Dark Ages (when state and church were united) have become history. Our nation will never see such oppression—or so we have been told! But the monster of religious intolerance is very much alive in America today. There are other cases that could be mentioned similar to the one just cited.

A businessman in Maryland, who believes Saturday is the true Sabbath, kept his store open Sunday through Friday for seventeen years. Recently he was ordered to close on Sunday, “or else.” He complied with the order.

In the Phoenix, Arizona, area, auto dealers have closed on Sundays, and dairies have discontinued Sunday deliveries, under penalty of a \$500 fine.

During one week in Pennsylvania, 111 employers and employees in Lehigh County alone were served with warrants for opening on Sunday. In Allegheny County seven retail clerks were fined \$4.00 each for working in stores on Sunday. One store that had ignored previous warrants had a petition filed against it by the state, requiring the store “to show cause why its business charter should not be revoked for violating the state’s 163-year-old law banning Sunday sales.”

In Tennessee a country store, operated by a manager who observes Saturday as his day of worship and closes his store on that day, has been open on Sunday. Nearby

merchants have tried to force him to close on the ground that “his store was providing unfair competition for them by being open on Sunday when they were closed,” even though they were open on Saturday when he was closed.

The Bill of Rights

In 1791 the new and independent United States of America adopted the Bill of Rights—possibly the greatest and noblest experiment in the history of nations. Such men as George Mason, Thomas Jefferson, George Washington, and James Madison had led the way in making possible this guarantee of religious liberty through separation of church and state. Thus was completed the work begun by idealists like Roger Williams, whose Rhode Island colony had set forth these principles decades earlier.

The first words of the Bill of Rights—an integral part of the law of our land—are these: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

Through the years our federal government has championed religious liberty. Yet today there is a grave danger that the American government may ignore the Bill of Rights and do exactly the thing that is forbidden: make laws respecting an establishment of religion.

The current controversy centers around “blue laws” which forbid many ordinary activities on Sunday. For years various state and municipal governments have had Sunday laws. These are defended by some on the grounds that they are not religious laws, but are a proper exercise of a state’s power to guard the health and welfare of its citizens. The claim is that laborers must be protected from excessive work. Others support Sunday laws because “we must uphold the law of God.”

T*he American government has long been a champion of freedom of religion. Yet today sinister plans are being laid to enforce religious laws. We must awake to this danger—or it soon may be too late! Let’s uphold the First Amendment!*

From time to time pressure has been brought upon the federal government to enact Sunday laws. These have been defeated on the grounds of the first provision in the Bill of Rights, that part of the United States Constitution which guarantees our civil and religious liberties. However, the pressure has mounted until the situation today is critical. We must study the Sunday-law question earnestly and carefully to determine the nature and effect of these laws.

The First Sunday Law

The Roman emperor Constantine in A.D. 321 issued an edict prohibiting city dwellers from working on "the venerable day of the sun." This is the first known Sunday law.

Why was this Sunday law proclaimed? The answer lies in the development of a day of rest.

From ancient times the children of Israel observed the seventh day as the Sabbath, on the basis of the creation story in Genesis 2:1-3, and the fourth of the Ten Commandments (Exodus 20:8-11). The New Testament records several instances in which Christ and His disciples observed the Sabbath according to the requirements of Scripture. Many scholars admit the fact that the Bible records no change of the Sabbath by either Christ or His disciples.

Converts to Christianity, both Jew and Gentile, were Sabbathkeepers. The ancient Sabbath was observed by the Christians of the Eastern church over 300 years after the death of Jesus. (Edward Brerewood, *A Learned Treatise of the Sabbath*, p. 77.)

The people of Ethiopia received Christianity in the fourth century through missionaries from the Eastern church. As the Christians at that time had not yet given up the Sabbath, the Ethiopians were taught to observe the seventh day. They continued to do this for over a thousand years. (M. L. Andreasen, *The Sabbath*, p. 211.)

The Christians looked for Christ to return soon after His ascension into heaven. They looked for this return to come on some weekly anniversary of His resurrection. For this reason they met at sunset on Saturday evening—the beginning of the first day of the week according to Eastern computation—to wait, being prepared for the return of their King. These nocturnal gatherings aroused the antipathy of the Roman rulers. The Christians were not afraid to proclaim that they were looking for "a Prince" and "a Messiah," who would overthrow the existing government and order, and reign with His chosen people. (James T. Ringgold, *The Legal Sunday*, pp. 16-28.)

As Christianity spread through the Roman Empire, despite periodic persecutions by Nero and others, the similarity between it and despised Judaism became a factor diminishing its popularity. The pagan religions of the Roman Empire were content to exist side by side; but this new religion, originated by a Jew and in Judea, had such a proselyting spirit that for many years its members were willing to preach, and if need be, to die for their beliefs.

Why the First Sunday Law Was Made

One of the trademarks of the Jewish religion, of course, was the seventh-day Sabbath. There were frequent decrees made by councils to prevent the people from "Judaizing" by observing the Sabbath. For example, the Council of Laodicea declared in the fourth century that "Christians must not Judaize and refrain from manual labor on Satur-

day, but work on that day; and that, preferring the Lord's day, they must then rest, if this can be done, as becomes Christians."—"The Observance of Sunday and Civil Laws for Its Enforcement," *The American Catholic Quarterly Review*, VIII (January, 1883), p. 141.

With the break from the Sabbath tie, there gradually came a substitution of Sunday services for the Saturday night vigils, and the abandonment of the seventh-day Sabbath by the majority of Christians. Johann Neander, a German church historian, wrote in his *General History of the Christian Religion and Church*:

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . .

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

The sun-worship cult, which observed Sunday as its sacred day, had steadily increased in the Roman Empire. In the century which preceded Constantine's time, there had been specific efforts made to give it pre-eminence over all other systems of religion. Constantine himself was a devotee of the sun-god.

Constantine's edict enforcing Sunday observance, therefore, seems to have been a compromise, or measure of expediency, proclaimed to hold the various Roman elements together in a common cause. One study concluded that apparently "the emperor was only adding the day of the sun, the worship of which was then firmly established in the empire, to the other ferial days of the Roman calendar."—Hutton Webster, "Rest Days; A Sociological Study," *The University Studies of the University of Nebraska*, XI (January-April, 1911), p. 61.

Various decrees by emperors, popes, councils, kings, and parliaments were issued periodically for hundreds of years to enforce Sunday observance, and many have come down to the present time. However, the European states came to take a more liberal view of Sunday, and now the day is usually regarded there as a day of rest and recreation which people spend as they do any other holiday.

The Puritan Sabbath Concept

However, the Puritans in England and New England injected a new element into Sunday laws. They held Sunday to be the actual Sabbath and enforced abstinence from every kind of employment and amusement that left any taste of this world.

"To men of the strictest views of life, to whom all gaiety and pleasure approached dangerously near the point where their conceptions of wickedness began, and whose entire religious creed was singularly gloomy and severe, the code of Judaism appealed as strongly as that of Justinian did to the imperial ideas of the medieval canonists. . . . It required, then, merely the legislation of these men, good and useful in many other respects as they may have been, to complete the substitution of the Jewish conception of the Sabbath for the traditional conception of the Chris-



Keystone View Co.

A grim reminder of the past, the pillory in front of the public gaol in Williamsburg, Virginia, still stands. Its very existence is a graphic warning that the lights of individual freedom must never go out.

tian Sunday."—B. J. Ramage, "Sunday Legislation," *The Sewanee Review*, IV (November, 1895), p. 118.

This brings us back to modern America. Where do we stand today? Many of our states have Sunday laws patterned after the seventeenth century Puritan blue laws.

Are Sunday Laws Religious?

One needs but to read a few of these laws in order to see their nature. South Carolina, for example, forbids "worldly" work and business "upon the Lord's day (commonly called the Sabbath)." North Carolina's statute is similar, forbidding work "on the Lord's day, commonly called Sunday." Other states use the terms "Sabbath day," "Christian Sabbath," "worldly employment," "secular business," "holy time," "Sabbath observance," "Sabbathbreaking," "profanation of Lord's day," and "violate the Sabbath."

It is obvious from these terms and phrases that the intention of the above-mentioned laws is to enforce a religious day. They make plain that Sunday is regarded as sacred, as the day that God has chosen above all others. Any ordinary work done on Sunday is called "worldly."

The Supreme Court of Minnesota once said of a Sunday law: "The law is not enforced for the benefit of either, but to prevent a desecration of the day." The Arkansas Supreme Court once declared: "The object of the statute was to prohibit the desecration of the Sabbath." A Pennsylvania judge held that "the day itself is clothed with peculiar sanctity."

Thus it is clear that *Sunday laws are religious laws*. They are enforced as such, in direct violation of the Bill of Rights and most state constitutions. Yet today there are powerful pressures agitating for a national Sunday law.

The American Federation of Labor several times proposed an answer to this problem. It favored a one-day-in-seven law for all employees, granting them the right of a day of rest each week. No particular day was specified.

The Result Is Discrimination

The evident result of Sunday laws is discrimination. Orthodox Jews, Seventh-day Adventists, and Seventh Day Baptists observe the seventh day, Saturday, according to the fourth commandment. Mohammedans rest on Friday. Many Americans who take a holiday on a day other than Sunday simply do not believe in any sacred day.

For some, especially farmers and certain low-income groups, two days off work (one by religious belief; one forced on them by law) each week means exactly this: baby does not get enough food, or mother has to hunt for work rather than care for the children. Certainly this is rank discrimination.

These people must be protected in their religious beliefs, so long as they do not interfere with the equal rights of others. In the late 1880's a wave of bitter persecution broke out against Seventh-day Adventists in Tennessee and other states. Law-abiding citizens (except that they quietly worked in their fields on Sunday) were fined, put in jail, and even put in the chain gangs with hardened criminals. Their families were left to starve or beg.

Although persecutions are rare today, all the elements are available for more of them, awaiting only a change in public and government opinion. As mentioned earlier in this article, heavy pressure is being brought against the government to establish and enforce a day of worship. Our government has long been the greatest bulwark of freedom on this planet. If it fails, where can we go for help?

Yes, there is discrimination in free America. Every state and local government that protects Sunday as a sacred day discriminates against all its citizens that do not believe Sunday is sacred. The national government has held out thus far, and several states have repealed their Sunday laws.

What Can We Do?

Here are five suggestions for every patriotic, freedom-loving American citizen!

1. Use your present freedoms. Attend the church of your choice, and pray in your own way for religious freedom everywhere.
2. Urge the adoption of one-day-in-seven laws rather than Sunday laws.
3. Advocate repeal of all religious legislation.
4. Write to your senator, congressman, newspaper editor, and radio or television station whenever a religious liberty issue presents itself. Tell your friends and neighbors to do so, too.
5. Become acquainted with the issues in all elections—and vote!

The great Baptist preacher Charles H. Spurgeon said: "As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! Leave us alone!' Your Sunday bills and all other forms of act-of-parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Caesar." ★★ ★

Choose You This Day

By Robert H. Pierson

Just Between You and God

Number 3

Age old, the challenge
"Choose you this day whom
ye will serve" comes again
with new force and power
to twentieth century man.



O. Stemler

THE Bible lesson was on the rich man and Lazarus. One of the personal application questions was directed to a red-haired little fellow on the front row.

"Steve," the teacher asked, "would you rather be the rich man or Lazarus?"

The bright-eyed lad hesitated a moment as a dark shadow passed over his countenance. Then his face lighted up.

"Teacher," he replied confidently, "while I am alive, I would like to be the rich man; but when I die, I sure want to be Lazarus."

Steve is like millions of others in the world today. They want "to have their cake and eat it too." The bright lights of worldly pleasure dazzle them. Fortune, and perhaps even fame, appear almost within grasp. Life must be lived to the full. Tucked away in some corner of their minds, a faint consciousness of God occasionally stirs. Someday, at a more convenient season, they may become better acquainted with Him. Though they do not have time to live for God, they would not, of course, want to die without Him. Although in days of prosperity they do not spare Him time, they secretly hope He will not be offended and fail to give heed to their cry in the hour of adversity.

Are you, by any chance, in this group? If you are, this is God's message to you: "Choose you this day whom ye will serve." Joshua 24:15.

This is an hour of decision. Men and women must choose whom they will serve. "If the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21. Time is fast running out for a world that "waxeth old like a garment," whose people live heedlessly and god-

lessly as did the inhabitants of Noah's day. (Matthew 24:37-39.) Evil days are upon us. Statesmen and scientists outdo preachers of the Word as prophets of doom. Experiences that will try men's souls lie just ahead. "A time of trouble, such as never was since there was a nation" (Daniel 12:1) is perilously near.

For such a time the Lord's voice sounds, "Choose you this day whom ye will serve."

"See," the Lord says, "I have set before thee this day life and good, and death and evil." Deuteronomy 30:15.

I had written a letter of condolence to a friend of mine who is the president of a Christian college. He had recently lost his brother. A few days later I received this reply: "My faith is strong, and my desire for eternal life is greater than ever before. My brother was once a Christian boy, but he drifted away from the church and out into the world. At the time of his death he made no profession of religion. He smoked heavily and drank.

"It was hard for me to stand by his casket and realize that in all probability I was looking upon him for the last time eternally. But I recognize that God is just and merciful and His ways are right. Each one of us has his opportunity to accept or reject the claims of God. 'As we sow, so shall we reap.'

"As boys, both of us had the same opportunity. My brother chose one way. Thank God, I have chosen the other. My determination is to stay in the way of truth and right until I reach the kingdom."

The Lord had set two ways before each of these brothers. The younger lad chose the way of the world—of un-

righteousness. For a brief season he may have lived life to its full. But his choice of the way without God led at last to an untimely death in his sleep, with no time for repentance and preparation—"having no hope, and without God." Ephesians 2:12. How tragic!

The other brother chose the way of "life and good." His has been a dedicated life—a life of service for youth. He not only treasures "that blessed hope" (Titus 2:13) in his own heart, but scattered in all parts of the world today are young men and women serving the Lord whose lives his has touched and enriched. How blessed! The decisions we make are indeed life-and-death decisions.

"Choose you," the Lord says. Our lives are made up of decisions. From the time we awaken in the morning until we close our eyes in sleep at night, we are making decisions. What suit shall I wear? Which tie will match? Shall I drive or walk to work? An invitation comes; shall we accept or not? Shall I read this book or buy that magazine? Shall I go with Bill or Henry? Decisions, decisions, decisions—all day long. These decisions determine our friendships, our places of worship, our recreation, our characters.

One writer of deep religious insight says, "In a moment decisions may be made that fix one's condition forever."—E. G. White, *Ministry of Healing*, p. 510. This is one of the most thought-provoking statements I have ever read. The more I analyze it, the more profound the truth it reveals. Decisions made in a moment may determine our life's work, even our eternal destiny. How important, then, that we choose

rightly! Right decisions make right living, and right living in this world will prepare us for a place in the world to come.

The Lord reminds us that there are only two ways before us—"life and good, and death and evil." It is either one or the other. There is no neutral ground—no limbo of decision where tarrying souls may safely hesitate until it is more convenient for them to take the right way. We are on one road or the other. The choice is to forsake the way of death and walk the way of life, or having already chosen the better way, to determine, with the Lord's help, to remain securely on it.

The command is urgent—"Choose you *this day*." Because of the uncertainty of this life we need to make our calling and election sure. "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." Proverbs 27:1. Because of the lateness of the hour—"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. Because of the worth of your soul—"For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matthew 16:26. Because of God's boundless love for you—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isaiah 49:15. Because of all this God earnestly entreats you, "Choose you *this day*!" Give your heart, your life, to Him this day, this hour, this very moment.

Today you may be at the crossroads of your experience. You may be a hardened, overt sinner in need of a

Saviour and cleansing. The Lord says to you just now, "Choose to follow Me." With that choice will come pardon and salvation. The moment you choose Jesus, acknowledge your need, and voice the heart cry of repentance, your feet will be on the path that leads Zionward.

You may be a halting saint. You cast your lot with God's people years ago, but the Christian way has been a rocky one. There have been days of ecstatic victory, when Heaven seemed to bend low and touch you in tenderest benediction. There have been days of bitter defeat—days when the evil one plunged you so deeply into the slough of despond that life did not seem worth living. To you God says, "Choose you this day." Choose the life of victory; choose the Christ whose grace is sufficient. (2 Corinthians 12:9.) Choose the One who "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. God has a richer, fuller experience before you.

You may be one upon whose pathway the Lord of heaven is graciously shining new light. Because He loves you, because through the years you have sought to make Him first in your life, He is now lovingly leading you into greener pastures. "Light is sown for the righteous," the psalmist declares, "and gladness for the upright in heart." Psalm 97:11. A person living a godly life may expect new light, new joys in Christian living. "Choose you this day" to walk in it, He says.

Whichever group you may be in, you need Christ and His cleansing, keeping power. You need Him today and every day. You need His strong

right arm to uphold and sustain you! What are you going to do about it as you stand at the crossroads of decision?

The choice is yours. The time of decision is *now*. Won't you bow your head and your heart in full surrender? Just breathe a little prayer to your heavenly Father. Tell Him all about your needs and problems—just as you would open your heart to your dearest friend. He *is* your dearest friend! With forgiveness comes peace—a peace that "passeth all understanding." Philippians 4:7. Choose Him now! ★★★



THESE TIMES will help you:

- ✓ Solve your problems
- ✓ Understand today's events
- ✓ Enjoy happiness and peace of mind

Fill in the coupon and hand to your representative or mail to

THESE TIMES
Box 59
Nashville 2, Tenn.



Send for This **Free**
Bible Correspondence Course
for Busy People **Today!**

Takes only
15 minutes
a day



No obligation--
now or ever.

THE BIBLE COURSE FOR BUSY PEOPLE
BOX 59, NASHVILLE 2, TENNESSEE

Please enroll me in your free Bible correspondence course.

NAME _____

ADDRESS _____

Here is my subscription and payment:

- _____ \$3.50 for one year.
- _____ 4.00 for 14 months.
- _____ 6.50 for two years.
- _____ 7.00 for 26 months.

HIGHER OUTSIDE U.S.A.

Name _____

Street _____

City _____ Zone _____

State _____



This lovely picture, "Friend of the Children," fills the end papers of the book.

Golden Treasury of Bible Stories

Between these beautiful covers are 203 inspiring Bible stories, told by the late Arthur W. Spalding. These stories were written for children, yet their truth and simplicity appeal to all ages. Eleven sections cover the whole range of Bible narrative, beginning with Eden, through the Old Testament patriarchs, judges, kings, to Jesus and the apostles.

Twenty-five four-color full-page illustrations and end papers by Clyde Provonsha and Robert Temple Ayres, plus hundreds of marginal action pictures in black and white, make this a book of great beauty and inspiration. The volume contains 493 pages in a large 7 3/4 x 10 inch size, all gilt-edged. Bound in rich, durable red cloth, stamped in black and gold.

Truly the **GOLDEN TREASURY OF BIBLE STORIES** is one of the finest books of its kind ever produced.



Please send me, without obligation, information on the **GOLDEN TREASURY of BIBLE STORIES**.

Name _____

Address _____

**Southern Publishing
Association**

Box 59, Nashville 2, Tenn.