

These Times

A young girl with dark hair tied back in a ponytail with a white bow, wearing a purple dress with white lace trim, is shown in profile with her hands clasped in prayer. She is looking out a large window at a snowy landscape with evergreen trees. The window has white lace curtains. The title 'These Times' is written in a large, red, stylized font at the top left.

Russian Youth and the Church

**The Christian Home—
Bulwark Against Immorality**

How to Stop Smoking and Drinking

JANUARY, 1959 35¢



These Times

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No. 1

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.

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THESE TIMES, JANUARY, 1959

This Time

CHAIRMANSHIP of one of the most colorful subcommittees in the American Senate has made Estes Kefauver (*The Problem of Pornography*, p. 4) one of the best-known figures in America. He has been a vice-presidential nominee, the author or instigator of legislation dealing with crime and obscene literature, and an outstanding political leader—first as congressman and later senator from Tennessee.

Born in Madisonville, Tennessee, July 26, 1903, Kefauver early demonstrated the two outstanding characteristics of his career—ambition and hard work. His wife is the former Nancy Pigott, of Scotland, whom he married in 1935. Children are Linda, fourteen; David, ten; Diane, nine; and Gail Estes, five.

QUOTES FROM THIS ISSUE

"I feel that while some of the most degenerate types of films, pictures, literature, and recordings are sold and distributed personally by some of the top operators, the great bulk of pornography in the United States is sent through the mails." (Page 4.)

"The Lord Jesus specializes in apparently hopeless cases." (Page 34.)

"How to keep Russian young people from getting so bored that they begin attending church evidently worries Moscow." (Page 18.)

DR. RICHARD HAMMILL, associate secretary of the Department of Education, General Conference of Seventh-day Adventists, is well equipped to give the spiritual solution to the problem of obscene literature (*The Christian Home—Bulwark Against Immorality*, p. 6). Born in Takoma Park, Maryland, he graduated from Walla Walla College with a bachelor of arts degree. His master's degree was earned at the Adventist Theological Seminary in Washington, D.C.; work for his doctor of philosophy degree was done at the University of Chicago.

A dedicated mountain climber, Dr. Hammill has hiked in the Olympic Mountains, the Canadian Rockies, and the Teton Mountains of Wyoming.

The Hammills have two children: Roger, eighteen, and Marcia, six.

INSIDE front cover photo, by Leon Cantrell: The beautiful whiteness of the winter snow is a visible reminder of the opportunity of living a new life in Christ.

Interview

with Sen. Estes Kefauver



Chase

Sen. Estes Kefauver

It is estimated that 50,000,000 pieces of direct-mail circulars are going into the mails annually promoting the sale of "nude art studies" and sex publications.

Mailings are being "deliberately" made to teen-agers whose names are obtained from mailing lists.

Pornography is a \$500,000,000-a-year business in the U.S.

Why is the Post Office Department being hampered in checking the traffic of this filth? Why are individual citizens so apathetic?

The problem of pornography is one that needs the attention of responsible adult citizens. Religious, civic, and service groups must provide the aggressive leadership needed in shaping public opinion and organizing the public in the fight against pornography. Here is an exclusive interview by contributing editor Herbert Ford.

The Problem of Pornography

Q. What is the extent of the interstate traffic in obscene matter in the U.S.?

A. After having investigated the pornography racket over a three-year period by holding hearings, conducting surveys and interviews, and sending out questionnaires all over the United States, the Senate Subcommittee to Investigate Juvenile Delinquency estimated that pornography in the United States is approximately a \$500,000,000-a-year business.

Q. What portion of this is sent through the United States mail?

A. I feel that while some of the most degenerate types of films, pictures, literature, and recordings are sold and distributed personally by some of the top operators, the great bulk of pornography in the United States is sent through the mails. Testimony before the subcommittee by members of the United States Post Office Department who are concerned with this situation bears out this statement.

Q. Who is producing and distributing this obscene matter?

A. The investigation of the subcommittee was not an exhaustive one. In our limited inquiry we did not feel that we could justify making the statement that an organized syndicate was producing and distributing this material. How-

ever, this does not preclude the possibility that a syndicate exists. We did find, though, that in the majority of cases the sale and distribution of pornography is a large, well-organized business which includes publishers or manufacturers, wholesale distributors, jobbers, and independent salesmen.

Q. What are the present laws concerning this traffic?

A. Every state has a law pertaining to the sale of pornographic literature. However, many of these laws are outmoded and have not kept up with the technological changes instituted by many pornographers (such as colored films, wire recordings, records, and a variety of other techniques). Because so many of these laws are outdated, sometimes they are not applicable at all; in cases where they do apply, the offense is usually treated as a misdemeanor, and light sentences are meted out to the pornographers. The federal law is much more comprehensive. It has recently been revised and is now undergoing further revision.

The federal law outlaws all the means utilized in presenting pornography. It includes penalties for the use of the mails, the interstate transportation, and the possession and sale of pornographic literature. The Subcommittee to Investigate Juvenile Delinquency held hearings on a bill to close a loophole in the Federal laws dealing with the inter-

Halting America's Pornography Racket Is Everybody's Problem

state transportation of pornography, and reported it favorably. It was passed and became law in 1955. Additional legislation is pending before Congress that would increase penalties for the use of the mails and increase the jurisdiction of the Post Office in regard to the conviction of persons caught using the mails. Further, our legislation would increase the penalties for selling pornographic literature to juveniles.

Q. Why are the present laws failing to check the flood of pornography?

A. I would not say that the present laws are failing to check the flood of pornography, because certainly without them traffic in this filth would be even greater. However, the Post Office Department has been hampered by a recent decision of a circuit court in Kansas, which stated that pornographers can only be tried in the jurisdiction wherein they deposited the material for mailing, and not in the jurisdiction where the pornographic material was received. Also, several major cities where pornography is produced have tended to look upon the distribution of this material as something less than a serious offense, making it impossible for the Post Office Department to obtain convictions. Both the subcommittee and the Post Office Department feel that prosecution should be allowed at the point where the material does the most damage, which is the local community to which the pornography has been sent.

Q. What is your proposed bill?

A. The bill that I introduced on behalf of the subcommittee would allow the Post Office Department to prosecute the purveyors of pornographic literature in the community where the pornography is received, or the point of receipt. It would also increase the penalty for selling pornography to a person under nineteen years of age from five years in prison to ten.

Q. How can it succeed where the present laws are failing?

A. In the present situation it is very hard to obtain a conviction at the point where material is received, since most of the large urban areas to which the material is mailed hold neutral attitudes toward pornography. If this bill is enacted, it will allow prosecution in the communities where the material is received which are more sensitive to the impact of obscene literature on both adults and juveniles. We feel this will enable the government to more successfully prosecute purveyors of pornography.

Q. What can we, as individual citizens, do to stop the tide of obscene matter?

A. The subcommittee pointed out that numerous witnesses referred to public apathy toward the impact pornography has on the minds of young people. We recom-

mended that religious, civic, and service groups provide the aggressive leadership needed in shaping public opinion and organizing the public in the fight against pornography, as they did in the fight against crime, horror comics, lewd magazines and books. Similar behavior in opposing pornographic literature can greatly reduce the dissemination of this material.

Q. How are children and youth affected by this matter?

A. After discussions with psychiatrists and others, we concluded that one of the big problems contributing to the widespread sale of pornographic literature is the lack of adequate sex education for young people. A result of this lack of instruction is that not only the emotionally disturbed children, but also those who are relatively normal, are subject to the harmful influences of pornography. This is due to the inherent inquisitiveness of the adolescent regarding sexual matters, and the lack of adequate sexual instruction. Therefore, these children usually turn to the one source readily available to them, the source provided by the pornographer. As a result of this, the naïve and unformed attitudes of youngsters could be permanently warped, due to the fact the content of the pornographer's presentations lead young people to believe that perverted sexual behavior is normal.

Q. What power can the Christian home have against this evil?

A. Along with the other members of the subcommittee I feel that on the whole good Christian families produce good Christian children. I feel that the family has the responsibility of teaching the proper attitudes toward sex and family life to its children so that when they are confronted with pornographic material, they can evaluate it as the perverted, degenerate material which it is.

Q. Is there more indecent literature currently being produced than there used to be?

A. The assistant solicitor of the United States Post Office told our subcommittee that "the mailing volume of these advertisements (for pornographic literature) is steadily growing." He was referring to the ads being sent not only to adults, but many times to children, soliciting them to buy pornographic material. The subcommittee discovered one mail-order pornography house was mailing out as many as 100,000 first-class letters a day to prospective clients, advertising this material.

Q. Why is this the case? What are the underlying factors?

A. One of the chief motivating factors is the tremendous profit to be derived from the sale of pornographic material. This is, of course, most attractive to members of the under-

(Continued on page 30)



A. Devaney

The Christian Home-

Throughout history no other agency has proved to be nearly so effective as the Christian home in producing emotionally stable, socially adjusted youth with sound morals and with the power of restraint over impulses and passions.



Richard Hammill

By Richard Hammill, Ph.D.

AMERICAN

YOUTH

were responsible for nearly half (47.2 per cent) of the crimes committed in the United States during 1957, according to the crime report issued by the Federal Bureau of Investigation. Incidence of crimes by young people rose 9.2 per cent above those of 1956. During the past five years juvenile crime has increased two and one-half times as fast as the population growth of persons under eighteen, the report states. One especially alarming fact is that the greatest increase in juvenile delinquency was not in large cities, but in small towns of 25,000 population and under. This indicates that the problem is not confined to youthful gangs in large slum areas, but that it extends to every part of the nation.

Prominent among the crimes were 121,190 rapes and assaults. Sexual offenses of other types also ranked high in the over-all pictures of juvenile delinquency.

How can we account for this phenomenal increase in youthful delinquency? Thoughtful people are more and more coming to the inescapable conclusion that the flood of lewd, obscene literature flaunted before our nation's youth, some of it under the thin guise of art, is one of the major causes of sex delinquency and crime. One in-

vestigator found it possible to purchase from newsstands in his city 120 different magazines which exploited the sex theme and depicted illicit and abnormal relationships. This array of salacious literature, estimated at only 75 per cent of the total of such magazines sold on open display, did not include the numerous clandestine pornographic publications hawked by peddlers.

come so preoccupied with sex that it now oozes from all the pores of American life."

As citizens we should support lawmakers and law enforcement officers in their efforts to stem the flood of obscene publications going through the mails. This will certainly help save American youth from exposure to temptation by exploiters. At the same time we must realize that publishers and retailers of this lewd material are no more than tools. The devil is the true source of the obscenity that is being published in such quantity, resulting in so much youthful immorality and crime.

The Bible pictures the devil as a great dragon casting out a flood of false doctrine and filth in an effort to drown the last-day church. Revelation 12:15. Those who have fallen under the devil's power are described by the Apostle Paul in these words: "You also were dead because of the offenses and sins in the midst of which you once lived under the control of the present age of the world, and the master-spirit of the air, who is still at work among the disobedient. We all lived among them once, indulging our physical cravings and obeying the impulses of our lower nature and its thoughts, and by nature we were doomed to God's wrath like other men." Ephesians 2:1, 2, Goodspeed.

From the polluted wells of his own rebellious, sinful mind this "master-spirit of the air" is instilling his views into the current pleasure-mad philosophies that attract people in every level of society. One writer has depicted the devil's objectives and methods in these words: "For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days, he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance

Bulwark Against Immorality

Because the growing virus of sex obsession in our country produces high sales and full coffers for publishers and retailers of such magazines, many of the more reputable periodicals are resorting to "pin-up" covers and suggestive stories. The demand for such

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know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women that none but his voice will be heard."—Ellen G. White, *Medical Ministry*, p. 111.

With every year that passes, the link between the devil's mind and the minds of millions of human beings becomes stronger. This archdemon is pumping a swelling stream of filth into the world. All this is the inevitable result of man's rebellion against God and his fall into sin. The Good Book tells us that when men knew God but glorified Him not, nor obeyed Him, they "became vain in

(Continued on page 32)

"Apples of Gold"

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

What Is a Christian?

Someone once described the Christian in the following way: as to birth, he is a child of God; as to character, he is clothed in the righteousness of God in Christ; as to occupation, he is busy about the Father's business; and as to possessions, he is the heir of all things.

Christian, ponder your blessings in Christ. Rejoice and give Him all praise.

—AUTHOR UNKNOWN.

WHAT THEN?

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold their last yard of silk
And dismissed the last tired clerk;
When our banks have raked in their last dollar
And paid the last dividend;
When the Judge of the earth says, "Close for the night,"
And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air;
When the Bible lies closed on the altar,
And the pews are all empty of men;
And each one stands facing his record,
And the great book is opened—WHAT THEN?

When the actors have played their last drama,
And the mimic has made his last fun;
When the film has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again;
When the trumpet of ages is sounded,
And we stand up before Him—WHAT THEN?

When the bugle's call sinks into silence,
And the long marching columns stand still,
When the captain repeats his last orders,
And they've captured the last beach and hill,
And the flag has been haled from the masthead,
And the wounded afield checked in;
And a world that rejected the Saviour
Is asked for a reason—WHAT THEN?

—J. WHITFIELD GREEN.

If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt, licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end.

—DANIEL WEBSTER.
From Mrs. Rodney Ross.

His Ways

God has a thousand ways
Where I can see not one;
When all my means have reached their end
Then His have just begun.

—Esther Guyot.
From Mildred Wood Harris.

As You Can Learn

Remember, God is teaching you always just as much truth as you can learn. If you are in sorrow at your ignorance then, still you must not despair. Be capable of more knowledge, and it shall be given to you. What hinders you from knowing God perfectly is not God's unwillingness, but your imperfectness. Grow better and purer, and divine wisdom shall come to you, not given as wages, as reward, but simply admitted into a nature grown more capable of receiving it. Here is our old text again: "If any man will do his will, he shall know of the doctrine." Here is Christ's old promise again: "Behold, I stand at the door, and knock: if any man . . . open the door, I will come in to him, and will sup with him."

—Phillips Brooks.
From Mrs. G. O. Brown.

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

events of these times

LEARNING TO LIVE FOR OTHERS

When the 1958-1959 school year opened, 45,000,000 youth were in American schools from kindergarten through college. This is an increase in enrollment for the fourteenth consecutive year.

Every type of criticism is leveled against American education—constructive and derogatory. We are impressed with the comment of Dr. Frank C. Laubach, educator and missionary, who declares in *The Saturday Review*, "Education has been made sick by people who have wanted to use its opportunities for their own advantage. They have been willing to milk it dry to get everything for themselves, 'leaving the devil to take the hindmost.' About three quarters of the world turn out to be 'hindmost.'"

Dr. Laubach has dedicated much of his talent and energy to the education of the billion illiterate and hungry people of Asia, Africa, and Latin America. Here is a challenge that we in these United States have scarcely thought of. We are concerned about the "frills" of education, the extracurricular activities, and the athletic program. Dr. Laubach says that Americans, if they desired, could "teach all the people of the illiterate areas of the world to read and write, and reveal to them the precious secrets that would help them to help themselves up out of their hunger and disease and desperation."

There are millions who long for the good news of Christ's love. What power—greater than nuclear fission—could be let loose upon the world if we would help lift the needy millions! Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40.

ALCOHOL OR THE GOLDEN RULE

We have heard many excuses and reasons set forth as to why people drink, but the explanation of Dr. Marvin A. Block, chairman of the American Medical Association Committee on Alcoholism, tops them all. He says men and women are drinking more in business and in their social contacts because "people can't stand each other as people any more."

Alcohol is an escape mechanism for those with marital problems, employment difficulties, and disillusionments. But it has come to an amazing situation when men and women in our civilization cannot stand each other. If fellow citizens, friends, and neighbors come to such a social impasse, can we wonder that nations and races have difficulty in living with one another?

Alcohol will not take selfishness out of a person, and that is the character trait that causes most of our difficulty in living with others. When we want our own way regardless of others' desires, we are well on the way to destroying good social relationships.

In the Golden Rule, Jesus Christ

gave the basis for getting along with people. His prescription is as certain to cure our social ills today as it was 1,900 years ago if we will put it into practice. He said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

When under the stupefying effects of cocktails, a person may think the world is rosy and everyone is a friend. But the next morning when the hangover is burdening mind and body, how does the human race look? Alcohol is a "glass crutch" that splinters when one attempts to rest his weight upon it. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1.

Jack Hamm

BY FAITH IN HIM



"SUGAR-COATING" RELIGION

Many books have appeared in recent years which seek to popularize religion. Two sociologists, Sanford M. Dornbusch and Louis Schneider, have attempted to evaluate forty-six inspirational volumes published during the last seventy-five years, in a recent book titled *Popular Religion: Inspirational Books in America*. They find that the books feature this world and its goods. They dwell on a man-centered rather than a God-centered religion. They endeavor to play up power, success, peace of mind, rather than salvation through

Christian living, for only God can recreate the sinful character.

Men may attempt to "sugar-coat" religion until it is only a sentimental view of life, but this is not God's message to humanity. Genuine religion is based upon a knowledge of God and of His eternal principles. As a recent writer suggests, it would be profitable to see how the Bible invites one to *reason, think, understand, try, test, and prove* the principles of Heaven. Religion in action is based upon obedience to divine law and refusal to continue in a sinful course of action.

every word and act. God calls men to give a full account of their life in the final judgment. True religion is a full-time job—a consecration of body, soul, and spirit to God. This is no time to trust in a "sugar-coated" social gospel or an optimistic psychotherapy. A world facing doom needs the gospel of Jesus Christ—His life, His teachings, His sacrifice on the cross, and the glorious hope of His return!

THE WONDER OF THE HUMAN BODY

Physiologists are using isotopes, or tracer elements, to reveal some of the hidden wonders of the human body. The isotopes are irradiated to emit rays and thus allow scientists to follow their movement in living tissue.

How the body makes protein out of biochemicals has been observed in the laboratory. Proteins are broken down into amino acids which pass through the walls of the bowel and are built up again into protein in the body.

One of the amazing processes of the body that has been observed by the Argonne Cancer Research Hospital of Chicago is how a hormone regulates the supply of red blood cells. When the body's demand for oxygen—which is carried by the red blood cells—exceeds the supply, a number of glands, such as the pituitary, adrenals, thyroid, and gonads, monitor the deficiency and send an alarm to the kidneys, which manufacture this red-cell-producing hormone.

Science by research brings to light more and more of the wonders of God's creation. With the psalmist we can say, "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well."

THE FEMININE TOUCH

Not satisfied with making millions of alcoholics, producing mass murder on the highway with drunken drivers, and breeding more criminals than all other causes put together, the liquor industry now announces, according to a New York newspaper, that "the woman's touch is about to be applied to liquor marketing." It is explained that crews of women in automobiles will call on retail liquor dealers to suggest the promotion of drinking. These



RNS

↑ A MODERN COUNTERPART of the historic "church in the wildwood," this tiny chapel nestles behind a motel on a well-traveled highway in Buford, Georgia. Twentieth-century travelers, whose high-speed automobiles would probably never carry them to the wildwood spot, enjoy prayer and retreat from pressures of life in this citadel.

Jesus Christ. The volumes emphasize religious activity more than sound thinking and conduct based upon the eternal verities of the Bible. They attempt to show readers how religion is "useful."

We know of a number of recent books on religion that fit the above description. There is little or no sound doctrine in the presentation. There is little truth in the volumes to hold a person in time of personal crisis. The "do-it-yourself" technique will not work in

Jesus Christ emphasized the important place of the mind in man's love for God. Paul urged Christians to use "sound doctrine" to convince men as to what is right. (Titus 1:9.) The Apostle Peter called the church to be mindful of the words of the Old Testament prophets and the commands of the New Testament writers. See 2 Peter 3:1, 2.

Genuine Christianity is an intelligent knowledge of divine truth taken into the individual life and manifested in ev-

CURRENT AND QUOTABLE

women will speak to clubs and social groups, explaining how to be a "perfect hostess" in serving liquor. (Will they also tell how the woman is to protect herself from half-drunken "wolves," or how to throw drunks out of the living room when they start smashing furniture and making life miserable for her guests?)

What a travesty on our civilization! Cities are setting up commissions to combat juvenile delinquency. The tragedy of broken homes caused by alcohol increases annually. Many working mothers are neglecting their children to bring home an added pay check for the family budget. Now the woman—the supposed guardian of moral standards, the mother, the homemaker, the refining influence in the family—has a new role. She is to teach her family how to become alcoholics with the least possible annoyance; she must encourage drinking and drunkenness. In short, she is to be employed to help send her children and her friends to destruction as rapidly as possible—all for the greedy purses of liquor manufacturers.

"O judgment, thou are fled to brutish beasts
And men have lost their reason."

PERIL TO MANKIND

After two and a half years of study, the United Nations Scientific Committee on the Effects of Atomic Radiation brings a unanimous report that fallout from nuclear weapon tests is hazardous to mankind. The report states: "Even the smallest amounts of radiation are liable to cause deleterious genetic, and perhaps also somatic, effects." This means radioactive fallout can not only endanger the generations yet unborn, but also its somatic effects can produce cancer, leukemia, and other injuries to the body which will shorten life.

Children are more sensitive to radiation than adults. One of the first signs of body damage is in the blood-forming tissues, which are so essential to life.

With this scientific study before the leaders of nations, we wonder if there will be a change in tactics. Will nuclear explosions be curbed? Will bomb tests be stopped to protect humanity from irreparable physical damage? This is one of the key issues of our time. ★★★

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RNS

EVANGELIST BILLY GRAHAM

Billy Graham, shown standing by the Golden Gate Bridge: "Our moral code already has become extremely loose and threatens to get out of hand. There is probably more emphasis on sex in America today than in any nation in history. American life is saturated with an unnatural and unhealthy emphasis on the subject."

Dr. Glenn W. Moore, secretary of the Presbyterian General Council: "The climate of society is one of describing the desperate predicament of man and of an openness to any true help which can be found in religion."

Clarence E. Elwell, superintendent of Cleveland Catholic schools: "Punishment at school used to be reinforced at home; now parents complain when the child is punished, and the youngster plays the home against the school. . . . The child, who has become a little tin god in the home, has been served so much that he doesn't realize service is part of his life, that Christ Himself served."

Dr. Charles A. Curran, psychologist at Loyola University: "It is when counseling fails that religious values have their most significant meaning."

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, commenting on the United States: "There is a search there for security in every realm, and American foreign policy is explained by this quest. But there is not enough long-range, deep work being done to render atomic armament no longer necessary."

Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews: "We face new dangers and new problems; we must seek answers, at home and in the international scene, through the moral processes of law and order in the spirit of brotherhood that grants to all people the inherent rights of life, liberty, and the pursuit of happiness."

Dr. Martin Nieomoeller, president of the World Evangelical Church of Hesse and Nassau: "I personally cannot envisage any situation in which God would answer the question, 'Lord, what do you want me to do?' by saying, 'Drop an atom bomb.'"



THE FISHERMEN'S CLUB

By Grace Baker West

MARK STEVENS sat on the back row, waiting patiently for the meeting to begin. He was new in the church, and he was surprised at having been asked to attend the meeting. It must have been because of a comment he had made to the new minister, Pastor Leon Sanders, that Chuck Brinkley had invited him.

Calling the meeting to order, Chuck asked Pastor Sanders to offer prayer. Mark had been looking at the dozen or more men gathered to form a Fishermen's Club. Even after the meeting had been called to order, some of them were still talking and laughing among themselves.

"Well, men," Chuck said, "I think you all know why we're here. So I may as well turn the meeting over to the preacher. As I told him, I never have had any luck at this visitation business. Maybe he will!" A ripple of laughter ran through the room.

Pastor Sanders stood up. Mark noted how young and eager he seemed.

"I've thought a lot about this Fishermen's Club," he began. "In preparation for the meeting, I asked the president of the women's group to help me make up a list of people who do not attend church, but who would normally be our responsibility because of membership or preference. I have these cards with me."

"Suppose you present the names, and we'll take the cards as you read them off," Chuck said. The pastor began with the card for Mack Keller.

No one volunteered. The minister waited patiently.

"Just go on to the next name, Pastor," Chuck urged. But no one volunteered for that name, or the next, or the next. There was an embarrassing silence; then one of the men, whom Mark had not met, spoke.

"There's no use wasting time on him! I imagine he has been approached a hundred times, more or less. He's just a no-good bum. He's not going to anybody's church. You'll be wasting your time on him. Might as well save your energy." The pastor laid the card down on the table with the others. His shoulders were beginning to sag a bit.

But he went on. "Bill Whatley."

"Bill Whatley? Preacher, he's a reprobate if I ever saw one, a hopeless drunk. His entire family would be better off if he were dead. Pity he didn't succeed when he tried to commit suicide!"

No one volunteered for that card, either.

"Mabel Duncan."

"Mabel Duncan?" Chuck asked, surprised. "Why, if she comes to this church, then Sarah Knight won't come; and Sarah Knight has twice as much

money as Mabel Duncan. They had a 'falling out' years ago, and they never go the same place at the same time!"

"Say preacher, you might designate certain Sundays——" The men all laughed.

But Mark Stevens squirmed in his seat. The men were missing the point of the meeting. And the minister looked



The true story of a visitation program
that resurrected a smug, satisfied town.

discouraged. Mark wanted to speak up, but he was new in town; and he knew enough about psychology to know that he could not tell them how it was done back home. They would be sure to resent him, but he was tempted all the same. Even before he came he had heard that the town was an old one with a smug, satisfied citizenship. But his town had been old, smug, and satisfied, too. His heart went out to the young minister.

Pastor Sanders laid card after card on the table. Finally he came to the last one.

"Jill Winton, widow, aged 35. She

has three boys, aged ten, nine, and seven."

"Jill Winton? Preacher, you are green here! She won't come. Even if she wanted to, I doubt that the membership would put up with her. She used to be one of our hardest workers; she was always here when the doors opened. You could call on her for anything."

"All the more reason we should persuade her to come back."

"Now hold on, preacher, I've not finished yet! That was before the scandal. No, preacher, we're doing all right. Better let sleeping dogs lie."

Mark looked at the new young minister. He was obviously discouraged, and he had come to the meeting with such high hopes! Mark wondered whether he would go through all his ministry crippled and handicapped because of the lack of faith of these middle-aged, self-satisfied men.

"See, preacher, I told you we didn't need a club. Just as I told you at the beginning, we don't have any new people. Everyone that's going to join the church has already joined, except the children, and they always do at Easter without all this fuss." That was the vice-president of the bank speaking.

"Of course, all of us could stand a good peppy revival. That's what we need, preacher—a real, old-fashioned revival," another man declared.

"All right, men," Pastor Sanders said, his eyes on the floor. "Let's stand for the closing prayer." Defeat was written all over his face.

Then Mark Stevens stood up. "Just a minute, pastor." The men were already standing, and as they looked at Mark, they were impatient with him for his interruption. "I know I'm a

Apparently having been a failure, the meeting was over, and the men were about to leave when Mark Stevens stood up saying: "Just a minute, pastor."



Robert Robison, artist

stranger here, and maybe a stranger has no right to tell you men anything about a church that you all grew up in and is like home to you. But I just want to tell you that my home church was a lot like yours—and I remember a meeting a lot like this one at my church.”

Mark heard a shuffling of feet and saw the annoyance on the men’s faces.

“I’m going to respectfully ask you to sit down again and let me have my say.” Reluctantly the men sat down, and Mark went to the front of the room.

“You see, if I hadn’t learned the hard way how wrong I was, I wouldn’t be standing here—telling you that no man is beyond God’s grace! And I hope you will try to understand the spirit in which I say this. No matter what a person has done, if there is just one who cares and who has faith and keeps trying, even the impossible can be accomplished!”

The men looked at Mark and then at one another as if to say they had a religious fanatic on their hands.

“As I was saying, our minister in Centerville had picked a group of men, about like these men, for the same purpose which led this group to come here tonight. There weren’t many prospects because there weren’t many people moving into town; and as you just said, the children always join at Easter anyway.

“Well, our minister was young like Pastor Sanders. He had heard about a Fishermen’s Club; and he wanted to turn the whole town upside down, looking for prospects. He got a list together. I don’t know who helped him, but somehow he succeeded in getting the names of the people who were judged the most hopeless in our town. The discussion went about the same as it went here tonight.

“Our preacher went through the list of about fifty names, and at every name thumbs turned down. We gave excuse after excuse. We had gone to the meeting only to humor the preacher because he was young, new, and enthusiastic. We were well satisfied with the status quo!

“But we did need a Fishermen’s Club. Every church needs one! I remember that our preacher said, ‘All right, men, there’s an average of about three cards for each man. Won’t you please try?’ I’ll never forget how he looked when the men, including myself, did not take a single card!

“‘All right,’ he said, ‘I’ll take the three hardest cards in the list. You pick them out, Mark.’ And I did, too. It was a great joke! I flipped through the cards and came up with an alcoholic, a prostitute, and an infidel. I pitched them into the preacher’s hand. ‘Try these,’ I grinned.

“‘O.K., I will,’ he replied. ‘Just get this straight, men—it won’t be me, but the grace of God that will win these people!’ The men all laughed when I told them whose names I had given the young preacher.

“‘Look, preacher, you win just one of the three, and we’ll take all your cards. You lead and we’ll follow!’ Everyone laughed except our young preacher.

“‘In a way, I felt sorry for him, but he might as well learn to be practical early in his ministry. He was really in for an awakening, I thought. I’d try to make it up to him somehow.’”

Mark saw that the men were interested.

“How did it come out?” Chuck asked.

“That’s what I’m going to tell you. Jack Shannon was the alcoholic I mentioned. He was about thirty-five years old—the son of one of the older families in our town. He had married Gladys McLendon, a girl from a neighboring town. They had three children, and no one blamed Gladys when she took the children and went home to her folks. You know how that is. We all wondered how she had stood him so long. But after she left, Jack went from bad to worse. He went off once or twice for a cure; but when our young preacher came, Jack had settled down to being the town’s sot. A rich aunt of his supplied the money that his own father and mother refused him. As far as Jack was concerned, he was well-nigh hopeless, and everyone knew it.

“Then there was Laura Blessing. Imagine a prostitute having a name like that. I think she had been respectable once. I’m not sure. Maybe if she had had someone at first— Well, anyway, she was a beautiful girl and had worked her way through school by doing housework for a rich family. But she fell in love with the son, and I guess he fell in love with her. They ran away and got married. Finally his folks gave in, took him into the business, and built them a little house next to it. They had a beautiful little blonde girl. I used to see them when they came

to Centerville to church. We all thought that this Cinderella had found her rich prince.

“Then we heard that Laura and Tom were divorced and that Tom had received custody of the little girl. A lot of tongues wagged. Some folks said Laura was untrue to Tom. Others said the stories were all lies—invented by the older Blessings to take Tom away from Laura. Everybody knew they had not been pleased that their son had married their maid!

“Nobody ever knew exactly what did happen, because Laura didn’t tell. Some said she didn’t get a single penny; other said she wouldn’t take any of their money. But when she came back to her folks in Centerville, the neighbors said she cried night and day for weeks; no one could do anything with her.

“One neighbor reported that Laura said, ‘Well, if that’s what they say I am, that’s what I’ll be.’ But that could have been gossip, too. Anyway, Laura got a job as a waitress in a cafe connected with a motel on the edge of town.

“It wasn’t long until it was common knowledge that Laura was a prostitute.

“Then there was Joe Walter. Joe’s story was tame in comparison with the other two, but I selected his name because he was associated with me—in a way. He ran the Texaco service station, and I was the Texaco consignee. Joe was as hard as nails. He claimed when he first came to Centerville that he was an atheist. Whether he was or not, I don’t really know; but he had the church folks scared off. Joe was a demon for work—kept his station open day and night, seven days a week. He had no interests at all, seemingly, aside from his work. Joe was a bachelor.

“These were the three people I had chosen for the preacher!”

“Well, what happened?” Chuck asked. “Did your pastor back down when he learned who they were?”

“Back down? Absolutely not!” Mark replied. “Not him!”

“Well, did he get them?”

“Believe it or not—every one of them!”

The men looked into Mark’s eyes, eager to hear the rest of the story. Mark continued.

“Don’t think it was easy—not by a long shot. Winning those three people became an obsession with him. That preacher acted as if his soul depended upon winning them for Christ!

New Year Resolve

To bless God for the priceless legacies
Of hours superlative He gives but once;
For eyes to find the magic in them all—
Silver in snow, star points in dew, in fall
The orange rust that flecks the maple trees;
Swift ears to hear the throb of little wings—
Larks in the canebrake, robin's song in grass—
Above a crib, and when moonlight is etched
Aslant the pines—for soul to feel these things!
To walk life's roads unhurriedly; to dare
Live every hour as bravely as the last
And know that perfect things once grasped remain—
Dear faces, bud and bloom, thorns sheathed in rain;
To love this wealth and all its comfort share.

—Philip Jerome Cleveland.

"I guess Laura was the easiest of the three to win, because she was such a lonely, hungry soul. The first move that our preacher made was to take his wife out to eat at the cafe where Laura worked. They asked especially for Laura. He simply said he was her new pastor and wanted to make her acquaintance. Up to then, no one had cared whether she so much as existed. At least, folks from the church hadn't. You could see what that would do for Laura.

"And that wasn't the last time they ate at the cafe. Before long the other waitress would yell out when they went in, 'Hey, Laura, here's your preacher to see you!' The three of them began to have some very good talks together in the cafe.

"And when the preacher began to know her better, he asked her to come to church Sunday evenings when she wasn't working.

"Then one night, much to everyone's surprise, she did come to church. The preacher's wife got up from her seat and went clear across the church to sit by her. She was the only one except the preacher who spoke to Laura that night. Not that Laura gave them a chance to speak—she darted out as if she had been shot.

"She began to come rather regularly on Sunday nights, and the preacher decided that she needed a job in the church. He asked her to be responsible for the linens and the cleaning of the church kitchen every week. She accepted gladly and came to the church each Thursday, on her afternoon off, for whatever time was necessary to supervise or help the janitor. Everyone remarked how clean the kitchen was. And the linens were always in place, and clean—something unheard of before Laura took over! Laura even put pots of ivy in the kitchen windows, and you never saw anything grow like that ivy did!

"Then the preacher gave her another job. He asked her to supervise the kitchen at the monthly family-night suppers. It was this responsibility that did the trick. Laura was so eager to please and was so pleasant and agreeable that soon half the women in the church were her friends.

"None of us were surprised when one of the women, who owned a hotel and coffee shop, asked Laura to run the coffee shop for her.

"After that, you never heard anything but good about Laura Blessing.

"As for Jack Shannon—I guess I stretched things when I said that the

preacher won all three of them. He had less success with Jack than with the others. But Jack *did come to church*. And he kept on coming, between binges."

"What about the third?" someone asked.

"Oh, Joe Walter! The preacher went by his station every day, whether he needed anything or not. He didn't immediately ask Joe to come to church; he just visited him. I guess Joe swept the preacher's floor board more often than any other floor board in town.

"It wasn't long until Joe began quoting the preacher. I could tell he liked him, and my estimation of the preacher was steadily rising.

"Then one day Joe asked, 'Mark, have you seen the preacher lately?'

"'Why, yes, just yesterday,' I replied. 'Why?'

"'Well, it's strange—he used to come by every day; then he just quit, all at once. I don't suppose he was angry about anything; but next time you see him, tell him to come back. I miss him!'

"The next time I saw the preacher, I told him what Joe had said. 'You tell Joe Walter that I've visited him the last time until he repays my calls,' he answered. 'Common courtesy demands that he visit me at my place of business, just as I visited him!'

"I told Joe the preacher's exact words. Joe laughed and laughed. 'You know, he's right!' Then Joe scratched his head. 'Why, that young rascal! His place of business is the church!'

"The next week Joe came to church. He did not join that week. In fact he didn't actually join until the preacher had moved away and a new one had come. But we men felt that the preacher had succeeded. We met regularly, and there were never any cards left."

Mark sat down.

Chuck took his place before the group. "How many cards will each person need to take to work the whole list?" Chuck asked Pastor Sanders.

The minister looked up at Chuck with a light in his eyes and his shoulders thrown back again. Mark noticed that the men were all smiling. The pastor spoke.

"About four cards each, Chuck." Chuck passed the cards out without regard to the names written on them.

"Now look, you fellows, let's meet thirty minutes earlier next week!" Chuck said, grinning broadly. ★★★



Let's ask the **Rx** DOCTOR

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

I have been married almost four years, and the doctor tells me that my Fallopian tubes are closed; that is the reason I have not become pregnant. I am interested in having the operation whereby a cut is made in each Fallopian tube and a plastic duct inserted. Could you please tell me what surgeon or surgeons are most experienced in performing this operation. Has recent research revealed anything new that would help to correct this condition?
—J. E. M.

Closed or occluded Fallopian tubes are one of the common causes of sterility in women, and the operation you describe is an ingenious method that has been used in an attempt to correct this condition. Of course, it would be impossible for me to recommend any surgeon or surgeons through the columns of this paper. No method of treatment or surgery that has been devised so far has a very good record of success.

On the other hand, nature herself is very persistent in trying to maintain the reproductive function; and in cases where it is lost, nature does its best to restore that reproductive function. I have known cases where the tubes were closed for years, and nature spontaneously reopened them. The body puts up such a strenuous effort to keep the Fallopian tubes open that in certain cases where they have been tied deliberately in order to prevent further pregnancies, pregnancies have occurred in later years anyway. In subsequent operations the tubes have been found to be again open and functioning perfectly.

Because of this persistent effort that the Fallopian tubes make to stay open when sterility operations are performed on a woman, she is frequently informed

that there are at least five cases out of a hundred that are unsuccessful, no matter how skillful the surgeon is who is doing the work. To my private patients I seldom advise tubal surgery to restore fertility. In fact, I usually advise them if they are very eager to have children to adopt one. If they desire one immediately, they should not become discouraged simply because some time has passed without achieving a pregnancy of their own, as nature will often restore this function. Strangely enough, it seems to be restored more promptly when there are other children in the home.

My husband says that he drinks moderately. He insists that it is good for his health. He also drinks coffee and says it helps him. He says that alcohol makes use of the B vitamins, and he takes extra large amounts of B vitamins. This alcohol problem is very vital to me. My husband is health-minded, and I believe if he were convinced it was harming him, he would quit drinking. I wish someone or some reading material would change him. He reads a lot. He says the alcohol and coffee make his mind clear. Can you help me?—A. C. H.

How wrong can one man get? Of course, in one sense he is right—alcohol will help him to an early grave, and drinking coffee will help to wreck his nerves. I am sure that this is not the kind of help that he desires. There is no medical condition in which alcohol, taken internally, is of benefit. And alcohol has so many well-known, positively harmful effects that it should not be necessary to discuss them. Alcohol is a mental depressant; instead of clearing the intellect, it only fogs it. Medically speaking, alcohol belongs in the

same class of drugs as other anesthetic agents—such as ether, chloroform, etc.—which are used to dull and anesthetize the brain. Coffee, on the other hand, contains caffeine, which is a brain stimulant. This, however, also has harmful effects; when the stimulant effect wears off, the brain is depressed in exactly the same amount as it was stimulated. If your husband wishes to enjoy the best of health and have the clearest mind, he certainly must avoid the use of both coffee and alcohol.

I would like to know how to get rid of warts. I have them all over my hands. I have tried everything I have heard of. I even had them removed once with an electric needle, but they all came back.—S. F. A.

Yes, you and a lot of other people would like to know how to get rid of the type of warts which you describe in your letter. It is a fairly common experience for people to have a large number of warts appear suddenly on their hand or other parts of the body, and the more that is done to eradicate or remove these warts, the more they reoccur. Warts of this type are usually due to a virus infection; when the disease has run its course, they will disappear as mysteriously as they appeared. These are the type that used to be the favorite subject of hexes, and all kinds of weird incantations and practices have been used in efforts to remove them. Whatever method had been used before the warts disappeared, of course, received credit as being the cure. My advice to you is to leave them alone and try to forget them as much as possible. One of these days you will suddenly notice that your hands are smooth and clean again. ★★★

Editorials

ON THE BRINK OF WAR

✓
THIS generation seems doomed to live on the edge of the precipice of war. We as a world are like a man running insanely along the edge of a cliff, who teeters for a moment on the brink and then dashes on to another breath-taking abyss, where he stands so close to the edge that the ground starts to crumble under his toes.

It is clear that an all-out atomic war could destroy all the civilization man has built in the past 500 years, but the world seems to plunge ahead toward World War III without any deep sense of the horror we face.

If we do not stand on the brink in the Middle East, then it could be in Formosa, or France, or East Germany, or Algeria. Statesmen fly to the troubled areas in the hope of finding a solution that will push back the threat of war. They are faced with a thousand complex issues that are entangled with scores of nations. Certainly courage and faith are needed by leaders of government in these tense times. It is no easy task to guide the destiny of a nation when all mankind stands on the brink of annihilation.

We think of the words of Sir Winston Churchill when he discussed the crisis of Munich in the first volume of his history of World War II. He wrote: "How many wars have been averted by patience and persisting good will! Religion and virtue alike lend their sanctions to meekness and humility, not only between men but between nations. How many wars have been precipitated by firebrands! How many misunderstandings which led to wars could have been removed by temporizing! How often have countries fought cruel wars and then after a few years of peace found themselves not only friends but allies!"—*The Gathering Storm*, p. 320.

Our prayers go with the statesmen of the nations, and we trust that they will abide by the above principles set forth by Sir Winston. If a mistake is made and the nations are plunged into atomic war, there is no return. Civilization is doomed!

The Christian is not disheartened by the international crises, for he knows that God is working "behind, above, and through all the play and counter-play of human interests and power," and that the agencies of the eternal One are "silently, patiently working out the counsels of His own will."—Ellen G. White, *Education*, p. 173.

God's eternal purposes for man and for this world, which were made before creation, will be fulfilled. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king." Isaiah 33:22. The plan and its final completion is outlined in the Word of God. The Son of God died on Calvary that we might have the gift of eternal life. No war or chaos—no, nor death itself—

can separate the believing child of God from this truth. We can look up through the darkness and say, "I know that my Redeemer lives and that His plan will be completed for my life and for this world!"

BUSINESS AND CHRISTIANITY

✓
THE GREAT NEED today is for an increase in spiritual output in our business civilization," says Alfred H. Williams, president of the Federal Reserve Bank of Philadelphia. The banker maintains that money is not enough to operate a successful business, for he says the time has come to broaden and deepen "the lives of each individual within our business organization."

Business needs Christianity, and every person in commerce and industry needs the grace of God in his workaday world. Jesus Christ taught us the dignity of work. His own sense of earthly mission was fulfilled in a life of labor.

We are learning the hard way that if one group of men refuses to work, that strike will in turn throw hundreds and thousands of other men out of jobs. Therefore, it is important for each workman to understand the importance of the contribution he makes to the intricate framework of our modern economy.

Men and women in business dare not allow the spiritual experiences to be crowded out. A mere bread-and-butter existence will kill the soul. Man does not live by bread alone—but he does sometimes die by it alone.

Christianity is a life. We are to be Christian merchants, Christian secretaries, Christian doctors, Christian mechanics—yes, Christians in every activity of life.

SMOKING AND CHARACTER

✓
IS SMOKING an index to character? There may be a correlation, according to Dr. Daniel S. Schubert, psychologist, who has conducted a study among cigarette-smoking and nonsmoking college students. He says cigarette smokers "seem more on the impulsive, restless, overtalkative, and distractable side." They are "more vigorous and ambitious," but they fail to "profit from experience as much as nonsmokers."

The nonsmoker, according to Dr. Schubert, seems more thoughtful, restrained, and cautious than the smoker.

Cigarette smoking is a habit which medical science has proved again and again to be an enemy of health. Now it is proved to have effects upon the mind and character that are negative and detrimental. Yet with all of this weight of evidence against the cigarette, it is expected that sales will increase from 3 to 5 per cent in 1959. ★★★



Russian Youth and the

In "encouraging" the Russian Orthodox Church,
the government disallows religious instruction
of youth, charitable work, and so-called religious propaganda.

HOW TO keep Russian young people from getting so bored that they begin attending church evidently worries Moscow. Recently a Soviet editorial writer publicized the matter. His article appeared in *Neues Leben*, a German magazine published in Moscow.

"Moodily, Johann Schulz makes for home," the article begins. "A long winter evening is ahead of him. How is he going to spend it? He used to be an enthusiastic participant in amateur theatricals at his club, but now his club is closed most of the time. Only now and again a film is being shown there, so what is he to do?"

"There are other young people like Johann," the writer continues, "who also do not know what to do with their leisure time in the evenings. Finding the doors of clubs, or houses of culture closed, or seeing that they have no more to offer than an uninteresting lecture, they direct their steps to the hospitably open beer houses or at times allow themselves to be enticed into places of worship."

After asking why some young people go in for "entertainments" of this kind, the editorial writer answers, "Because they are bored stiff." He goes on to recommend that leisure-time activities for youth be restudied and revitalized.

Whether this Moscow writer's alarm about young people allowing themselves "to be enticed into places of worship" is justified or not, is open to debate. Stating that to the Western observer the status of religion is a more puzzling aspect of Soviet society, Marquis Childs, outstanding American columnist who was a recent visitor to Russia, claims the report that more and more young people are attending church and participating in church

ceremonies appears to be a definite exaggeration. "Young people almost invariably tell the visitor that in Russia very few people believe in God," Mr. Childs states.

Yet there is evidence that for the past several years the Soviet government has been encouraging the Russian Orthodox Church to expand its activities. The term *activities* includes services in church rooms and official acts of the priests, such as baptisms, weddings, funerals, and prayers of intercession. However, there can be no religious instruction of youth, no charitable work, and no so-called religious propaganda. The Orthodox Church refrains from any expression concerning the political and economic life of its people. But the church services are generally crowded. Juveniles and older children participate. The number of infant baptisms is surprisingly large. More than half the children are believed to be baptized.

Dr. Clarence Cranford, president of the American Baptist Convention, who has recently returned from a visit to Moscow, spoke in the First Baptist Church there. The Baptist Union in Russia, comprising 5,000 churches with a membership of more than 500,000, has been termed a very efficient organization. Many young people were in the Moscow congregation, according to Dr. Cranford. There was a youth choir which stretched all the way across the front of the church. He was told that the Russian government was allowing the First Baptist Church the use of two buildings located on either side of the present structure. "The next time you come back, we will be larger," church officials promised him.

Although the Protestant churches are only a drop in the bucket compared to the total population of the Soviet

Union, Dr. Cranford believes that they can be a genuine leaven even as the disciples, though few in number, were able to do a mighty work for God in the early days of the Christian era. "God is not elbowed out of Russia yet," he says, "and I believe He will not be."

Another recent visitor to Moscow is not so optimistic. He is Joseph Grossman of Atlantic City's International-United Press Bureau, who claims that Russia's youth are growing up with a contempt for formal religion.

There was only one Moscow church in which Mr. Grossman saw any young people at all, he reported. "In families in which both mother and father are working, the very young are placed in state-supported nursery schools, sometimes at the age of three months. Compulsory ten-year secondary school education begins at age seven, and in the schools the children have drilled into their minds that religion is silly and unnecessary, and that science provides all the answers. Elderly women clean the streets and sidewalks, and elderly men and women comprise the vast majority of the worshipers in churches, synagogues, and mosques. The Russians do not forbid religious worship or church going. But through their ceaseless campaign against the minds of their young, within twenty, thirty, or maybe as long as forty years, they will have eliminated religion in Russia, for there will be no young worshipers to replace the elderly folks I saw when they have passed on."

Mr. Grossman has written a manuscript called "The Red Red Carpet." It is still to be published. In one of the chapters he makes reference to Mila Fomicheva, twenty-four years old, who was his guide and interpreter. The

Church

By

Robert W. Olewiler

daughter of a surgeon and consequently a member of a wealthy family by Russian standards, Mila began her study of English in the fifth grade, and was a graduate of the English Language Institute in Moscow.

Mila was wrong when she told Mr. Grossman there are fifty-five churches of different denominations in Moscow. Actually there are a Roman Catholic church, a Baptist church, a Moslem mosque, a Jewish synagogue, a Seventh-day Adventist church, eight Russian Orthodox churches, and two independent congregations.

When Mr. Grossman questioned Mila about her own beliefs, she replied that she was an agnostic. Although her grandmother belonged to the Russian Orthodox faith, her parents were not adherents of any organized religion.

"Grandmother goes to church and observes Christmas and Easter," Mila said. Smiling, she added, "To tell you the truth, I like to go to her house on those holidays. She decorates it so beautifully, and there are always good things to eat!" Christmas, which was Russia's most colorful celebration at one time, has been officially abolished. New Year's Day has replaced it.

Mr. Grossman thinks that the fact that a twenty-four-year-old superbly educated Russian regards Christmas and Easter only in terms of beautiful decorations and goodies to eat is an indication that the Soviet plan has gotten off to a fine start in just two generations.

Realizing the inevitable fact that young people must have heroes to admire, the Soviet government offers them Lenin, Stalin, and other personalities as a substitute for the saints and prophets of religious faiths. The house in which Lenin once lived, the building which is Stalin's birthplace, and the lo-

cations of Revolutionary battles have become almost sacred to the Soviets.

Answering Mr. Grossman's question as to how the world attained its present form, and whether Lenin was responsible for that, Mila explained: "We Russians are too educated to accept any of the formal religions. We know from science how the world was formed and everything else it is possible to know about the universe. We can't believe in a God who sits in a chair and listens to the troubles of everyone on earth, and solves their problems if the supplicants are good or if they donate heavily to the church."

"How do you account for the order in the universe," Mr. Grossman wanted to know, "[and] the fact that movements of stars [and] eclipses can be plotted hundreds of years ahead; for the fact that the grass turns green and the leaves brown at the same times each year?"

Mila replied that some force is responsible for this. "But it's a force, not

a God. And this force has its origins in science, not in mysticism." Mr. Grossman suggested that science, then, is the new Russian god, to which Mila answered that she did not worship science.

Could it be that the "bored stiff" young people might acquire a religious faith simply by attending worship services and participating in church ceremonies? Why not? Is not religion *caught* as well as *taught*?

Maybe this has some relationship to the Moscow editorial writer's desire for more art groups, handicraft facilities, literary associations, music and dance clubs, and scientific and technical lectures as leisure-time activities for Russian youth.

Maybe there will be another editorial soon—this one strongly advocating that the Soviet government restrict religious activity in Russia even further.

On the other hand, maybe the Soviets will learn that there is no technical, cultural, or recreational substitute for the worship of God. ★★★



Moscow's only Baptist church has a congregation of 2,000 members, although as many as 3,000 Russians have assembled in it on special occasions. Even though church activities have not been encouraged in Russia, religion still continues to flourish.



THE conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy.

The apostle says, "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer. The case is brought before the only true Mediator, our great High Priest, who "was in all points tempted like as we are, yet without sin," and who is "touched with the feeling of our infirmities" (Hebrews 4:15), and is able to cleanse from every stain of iniquity.

Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we do not have remission of sins that are past is that we are not willing to humble our hearts and comply with the conditions of the word of truth. Explicit instruction is given concerning this matter. Confession of sin, whether public or private, should be heartfelt, and freely expressed. It is not to be urged from the sinner. It is not to be made in a flip-pant and careless way, or forced from those who have no realizing sense of

the abhorrent character of sin. The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity. The psalmist says, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psalm 34:18.

True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty.

In the days of Samuel, the Israelites

wandered from God. They were suffering the consequences of sin; for they had lost their faith in God, lost their discernment of His power and wisdom to rule the nation, lost their confidence in His ability to defend and vindicate His cause. They turned from the great Ruler of the universe, and desired to be governed as were the nations around them. Before they found peace, they made this definite confession: "We have added unto all our sins this evil, to ask us a king." 1 Samuel 12:19. The very sin of which they were convicted had to be confessed. Their ingratitude oppressed their souls, and severed them from God.

Confession will not be acceptable to God without sincere repentance and reformation. There must be decided



**"He that covereth his sins shall
not prosper: but whoso confesseth
and forsaketh them shall have mercy."**

Proverbs 28:13.

changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin. The work that we have to do on our part is plainly set before us: "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isaiah 1:16, 17. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Ezekiel 33:15. Paul says, speaking of the work of repentance: "Ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear,

yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Corinthians 7:11.

When sin has deadened the moral perceptions, the wrongdoer does not discern the defects of his character, nor realize the enormity of the evil he has committed; and unless he yields to the convicting power of the Holy Spirit, he remains in partial blindness to his sin. His confessions are not sincere and in earnest. To every acknowledgment of his guilt he adds an apology in excuse of his course, declaring that if it had not been for certain circumstances, he would not have done this or that, for which he is reproved.

After Adam and Eve had eaten of the forbidden fruit, they were filled

with a sense of shame and terror. At first their only thought was how to excuse their sin, and escape the dreaded sentence of death. When the Lord inquired concerning their sin, Adam replied, laying the guilt partly upon God and partly upon his companion: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." The woman put the blame upon the serpent, saying, "The serpent beguiled me, and I did eat." Genesis 3:12, 13. Why did You make the serpent? Why did You suffer him to come into Eden? These were the questions implied in her excuse for her sin, thus charging God with the responsibility of their fall. The spirit of self-justification originated in the father of lies, and has been exhibited by all the sons and daughters of Adam. Confessions of this order are not inspired by the divine Spirit, and will not be acceptable to God. True repentance will lead a man to bear his guilt himself, and acknowledge it without deception or hypocrisy. Like the poor publican, not lifting up so much as his eyes unto heaven, he will cry, "God be merciful to me a sinner;" and those who do acknowledge their guilt will be justified; for Jesus will plead His blood in behalf of the repentant soul.

The examples in God's Word of genuine repentance and humiliation reveal a spirit of confession in which there is no excuse for sin, or attempt at self-justification. Paul did not seek to shield himself; he paints his sin in its darkest hue, not attempting to lessen his guilt. He says: "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Acts 26:10, 11. He does not hesitate to declare that "Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15.

The humble and broken heart, subdued by genuine repentance, will appreciate something of the love of God and the cost of Calvary; and as a son confesses to a loving father, so will the truly penitent bring all his sins before God. And it is written, "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. ★★★



By ELLEN G. WHITE

THE MUSIC which is widely used in the services of Christian churches today is falling short of the qualities which have permitted it to be called sacred, set apart, selective, sublime. Church music has strayed from its exalted character and become—by careless indifference and purposeful experimentation—undeserving of its place of importance in the service and worship of God's people. This departure from the sublime has been most unfortunate; today we find increasing acceptance of church music which has been tainted with the commonplace and the unworthy.

"It matters little," some say, "what we do with our church music. What is important is that we please the people. If they don't sing in the usual staid way, why not give them a little 'bounce' to pep things up? If they're bored, let's soup up the hymns—we'll get the crowds that way."

So around the world, from Singapore to Manchester and from Manchester to Providence, "experiments" take place.

These departures from convention in church music might well be startling in themselves; but when they are boldly initiated by leaders in the Anglican community, a church body so long identified by its conservative and rigid standards in church music, one becomes rightfully alarmed and apprehensive.

Recently in Singapore worshipers at St. Andrew's sang the great hymn "Now Thank We All Our God." But it was not sung in the familiar way, in its stately and dignified setting. Instead, it was sung in a syncopated version that throbbed in a dance-hall rhythm.

About the same time, at Our Lady of Mercy, in Manchester, England, hymn singing took on an even more amazing atmosphere. An Associated Press release said that "feet tapped and members of the congregation rocked to the hot rhythm of church music set to jazz tempos." With the help of a trap drummer, two guitarists, a "hot" fiddle player, and the organist, the choir, supported by such an array of instrumentalists, presented Psalm 150 in fox trot and the "Gloria" with a boogie beat.

In London the organist discreetly maintained silence while the congregation of St. Augustine's in High Gate tried out hymns to the rhythm of swing and jazz. The Religious News Service in its report of October 14, 1957, under the caption "Beaumont Continues Experiments in Jazz Hymns," explained that the orchestra for the occasion was comprised of musicians from some of London's leading jazz and swing bands. It was augmented by a popular singer and a four-piece rhythm section playing "hymns to the rhythm of trumpets, clarinets, and saxophones." The British Broadcasting Corporation televised the service.

Dr. Geoffrey Beaumont, who is pastor of St. Augustine's Church, has done even more in adapting church music to modern settings. His "20th Century Folk Mass," which some have called the "jazz Mass," was performed for the first time in America at the Episcopal Cathedral of St. John in Providence, Rhode Island, in April, 1958.

But if Dr. Beaumont has succeeded in such dubious pursuits, he has not pioneered alone. There have been others

Is Church Music

who have experimented with similar innovations. *Time* magazine (August 21, 1950) told of Vicar Thomas dressing up the old Anglican hymn "Rest of the Weary" with the syncopated melody of a British band leader's current theme song, "Here's to the Next Time." The setting for this experiment was the fifteenth-century church in the village of Needham Market, England.

To some, such novelties may appear minor. But to others, experiments of this kind are an affront to God, an abuse of man's moral judgment, revealing perversity of taste and contempt of values. For that which is sacred, is, according to Webster, "dedicated," "set apart in honor of," "devoted exclusively to . . . a certain person," "holy," "hallowed by association with the divine, the consecrated," "hence, entitled to reverence and respect." By usage and connotation, all that has to do with the music of the church is sacred; its very existence presupposes its one and only purpose—that of creating a mood of reverence and respect in which man may better worship God.

Surely it cannot be claimed that jazz as an idiom of music was ever intended for the edification of the minds and souls of men, bringing them closer to an understanding of their Creator! Jazz—whether traditional, symphonic, modern, or progressive—has but one function—to appeal to man's physical, sensuous self. Its prime objective has been to gratify and please the senses.

Thus, how can music which is select, solemn, and sanctified be allowed to stoop to absorb the idiom of jazz which is so obviously earthy and antipiritual? Can any good come of the union of such widely divergent expressions of human thought? *Is church music which reaches into the heavens to be dashed earthward to crumble under the eagerness of stirring feet?*

The music of the Christian church cannot be allowed to lose its identity. It has a right to be different. The tendency to place the sacred and eternal on a level with common things is an offense to God and a disgrace to religion. It is in this separation and distinction between the holy and the common, between the sacred and the profane, that the power and efficacy of true worship exists. And music is a vital part of worship.

Music has always been the willing handmaid of religion. Before the creation of the world, the Bible tells us, there was music in the holy courts of heaven.

By Elsie Landon Buck

Losing Its Sacredness?

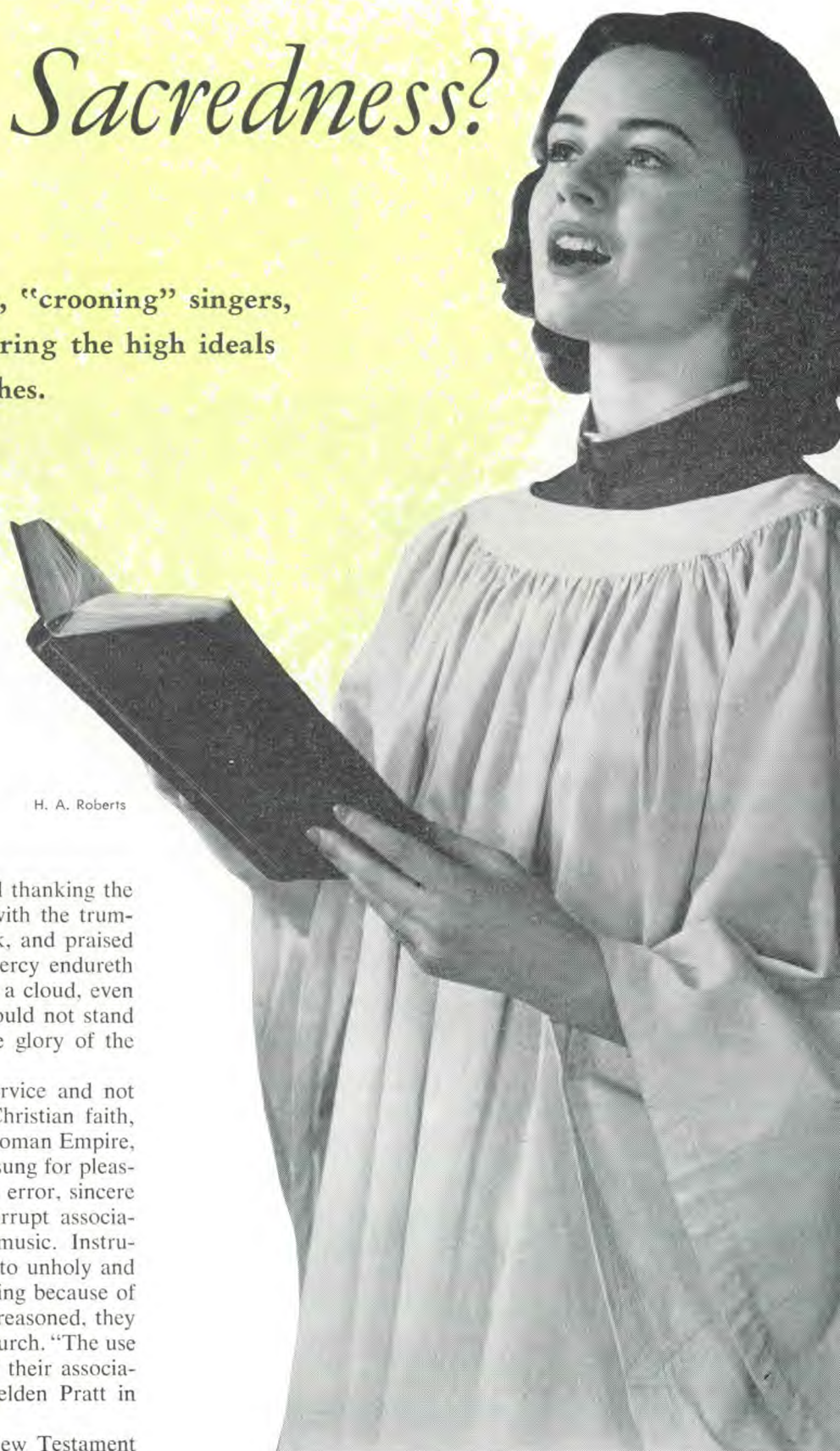
Souped-up hymns, jazz tempos, "crooning" singers, keyboard tomfoolery, are lowering the high ideals of sacred music in some churches.

Throughout Jewish history, music served to exalt the worship of God, even ushering into the immediate premises of the temple the awesome presence of Jehovah. 2 Chronicles 5:12-14 states: "Also the Levites which were the singers, all of them of Asaph, of Hemen, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."

Hebrew music was essentially "divine service and not art." However, the early believers of the Christian faith, scattered throughout the many lands of the Roman Empire, found music in their sanctuaries played and sung for pleasure rather than for worship. To head off this error, sincere leaders, sensing the suggestive power of corrupt associations, eliminated the use of instrumental music. Instruments in the hands of pagans had been put to unholy and ungodly use. These were potentially corrupting because of their use for sinful purposes. Hence, it was reasoned, they were unfit for the services of the Christian church. "The use of instruments was long resisted, because of their association with pagan sensuality," says Waldo Selden Pratt in *The History of Music*.

Not only in the immediate time of the New Testament

H. A. Roberts



church, but also in later centuries, Christian believers, determined to maintain the moral and spiritual standards based on their religious concepts, barred instrumental music from worship services. They refused to have the sensual, offensive sounds of the pagans contaminating the purity of their devotional music. "When the practise of sacrifice was abandoned after the destruction of the Second Temple in A.D. 70, instrumental music was discontinued for many centuries. The question of instrumental music in worship remained a controversial one—not in Judaism, but in the Christian Church, where it became a bone of contention during the first five or six centuries."—*Grove's Dictionary of Music and Musicians*, Vol. IV, p. 621.

Christian religious songs did not remain purely Jewish in nature and form, as early Christian hymnody was influenced by Greek chants and modes. Instruments were not called again into the service of the Christian church until the medieval age, when the pipe organ, though still

instrument and voice alike to an extent hitherto undreamed of in the realms of church music.

"Without giving up emphasis upon the voice as the primary musical implement, it was perceived how advantageously mechanical implements might also be used by themselves and in ways essentially unvocal. In consequence, instrumental music now shook itself clear and set out upon a vigorous development that had marvelous later consequences."—Waldo Selden Pratt, *The History of Music*, p. 214. So it was in the eighteenth century that a flowering of sacred musical compositions for the organ, directed by Johann Sebastian Bach, confirmed the use of instrumental music in the Christian church.

Early American worshipers did not use organ music for worship until the latter part of the eighteenth century. A Boston Puritan's offer of an organ to his church in 1713 was rejected, and three quarters of a century had to elapse before that same church sanctioned the acquisition of one

in 1790. The first church organ in the new West was set up in the Presbyterian Church of Cincinnati in 1837. The general acceptance of other instruments took place in the nineteenth century. They included the piano, by that time fully developed, and string and wind instruments.

Today, as were the early Christians, we are faced with the dilemma of preserving the purity of church music despite the attempts to lower its high standards.

It is not in the brazen overtures of jazz alone that contamination of music exists. Careless adaptation of popular music for church use also poses a problem.

Not long ago a minister had an urgent matter to bring to his congregation. It was important that his church contribute a large sum of money to a mission project. As he sat in his study planning how to create interest and response among his people, he decided that a song with fitting words would be an excellent tool to give the extra push needed for fund raising.

Thoughts rushed into his mind; words were quickly assembled in verse form. Somehow he was inspired. A familiar tune that repeated itself over and over in his mind made writing easy for him. So the words of the song

were written. They were well chosen and inspiring. But the minister could not write music. No one in his congregation could either.

"Does it matter?" the pastor asked himself. "Why not use the melody I've been humming?"

So he did.

Days later several hundred people were standing in church, singing new words to the tune of *Juanita*. But the people were thinking more of a Spanish *señorita* called *Juanita* than they were of the seriousness of the mission-



Topical Press

Popular, syncopated music has invaded sanctuaries of worship, making a travesty of what should be one of the highest forms of communion with God. Beautiful organ music that uplifts the soul is a wonderful contrast to the cheap and the sordid, which are so common in today's perverted musical taste.

crude, had evolved from its primitive form to an acceptable point of development, fit as reinforcement for the singing of the liturgical chants. The modern organ dates from the fifteenth century, reaching its peak of technical perfection in the seventeenth and eighteenth centuries.

The Protestant Reformation, sweeping through Europe in the wake of Luther's bold assertion of Bible truths, found a real bulwark of strength in the congregational singing of the forceful chorales, sung in the people's native tongue. It is significant that the Reformation made use of

field need. The old melody sung in school and home had been too long rooted in another setting. Distraction was inevitable.

All of which brings us to these definite conclusions about the music which is acceptable and appropriate in worship:

1. Love songs and secular melodies should never be paraphrased for church use.

2. The crooning style in which these songs are popularly sung on radio, screen, and TV has no place in church services. Singing should be an experience of the heart conforming with the best in artistic standards, yet without affectation or sentimentality.

3. Religious songs and hymns should have lyrics that convey a sincerity of feeling and respect, plus sanity of thought. The serious themes of the Christian faith cannot be mingled with levity and banality. Titles such as "The Man Upstairs" and "Goodnight God" imply familiarity and disrespect which are unjustifiable.

The multiplicity of choruses which have been written within the past twenty-five years contain many shallow and trivial expressions—some in words and others in music.

4. Song leaders, choristers, and those whose responsibility it is to choose hymns and lead congregational singing should remember that the house of God is not a place for exaggerated arm swinging and exhibitionism that promises to "lift the roof" by getting the audience to sing louder and louder. The secret of effective hymn singing does not lie in the gimmicks and entertaining tricks of the choristers, but in a deep spiritual conviction and experience on the part of the congregation.

5. Instrumental music used in worship should conform to the highest standards of musical art. It should not bring the dance hall, opera, or such sources of entertainment to mind when heard.

There are some excerpts from opera which in form and beauty might qualify as acceptable church music—were it not for their placement in a secular setting which does not permit spiritual trends of thought to develop in worship.

The beautiful "Prayer" from the opera *Hansel and Gretel*, as a piece of music is undeniably lovely. Written by Humperdinck before 1900, the music is woven around a fairy tale based on German folklore. The pathetic plight of two little children, Hansel and Gretel, in the spell of a wicked witch, gives rise to the famous "prayer" which they sing for deliverance. Other melodies are interwoven with this prayer theme throughout the opera.

It is altogether possible that even in a sizable congregation few will have seen or heard this opera. Yet for the half dozen, the two—or even for the one member or visitor who may be well acquainted with it—God's house of prayer is no place for a fairy story to supplant the great theme of Christ's atoning death for sinful man.

Sentimental ditties have no place in God's house. "Pretty" music may have its appeal elsewhere, but to play "Moonlight and Roses" by Lemare for a church prelude is obvious lack of good taste and good judgment.

6. The performance of music on the organ, piano, or any other instrument should accord with the finest artistic standards of performance for that particular instrument. In too many churches today performers ape the style that is used in the playing of popular dance music instead of adhering to the stricter, disciplined, and more restrained

playing which is required of well-rendered classical music. All too often in hymn playing there is the nonlegato use of the pedals on the organ and a crashing of incessant chords for every beat. Then there are careless chromatic additions on the piano—runs and arpeggios that thunder up and down the keyboard in a fiery display of technique and tomfoolery.

Such demonstrations of lack of restraint and refinement may tickle the ear of the listener for a moment, but such playing cannot and *will not* create a mood of lasting inspiration and worshipfulness. Exhibitionism at its best is only selfish and shallow.

In the history of the church, music was used from the beginning as a medium of praise and worship. Its use was kept undefiled only as church leaders and believers dealt unflinchingly with corrupt infiltrations which would have nullified its effectiveness and power.

We need to reappraise the music of the Christian church. We need to ferret from it the unholy and the secular. Those Protestant churches that have withstood the trend toward secularism and carelessness are to be acclaimed. A renewed dedication to the usage of church music which rightly represents the Godhead is an urgent need in worship. Let the historic hymns of the Christian church be used in the worshipful setting in which they originated.

Church music will stop losing its sacredness when both leaders and laity demand that the music of the Christian church be restored as the medium through which in "real worship God is reseen, and man remade." ★★★

NEXT MONTH

WILL SPIRITUALISM TRICK YOU?

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GOD AND HUMAN SUFFERING

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Robert T. Ayres, artist

THE BLINDING snow of the dark January night blanketed the icy New England wilderness as a lone traveler, without bread or bed, with no gun or spear, trudged through trackless, unbroken forests where no white man had ever before trod.

Ordered to be exiled from Puritan-ruled Massachusetts Bay Colony as the "first rebel against the divine church order," Roger Williams—a respected and faithful Baptist minister except that he upheld the "dangerous" belief of liberty of conscience—had bidden a loving farewell to his wife and newborn babe and fled in the silence of midnight to avoid being sent back to England. The year was 1636.

For fourteen weeks the beloved and talented pastor wandered wearily, enduring unknown want and privation,

often sleeping in a hollow tree. "Ravens fed me in the wilderness," he said in his meager account of the flight, the only authentic record we have of it. He searched for roots, nuts, and acorns under the deep snows. At last he found shelter among the red-skinned

barbarians of Narragansett Bay. They took him in and were soon won by his obvious love and kindness for all men—his practical godliness, his everyday Christianity.

He had been banished from a Christian "theocracy" because he supported religious freedom; he was saved from death by wild, savage Indians, who thus preserved the budding ideas that would eventually flower in the American freedoms outlined in the Bill of Rights.

Not long after Williams had found refuge in the Indian haven, trouble broke out between two rival chiefs. Having gained their confidence already, he succeeded in making peace between them. His reward for this act of mediation was a grant of land. Later he bought more land from the Indians and was soon joined by his family and many friends. He invited all the oppressed of both New England and Europe to settle in his new colony of Providence (later called Rhode Island).

In reality this settlement was a small republic—a proving ground to demonstrate that a civil government could not only exist, but also prosper, under a complete separation of church and state.

The founder emphasized that his new colony would be "a shelter to persons distressed for conscience" and would exercise governmental authority

Flight

**Bitter cold and trackless forests—owned by
savage Indians—faced lone Roger Williams,
banished for upholding his belief in religious liberty.**

"only in civil things." Roger Williams pointed out that the first four commandments of the law of God defined man's duties toward his Creator, and the last six defined man's duties to his fellow men.

The civil magistrates and legislators

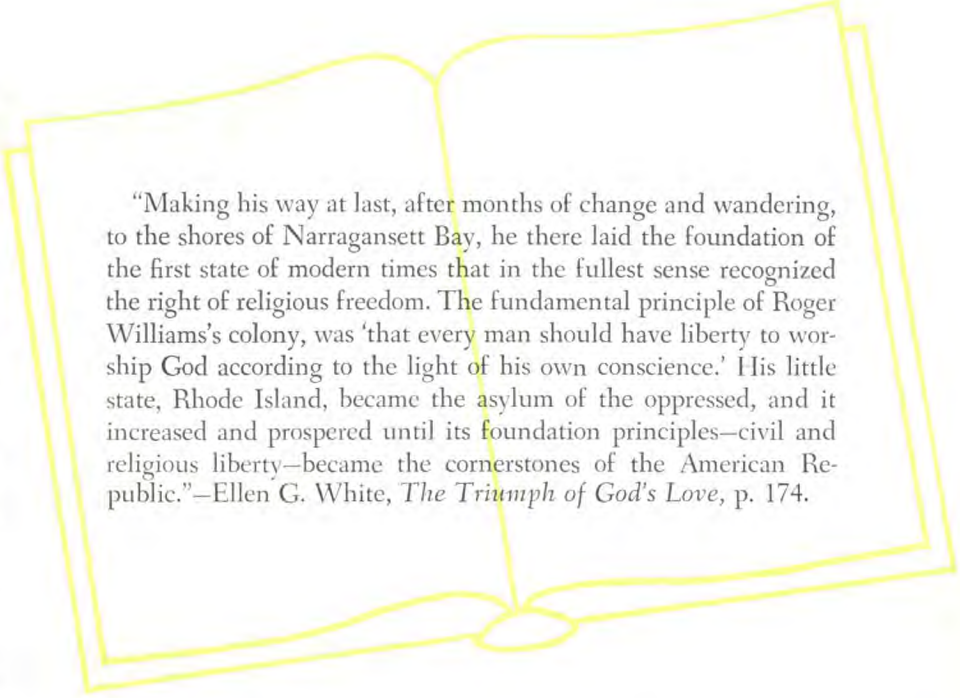
THESE TIMES, JANUARY, 1959

had absolutely no right to interfere with a person's relationship with God, Williams maintained. No laws should be passed, therefore, that would enforce worship of Jehovah as the supreme God; that would forbid worshiping of images, or the taking of God's name in vain; or that would enforce Sabbath observance. Only God has the wisdom and mercy to judge in these matters.

The failure to discern between man's obligations to God and his obligations to civil government has been the primary cause of all religious persecution. Roger Williams, decades ahead of his time, proved the value of his ideas—life, property, peace, and order were more secure in Rhode Island than they were in Massachusetts.

An American ambassador and cabinet member under Theodore Roosevelt, Oscar Straus, once said these words: "If I were asked to select from all the great men who have left their impress upon this continent; . . . if I were asked whom to hold before the American people and the world to typify the American spirit of fairness, of freedom, of liberty in church and state, I would without any hesitation select that great prophet who established the first political community on the basis of a free church in a free state, the great and immortal Roger Williams."

The *Encyclopedia Americana* says



"Making his way at last, after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first state of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger Williams's colony, was 'that every man should have liberty to worship God according to the light of his own conscience.' His little state, Rhode Island, became the asylum of the oppressed, and it increased and prospered until its foundation principles—civil and religious liberty—became the cornerstones of the American Republic."—Ellen G. White, *The Triumph of God's Love*, p. 174.

were harassed in Massachusetts by such laws as these: If one who had been punished and expelled should again enter the colony, one of his ears would be cut off and he would be banished again; if he entered a second time, the other ear would be cut off; if he came back in a third time, his tongue would be burned through with a red-hot iron.

Seventh Day Baptists were persecuted everywhere because they worked the first six days of the week and rested

Roger Williams devoted the rest of his life to his one great objective: to build a model government in Rhode Island that would show the path of liberty to succeeding generations, as well as create an asylum for the persecuted of every religious faith.

"The civil sword may make a nation of hypocrites and anti-Christians," said he, "but not a single Christian."

"An unbelieving soul is dead in sin," he said at another time, "and to drag an unbeliever from one form of worship to another is the same thing as changing the clothes of a corpse."

To indicate the sincerity of Williams's religion, we should remember that he translated substantial portions of the Gospels into the language of the Indians. He had a real missionary vision.

"I conclude," he declared, "that the [true] Christian church doth not persecute, no more than a lily doth scratch the thorns, or a lamb pursue and tear the wolves, or a turtledove hunt the hawks and eagles, or a chaste and modest virgin fight and scratch like whores and harlots. . . . The Christian religion may not be propagated by the civil sword."

Peacemaker with the redskin warriors, translator of the Bible into heathen tongues, apostle of religious liberty, founder of a new order of government—these were Roger Williams. And ever to be remembered is his fourteen-week flight to freedom through the bitter January snows of the New England wilderness. ★★★

To Freedom Through the Snowy Wilderness

By JAMES JOINER

that to Roger Williams "is due to a larger extent than to any man, the American system of a 'free church in a free State.'"

Among the hopeful who fled to the Rhode Island sanctuary were Quakers and Seventh Day Baptists. The Quakers

upon the seventh. In Rhode Island these dissenters from the customary Sunday observance not only were given religious freedom, but they also had full civil rights and privileges. One Seventh Day Baptist later became governor of Rhode Island.



How to **STOP** Smoking and Drinking

Ten Rules That Have Proved Successful

I KNOW it isn't good for me. But, Doctor, I've tried, and I go right back to it again. I'm now smoking as much as or more than I ever did; but honestly, I'd like to stop."

If they will be perfectly honest, most smokers are convinced that they ought to stop smoking—even doctors who have the habit. They admit that it is not doing them a bit of good and that it can actually do them harm. They categorize it as being expensive, dirty, and harmful. How many times have they secretly wished to be rid of the "filthy weed"!

Most people are aware that nicotine causes the stomach to be more susceptible to ulcers. In fact, some clinics frankly tell the patients who have stomach trouble that they will not be treated if they continue smoking. Nicotine causes the stomach to produce excessive amounts of acid, which will not permit the ulcer to heal.

The effects of nicotine on the heart are equally well known. Constriction of the coronary arteries which supply blood to the heart itself—coronary attacks—bring thousands to an early grave.

In several research centers cancer has been produced in animals by ap-

plying tobacco tars to the skin. Cancer of the throat and lungs is on the increase, and the finger of science points to tobacco tars found in snuff, cigars, and cigarettes.

Tobacco's Twin Sister

The twin sister of tobacco is alcohol. We are no longer fooled into thinking alcohol is a stimulant. Medical science brands it a depressant drug.

A drinker appears stimulated because the higher centers of his brain are put to sleep. These centers lodge man's reason, will power, and judgment. When the centers are put to sleep by the depressant drug alcohol, man loses that part of brain control which distinguishes him from an animal. His self-control is gone. He talks more but says less. He feels that he is better although he actually is worse. He has robbed himself of the brain nerves that keep him in touch with Heaven. His conscience is dull.

The impact of both alcohol and tobacco on the body is that of a protoplasmic poison. The internal substance of each cell, called the protoplasm, is drugged. The very life of the cell is endangered. The stomach, the liver, and the delicate nervous system are all unbalanced; and the worst part of it is

that these drugs are habit-forming. Addiction to their use is seen among men and women everywhere.

The relationship between eating and drinking, and thinking is obvious. Jesus stated, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, . . . and *knew not* until the flood came, and took them all away." Matthew 24:38, 39. (*Italics supplied.*)

One patient of mine, a lady who had heart trouble, was very nervous. I told her she should stop smoking; I would give her a schedule that would help if she could persevere in following it.

"I'll do whatever you say," she assured me, and I proceeded to outline the schedule. When I had finished stating that meat, fish, fowl, tea, coffee, liquor, pastries, sweets, and ice cream would be taboo, she looked up and gasped, "Will I have none of the good things of life?"

I assured her that there were plenty left, explaining the reason for eliminating meat, tea, coffee, and alcohol from her diet. This was to help her overcome the cravings for cigarettes which would continue to tempt her. I pointed out that uric acid and other wastes found in meat—they flavor it—would certainly stimulate her desire for nico-

tine. I showed her that tea and coffee would do the same. Having heard my counsel, she promised to try. After all, a ten-day period was not too long, and she wanted health.

She returned in a week, a changed woman. After telling me how much better she felt after that brief time, she said she had a confession to make. She was doing well with the strict daily routine outlined for her. One day she thought she would take just one cup of coffee. "Do you know, Doctor," she said, "in a few minutes I just *had* to smoke. I could not keep from it. You were right about coffee making me want cigarettes."

Her marked improvement continued, and as far as I know, she has never touched tobacco, tea, coffee, or liquor since. Leaving off meat may be more difficult for some; however, most individuals find that it is not missed as much as tea or coffee.

Helpful Rules

Do *you* want victory over the tobacco and alcohol habits? The following rules have been helpful to many in overcoming these habits. If you will stick by this program for three days, you can continue it for a week. In ten days you will know that you are going to be successful. So far, no one has died who has followed this program, and we have helped individuals ranging from youngsters to some close to eighty years of age.

1. Take a warm bath (full tub) thirty to forty-five minutes twice daily, drinking two glasses of warm water or hot lemonade while lying in the bath.

2. Drink eight to ten glasses of water between meals. Keep a record, marking down the number if need be, in order to be certain you are drinking the full quota.

3. After meals, rinse the mouth with one half or one fourth of 1 per cent solution of silver nitrate. Do not swallow any of the solution; it is poisonous, but the taste of it nullifies the craving for tobacco.

4. Walk outdoors for fifteen minutes to a half hour after each meal, breathing deeply during this time. *Do not* sit down in your favorite chair after eating. This is the time you will want to smoke most of all. *Go outside*; the

chair, curtains, rugs, and virtually everything in the house are saturated with tobacco smoke, so get away from them. If it is alcohol that is perplexing you, then stay away from the folks who offer you drinks. Keep out of sight of the places and faces that you associate with drinking.

5. If you feel that you just cannot stand it any longer, hop into the bath again or take a warm shower. It is pretty difficult to smoke or have a glass of ale in a shower, and besides, warm water will calm your nerves.

6. Avoid mustard, pepper, spices, vinegar, catsup, rich pastries, and fried food.

7. Do not eat fish, fowl, or any other meat, or use tea, coffee, or cola beverages. Often it is possible to know when a man is drinking or smoking heavily—all his food must be highly spiced, or made hot with pepper or mustard. He eats heavily of meats and rich foods. He makes it well-nigh impossible to stop smoking or drinking so long as he continues these habits.

8. Eat plenty of fruit, vegetables, cereals, nuts, milk, and margarine. Especially eat a great deal of fresh fruit. If you will avoid eating any sweets, pastries, biscuits, ice cream, or chocolate during this ten-day period, you will overcome the craving for nicotine and alcohol much more quickly.

9. For extra amounts of vitamins—particularly of B complex, which is the vitamin to help the nerves as you take nicotine and alcohol from them—use two to three tablespoonfuls of wheat germ and one to two tablespoonfuls of dried brewers' yeast powder at each meal. Take the yeast in milk or tomato juice. If the yeast causes stomach distress, then omit it and use three to four tablespoons of wheat germ at each meal. I would also suggest that you have one to three glasses of hot Yex or Marmite broth each day. This gives you vitamin B complex in concentrated doses.

10. Most important of all, ask God to help you. If you have never prayed before, this is the time to learn. All you need to do is to follow the Lord's advice: "Ask, and it shall be given you." Matthew 7:7. Heaven helps any man or woman who is really serious about quitting the use of tobacco and alcohol.

By Wayne McFarland, M.D.



Place your will on the side of God's will, and you become invincible. With God as your partner, you can never fail.

Follow the schedule each day, and you will feel a sense of well-being that you have not known for a long time. Furthermore, you can look the world straight in the face because *you*, not nicotine, are dictating the course of your life; because *you*, not alcohol, are controlling your will power and reason. A Christian cannot indulge in these two habits without peril to his body, to his life, yes, to his very soul.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" "If any man defile the temple of God, him shall God destroy." 1 Corinthians 6:19; 3:17. ★★★



Interview With Sen. Estes Kefauver

(Continued from page 5)

world. For example, the mail-order business mentioned above netted an estimated \$3,000 a day, or over \$1,000,000 a year. We also learned that even an ordinary street peddler could make \$300 a week selling to people he solicited. Pornographers must have a market for their wares, and because of the inquisitiveness of both adults and children about their material, plus the social and family upheavals which occurred during and immediately after World War II, the customers are there.

Q. How widespread is indecent literature in our country?

A. While I once again must state that our investigation was not so inclusive as we wanted it to be, we knew that the operations of the twenty to twenty-five pornographers we came across had touched every state in the Union. The similarity of pornographic films, pictures, booklets, and other materials seized in states throughout the nation indicated how widespread their operations were.

Q. When did pornographic literature become popular?

A. Pornographic materials in various forms have existed since recorded history. The traffic in pornography as known today began at the turn of the century when many of the so-called "two-by-four's" (known as *Maggie and Jiggs* books), which were little pamphlets containing pictures of a perverted nature, were distributed. They were usually printed on a handmade press. From these primitive beginnings, pornography has developed until today it is highly specialized, utilizing many of the modern techniques of mass communication.

Q. How do you account for the present rise in delinquency?

A. The subcommittee refers to five tension areas which produce delinquents. The first is that of world tensions. Psychiatrists feel that the drafting of fathers into the armed forces, the threat of the draft hanging over the heads of young males, and the devil-may-care attitude which results from the "cold war" situation have been root factors in much of today's delinquency. A second area is that of economic tensions. There is an increasing number of working mothers. We have a materialistic attitude in which adults are concerned more with acquiring the symbols of good living than with supervising the activities of their young people.

Thirdly, we have community tensions which grip large groups of minority peoples who are in conflict with society. These conflicts affect the young people, and racial conflicts and prejudices result, causing antisocial behavior. Interpersonal tensions which arise from a changing family life and our emphasis on individualism constitute a fourth category. These tensions between parents and children result in rebellious and aggressive adolescent behavior. The fifth tension area is in government, both local and federal. There is constant pressure to provide the funds and facilities for adequate delinquency programs. The failure of legislatures to provide them creates immediate tensions and problems. The subcommittee has concluded that in any single case of delinquency you will find one or more of the above factors responsible. ★★★

"WITHOUT SHEDDING OF BLOOD"

By
Carlyle
B.
Haynes

THE BIBLE PLAINLY states that the redemption of humanity from sin has been brought about only by the sacrifice of Jesus Christ, the Son of God. This sacrifice required nothing less than the shedding of His blood.

But this central teaching of the Christian gospel has become most dis-

Jesus—His Atoning Blood—4

tasteful and abhorrent to many men who stand in Christian pulpits today and claim to be preachers of the gospel. They find odious the notion of being "blood-bought." They have banished it from their theological concepts, eliminated it from their preaching, and would cast it forever from the church.

Modern critics of the true gospel do not take into consideration the fact that if "the blood of Jesus Christ his Son" does not indeed provide salvation for sinners, and cleanse them from sin, a great part of the Sacred Scriptures is made meaningless. In that case the entire Old Testament record of sacrifices for sin is useless. Moreover, the entire record of that ancient and divinely established system of sacrifices and worship is changed into a meaningless system of cruelty and degradation.

Christ certainly said, "This is my blood of the new testament, which is shed for many for the remission of sins." Matthew 26:28. It is as certainly true that from the earliest days of Christianity the followers of Christ have believed what He said about His shed blood and have celebrated the Lord's Supper. It is equally true that the sacred Scriptures not only say much about the *death* of Christ, but also especially emphasize the shedding of His blood. Much, so very much, is said to depend upon this shedding of blood, without which there "is no remission" of sins.

Difficulties Imagined and Manufactured

Most of the manufactured and imagined "difficulties" which have been thrown around the Bible teaching of the vicarious and expiatory atonement would disappear if some great certainties were considered. When we are told that God is our Father, and that no loving father would ever think of punishing one of His children for the sins of His other children, or lay upon one the guilt of the others, or take the life of one to redeem the others, we must keep in mind the irrelevance of such reasoning by recognizing that it is fatal to compare God with men.

Salvation is more than forgiveness of sin, infinitely more. It goes beyond forgiveness to regeneration, the impartation of the divine nature, the divine life, to purification, to sanctifying, to holiness. An earthly father can do none of these. God in Christ can do them all.

It must be kept in mind, too, that it is not the cross that saves. Nor is it the blood of Christ that saves. It is the Lord Jesus who saves. He is the *Saviour*. And the shedding of His blood was an essential part of the salvation He offers. The cross is at once the supreme revelation of the sinfulness of sin and the infinite love of God. "Hereby perceive we the love of God, because he laid down his life for us." 1 John 3:16. God's love for us has been manifested in that He sent His only Son into the world so that we may have life through Him. This is love indeed—we did not love God, but He loved us and sent His Son to be an atoning sacrifice for our sins. See 1 John 4:9, 10.

Is the Blood Atonement Unjust?

There are those who claim the idea of substitution of an innocent victim to bear the punishment of one who is guilty, to be unjust. They put forward the analogy of a judge sentencing an innocent person to death in place of a convicted murderer. That, they say, would not only be unjust, but positively wrong, and God can never be wrong. Consequently no such notion of the atonement can be accepted.

In the analogy put forth there are, in addition to the guilty criminal, four distinct parties, or participants, in the transaction. These are the judge, the innocent substitute, the wronged party—the family of the victim, and through them the whole community—and the law of the land, which the judge has sworn to administer with equality and justice.

Even if the innocent substitute could by voluntary consent surrender his rights, the judge's action in punishing him in place of the guilty criminal would be a double outrage. It would violate the rights of the wronged party,

as well as the law which he is bound under oath to administer. He would be committing a crime against the wronged party, another crime against the law, and still another crime against the innocent substitute, to release the murderer and punish the substitute.

The doctrine of the cross of Christ, however, or the teaching of our Lord's substitutionary atonement and vicarious suffering, is a thing apart and different from such an analogy. Although it is difficult for us to assimilate divine things into our thinking without using human analogies, we must keep in mind that such analogies are often dangerous and misleading.

In the case discussed there were four parties in addition to the guilty criminal, or five in all. In the Bible teaching of the atonement there are but two parties. There is the guilty sinner as one. Besides him, there is but One other. He is the wronged party. He is the judge, the law, and the substitute.

The Heart of the Gospel

In the gospel atonement God is not administering someone else's law. He is administering His own. The sin was not committed against someone else. It was committed against Him. He did not make someone else a substitute for the guilty sinner. He came Himself, took upon Himself the nature of the guilty ones, took upon Himself their guilt, and laid upon Himself their punishment, and Himself bore the penalty of His own law. The Substitute who died on Calvary expressly declared Himself to be the judge of the world. See Matthew 13:41-43; 25:31-46.

Consequently, in the Bible teaching of the atonement, instead of a judge visiting punishment upon an innocent third party as a substitute for the real criminal, we have a Judge who identifies Himself with the nature of the sinner, then assumes his sin, taking it upon Himself, and suffers the penalty of His own law, which, as a matter of fact, has no existence independent of Him. Such a transaction can never be termed unjust. Rather it is the heart of the glorious gospel of Christ. ★★

The Christian Home

(Continued from page 7)

their imaginations, and their foolish heart was darkened." Consequently, "the lusts of their own hearts" and "their vile affections" led them to sexual license and to every sort of unnatural erotic expression. (Romans 1: 21-31.)

As the result of the working of Satan upon the minds of men, the Scriptures state that "the heart is deceitful above all things, and desperately wicked." (Jeremiah 17:9.) Our Saviour warned His disciples, "Out of the heart [mind] proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matthew 15:19. Jesus also taught that an evil thought can deeply mark a person's character by saying: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5:28.

It is contrary to reason for a thirsty person to turn from a pure, sparkling mountain spring to quench his thirst from a stale, putrid cistern. Yet that is what the human race does when it rejects God's truth and standards in favor of the devil's impure philosophies. An ancient prophet, amazed at this fantastic situation, exclaimed, "'My people have changed their Glory for that which is useless. Be aghast, O heavens, at this, be shocked, O earth beyond words,' is the oracle of the Lord. 'For my people have committed two crimes: they have forsaken me, the fountain of living water, to hew for themselves cisterns, broken cisterns, that can hold no water.'" Jeremiah 2:11-13. The Bible, *An American Translation*.

Inasmuch as evil is so pervasive and even the lustful thought is sin, and since the devil's mastermind is busily engaged in devising methods to imbue the minds of human beings with impure thoughts, a successful remedy must embrace something more far-reaching than good laws against the circulation of pornographic publications. Our greatest need is to experience conversion and the new birth; only this regeneration by the Holy Spirit, which makes a person into a new creature (John 3:3; 2 Corinthians 5:17), can bring complete protection against the immorality portrayed and practiced all about us. The Bible states man's great need in these words: "Put off your old nature which belongs to

your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness." Ephesians 4:22-24, R.S.V.

A person who has thus been born again and who has this completely new orientation can successfully resist the devil's efforts to flood his inner life with impurity. With the hope of someday seeing Jesus face to face predominating in his thinking, he will receive help from God to purify himself even as Christ is pure. See 1 John 3:3. How thankful Christians should be that God has provided a fountain "for sin and for uncleanness!" Zechariah 13:1. Every person who has received God's forgiveness and cleansing in this fountain, with a renewal of heart and mind by the Holy Spirit, understands the meaning of this Scripture: "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." Isaiah 26:1.

The wise Christian parent will realize that although acceptance by his children of God's cleansing, renewing power is the most effective bulwark against impurity, he himself has responsibilities in helping to protect his children from the temptations which constantly surround them. This responsibility is indicated in the command God gave the ancient Hebrews: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." Deuteronomy 22:8.

Every parent is accountable for his children. When a man and woman are married and thus build a home in society, they ought to erect battlements around their new home—strong moral bulwarks that will aid their children in developing pure characters. Throughout history no other agency has proved to be nearly so effective as the Christian home in producing emotionally stable, socially adjusted youth with sound morals and with power of restraint over their impulses and passions. Conversely, experience in all ages has demonstrated that juvenile delinquents and antisocial persons regularly spring from ill-managed homes where emotional needs of children are not met.

What is there in the Christian home that makes it such a powerful force in

developing stable, balanced, emotionally mature young people? What are the walls around such homes that are so effective in protecting the tender, immature, growing citizens?

The example of parents is a prime protection. Sociologists long ago discovered that the best indication of whether a child will develop into a happy, well-balanced person is whether he comes from an emotionally stable home. They have also found that the factor most predictive of a person's ability to achieve a successful marriage is the degree of happiness that prevailed in his parents' marriage. This is due to the fact that children pick up the habits, viewpoints, and reactions of their parents.

The good influence of stable, loving parents is incalculable in affecting the ability of youth to resist the influence of salacious magazines and ever-present inducements to impurity. When children see genuine love and affection constantly demonstrated before them in the relationship of their father and mother, they will recognize and shun illicit and abnormal relationships regardless of the medium through which they are presented. They are able to immediately detect that the eroticism portrayed in the pin-up, cheesecake, nudist, true love, confession, and expose magazines is merely animal passion; and that it does not approach in worth the true, normal love which is the right of partners in a happy marriage, and which far surpasses these illicit and unlawful manifestations in satisfaction.

The love of mother and father for their children is another bulwark that protects and nurtures growing youth. Young people who can sense the affection which their parents hold for them seldom tangle with the law. The stabilizing power of knowing that one is loved by those he also loves and respects is as great as any known. When youth are deprived of this sense of love and acceptance, they have little immunity against evil. With the attitude, "I care for nobody and nobody cares for me," they fall an easy prey to the forces of impurity. In one of our large states, government social workers who constantly deal with young people in trouble told me that although the thousands of unwed mothers in that state come from every level of economic and social strata each year, they all have one thing in common. This common



Prayer

FOR THE NEW YEAR

Lord, make me an instrument of Your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

By

St. Francis of Assisi

factor is an emotional vacuum in their lives, caused primarily by not receiving love and affection from their parents. Because such young women are desperately searching for someone to fill their emotional needs, they are easy targets of exploiters.

Another wall built by the Christian home to protect its youth is family solidarity. The Bible says that "God setteth the solitary in families," or, as the Revised Standard Version phrases it, "God gives the desolate a home to dwell in." Psalm 68:6. Mature, balanced man is a sociable creature. Most people thrive best when they have the friendship and companionship of others. God's plan for the human race is that the family be the unit of society; in the interactions of this closely knit group the emotional and social needs of all the members may be adequately met. In this environment of love, friendship, and mutual respect, the young may be nurtured until they reach a well-balanced maturity, when they may set up family units of their own.

A family group like this builds a feeling of togetherness. As each member observes that his contribution is needed by the family, responsibility is engendered. The close co-operation of all members creates balance and poise. Feelings of acceptance and of individual worth are developed.

Moreover, if some temptation to-

ward impurity should arise, the very nature of such closely knit family living that has brought mother and dad into close association with the children serves as a shield. Help from a loved parent is readily available for the tempted one. In this way bad tendencies may be quickly detected and checked, with the troubled youth quickly resuming normal living habits and patterns.

When excellent harmony between parents and children is maintained through close, friendly relationships, the children feel free to ask help from their parents about sex and related subjects. If youth from such homes do encounter pornographic magazines or other inducements to immorality, they will confide in their parents, who can then aid them in solving the problem.

Unfortunately, millions of youth in our nation are deprived of such a family background. The family unit has suffered severely from the fractionalizing tendencies of modern civilization. Due to specialization brought on by the industrial revolution, father and sons seldom work together. This may be unavoidable. But in a great many cases neither do they play together. In the evening each member goes his separate way for entertainment. Frequently the children meet with others of their own age, and in a gang spirit, they give way to their worst emotions and instincts.

Home becomes no more than a place to eat and sleep.

All too often the mother is employed outside the home. When the children return home from school, they find the house empty. Before long, they begin loitering along the way home from school; there is no inducement to return to an empty house.

A major bulwark that parents ought to erect to protect their children is that of the warmth and love which only a mother can give. She belongs in the home—not in the office or the factory. Children need their mothers close to them, to give comfort, encouragement, and constant supervision. Many women possess the idea that the home is too narrowing and too confining, constituting a restriction of their liberty—a most damaging modern idea.

Actually there is no more strategic position in society than that of the wife and mother presiding over a well-regulated home, for here are the sources of social power; here are opportunities and challenges unlimited.

Home is the center of tremendous social forces; and the wife and mother in the home is the chief directing force in development of social life. If she does her best to build family solidarity, despite the destructive tendencies of the age, she and her husband may bind their children to themselves with those bonds of love and association that are such a powerful stabilizing force in the lives of youth.

The final wall which we will mention is the irreplaceable plan of conducting family worship. When parents and children read the Bible together, sing hymns, and pray to God, a spirit is engendered that protects the members from the efforts of the devil to link their minds with his and imbue them with his evil thoughts.

Like nature, the human mind abhors a vacuum. Jesus told the story of a man who had a demon driven from his mind. But he made no effort to replace the evil with good. So the evil demon returned with seven others worse than himself and took possession, dwelling there permanently. Jesus commented, "The last state of that man is worse than the first." Luke 11:26.

The best safeguard against impurity is the indwelling of the Spirit of God; it comes through consecrated Bible study and much prayer. Against it all the evil demons and all the impurity in the world will be powerless. ★★★

GOD'S ANSWERS

to man's excuses

By
Robert
H.
Pierson

JUST BETWEEN YOU AND GOD—7

ENTURIES ago a rich Oriental gentleman prepared a lavish feast for his friends. He spared no expense in providing the sumptuous repast. All the choice delicacies calculated to tempt the most dainty Oriental taste were provided. It bade well to be a huge success.

There was only one difficulty—in-
stead of guests, excuses began to arrive.

"I am so sorry," one absent guest lamented, "I have just purchased a valuable plot of ground in an exclusive new development project, and tonight I must take my wife and family to see it. I am so sorry I will be unable to be with you this evening. Please excuse me!"

"I am dreadfully sorry," another man explained. "I would surely like to join you tonight, but I have just purchased five yoke of oxen, and I must try them out. Please excuse me!"

"Oh," exclaimed a third invited guest, "this is too bad. Your banquet is coming on the very evening of my marriage. I am sure you will understand and excuse me!"

Imagine a man buying oxen he had not proved—or purchasing land he and his family had never seen! It seems preposterous, the excuses are so flimsy. Yet this is a Bible story. It is found in one of the parables of our Lord. See Luke 14:16-24.

The parable, of course, teaches a great truth—a truth with a 1959 application. The rich man represents God. His invitation to the feast is our heavenly Father's invitation to us to come and partake of the bounties of the gospel. Alas, there are still far too many who make excuses. There are still oxen to prove, wives to marry, and land to buy. Excuses as flimsy as these keep many from following Christ and preparing for the great banquet in heaven. Halting, hesitant, procrastinating, in-

different individuals still delay responding to the greatest invitation ever proffered the human family.

"I am not really a wicked person," one man says. "I am a good moral man. I believe that is all that is necessary." Thus the modern counterpart of those invited to the feast, feeling no need, excuses himself.

God's Word answers this excuse. Inspiration declares moral goodness is not enough. It can never atone for the sinful nature man inherited at birth. "We are all as an unclean thing, and our righteousnesses are as filthy rags." Isaiah 64:6. "There is none that doeth good, no, not one." Psalm 14:3. "All have sinned, and come short of the glory of God." Romans 3:23. This inherited nature would keep us out of the kingdom. Good moral conduct will never correct the evil tendencies inherent at birth. No one will ever be saved in the name of good behavior or in the name of exemplary moral conduct, admirable as both are.

The sinner needs something more! The Bible says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. That name is Jesus Christ, the One whose death upon the cross atones for the sins of man. Not cultivated goodness, but the sacrifice of Jesus! "Without shedding of blood is no remission." Hebrews 9:22. The Golden

Rule was given to live by, but man must have the blood of Christ to enable him to live eternally.

Though we possess the moral finery of a Saul of Tarsus, though in the eyes of the world we live above reproach, though our reputation be of the highest, unless we have come under the blood of the Lord Jesus Christ, there is a debit balance against our account in God's books. Only a cross now can prepare us for a crown in God's blessed tomorrow. Only God is good enough; you and I, without Christ, can never be!

Strangely enough, another will excuse himself by saying he is *not good enough*. "The Lord could never save a sinner like me!" he says despairingly.

When I hear a person make such a statement, I think of the young man who approached his spiritual adviser for help.

"Sir," the youth said, "I am a lost man."

"That is fine!" the minister replied.

The young man, thinking perhaps his friend did not understand him, repeated, "But I tell you I am a lost man!"

"That is good," the man of God assured him. "Jesus Christ came to seek and to save that which was lost!"

The Lord Jesus specializes in apparently hopeless cases. His power is not limited. He still saves "them to the uttermost, that come unto God by him." Hebrews 7:25. "Though your sins be as scarlet," He says, "they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

My friend, no matter how deep you have fallen in sin, there is still hope for you. The blood of Christ saves to the uttermost. "The Son of man hath power on earth to forgive sins." Matthew 9:6. Jesus came into this world of sin to

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

save any who will name Him Lord and follow Him. For even the vilest sinner there is help! If there is within your heart even the faintest spark of desire to find release from sin's bondage, yield to it now. Christ will save you!

Yet another hesitating soul will say hopefully, "I would like to be a Christian. I should like to follow Jesus, but I am afraid I would never be able to continue in the Christian pathway. I am too weak. I tried once and failed."

God's answer to this lack of assurance is clear and positive. "Lo, I am with you always, even unto the end of the world," Jesus declares in Matthew 28:30. If we but take our stand on God's side, He will assume the responsibility of victory in our combat with the evil one. He is on our side. He will be with us always, "even unto the end of the world."

Power to overcome is not something inherent within ourselves. The vicissitudes of battle are not dependent upon our strength or weakness alone. Although it is true that we have a part to play, it is also gloriously true that it is God "which giveth us the victory through our Lord Jesus Christ." (1 Corinthians 15:57.)

All the precious promises of God are sure to help and to encourage the weak child of hope. "What he had promised, he was able also to perform." Romans 4:21. God is able to keep the dependent soul from falling. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. *He is able. You may not be able, but He is!* We may say with the Hebrew worthies of old, "Our God whom we serve is able to deliver us." Daniel 3:17.

Still another reluctant person dismisses the appeal for surrender with a casual, "God is love. He is too good and too kind to punish sinners. I believe all men will be saved, so I need not worry."

It is most certainly true that God is love. We read this in 1 John 4:8. His great heart of love goes out to every lost sinner. But, friend, it is also true that God is just. He will not, He cannot, ignore sin. He will not ignore the sinner who goes his own unrepentant way hoping that somehow God is "too good and too kind" to punish him.

Note these plain statements from inspired writers that emphasize God's justice as well as His love:

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Exodus 20:5. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Ecclesiastes 11:9. He "will by no means clear the guilty." Exodus 34:7.

The Scriptures do not teach that all men are to be saved. In fact they teach the very opposite. The Saviour Himself declares that the majority of the human family will choose the broad gate that leads to destruction rather than the narrow way that leads to life eternal. See Matthew 7:13, 14.

We dare not, we must not, trifle with God's justice. It would be spiritually disastrous for us to presume upon His goodness, believing that He will save us regardless of our attitude toward Him in this life.

Today God's urgent invitation to the great feast still goes out to the hearts of men in all parts of the world. In accents tender and loving He appeals to you and me to accept the blessed invitation *now*. The appeal is the same for all—the rich, the poor, the learned, the unlearned, regardless of caste, creed, or color.

Obviously the urgent personal appeal given by the Saviour will not continue indefinitely.

Shall we not accept today? ★★★



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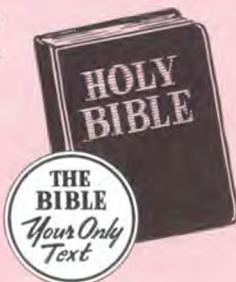
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