

# These Times

SEPTEMBER 1, 1959 35 cents



**A PHILOSOPHY FOR  
PROTESTANT HIGHER EDUCATION**



## In Christ's Way

By Ellen G. White

**T**HE CROSS of Christ is the central pillar on which hangs the "far more exceeding and eternal weight of glory." "If any man will come after Me," Christ says, "let him deny himself, and take up his cross, and follow Me." 2 Corinthians 4:17; Matthew 16:24. It is the fragrance of our love for our fellow-men that reveals our love for God. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toil that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to follow in Christ's way.

Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience.

None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.

So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heart-breaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience, our repentance will deepen. We shall know that our sufficiency is in Christ alone, and shall make the apostle's confession our own: "I know that in me (that is, in my flesh,) dwelleth no good thing." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Romans 7:18; Galatians 6:14.

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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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### KENNETH J. HOLLAND, Editor

Associate Editor  
GORDON F. DALRYMPLE

Art Director  
ROBERT M. ELDRIDGE

Editor, Braille Edition  
CLAUD W. DEGERING

Layout Artist  
SHIRLEY C. ELDRIDGE

Copy Editor  
JAMES JOINER

Circulation Manager  
IRVIN H. IHRIG

Contributing Editors: Daniel Walther, Rodney E. Finney, Jr., Cecil Coffey, R. D. Vine, Wesley Osborne, Roland Hegstad, E. A. Moon, Merlin L. Neff, C. A. Oliphant, H. M. S. Richards, Siegfried H. Horn, Mary Hunter Moore, Herbert Ford, Fenton L. Hopp, Robert H. Pierson.

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THESE TIMES, SEPTEMBER 1, 1959

## This Time

**ELEVEN-YEAR-OLD** Harley Schander, concentrating on harrowing his father's wheat field, hardly noticed when the team of horses became restive. The next thing



he knew, he was caught by the harrow bar; unless something happened quickly, he would soon be dragged under the harrow itself. Says Schander about the incident: "Realizing my need and helplessness, I prayed." The answer came quickly. The team turned suddenly, running into the

path of Harley's older brother, who was seeding wheat in the same field. Catching the reins, he quickly brought the horses under control.

This is only one of a number of experiences that have led Author Schander ("Christ and Your Problems," p. 32) to feature Christ as the answer to human needs.

A church pastor in Gary, Indiana, Schander enjoys several hobbies (gardening, woodwork, camping, and stamp collecting).

### QUOTES FROM THIS ISSUE

"With violently twisted face, the man slapped his left hand upon a nearby table, raised high a native hatchet, and before anyone could move, chopped off his little finger!" (Page 14.)

"I have seen cynical, disillusioned, bitter people turn into reverent, believing, great-hearted souls because some faithful person or persons saw what they might become through the power of Christ." (Page 28.)

"Believe He [Jesus] has come into your heart, because God says so, . . . and you will find Him there every second, in every need, forever." (Page 24.)

**COVER** Picture: As hot summer days give way to cool, colorful autumn, North America's youth prepare for a return to the "grind" of study and for the renewal of friendships. The formative years of a developing philosophy of life are exceedingly important. Dr. Raymond S. Moore's discussion of a philosophy of education as practiced and taught in Protestant colleges ("A Philosophy for Protestant Higher Education," p. 12) highlights anew the significance of spiritual values in attaining an education that will endure for eternity.



## *A Review of Recent Significant Developments in Christianity*

**By Daniel Walther, Ph.D.**

# Must There Be Church

**S**IGNIFICANT events have of late occurred in the ecumenical (church unity) movement: (1) going beyond mere "conversation," the possibility of a merger of several historic Protestant denominations is being actively explored; (2) a renewed "coming together" of Protestants and Catholics is being noticed; (3) the call by Pope John XXIII for an ecumenical council, particularly inviting the Eastern Orthodox churches, attracted wide attention.

Some of these developments have greatly cheered the advocates of church unity, but on the other hand they have given rise to renewed, sharp criticism.

### **Protestant Church Unity**

For half a century Protestants have attempted to unite; they have endeavored to remove the "scandal of disunity" which at the outset of modern ecumenism was particularly deplored in the mission fields. But since the momentous Edinburgh Conference in 1910, the need for church unity has been sought on the home base also. In numerous conferences all over the world, church leaders and theologians of renown have tried to remove the hurdles of denominational tradition and theological commitments. Finally in 1948, in Amsterdam, the World Council of Churches came into being. The Council is composed of some 171

Protestant, Anglican, and Eastern Orthodox churches, with a membership of 350,000,000, as compared to the estimated 496,000,000 Roman Catholics.

One outstanding recent meeting of the World Council of Churches was the Lambeth Conference in London in 1958, where forty-five resolutions were adopted to "further negotiations and conversations with other churches." It went beyond mere "conversation" and directly suggested that "spiritual unity was not enough; it requires full Christian fellowship," where there is to be free interchange of ministers and a sacramental union.

Very meaningful is the expressed aim at Lambeth toward a merger of the Protestant Episcopal and Methodist churches. There have been several mergers in the past, but they have been primarily efforts to bring together various branches of the same denomination. Now important negotiations are under way between Protestant denominations, such as Congregationalists, Baptists, and Lutherans, especially in England, Europe, and Asia. Curiously, in the United States, which has not always kept pace with European ecumenism, Episcopacy and the Anglican tradition are considered with a sort of inveterate suspicion. The problems involving Anglicans and non-Episcopalians have been solved best so far by the

Church of South India. There, an attitude of compromise has united for the past thirty years the clergy belonging to the Anglican confession and those of other faiths.

Another remarkable item in the Lambeth report is that the division among denominations is considered primarily a theological anomaly. Although such a statement appears all too obvious, it is nevertheless recognized that precisely the theological problems are the hardest to solve, if they can be untangled at all. A denomination does not easily surrender its basic commitments or its traditions which are so completely a part of the life of a church, whether the individual members are aware of it or not—and many are keenly conscious of it. Still, the Lambeth report reveals a positive attitude toward union which was made possible by the determined co-operation of important participants in the ecumenical movement, such as Bishops G. Bell and A. J. Rawlinson.

An entirely different opinion on Protestant unity is voiced by conservative elements, not particularly on the Lambeth meeting, but specifically on the National Council of Churches.

It is claimed that one reason for the deteriorating prestige of the National Council of Churches is its being so ostensibly interested in politics. At the Cleveland meeting last November, the



The noted Swiss theologian Oscar Cullmann also is actively interested in this Catholic-Protestant relationship. He believes that a more favorable climate has been created already by theological discussions, but he is more interested in charitable action—to help the poor is, to him, one of the best roads to unity. *Time* (March 23, 1959) pictures Cullmann lecturing in Rome, where he said, "A monk who did not make himself known placed a bank note wrapped in paper in my pocket with the words, 'From a Catholic monk to a poor Protestant,' as a symbol of Christian solidarity." Cullmann gave the money to the Waldensian Seminary in Rome, which promptly took up a collection for poor Catholics.

This is significant, but as Cullmann says, Protestants are not going to accept the primacy of the pope because of this, nor are Catholics accepting unity under any terms but the Roman Catholic banner. What is the practical good of it all? A happier relationship may be established, but when it comes to stating which is the true church, the lines are soon drawn irrevocably.

#### **The Pope's Call for an Ecumenical Council**

Last January the pope, speaking to a group of cardinals, called for an ecumenical council in Rome. The official dispatch stated that an ecumenical council, "in the thoughts of the Holy Father," aims not only at the edification of Christian people, but is intended also as an invitation for separate communities in quest of unity.

Although Protestants have endeavored to unite among themselves and have in the process gained some experience, the Roman Catholic Church has stayed aloof except as observer and is waiting for the prodigal son to return. The Old Catholic Church, which separated from Roman Catholicism at the time of the pronouncement of papal infallibility in 1870, is part of the World Council. The pope's call for a council has not primarily the Protestant "heretics" in mind; it is more to bring about a closer contact, if not a reunion, with the Eastern Church.

#### **Reaction of the Eastern Orthodox Church**

In his Christmas message Pope John XXIII extended an invitation to the Christians of the Eastern church to rejoin Rome. Though the Roman Catho-

lic Church asserts that it is the one true apostolic church, Greek Orthodoxy holds exactly the same view; the Greek Church claims that it alone has retained the unadulterated teachings of the primitive apostolic church. It accuses Rome of having departed from the truth by altering dogmas, such as by teaching the immaculate conception of the virgin, purgatory, papal infallibility, and by introducing the *filioque*. (The Eastern Church teaches that the Holy Spirit proceeds from the Father alone; the Western Church, having established that the Son is equal in substance to the Father, teaches that the Spirit proceeds from the Father and *from the Son*—rendered in Latin by *filioque*.)

The Greek Church accepted overtures to talk with Rome on condition that they meet as equals. After all, Rome is the one that should return into the fold, it feels. The Eastern Church also reminds the world that the first seven ecumenical councils were called by the Greek Church on Eastern territory. The popes of Rome only sent representatives, and were never present themselves.

To the Christmas message of John XXIII, the ecumenical patriarch of Constantinople, Athenagoras, answered with a New Year's message: "We pray without cessation for the union of the churches, . . . and we find it proper to hope that . . . the Holy Church of Rome may also in a brotherly spirit turn toward the East."

Thus, the one invites the other to "return." Neither Rome nor Constantinople is willing to concede that it should assume the role of the prodigal.

#### **Protestant Reaction to the Pope's Message**

Although the papal hand is primarily outstretched to the East, Protestants too are vitally interested in this ecumenical council. The leaders of the World Council, meeting in Geneva, carefully studied the pope's message. But how can Christians meet with Roman Catholicism, which insists that it alone is the true universal church? After several days of examination, the World Council published its answer, which is not too different from the message of the Eastern churches: "Progress towards unity," say the Protestants, "is made when churches meet together on the basis of mutual respect. . . . And the World Council of Churches calls for an effort to secure

religious liberty for all people in every land."

After all, the World Council is a union of 171 Protestant, Anglican, and Eastern Orthodox churches. Pastor Martin Niemöller, president of the German Churches of Nassau and Hesse, thinks that one aim of the papal message is to lure the Eastern Orthodox churches away from the World Council, and he thinks that since the World Council is more experienced than the Vatican in interchurch relationships, it should assume a more aggressive leadership.

#### **Must There Be Church Unity?**

Christian ministers and laity of different confessions must tolerate and love one another and be united on the basic tenets that make for a Christian relationship, regardless. But Christ the Saviour is viewed from different angles, adored in varying climates. What can a World Council of Churches accomplish that does not already potentially exist? The thinking of some leaders is too exclusively absorbed in the prevailing opinion of the "historic" churches, and thus creates unnecessary problems. The World Council energetically rejects the charge that it moves toward a "super church"; yet the trend seems irresistible and inescapable, as evidenced by the recent developments at Lambeth.

Diversity, per se, has its advantages. Moreover, differences in creed, method, and structure are part of the Protestant genius. No one has better expressed it than did the illustrious German church historian A. Harnack when he spoke of the much-maligned Protestant diversity: "When we are reproached with our divisions and told that Protestantism has as many doctrines as heads, we reply: 'So it has, but we do not wish it otherwise; on the contrary we want still more freedom, still greater individuality, in utterance and doctrine. . . . We want still more confidence in the inner strength and unifying power of the gospel, which is more certain to prevail in free conflict than under guardianship.'" —*What Is Christianity?* pp. 295, 296.

Thus one should not be overly impressed by what used to be called the "scandal," or more recently, the "sin," of disunity. The basic Protestant ideas of private interpretation as applied to God's Word, and of a varying understanding of God's purpose, make for various fellowships of like-minded Christians. ★★



# Make Those Golden Moments Count

By Philip Jerome Cleveland

**I** SHALL never forget the time that I sat spellbound in one of Ignace Jan Paderewski's audiences in Providence, Rhode Island. In his seventies, his skill and vigor at the piano brought down the house as usual. While young, Paderewski had a silent dummy keyboard of eighty-eight notes, which he carried with him for practice on trains, on board ship, in hotel rooms, wherever he was with no piano available. Hour after hour he sat at that silent keyboard, mastering the great compositions of Chopin, Mozart, Beethoven, and Liszt. He made time his servant.

My brother, Le Roy Victor Cleveland, onetime concertmaster of the Lowell Philharmonic Orchestra in Massachusetts, when just a boy took his first three-quarter-size fiddle everywhere—into the cellar, up to the attic, into the spare room. It was a nuisance to hear the squeaking all over the house, but Le Roy was determined to fill every nook and cranny with his new notes. He made every available moment cater to his ardent musical ambitions; he vowed to master scales, pegs, cadenzas, arpeggios. He gathered up all available "fragments" of time, and with a rich accumulation of minutes others carelessly tossed away, my brother mastered the violin.

The wisdom of Benjamin Franklin was revealed in a significant sentence: "Dost thou love life? Then do not squander time, for that is the stuff life is made of."

I recall that salty sentence and the lives of Paderewski and Le Roy when people say, "Oh, I'm just killing time."

I also recall that at the theological seminary our psychology teacher ordered the class to record what occurred

every fifteen minutes of our lives. When we passed in our timecards, the teacher shocked us, pointing out our extravagant waste of valuable time. We received a sharp lesson.

Try this for a single week sometime. What revelations await such a program! Where does the time go? How many valuable God-given hours are, as Franklin warned, squandered. Those time fragments, day and night, spell the difference between success and defeat!

Frequently some busy housewife admits that she wrote her best-selling book over a period of many months, snatching precious hours here and there. Many of Harriet Beecher Stowe's books were written in this way.

William Ewart Gladstone, one of England's greatest prime ministers, attributed his grasp of truth to study of the Holy Bible in spare moments. He discovered that his day of rest brought him the invaluable gift of a handful of moments for consideration of the Master's way of righteousness as it affected the government of nations. He found in the ringing words of consecrated prophets, in the rapt sentences of an inspired psalmist, in the rousing words of the Lord Christ, in the flaming fires of the Apostle Paul's faith, the ideas he needed for preserving and strengthening the British Empire. He made excellent use of his spare moments and charted with a mind saturated with Scripture the long, hazardous voyage of a vast empire.

Theodore Roosevelt also made good use of his day of rest and loved to hear Christian friends sing his favorite hymn, "Holy, Holy, Holy." A few hours of worship in an exceedingly busy life gave him strength to accomplish Herculean tasks.

Celebrated Tenor Enrico Caruso enjoyed drawing caricatures. Waiting for restaurant meals or sitting at social gatherings, he would get out pencil and paper. He became an expert in this specialized art field; his caricatures were much sought after in New York, and many were published.

Winston Churchill and President Eisenhower have become proficient in the use of palette and brush. They translate spare moments into pleasant romances on canvas. Albert Einstein found relaxation and comfort with his violin. Martin Luther relaxed with his tuneful flute.

Without time man has nothing. What would we have in this world if it were not for this incredible handful of brief fragments called time? Which brings to mind Jesus' words after He had fed the multitude with the lad's loaves and fishes: "Gather up the fragments . . . that nothing be lost."

How much more important are the fragments of time, strength, and opportunity! Young people who carefully gather these fragments—odd moments, leisure hours, Sabbath afternoons—are the ones who achieve success in life.

Why kill one of the best friends a person has? Life boils down to an amazing accumulation of moments.

Vernon Heath in his recollections writes about Sir Edwin Landseer, a British painter, who spent an evening in Adrington Hall. His comrades began a game of billiards. Not interested, Landseer gazed about the large room. He observed an expansive fireplace with a black chimney board filling the grate space during warm weather.

Applying his crayons, Sir Edwin outlined the majestic features of a royal stag's head. The picture almost came to life on the chimney board.

The eminent Robert Vernon, Mr. Heath's uncle, glanced over the shoulder of the artist as he completed the impressive drawing and exclaimed: "That board is no longer a chimney board!" Immediately he sent for glass to protect it. It became a choice art treasure.

Judicious use of time can spell the difference between poverty and wealth, success and failure, victory and defeat. Wise use of time is a vital element in your life.

"Time," Longfellow said, "is the life of the soul." Be sure that you make those golden moments count every day of your life. ★★★

## IS THE BIBLE OUT OF DATE?

A Boston clergyman with a narrow outlook on life and uncertain scholarship, recently announced that the Bible was out of date and limited in value. He is quoted as saying, "The Bible records are permeated with the assumptions of ancient man regarding the natural world. . . . These ideas are not part of the science of our day."

# EVENTS OF THESE TIMES

Evidently because the Holy Scripture does not discuss isotopes, space missiles, megathrust, and the technological items of this age, its message is dated for this preacher. Evidently he has not learned in all his theological study and observation of human nature that the same propensities to evil that caused Cain to kill Abel are in the hearts of men who would use guided missiles, hydrogen bombs, and bacterial-warfare viruses to further their selfish aims. The human predicament—man in sin—is as tragic today as it was two or four thousand years ago.

The Bible, with a distribution of over 9,000,000 copies in the United States last year, is still the world's best seller.

The eyes of the world are on the television screen, according to an international survey published recently in London. In thirty-two countries 240,000,000 persons are reached by television, and in the next five years it is expected that the audience will increase by another 50 per cent.

Here is perhaps the most dramatic medium for attention that has ever been invented. The potential influence

of television upon the human mind is staggering to consider. Danger lies in the wrong type of programs, such as those which feature crime and thus bring moral degeneration. There is also the danger of television wasting precious time of millions of persons—time that could be used in creative activities and mental development.

Television can produce a lack of vision, a lack of individual interests and self-expression. It can be a monster that devours all our spare time, and influences adult and youthful minds for evil. Or, it can be an asset, a source of valuable information, an educational force for good. The choice must be made in every home with television, for the control is no farther away than the station selector and the turnoff switch.

## ATHEISM VERSUS CHRISTIANITY

The fight against Christianity continues in Central Europe, according to correspondents of the *Christian Science Monitor*. We are told that the factory bulletin boards in East Germany have this notice tacked up on them: "Once a week, on Thursday afternoon, a notary public will be available on the premises to assist workers who wish to take the steps of withdrawing from their church."

Although the constitution of East Germany recognizes "full freedom of conscience" and "undisturbed practice of religion," yet distribution of antireligious literature and a systematic curtailment of religion are going on. Frederick W. Roevekamp writes, "The emphasis of the antireligious efforts centers on indoctrination. The regime recently has stepped up its promotion of its versions of baptism, confirmation or Communion, wedding, and burial."

Youth is the chief target of attack, for the viewpoint of young people today will be the thinking of the nation tomorrow. Teachers and other youth leaders encourage young students to pledge themselves to the Communist philosophy instead of Christian ideals.

Of the training program, J. Emlyn Williams reports of East German methods in these words: "The state is gaining in the struggle for the youth. Already 50 per cent take part in *Jugendweihe*, or secular youth ceremonies. Some 85 per cent of the Christian kindergartens have been closed by state authorities because they were training children in 'superstitious, other-world ideas.'"

## TELEVISION ENCIRCLES THE WORLD

# CURRENT AND QUOTABLE

West Germany has felt some of the influence from the East. Dr. Otto Dibelius, Protestant bishop and chairman of the Council of the Evangelical Church in Germany, has warned of the attempt "to drive the Christian faith into a corner." He said plainly, "Do not have any illusions about it. An atheistic state can never be a real home for Christians."

The conflict goes on between forces of religion and antireligion. Never was a spiritual foundation for living so essential as it is in our bewildering atomic age. How a new generation can grow up without faith in God is an amazing twentieth-century paradox. Yet, as we pause to consider, we must admit that there are millions of American youth without any religious training. They have no faith in God, no spiritual strength to face this uncertain, complex age. Is it any wonder that disillusioned groups, "beatniks" or others, express their bleak, fatalistic views with a false, wistful bravado?

Our young people have not been restrained from a knowledge of Christianity; they have simply been neglected—forgotten spiritually. But the results are the same. "Where there is no vision, the people perish," either through antireligious propaganda or by sheer neglect!

## LIVING AS GENUINE CHRISTIANS

A code of conduct of Christians was set forth by Dr. L. Nelson Bell, executive director of the magazine *Christianity Today*, before the delegates of the National Association of Evangelicals, in convention in Los Angeles. Christians, to have the greatest impact upon society, must be genteel persons, he declared.

The Religious News Service lists Dr. Bell's commandments for a Christian gentleman as follows:

"A Christian gentleman will be slow to lose patience—a Christian grace.

"A Christian gentleman will look for a way to be constructive, even when provoked.

"A Christian gentleman will not envy the good fortune of others.

"A Christian gentleman will refrain from trying to impress others with his own importance.

"A Christian gentleman will have good manners.

"A Christian gentleman will not be 'touchy,' even when he feels the right of resentment.



Wide World

DONALD A. QUARLES (LEFT) AND REPORTERS

The late **Donald A. Quarles**, former undersecretary of defense, in what was destined to be the last public address of his career, told the Military Chaplains Association of the United States: "Let us be mindful that spiritual power is an essential and basic ingredient of any real national power for peace."

**Dr. Robert A. Cook**, board chairman of Youth for Christ International, referring to bringing a jazz program into St. Paul's Episcopal Church in Norwalk, Connecticut: "Bringing a jazz combo into a church is not only in poor taste but is an insult to God."

**Dr. Harold W. Erickson**, pastor of the First Evangelical Free Church in Rockford, Illinois: "The labor racketeering which has been exposed through recent investigations is a clarion call for a new moral leadership in the ranks of labor. This leadership must be willing to accept the standards of labor relationships that emphasize the rights of the individual. It will take a brave leadership to stand up to the labor bosses whose power is so well known and ruthlessly enforced."

**Donald Grey Barnhouse**, editor of "Eternity Magazine": "If you want to be miserable, think about yourself. If you want to be perplexed, think about others. If you want to be filled with joy, meditate on the Lord Jesus Christ."

**Alan Redpath**, pastor of the Moody Church, Chicago, Illinois, and author of "Victorious Christian Living and Victorious Christian Service": "Any decision to trust Christ for salvation, no matter how sincere, unless supported by a life of submission to His authority and a deepening experience of His power to conquer the capital 'I,' is surely invalid in New Testament Christianity. It is not decision, but direction, which decides destiny."

**Gerald Kennedy**, Methodist bishop of the Los Angeles area: "Sin forever corrupts all our efforts. The silly theories of salvation through our own cleverness or the belief that evolution automatically will lead us to perfection are in the same category as the Cinderella tale. We are not going to be saved by General Motors or legislation or bombs or cash."



RNS

Two Protestant witnesses who gave testimony before a House Post Office subcommittee investigating obscenity in the mail, talk to Representative Kathryn E. Granahan, the group's head. They are Dr. Carl F. Reuss, of Columbus, Ohio, executive secretary of the Board for Christian Social Action, American Lutheran Church, and O. K. Armstrong, of Springfield, Missouri, prominent Southern Baptist layman and legislative director of the Churchmen's Commission for Decent Publications. They have requested stronger anti-pornography laws.

"A Christian gentleman will think the best, not the worst, of others; he will try to be as wise as the serpent and harmless as a dove in handling others.

"A Christian gentleman will not gloat over the wickedness of other people.

"Above all else, a Christian gentleman will exhibit the love of Christ in his heart and life."

Long ago the Bible recognized sincerity and graciousness as marks of the genteel person. We read: "He who loves purity of heart, and whose speech is gracious, will have the king as his friend." Proverbs 22:11, R.S.V.

#### THE HOME CLASSROOM IN CRIME

Crime as portrayed on television makes the average child insensitive to pain and suffering in other persons. This is the warning of Dr. Garry Cleveland Myers, child psychologist, given the National Association for Better Radio and Television. He declares, "It's the children from two to six for

whom TV is the longest and most frequent baby sitter, and since the child tends to believe what he sees and hears is true, . . . he must suppose that life is very cheap."

We link with this the findings of the National Education Association: It points out that some 50 per cent of the nation's population has a "lower-class cultural system," which tends toward delinquency in its youngsters. Chief causes of lower standards, say the educators, are movies, comic books, newspaper headlines that spotlight violence and glorify the lawbreaker. The youth, measuring himself by this yardstick, says, "I thought I was tough. But this is what you have to be like to be really tough."

Courses in crime are thus being conducted in the "classroom" of American homes every day in the year by radio, television, comic books, newspapers, and motion pictures.

As Professor John R. Ellington, of the University of Minnesota Law

School, asserts, "Our moral and spiritual health is not encouraging." How can it be when the steady diet for boys and girls is without vital moral and spiritual essentials? They are starving for the "bread of life" and the "water of life" that would restore their soul and build character.

#### NEW FRONTIERS OF MEDICAL HEALING

Atomic medicine to build up man's health defenses is becoming more and more prominent in the struggle against cancer, thyroid trouble, diabetes, hay fever, and other ailments, according to the *Wall Street Journal*.

Dr. H. David Bruner, of the Atomic Energy Commission's medical branch, says, "Atomic medicine, once little more than a fad, is growing up. With isotopes becoming more plentiful and our knowledge of them increasing, they're at last taking a place beside drugs and surgery as accepted medical therapy."



RNS

Vice President Richard M. Nixon presents the "Handicapped American of the Year" award to Dr. Anne H. Carlsen, superintendent of the Crippled Children's School, Jamestown, North Dakota. Born without hands or feet, Dr. Carlsen holds a doctorate in education from the University of Minnesota. Dedicated to aiding the handicapped, she has taught crippled children since 1938.



RNS

Seventeen-year-old James Parks, who will serve this summer in Africa as the first "junior missionary" from Westwood Lutheran Church, St. Louis Park, Minnesota, discusses final plans for the venture with Pastor Victor Quello, originator of the idea. James is headed for Tanganyika and Zululand.

Radioactive iodine-131 has largely replaced surgery in the treatment of an overactive thyroid. Radioactive gold-198 is a versatile anticancer weapon. Radioactive arsenic-71, when injected into the body, helps locate and diagnose brain tumors. Radioactive iron-59 gives valuable information about the blood, because it is picked up by the red cells and traced through the body.

The radioisotopes are thus used to diagnose and treat diseases, trace the complicated paths of chemicals within a human mechanism, and reveal new wonders about its mysterious workings.

Today forces of nature can be a blessing to man in the art of healing as well as a horrible weapon of destruction. Like many other secrets of nature which man has been able to discover, it is up to the moral character of man to use them for either good or evil. God, the Giver of all life, intended the bounties of His universe to be used to benefit and enhance man, physically and spiritually; but man is allowed to choose life or death, good or evil, in his use of these inventions. We can

make the choice, and we will reap the harvest of our decision, both now and for eternity.

### THE ROCK OF PEACE

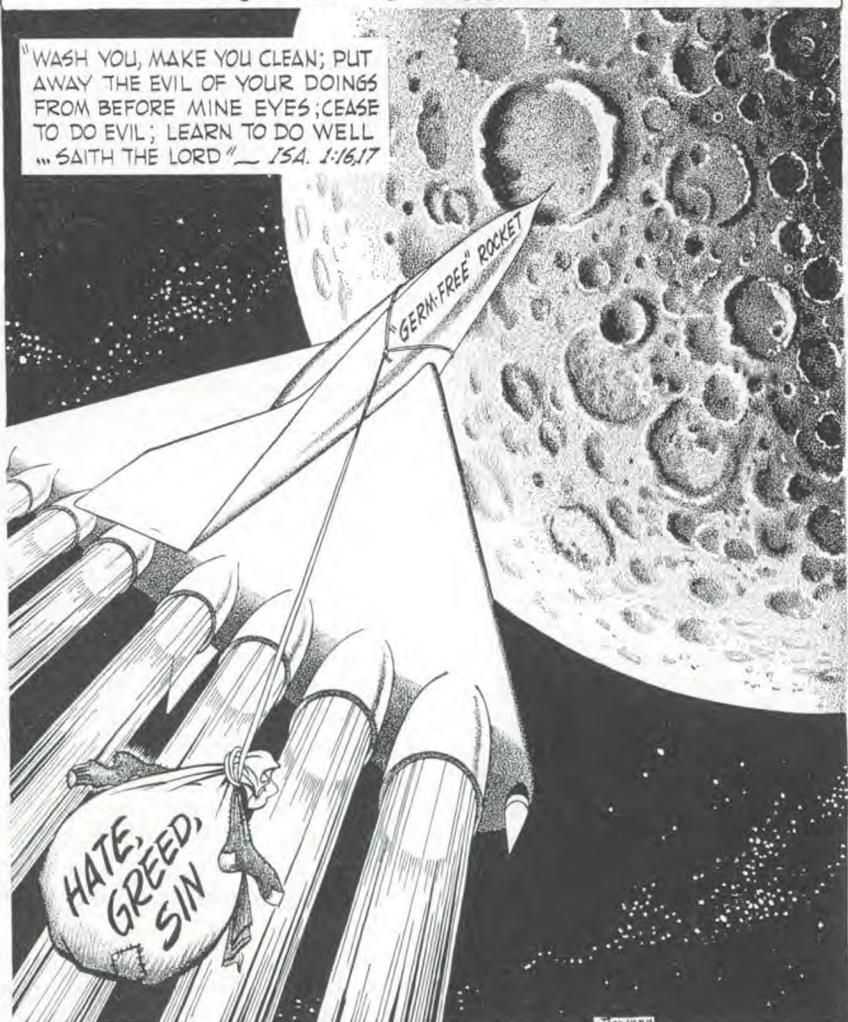
As the situation in the Middle East continues to be uneasy, it is heartening to hear the admission of Dr. Charles Malik, of Lebanon, president of the United Nations, to a group of religious editors at an Associated Church Press meeting. "The only enduring way to have peace is upon the Rock of God. And as a Christian, I would say upon the Rock of Christ," declared Dr. Malik. In the search for peace, the statesman added, "one does the best he can, he does his duty, and leaves the rest to God."

Speaking of the situation in the Middle East, the United Nations president

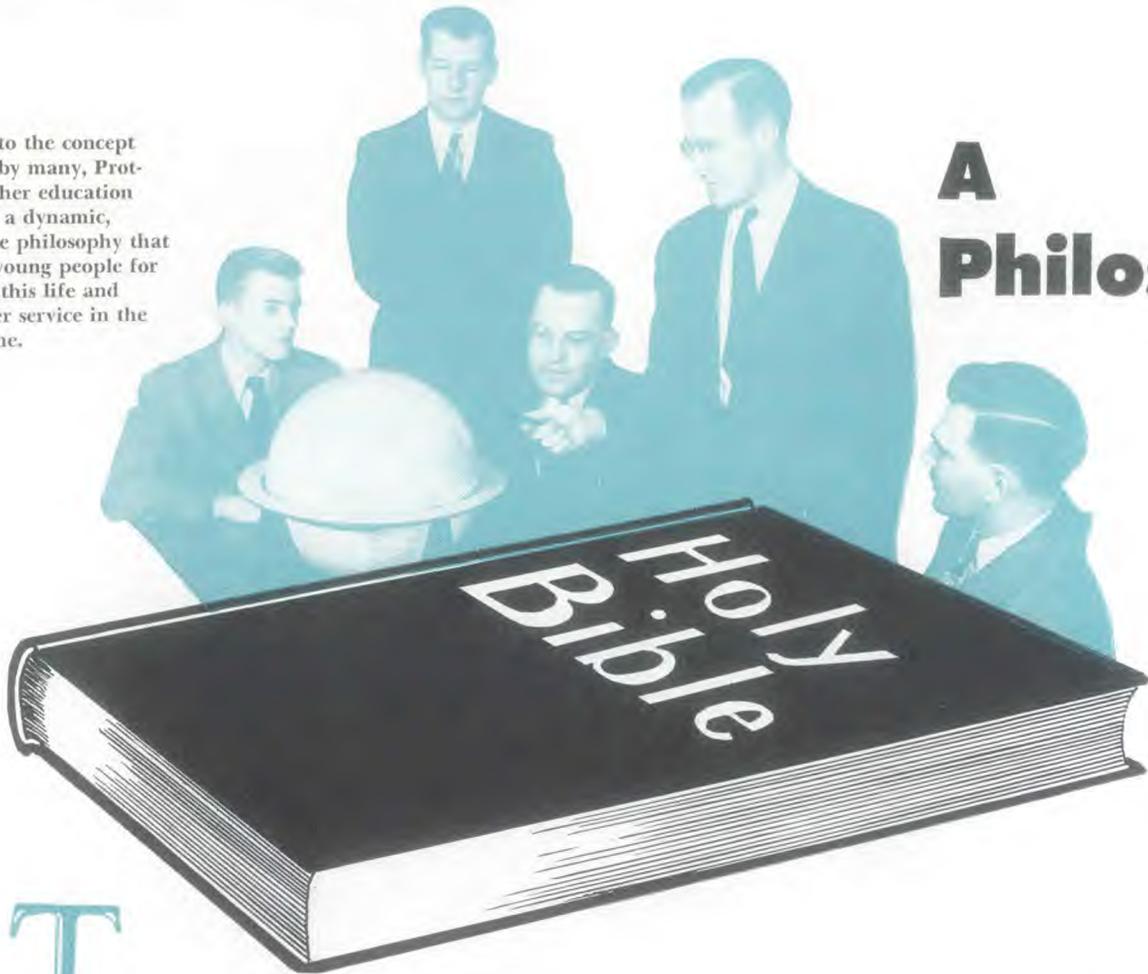
said, "The truth about the catastrophic deterioration in the Middle East is that the deterioration was not inevitable. It could have been helped." He pointed out that the Middle East is strategic, not only because it has about 80 per cent of the world's oil resources, but also because great cultural and spiritual roots for millions of people center in this critical area.

Would that more of the statesmen of the world could see that God is the only source of lasting peace. When men reach their extremity, they are in the condition described by Jeremiah: "We looked for peace, but no good came; and for a time of healing, and, behold, dismay!" Jeremiah 8:15, A.R.V. The only enduring foundation for peace is Jesus Christ, the Rock of Ages. "He is our peace." ★★★

## The Living Scriptures— *by Jack Hamm* Dirty Laundry Tagging Along



Contrary to the concept possessed by many, Protestant higher education *does* have a dynamic, progressive philosophy that prepares young people for service in this life and for a wider service in the life to come.



## A Philosophy

**T**HERE IS NO Protestant philosophy of higher education in existence. This phase of Christian philosophy has no academic respectability even from committed Christians. Therefore, state university educators often smile down their noses at religious educators."

Thus spoke Ohio State University professor Everett Kircher earlier this year in an address before the Commission of Higher Education of the National Council of Churches. In so speaking he no doubt stirred up a certain amount of interest and may have even created an issue. But Dr. Kircher's categorical statement, reported by the generally reliable Religious News Service, simply is not in line with the facts.

That Protestant higher education is in need of greater zeal in declaring and implementing its philosophy, there is no doubt. Its great commission is as yet unfulfilled: to carry the gospel of a living Saviour to all the world in *this* generation. There is no question but that Protestant colleges and universities should awake to their commitments, develop a sense of mission, re-evaluate their goals, hoist the sail, and set the rudder away from the present drift toward secular philosophy and practice.

Too many Protestant seminaries and universities have become seats of agnosticism, with no more well-defined religious character than state universities.

But to which Protestant communions has Dr. Kircher addressed himself so flatly? And which philosophies or systems of higher education form the basis for his standard of judgment? Perhaps state universities? The educational philosophies and practices of several Protestant denominations speak for themselves.

Dr. Kircher might consider the virile, well-ordered program of the Missouri Synod Lutherans. What does he think of their belief "that whatever branch of knowledge a person pursues, whatever thought or action a person engages in, he must conform to God's will and serve God's purposes"?—William A. Kramer, "Lutheran Schools in American Education," *Lutheran Education*, p. 235.

Here is a religious group that not only clarifies its philosophy but also practices it. And the growth and stability of its communion testifies to the philosophy's effectiveness.

The philosophy of the Christian Reformed Church also has real significance. Dr. Mark Fakkems, speaking

as general secretary of the National Union of Christian Schools of this church, makes abundantly clear its guiding philosophy of education: "The Christian school is the link which unites the home with the church. If we take this link out, we destroy both the home and the church, but if we maintain the link, we save both. . . . A stream wastes itself in crossing the arid regions of a desert. So likewise our church will lose its distinctive character if the education of its youth is detoured over barren sands of nonreligious instruction."—Paul J. Graybill, editor, *Christian Day Schools for Mennonite Youth*, p. 33.

The Methodists are not without their spokesmen. President C. Orville Strohl of Kansas Southwestern College in effect answers Dr. Kircher. "The church college," he avers, "is not a little plus sign to an ordinary college—a small ten-cent operation guaranteed to turn out safe little people. Rather, its task is to demonstrate the fact that the mind of God is one thing, not two. The whole world is a divine operation. When young life is caught up in this moving conviction [in a Christian college], students are enabled to achieve a penetrating and well-rounded understanding, and to develop a sacrificial love for one world in this great hour of

*Here is evidence that not all denominational colleges are operating in a philosophical vacuum, but that there is*

## for Protestant Higher Education

By Raymond S. Moore, Ed.D., professor, Department of Graduate Studies and Psychology, Potomac University

its destiny. This makes the Christian college unique and distinct in all parts of the world."—*Counselor's Guide to Methodist Schools, Colleges, and Universities*, p. 9.

In a five-point analysis of the Christian college, Dr. John L. Seaton, at one time president of Albion College, is specific enough. Not only do these institutions help our young people in selection of (1) their choice of a life-work, (2) their enduring friendships, and (3) their mates, but (4) they also endeavor to inculcate views, principles, and habits which build character. And (5) the youth learn religion, not as a cloak or weekend gesture, but "as a way of life."—*Ibid.*, pp. 7, 8. Dr. Seaton gave evidence of practicing what he preaches by leading Albion in a distinctive educational program which ever sought to bring balance of head, heart, and hand into everyday experience.

Southern Baptists, members of the Protestant Episcopal faith, and Presbyterians will likely join in this rebuttal, as will Mennonites and Friends. Nor are all their denominational colleges operating in a philosophical vacuum.

It is well known among leaders in higher education in the United States that a college or university is recognized for its ability to clarify and implement its own distinctive philosophies. How clearly some Protestant philosophies of higher education are delineated and how effective they can be might well be illustrated by an experience at a Protestant college in the West.

In 1950, Pacific Union College, one of the Seventh-day Adventists' fourteen North American institutions of higher education, was seeking state and regional accreditation for its sixteen-year-old graduate program. Its enrollment was about one thousand. Its undergraduate program had been recognized for many years, but the college had not tried to achieve graduate recognition, for fear that "state uni-

versity educators [might] smile down their noses" at such an attempt.

Contributing to this feeling of concern was the experience of a large California university, seven times the size of Pacific Union College. It had just lost accreditation enabling it to offer work leading to the state general secondary teaching credential, which in California requires a year of graduate work. Pacific Union College was applying for the same recognition which the university had lost, and for accreditation in four other credential areas as well. Some were consoled with the thought that since California granted three levels of accreditation—temporary, provisional, and regular—the college might qualify for at least temporary recognition in possibly one or two teaching fields.

It was my privilege as chairman of the Pacific Union College steering committee to help lay down the specific philosophy of Seventh-day Adventist higher education. Its goal of "harmonious development of the physical, the mental, and the spiritual powers" was outlined. The Adventist objectives of restoring "in man the image of his Maker" and bringing him "back to the perfection in which he was created" were carefully stated. (Ellen G. White, *Education*, pp. 13, 15, 16.) Committee members took great pains to declare specifically what the Protestant-Adventist philosophy of higher education was and how their college was attempting to carry it out.

The visiting committee for the State of California might have frightened the college authorities even more. On it were not only the ever-strict representatives of the state department of education, but also eminent educators from some of the largest institutions in the state, including the University of California itself.

Following several days of meticulous examination of Pacific Union College's philosophy, facilities, and program, the visiting committee retired for its de-

liberations and the formulation of its recommendations. Several weeks later the decision of the state board arrived: regular accreditation was granted in the five areas of application! Not temporary or provisional! Not in one or two, but in all areas, including that of the general secondary credential temporarily denied the large California university! A few months later similar graduate recognition was recommended by another visiting committee and was granted by the Western College Association.

A key to the reasons for these successes might be of interest to Dr. Kircher. They are reflected in a comment made by the chairman of the state's visiting committee, a distinguished author and professor from the University of California. Holding up the book *Education*, he said emphatically but almost reverently, "Whatever you do, Ray, don't neglect the philosophy in this book. It is forty years ahead of the book I have just published."

Perhaps, though, Dr. Kircher's words should be regarded as a warning to Protestant higher education that it must (1) articulate its philosophy more clearly and fearlessly, and (2) practice what it philosophizes.

An experience in Japan just before World War II, when American schools there were being closed, is significant. The Japanese chief of social and religious education, Dr. Tsunekichi Mizuno, had read the book *Education* while studying at the University of Illinois in 1926. "If you follow your plan," he said pointedly, "you have no reason to worry. If you don't follow your plan, you have no reason to exist." The little American mission school remained open years after nearly all others were closed, to the amazement of many educational leaders.

Dr. Kircher, we are certain that you are ill-informed. Protestant higher education does have a distinctive philosophy. But we thank you for prodding us to make it known. ★★★

# God's Heroines

By M. Carol Hetzell

*Get acquainted with these unusual missionaries—*

**Essie Petherbridge,**

**Petra Hovig,**

**Muriel Howe,**

**Alma Wiles.**

**T**HE OPERATING theater of the Mount Hagen Mission Hospital was quiet except for the quick rustle of spotless surgical garments and the low voices of doctor and nurse as they prepared for surgery. The patient—five-year-old daughter of a savage New Guinea warrior—lay waiting on the operating table.

Suddenly the door of the room crashed open. Into the sterile area leaped a devilishly painted figure. Ashes and ocher covered his dark skin. With violently twisted face, the man slapped his left hand upon a nearby table, raised high a native hatchet, and before anyone could move, chopped off his little finger!

Nurse Essie Petherbridge stood transfixed, her mouth agape in fear and amazement. Having arrived at the mission only a short time before, she was hardly accustomed to such preoperative technique. What would happen next? She clasped the edge of the operating table, unable to move.

"Take care of his finger, Miss Petherbridge." The calm voice of the doctor broke through the tense moment.

The white-faced girl tore her eyes away from the fearful apparition to stare in disbelief at the doctor. He nodded.

Essie swallowed hard. Then, summoning all her courage, she picked up some bandages and moved across the room to her fierce patient. The doctor's voice followed her.

"This is the father of the little girl on whom we will be operating, Miss Petherbridge. By cutting off his finger, he has taken the native way to demonstrate his grief. He intends us no harm. As soon as you can stanch the flow of blood and clean up again, we'll have to get on with our surgery."

This was not the first task that had demanded an abundance of courage. The Mount Hagen Mission was chiefly a Hansenide colony, where hundreds of lepers received treatment. Before coming to the mission, Essie Petherbridge had worked as a baby-center nurse in the city of Sydney, Australia. There was little in her experience to prepare her for the sights at Mount Hagen.

Essie had never even seen a leper. The spectacle of dozens of grotesquely deformed natives at Mount Hagen was almost enough to dissolve her determination to give greater service to her fellow men. Still more gruesome was the sight of those whose cases were far advanced; some pulled off disease-riddled fingers or toes. "Some days when I did my rounds, I just couldn't bear to touch the lepers," she says.

But there was more grit than dreams packed into the young nurse. She stuck it out. She learned to dress the hideous sores of the lepers without cringing. She learned to think of them, not as repulsive, disease-ridden savages, but as her friends, the "big sick fellas," as the pidgin English of the South Pacific puts it.

Because of her devotion and courage, and that of her fellow missionaries, scores of Hansenide patients have been cured. They have gone back into the bush with a new understanding of the God of the missionary and with a new love for their fellows. They have sought out others plagued with illness and living death. They have sent them to the mission and new hope.

Halfway around the world from New Guinea stretches the vast continent of Africa—synonym for missions. Some of its jungle trails have never yet been trod by other than the dark shadow of a stealthy native hunter. Its waterways sometimes offer the only access to otherwise impenetrable territory.

Into such wilderness went Petra Hovig, stouthearted Norwegian nurse. She went alone, except for native carriers. Her post of service was Liumba Hill. Here she set up a dispensary. She had come to help the sick of Africa. But Africa's sick understood nothing of Petra Hovig's healing graces. No throngs of ill natives besieged the dispensary. It stood lonely—waiting. Help was here, but the needy would have none of it!

"How can I reach them?" Petra pondered. "What shall I do? I can't fail now."

Trips into the jungle with her carriers brought only more disappointments. By the time she arrived at a village, it would be empty. Yet she knew that the people were here; the sick were here. As she moved about the silent huts, she could sense that her every move was under surveillance. But calling into the bush brought no response.

She who bore the name *Petra* (meaning "stone") had the determination to match it. The next time the nurse visited the village, she had with her a hand-wound phonograph. Setting it up in the center of the village, she gave the crank a few sturdy twists and soon had a record spinning under the needle. From the box came music!

In a few minutes curiosity had banished any fear that the hidden villagers might have had. They swept aside the brush of the jungle and stepped into the clearing. Closer they came to the "mysterious" box. Voices broke forth in an excited jabber of astonishment. Petra had found the key to unlock the "closed doors" of the villagers.

Gradually the Norwegian nurse won the confidence and friendship of the

tribespeople. Soon, instead of a lonely dispensary of one empty brick room, Liumba Hill saw dozens of patients arriving daily at the clinic for treatment. For those too ill to travel farther, neat rows of huts were erected under Petra's supervision.

With far more work than she could encompass alone, Nurse Hovig began to teach the natives how to give treatments, how to care for the dreadful sores of leprosy and for the wounds resulting from the attacks of wild animals or from accidents. Other classes were begun: classes to teach young mothers how to care properly for their babies, classes in good housekeeping and hygiene. She taught them, too, of the love of Jesus. And they could see it shining in her face, feel it in the tender care of her strong and gentle hands. Petra Hovig was indeed one of God's ambassadors!

Over in Singapore another of God's would-be ambassadors had wrought consternation among members of the board of the Singapore Sanitarium and Hospital. A determined young woman from Australia had announced her intention of enrolling there for nurses' training.

"But the course is only for the Chinese," the board remonstrated. "You could never stick it out. You would have to live with the Chinese, eat their food, speak and study in their language, and do the same work as the Chinese, all through the course."

"That is exactly what I want," responded Muriel Howe. And that is exactly what happened, in spite of the board and its misgivings. Muriel graduated from nurses' training at the Singapore Sanitarium and Hospital with a far better understanding of the Chinese people and their language and customs than she could ever have gained otherwise. "These are to be my people," she declared. And her people they have been through thick and thin.

When war descended upon the Chinese, Muriel found herself commissioned to bring out from behind enemy lines the very ill wife of another missionary. The country swarmed with guerrillas and soldiers. A lesser heart would have quailed at the thought. Not Muriel's.

Surrounded one evening by coarse-clad guerrilla soldiers demanding supplies, the diminutive fair-haired nurse pulled herself up to her full five feet two inches and barked out crisp orders

that sent the soldiers out of the room.

Her journey completed, and with China temporarily closed to her, Muriel accepted a nursing post at Malamulo Mission in South Africa. But her heart remained in China, and as soon as the Seventh-day Adventist Church announced plans to open a hospital on the island of Taiwan, her hat was in the ring for a post there, where she could be among "her people" once more. Back she went. Through her energetic efforts, coupled with those of another veteran mission nurse, Elizabeth Redelstein, and the dean of mission hospitals in the Orient, Dr. Harry W. Miller, the Taiwan Sanitarium and Hospital has become the largest hospital on the island.

Alma Wiles was born with missions in her blood. Her parents sailed out of San Francisco Harbor aboard the Adventists' first mission vessel, the "Pit-



W. A. Higgins

cairn," bound for Pitcairn Island and other points in the vast South Pacific. When she was grown, Alma married Norman Wiles, and they set up housekeeping in the New Hebrides, pioneering in an area where the degradation of mankind was at its lowest point.

The Wileses had just begun work among the Big Nambus cannibals of Malekula when tragedy struck. They had built a small home in a clearing not too far from the beach and felt that some progress was being made. Then Norman fell ill with blackwater fever; in a few short days he was dead.

Mrs. Wiles wept alone. There were no other missionaries on the island, no other white people. Even the natives who had seemed friendly deserted her. The next day she flagged down a passing boat with three strange natives in it. They helped her dig a grave for her husband, and there, close by the mis-

sion cottage, she laid him. As the dirt closed over her loved one, she found herself alone with savagery—savagery that soon destroyed the cottage and left only the small graveside marker as a silent witness to the missionary's supreme sacrifice.

The terrors of Mrs. Wiles's journey from her isolated station to the nearest mission on another island would require many pages to relate. Suffice it here to say that the hand of Heaven brought her safely through, and the widow returned to civilization to recover.

Mrs. Wiles did more than recover. Realizing her own inadequacies after this trying experience, she enrolled in nurses' training. Upon completion of her course, she returned to her heritage—mission service in the South Pacific.

There are nearly forty vessels in the South Pacific mission fleet today. The islands are dotted with mission posts. The courage and devotion of missionaries such as Mrs. Norman Wiles spelled the difference between life and death to scores of American soldiers during World War II. But more than this, it has established eternal values in the lives of thousands in the islands who once bowed to heathenism.

The honor roll of God's heroines stretches on. Scores of others could be listed. Some go by the side of their husbands. But many of them go alone, without husband or friends, leaving behind all they have held precious.

Each knows as she leaves the shore of her native land that while she is gone, the world will move on without her. She must take with her, stored in her heart, the only world that will ever again be meaningful—the world of God's tomorrow.

Furloughs? Ah, yes; there are always furloughs—brief spans of time in the long years of living, when one's mission activities are suspended temporarily for a visit home. But old friends move, fashions change, and even one's native tongue takes on new flavors with the shift of years. And suddenly the furloughing missionary finds herself out of step with what was once her world. She is a stranger in her homeland!

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Matthew 22:37-39. ★★★

# "Apples of Gold"

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

## The Anvil—God's Word

Last eve I passed beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then, with twinkling eye,  
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil is unharmed—the hammers gone.

—*Author Unknown.*  
From Glenora Lincoln,  
Marion, Indiana.

I stood the other day at George Washington Carver's grave. I thought of him as a slave boy and also as the great man he became. I wondered, if I had seen him as that slave boy, if I could have visualized him as the man. Well, love looks at every unlikely situation and sees its possibilities. "Love never faileth. . . ."

—CHARLES L. ALLEN,  
in *All Things Are Possible Through Prayer.*  
(Fleming H. Revell Company.)

## MY TIMES ARE IN THY HAND

My times are in Thy hand—  
That hand pierced through for me.  
My future, be it dark or bright,  
Is known, O God, to Thee.  
And I can trust that hand  
Disfigured for my sin,  
To guide me in the darkest night,  
Or through war's frightful din.  
My times are in Thy hand,  
How safe their keeping place;  
Nor would I for a moment short  
Remove them. O disgrace  
That I should ever be  
Reluctant or afraid, my God,  
To trust my times with Thee.

—*Winifred Sandberg.*  
From Elisabeth Duff.

One morning as Dr. Wilson was walking down elm-lined Third Avenue in Wilmington, he met his friend and parishioner Dr. Bellamy. "Bellamy, listen to this. After breakfast, Tommy came to my study and exclaimed excitedly, 'Eureka, Eureka!' I said, 'Eureka what?' 'I have found it! While reading that book you gave me, *The Institutes of the Christian Religion* by John Calvin, I found I have a mind—a mind that can think.'" Eventually, the mind of Thomas Woodrow Wilson was to formulate a new order, the League of Nations, and "turn the world upside down."

—*Elisabeth Logan Davis,*  
*Fathers of America.*  
(The Fleming H. Revell Company.)

## A DRIVER'S PRAYER

Dear Lord—before I take my place  
Today behind the wheel,  
Please let me come with humble heart  
Before Thy throne to kneel—  
And pray that I am fit to drive  
Each busy thoroughfare,  
And that I keep a watchful eye  
Lest some small child be there.

And keep me thinking constantly  
About the Golden Rule  
When driving past the playground zones  
Or by some busy school.  
Then when I stop to give someone  
His right to cross the street,  
Let me my brother's keeper be  
And spare a life that's sweet.

Please make me feel this car I drive  
You gave me to enjoy,  
And that its purpose is to serve  
Mankind—but not destroy.

—*Catherine Clark.*  
From Mrs. Grace Prest,  
Seaview, Washington.

Never speak disparagingly of any man; for he may be great in the sight of the Lord, while those who feel great may be lightly esteemed of God because of the perversity of their hearts.

—*Ellen G. White.*

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

## ALL OUT FOR GOD

**T**HE WORLD today is faced with the problem of delinquency. There are delinquent juveniles, delinquent homes, delinquent schools, and even delinquent governments. We add one more, actually the most significant: delinquent Christians—those of us who fail somehow to grasp the beauty and potential of sonship with God, and live far below what He intends for us.

As we contemplate our own attitudes, we must not put the blame for our spiritual weakness on our parents, our ministers, or our fellow Christians. Instead, we should realize that the trouble with us is *us*, not someone else. You and I need to go all out for God. That is the solution; it has ever been.

God wants to give us power in our lives. We need but ask for it. "Ask, and it shall be given you," He says. He wants us to step off the highest rung in the ladder of achievement into His coming kingdom. Through faith in Him every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.

In the final analysis our success in the Christian life depends on the regularity of our daily spiritual habits. Remembering that *disciple* means "discipline," we must take time with Him. We must plan for a daily quiet period of prayer and meditation. We worship the god of hurry. So let us sit down and meditate; let the cream rise to the top. "Seek God in the morning if you want Him through the day," is a good maxim. Each day should be begun by committing ourselves to the power of Christ. We could say, "As I face the trials of the day, Christ will overcome. Around my incompleteness will flow His completeness." Or, "This is the day which the Lord hath made; we will rejoice and be glad in it." Psalm 118:24.

**I**BELIEVE the Saviour would have us spend a half hour each day with His Book—the Bible. He would have us look for opportunities to witness for Him before our fellow men. In all this, He would have us live wholeheartedly the overcoming Christ-life and know that Satan is a conquered foe. Too often we develop an inferiority complex about sin, but there is not a sin that has not been conquered. So why should we fall?

God has a specific work for us to perform in our communities. It is a work only we as individual personalities can perform. May we respond with all our heart. Many have been the Christian leaders of the past who have given us marvelous examples of genuine dedication as they felt God's call.

Nehemiah had previously been serving in the royal court of fabulous king Artaxerxes of Persia, but he left that lofty position to build the walls of Jerusalem. It was a great work to him; he was doing it for his God.

King David said he would rather be a doorkeeper in the house of God than to have any wicked thing the world has to offer.

The Apostle Paul cried out, "Woe is unto me, if I preach not the gospel." He felt the force of conviction. His attitude was the same as that of Nehemiah: that God's work is the greatest work in the world. Therefore he gave up his political career to become an itinerant preacher.

Martin Luther was another who exemplified the dedication to God's truth that we must have. He said, "God does not guide me; He pushes me forward; He carries me away. I am not master of myself. I desire to live in repose, but I am thrown into the midst of tumults and revolutions."

**T**HESE men are among the great heroes of God. They demonstrated the fact that it takes real courage and manhood to be a Christian. Nevertheless, even they dared not depend on their own strength for victorious living. Paul summed it up nicely when he said, "I can do all things *through Christ* which strengtheneth me." Philippians 4:13. Here is the formula for success, the measure of power, and the pattern of victory.

The story is told that a stranger visiting the old cathedral in Freiburg, Germany, was especially interested in the organ, which the old sexton took great pride in exhibiting. He asked for permission to play it, but was denied the privilege. He pleaded, but the sexton said that the instrument was so delicate he could not let him play it. Finally, however, because of his importunity, the visitor was permitted to seat himself at the organ. The old sexton was awe-stricken as he listened. Never before had such music rolled out from his favorite organ. "Who are you?" he asked as the stranger was leaving. "Felix Mendelssohn," the visitor replied. After that, when the sexton exhibited the organ, he would say, "Ah, could you have heard it when Mendelssohn played! And think, I nearly forbade his playing upon it!"

**A** GREATER than Mendelssohn is here pleading for opportunity to play upon the heartstrings of our lives. He longs to bring out of them the sweet, strong, full, harmonious music of the victorious life. Shall we let Him? Or shall we continue to be delinquents? The choice is up to us. Only in all-out commitment to Christ will we find the glory and the wonder, the ultimate, of our Christian hope. ★★★

**E**VER SINCE Eve chatted with the serpent at the tree of knowledge in the Garden of Eden, temptation has been a major problem in Christian living. But what is temptation? Temptation is the suggestion or the thought of doing something that we know to be wrong or sinful. Imagine that I step into a certain office with no intention of stealing. The individual whom I have come to see is not in, but on his desk I notice a twenty-dollar bill. As no one is in the office or has seen me enter, the thought instantly occurs to me to take the twenty-dollar bill and disappear. This is a temptation.

Temptation is not sin! Temptations assailed even Jesus, being brought to Him to turn the stones into bread (Matthew 4:3), to jump down from the pinnacle of the temple (verse 6), and to bow down and worship Satan to obtain the kingdoms of the world (verse 9). Hebrews 4:15 says that Jesus "was in all points tempted like as we are, yet without sin." Luther said, "You cannot prevent a bird from flying over your head, but you can prevent it from building a nest in your hair." These words are so true. Ideas of sin which we have never practiced or consciously entertained often strike us, but we are not sinning when this happens.

James says that when enticement from without unites with desire from within, then sin is conceived. (James 1:14, 15.) When I stepped into the office and the thought came to me to take that twenty-dollar bill, I was not sinning. Sin would begin if my desire for money should lead me to assent mentally to the taking of it. Desire from within would then unite with enticement from without.

Jesus did not consent to Satan's suggestion of turning the stones into bread, although He was in dire need of food after having none for forty days. Neither did He consent to jump down from the pinnacle of the temple or to fall down and worship Satan in order to obtain the kingdoms of the world. Hence Jesus did not sin. Eve was not sinning when she first heard the serpent's voice in the garden; sin began when she responded to Satan's inducement to eat the forbidden fruit.

But how might you and I successfully resist or overcome temptation? First, we should avoid places where

temptation is likely to assail us. A boy stood by a fruitstand so long that the owner finally asked him, "What are you trying to do—steal some fruit?" The little fellow straightened himself up to his full height and replied, "No, sir, I am trying not to."

You may smile at the lad who was so valiantly trying to resist the temptation to steal fruit. Nevertheless, he was courting temptation by remaining so close to it. Inasmuch as he purposed not to steal, he would have been wiser had he resolutely stayed away from the fruitstand.

It was Ruskin who appropriately said, "No one can ask honestly and hopefully to be delivered from temptation unless he has honestly and firmly determined to keep out of it."

If you are in a dangerous place in line of duty or because of the bidding of God, you can claim His protection. "If he [Satan] can cause us to place

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## By Arnold V. Wallenkampf

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ourselves unnecessarily in the way of temptation, he knows that the victory is his. God will preserve all who walk in the path of obedience; but to depart from it is to venture on Satan's ground. There we are sure to fall."—Ellen G. White, *The Desire of Ages*, p. 126.

It was not intrinsically wrong for Lot and his family to live in Sodom, but it exposed all the members of his family to temptation that proved overwhelming. A well-known religious writer says, "Bear in mind, if you invite temptation, you will not have divine aid to keep you from being overcome. The three worthies endured the fiery furnace, for Jesus walked with them in the fiery flame. If they had, of themselves, walked into the fire, they would have been consumed. Thus it will be with you."

A second method of resisting temptation was demonstrated by Joseph in Egypt. When Potiphar's wife suggested an immoral act, he ran away from her. That may appear cowardly. We might wonder why Joseph did not stay and correct her thinking, inasmuch as her thoughts were running in wrong channels. But he knew better than to argue with the woman, no doubt attractive



A. Devaney

## 6 Steps to Take If You Sincerely

# SEEK TO OVERCOME TEMPTATION



Amy Scheffer,  
Artist

and seductive. As quickly as possible, he wanted to get away from her influence. Thus he wisely ran from her presence. (Genesis 39:12.) If Eve had run when she first heard Satan's doubt-laden question in the garden, she, too, would have been victorious, even though she had met the archdeceiver.

When Satan tempts you and me through an individual, let us run away from him, regardless of who he is. One has said, "If you choose the society of those who are the enemies of Christ, do you expect God to work a miracle to keep you from yielding to Satan's power? Evil angels are gathering about your soul; but they are invited guests. They make propositions, and you accept them."

A third method of overcoming temptation is suggested by Paul in Romans 13:14, where he bids us to "make not provision for the flesh, to fulfill the lusts thereof." Near Johnny's home was a big swimming hole, where the boys of the neighborhood gathered to swim. Johnny's mother had ordered him not to go there unless an adult accompanied him, because the hole was deep. One day Johnny came home with his hair all wet. His mother could see that he had been in the water, so she asked, "Johnny, have you been swimming in the hole? Didn't you remember that mother told you not to go there?"

"But, Mother—it was this way. I was by the pool, and I so much wanted to go in swimming with the other boys, I couldn't help myself."

"But, Johnny, how did you happen to have your swimming trunks along?"

"Oh, Mother, I had taken them along just in case I might be tempted."

You may laugh at Johnny, but often you and I act just as foolishly. Even though we know what is right and what we ought to do, we occasionally do not follow that course in a clear-cut way. Often we make provision for something that we know to be wrong, just as Johnny did.

Jesus in the wilderness showed us a fourth method of overcoming the tempter. Every time Satan ventured a subtle attack, Jesus threw him back in reeling defeat by using the "sword of the Spirit, which is the word of God." (Ephesians 6:17.) Jesus had stored Bible texts in His mind, and regardless of the particular temptation Satan presented, He combated it with the sharp, two-edged sword of the Word of God. All the scriptures Jesus employed came from the Book of Deuteronomy: namely, those found in Deuteronomy 8:3; 6:16; 6:13. There was not one weak point in the armor of Jesus. He had an answer to every insidious temptation.

Jesus' victory in the wilderness is a pattern for you and me to follow that we might be victorious over temptation. We, too, should hide the Word of God within us that we might have weapons with which to resist Satan's sinful enticements. We must plant the Word of God in our minds. It is advisable to memorize specific texts as Jesus did

**M**AN was created a free moral agent. Like the inhabitants of all other worlds, he must be subjected to the test of obedience; but he is never brought into such a position that yielding to evil becomes a matter of necessity."

so that we will be prepared to meet and defeat the artful suggestions of Satan. For even though God is interested in helping us to overcome temptation, He will not bring appropriate texts to our minds with which we will be able to defeat Satan unless we have previously learned these texts.

The following texts may prove helpful in meeting certain temptations. If we are prone to cherish grudges, then let us repeat Philippians 4:4, which says, "Rejoice in the Lord always." We cannot rejoice in the Lord and simultaneously cherish resentment. Joy in the Lord will oust every grudge from our hearts. If someone tries to entice us to do something wrong by appealing to the standard argument that "everybody does it," then use the words found in Exodus 23:2: "Thou shalt not follow a multitude to do evil." Philippians 4:8 will help us resist sinful thinking and contemplate noble themes, as it admonishes: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Are you beset with fear of failure? Then read Isaiah 50:7: "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

You and I must analyze our individual needs, find the texts which help us with our personal problems, and then deliberately place these helpful texts in our memories. In time of need the Holy Spirit will bring these texts to our remembrance that we may defeat Satan. The psalmist experienced such help, for he said, "Thy word have I hid in mine heart, that I might not sin against thee." Psalm 119:11. If we follow this example, ours is the promise, "When the enemy shall come in like a

flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59: 19. Another has wisely said, "There will grow in the fruitful mind a familiarity with divine things that will be as a barricade against temptation."

A young man was asked by other youth about his age to join them in robbing a house. The lad was silent a minute; then he said, "Boys, you know my father died a short time ago. This coat I am wearing, my mother made from one of dad's. When I put it on the first time, she said, 'Jack, this coat has always covered a heart that was manly, honorable, and true. Promise me, my son, that you will always strive to be as honorable and true as your father was before you.' Now, boys, I promised, and it is therefore impossible for me to go with you."

That settled the question, and Jack was left alone. He was arrayed in a cloak of righteousness; therefore he could not sin!

When Satan, or even some friend of ours, suggests that we do something that we know to be wrong, we should not even discuss the advisability of the suggested wrong course with him.

A farmer once told the following experience:

"The other day, sir, the devil was tempting me, and I tried to answer him. But I found that he was an old lawyer who understood the law a great deal better than I did. Therefore, I gave up and decided not to argue with him any more, but asked him, 'Why do you trouble me?'"

"'Why?' said he. 'I'm troubling you about your soul. I want your heart and your life.'"

"'Oh,' I said, 'that's none of my business. I have given my soul, my life, and my heart to Jesus; I have transferred everything to Him. If you want to discuss any of these things, you must apply to my Advocate.'"

The devil did not want to meet Jesus; therefore he left the farmer alone.

Thus we are not to argue with Satan. Eve did, and lost out to Satan in the Garden of Eden. We are only to give him a clear-cut answer from the Bible to all his seductive propositions, or ignore him. Really, friend, you and I are in no position to discuss any proposition presented to us by Satan, because we belong to Jesus. If a young man asks an unmarried woman for a date, she has a perfect right to discuss the proposition with him and even ac-

cept it. But if she is married, she has no right even to discuss such a proposition with him. She is duty-bound to tell her possible suitor that she is married, and that she does not entertain such invitations from any man except her husband. So the fifth way to resist temptation is to refuse to parley with sin!

The story is told of an Oriental king who was asked by one of his subjects how temptation might be avoided. The monarch told the questioner to take a vessel brimful of oil through the streets of the city without spilling one drop. "And if you so much as spill one drop," declared the ruler, "your head shall come off." He ordered two executioners with drawn swords to accompany the man, one on each side of him, to see that the order was obeyed.

It so happened that there was a carnival in the city that day. The streets were crowded with people, but the man walked so circumspectly that he was able to return to the king's palace without having spilled one drop of the oil. "What did you see while you were walking through the streets?" questioned the king.

"I saw nothing," was the answer.

"But did you not notice that there was a great carnival in the city?"

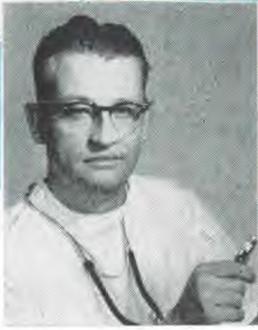
"No, I noticed nothing. I was thinking of the oil all the time."

"Then," came the unexpected response, "you know how to avoid temptation. Fix your mind as firmly on God as you fixed it on this vessel of oil, and you will not succumb to temptation."

This is a sixth way of overcoming temptation. It is in accordance with Hebrews 12:2, which says, "Looking unto Jesus the author and finisher of our faith."

As we follow the suggestions from the word of God that we should run from the tempter; stay away from the place of temptation; make no provision for the weakness of the flesh; arm ourselves with the sword of the Spirit, to rout Satan; not parley with sin; and fix our eyes steadfastly on Jesus, we shall not fail. We have this assurance from God in 1 Corinthians 10:13: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57. ★★



# 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 had both injection treatment and surgery for my varicose veins. They have returned. I now have brown discoloration of the legs and a chronic ulcer on my lower leg. What is the best treatment for this condition?—C. H.**

Your local doctor is in a much better position to treat you than someone at a distance who has never seen your case. However, I can state in general that staying off your feet and using some form of pressure dressing, such as elastic hose or elastic wrapping, usually helps to improve conditions such as you describe. But you definitely need medical supervision; do not try to take care of this situation on your own. You also mentioned in your letter about having large brown, wartlike growths appearing on the face and body. You gave your age as sixty. At this age, it is not uncommon for these unsightly growths to appear on the skin on various parts of the face or body. These are known medically as senile Keratoses. These may be very annoying and disfiguring at times, but are easily removed by your doctor. A method that is commonly employed today is electrocautery. The skin is anesthetized, and then with a light application of electrocautery these unsightly growths are removed, leaving practically no scarring.

**I have a very annoying trouble. When out in the cold winter weather, my nose continually drips water, nothing else, only stopping when the atmosphere becomes fairly warm again. This happens in winter only. Is there any natural way of stopping it permanently?—W. B. C.**

The nose is part of a very efficient air-conditioning system that the body maintains. One of its chief functions in

cold weather is to warm and moisten the air before it reaches the lungs. To do this, the air is drawn over moist, warm mucous membranes which have a very rich blood supply and are lined with many moisture-producing glands. The efficiency with which this air conditioning is carried out varies from individual to individual. One individual will not produce enough moisture, and as a result of the cold air sweeping over the mucous membrane surfaces, the membrane becomes dried out and very tender and painful. In other individuals, the system is almost too efficient, and more moisture is produced than is actually needed to moisten the air. This excess in turn appears as the drip that to you is very annoying. There is no natural means of controlling this excess production of moisture in your case, or in other cases of increasing this production. You have my sympathy, but about the only remedy for this condition is to carry a good handkerchief.

**Lately I have noticed a soreness in my lower front ribs. As I have formed the habit of going to sleep on my stomach, could this be the cause of the soreness? Is it better for one's health not to sleep on his stomach?—T. A. F.**

The position you assume in sleeping is not so important as the type of bed that you sleep on. Many people are under the delusion that the softer the bed, the better it is. A good many of the aches and pains that we have are due to an improper type of mattress and springs. The body should be well supported during the hours of sleep. If the mattress and springs allow the body to sag, many aches and pains may develop. It is not uncommon for doctors to prescribe a board placed on top of the springs and then a firm cotton,

felt, or even a foam rubber mattress placed on top of the board for patients who suffer from chronic back ailments. This type of bed not only will help to overcome chronic back ailments, but it is also fine to prevent back trouble. This type of bed seems very uncomfortable when one first sleeps on it, but once a person becomes accustomed to it, he seldom wishes to change back to a softer one. Many people cannot sleep on their stomachs on a soft bed but can on one that is firmly supported.

**I have a condition that has been diagnosed as Vitiligo. My skin turns white in large areas. First it was on my body where it didn't show. Now it is spreading to places I cannot cover up with my clothes. I have tried taking some of the newer medicines to cause repigmentation of the skin, but I cannot tolerate them—it seems to make my condition worse. Is there any help available?—V. F.**

Since the cause of your condition is unknown, treatment necessarily has to be symptomatic. You might try covering the affected areas with some of the preparations that are now on the market. It might be well for you to consult with your local dermatologist as to what would be best for your particular case.

**I have been taking a drug called anabuse to cure myself of the drinking habit. Once in a while I slip up and drink, and then I become very ill. I would like your advice as to which I should try to do—quit drinking without the drug, or keep on taking it as prescribed.—C. E. U.**

By all means continue taking your medicine, and stop slipping up. Getting sick each time you drink should give you a desire to stop drinking. ★★★



Ewing Galloway

# ADVENTURES *of the Spirit*

## God's People Left

**W**HEN THE Son of God was here in human flesh, He was so beloved by those who accepted Him that when He announced His imminent return to His Father, they were overwhelmed with sorrow. (John 16:6.) But He explained that His return was best. (Verse 7.) Why it was best is the subject of this lesson.

**"Unto My Father, and Your Father."**—Jesus said He was ascending "unto my Father, and your Father." (John 20:17.) God had always been the heavenly Father of His created children (Luke 3:38); but there is a peculiarly tender and close relationship between Him and us since His only-begotten Son has been here as one of us. This is the reason Jesus taught us to use the endearing title "Our Father" when addressing God. It is our Elder Brother who is now sharing His Father's throne, and though separated, the whole family in heaven and earth is not divided. (Ephesians 3:14, 15.)

**"Expedient for You That I Go Away."**—Those He left behind who loved Him have ever since been figuratively looking "steadfastly toward heaven" (Acts 1:10), "from whence also we look for the Saviour" (Philippians 3:20) to return to bring the grand consummation of the great drama. To eager human eyes it seemed

that the time of waiting need not be long. (Acts 1:6.) The cry of homesick hearts has ever been, "How long, O Lord our Saviour, Wilt Thou remain away?" But Christ's church was not then ready, nor was the universe ready; there had to be a preparation first. (John 14:2.) It was necessary, it was best, that God's children be made perfect through suffering, even as the Captain of their salvation had been. (Hebrews 2:9-18; Romans 8:18; 2 Corinthians 4:14-18.)

It must ever be kept in mind, that our own lives and the history of this earth might be understood, that the object of the great controversy is the vindication of the maligned character of God. In the Old Testament the Book of Job (itself a perfect drama) was the controversy in miniature. Into a beautiful friendship between God and one of His created children (Job 1:8) intruded a sneering adversary (Satan), insinuating that Job served God because of fear, not love, and that God bought a service He could not win. (Verses 9-11.) Imputing to God the character that was his own, Satan revilingly said, "If You show him what You really are by ceasing to bribe him, You'll soon find out how much he loves You." (Paraphrase of verse 11.)

Notice carefully that it was not *God* but *Satan* who brought all the calami-

ties upon Job. (Job 1:12; 2:6.) Satan had demanded, "You treat Job according to *Your* evil character ["put forth *thine* hand now, and touch all that he hath"]." But God pointed to Satan as being the destroyer: "I do not destroy; that is *your* character [see John 8:44]; but I will allow *you* to destroy Job's substance and afflict his body, to demonstrate that Job loves Me sincerely and understands that it is you and not I from whom evil originates" (see Job 1:12 and 2:3-6). Job endured the test and vindicated the loving character of God. (Job 42:7, last clause.)

Since Satan had, by executing Christ as the greatest of malefactors, succeeded in publicizing his slander of the character of God to the entire universe, it was necessary that the church of God—a vast, collective Job—refute that slander by loving God supremely (Revelation 12:11), by their allegiance demonstrating that it is Satan, not God (Matthew 13:28, 39), that is the originator of all evil, destruction, and death (Hebrews 2:14). This collective Job has put on an even greater vindication of God than the ancient individual Job; millions have lovingly died to refute Satan's lie.

It was also necessary to vindicate God's character in another aspect. Job of old and the collective Job have demonstrated God's loving character. He



## NUMBER 7

# Behind

is not the one who afflicts or consumes. But there was an even greater slander with which Satan cast reflection upon the character of God—that of tyrannously requiring the impossible by giving man a cruel law, impossible to keep, and then unjustly condemning him to death for not keeping it. This is implied in Satan's sneers at God in Genesis 3:1, 4. He infers that God selfishly withholds good from man in a mean craving for power. (All of Satan's charges against God apply to himself, but that has had to be demonstrated to the whole universe in the "theater" of this earth.)

As the first part of the refutation of Satan's slander on the law of God, Christ took upon Himself human flesh after the race had been weakened by four millenniums of sin and death; and living in human flesh and circumstances, He had an absolutely sinless life. (John 8:46; 1 Peter 2:21-24; 2 Corinthians 5:21.) Thus He proved that God's law can be kept. By the divine beauty and goodness of His life, He shows that the law of God is love—the character of God expressed in a working formula:

"In Thy life the law appears,  
Drawn out in living characters."

—Isaac Watts.

Since Christ's death paid the penalty

of the law, ratifying its unchangeable nature, which is as changeless as God Himself, one might think that the cross is a sufficient revelation of God's love and Satan's hate. It is—absolutely and eternally it is. And His life had sufficiently and eternally demonstrated the workability of the law. But it was necessary for this demonstration to be repeated in entirely human lives. Satan repeated his sneers that it was impossible for *human* beings to keep the divine law, and therefore God was unjust to require obedience. This charge explains the reviling of Christ on the cross. Therefore, it was necessary that God have on this earth human beings so cleansed from sin by the forgiveness obtained for them by the blood of Christ and so transformed in conduct by the indwelling presence of God in their hearts that all the slanders of Satan would be disproved before the universe.

This took time—repeated human lifetimes. There had to be time for all humanity to discover that what Satan tried to do to Christ (destroy Him eternally), he is also attempting to do to humanity. (Romans 6:23.) There had to be time for all the race to observe the power of God to win human beings away from Satan. There had to be time to demonstrate what God can do with weak, degenerate, faltering humanity.

It might be thought that the testimony of God Himself as to what He is (Exodus 34:5-8) and that of His Son on earth about His Father's character would be sufficient. And so they would be to any being but one like Satan, who is a liar. (John 8:44.) He judges everyone else by himself. Jesus Himself appealed to that twofold witness. (John 8:16-18; Numbers 35:30.) But Satan would sneer that They were disqualified as witnesses because They were the interested parties. (John 8:13.) Hence redeemed human beings must be called in as the third witness to complete the testimony regarding the infinitely loving and wise character of God.

Christ's return to heaven at the beginning of the Christian era was a manifestation of God's foresighted love.

One of the most succinct summaries of the purpose of what we are calling in these lessons the great drama of this earth's history (called in theology the plan of salvation) is found in Nahum 1:9: "He will make an utter end; affliction shall not rise up the second time." God is wisely letting the drama be played to its full end; no one in the universe will ever have the slightest desire for a repeat performance.

As He expired, Christ had said, "It is finished." John 19:30. What was finished? He had finished (John 17:4) the work of sharing our human experiences (Hebrews 2:10-18), of identifying Himself by fulfilling prophecy (Luke 24:44-48), of revealing the loving character of His Father (John 14:8-11) and His law, and of becoming Himself the Lamb of God, whose death on the cross atoned for our sins (1 Peter 2:24). But the high-priestly work of presenting His blood to cover the sins of everyone who confesses them began with His ascension. (Romans 8:34; Hebrews 4:15, 16; 7:25, 26; 8:1, 2.) This He could not do on earth; therefore His return to heaven was "expedient." This had been symbolized in the ancient tabernacle and the temple. The sacrifice was slain in the court (figure for this earth), but its blood was ministered in the holy place. Once every year sacrificial blood was ministered in the most holy place, before the ark, which represented the throne of God in heaven.

Christ's plan to redeem mankind by His death in man's stead was unfinished; for it could not be complete until every human being knew of the redemption offered him. Those whom Christ left behind were given the responsibility of carrying out this work for the world. (Matthew 28:18-20; 2 Corinthians 4:1; 5:14-21.) It was "expedient" for them to do it, rather than angels from heaven; for they could speak from experience when pointing sinners to the Lamb of God.

Thus four purposes made Christ's returning to His Father and leaving His people behind "expedient," or for the best. These purposes are (1) to vindicate the character of God as loving and worthy of love, and as just in giv-

ing a law that embodied love and was workable; (2) to allow time for the whole universe to understand the character and purposes of Satan, in order to assure that there would be no repetition of rebellion in the universe; (3) to perform the high-priestly intercession for sinners before the throne of God, typified before the cross by the sanctuary service; and (4) to disseminate the knowledge of the cross to all the world.

**"I Will Not Leave You Orphans."**—Nothing is more abundantly taught in the New Testament than that, though Christ ascended to heaven, He is still here with His loved ones. "I will not leave you comfortless [orphans, margin]: I will come to you. . . . The world seeth me no more; but ye see me. . . . I am in my Father, and ye in me, and I in you." John 14:18-20. "That Christ may dwell in your hearts by faith." Ephesians 3:17. "Christ in you, the hope of glory." Colossians 1:27. These are but samples of the glorious oneness of the believers with Christ that shines on every page of the New Testament. The words *in Christ, in Him, in the Lord*, are the key words of the writings of Paul, appearing about 150 times from Romans to Philemon. They also appear in every possible equivalent from Acts to Revelation: "The Lord working with them" in power (Mark 16:19, 20; Hebrews 2:3, 4); and keeping them informed of everything they needed to know until He returned in person (Revelation 1:1-3; Acts 1:9-11).

This union is a vital, living one, more real than when He was here, for we have with us His representative and vicar, His agent, the Holy Spirit, the Third Person of the Godhead. Since Christ carried our humanity into heaven with Him and will return in human form (Acts 1:11; Revelation 14:14), He has obviously been *given* to us as our Elder Brother eternally, not simply loaned for a few years. He has therefore assumed limitations to His omnipresence that He did not have before His incarnation. The Holy Spirit does not have these limitations, and He can be in the hearts of believers everywhere at all times. (John 14:16, 17.) Since the Holy Spirit as Deity is Himself in perfect unity with Christ, His presence in the believers' hearts is identical with Christ's presence and that of His Father. (John 14:23.)

The work of the Holy Spirit in the hearts of believers is to reveal Christ

to them and *in and through* them. (John 14:26; 15:26; 16:8-15.) This power of the Holy Spirit in Christ's followers who have been left behind is what fulfills the supernal prophecy of John 14:12; an example is Paul's extensive soul winning throughout the then-known world, which is a sharp contrast to the circumscribed ministry of Christ's life on earth in Palestine. This indwelling presence of Christ by the Holy Spirit—though the most amazing, comforting, enabling gift God could give us next to His Son Himself—is so incomprehensible to dull human minds and insensitive hearts that it is not understood (John 3:7, 8); it is just believed (John 14:11, 12; Ephesians 3:17). Believe He has come into your heart, because God says so, and act accordingly, fulfilling the condition of obedience (John 14:23, 24), and you will find Him there every second, in every need, forever.

**"Freely Give Us All Things."**—Our blessed Lord did not leave us unequipped for the struggle with Satan and his followers which He foretold Christians would undergo (John 15:18-21; 16:1-4), any more than He left us alone. God the Father gave us the best Gift, pouring out all heaven in that Gift. (Romans 8:32.) All that we learned from the Bible in Lessons 3, 4, and 5 of God and humanity getting together, living together, and talking together, has particularly applied to the waiting church Christ left behind. He has promised them victory, through faith, over the world, the flesh, and the devil. (John 16:33; Matthew 28:18; Mark 16:7-20; Romans 8:37-39; 1 Corinthians 15:57; 2 Corinthians 2:14; 9:8; Philippians 4:13, 19; 2:13; 1 John 5:4, 5; 2:13, 14; Revelation 3:21; 12:11.) Particularly He gave specific powers, or functions, to the church, which are called the gifts of the Spirit. (1 Corinthians 12; Ephesians 4:8-16.) (There will be more about these gifts in future lessons.)

**"I Have Told You Before."**—Neither did our all-wise Redeemer leave His waiting children unwarned of the experience through which the church must pass before He returned. His admonitions had been prefaced with earnest warnings against deceptions, dangers, and counterfeits. (Matthew 7:15-20; 10:17-39; 24:4, 5, 11, 24, 25; Mark 13:5, 6, 9, 23, 33; Luke 21:8, 34; John 13:19; 14:29; 2 Peter 3:17.) He Himself, in His great prophetic re-

view of the whole Christian era (Matthew 24; Mark 13; Luke 21), omitted no *kind* of experience the church would pass through, and foretold the chief *events* of the epoch of waiting, working, and watching. (This prophecy will be dealt with in future lessons.) Briefly this prophecy foretold persecution and propagation—the church spreading the light of God throughout all dark ages and lands, in the midst of persecutions and protections, seeming defeats and glorious victories.

In Christ's last wonderful interview with His precious ones (John 13-17), He thought longingly of all the predictions He would like to tell them (John 16:12). But because they were so grieved at His leaving them (verse 6), He was unable to do so then. Years later, when the church had survived the first stage of His absence, He was able in fulfillment of verse 13 to send them that incomparable preview of everything they could expect to the time of the consummation of the drama. (Compare John 16:13 and Revelation 1:1-3.)

In that period, which we call the apostolic age, the church had received the fulfillment of Christ's repeated promise to send the Holy Spirit. (Acts 2.) They had seen the fulfillment of His promise of the "greater works" (John 14:12) in the spread of the gospel to all the world (Colossians 1:23). They had seen the fulfillment of His repeated warnings of doom on the nation and the city that rejected Him. (Matthew 23:37-39; 24:1, 2.) They had endured and survived the first one (the Jewish) of the blood baths of persecution of which Christ had often forewarned them (John 16:1-4; Acts 8), and had seen it turned by God into the triumph of the church (through Paul's conversion and his mighty works). They had received and established in the church those gifts of the Holy Spirit that Christ had sent back at His ascension (Ephesians 4:7-16; Hebrews 2:3, 4; 1 Corinthians 12), whereby the church was fully equipped to endure to the second advent (1 Corinthians 1:4-8).

Thus as the time approached when the last of those who had actually seen God in human flesh on earth (1 John 1:1-4) should be laid to rest, our watchful Lord, to complete the understanding of the church regarding its ordeal, sent the great revelation that covered important details of the wait-

ing time. In it are a number of parallel lines of prophecy covering the Christian era. Several of these lines use the symbolic number seven, which stands in the Bible for perfection, or completion, as, for example, "the seven Spirits of God" (Revelation 4:5), meaning the sevenfold, perfect Spirit of God.

The first line ("the seven churches," Revelation 2; 3) depicts the internal spiritual experiences of the church in seven successive periods of the history of God's whole body of believers. The second line ("the seven seals," Revelation 6:1-8:1) depicts the experiences of Christ's followers in the same era, but in their relation to the history of the world. The third parallel line of sevens ("the seven trumpets," Revelation 8: 2-11:19) covers the history of the world as it concerns or affects the church.

Revelation 12 covers the controversy between God and His apostate slanderer, from Satan's fall in heaven before the earth was created (verses 7, 8), through his attempt to destroy Christ in His incarnation (verses 1-4) and his failure and unmasking (verses 5, 9, 10) at Christ's death, resurrection, and ascension, to his attempt to destroy the church Christ left behind (verses 6, 12-17). The rest of the Book of Revelation is concerned with the events of the last period of this earth's history preparatory to Christ's return, with that return and its effects on this earth and its inhabitants and on Satan and his hosts (chapters 13-20), and then with the grand consummation of the drama (chapters 21, 22).

Much of the meaning of Revelation 12 has been introduced in previous lessons (Nos. 2 and 4); the subsequent part of Revelation will largely occupy the following lessons. In this one we will briefly consider the seven churches and the seven seals.

The first, or Ephesus, church (*Ephesus* meaning "desirable") in Revelation 2:1-7 is the period of the apostolic age, to about A.D. 100, during which the church was comparatively pure, alive, and active, though the taint of apostasy was creeping in (verses 4, 5). The first seal (Revelation 6:1, 2) covers this same period, in which a pure and active church (riding a white horse) carried the triumphs of the cross to the confines of the known world.

The second church, Smyrna (Revelation 2:8-11), and the second seal (Revelation 6:3, 4) cover the second period of church history, from the end of the apostolic age to the so-called conversion of the Emperor Constantine (A.D. 323). In the experience of the true followers of the Lamb, who seldom have been identical with the professed church as it has appeared before the world, this was a period of suffering and persecution—signified by the name Smyrna, meaning "myrrh," the spice used in embalming the dead. (John 19:39.) Highlighting persecutions of the era was a terrible ten-year period under the Emperor Diocletian, A.D. 303-313 ("tribulation ten days"). In the political aspects of the relation of the church to the world in this time, it was the period of creeping-in apostasy (the white horse changed to red),

of lack of peace, and of the growing union between the church and civil power under the influence of the anything-but-Christian Constantine.

The third church, Pergamos (Revelation 2:12-17), represents a period of great apostasy on the part of God's professed people, shown by the color black in the third seal (Revelation 6:5, 6) and by the warnings and accusations made against Pergamos. That name means "elevation," and the professed church rose in height so far as political influence was concerned under Constantine's successors; but it sank in the blackness of apostate doctrines, "baptized heathenism," and mercenary greed. (Compare Revelation 2:14 and 6:5, 6.) This period, during which practically every phase of ancient Babylonian idolatry was adopted into the church and given a supposed Christian significance, extended from A.D. 323 to 538.

The year 538 saw the establishment of the absolute union of church and state in one man, the head of the church, who claimed to represent God on earth (Christ assigned that office to the Holy Spirit). He also claimed he had the power to rule over all political governments (though Christ had specified that His kingdom was not of this world, John 18:36). It is to be keenly noted that God's true children in the Pergamos era were not parading before the world, but were secretly known. (Revelation 2:17.) In Revelation 12: 6, 14-16, the true church had fled into "the wilderness," the outlying and less settled or lesser known parts of the

## COMING NEXT MONTH

### *Prospects for a New World*

## THE ROMAN CATHOLIC CHURCH AND RELIGIOUS LIBERTY

By C. Stanley Lowell, *associate director of POAU*

### *Mr. Jones and the Ten Commandments*

## ARE YOU SAVED?

*Past, Present, and Future: Lesson Eight in "Adventures of the Spirit"*

earth. The church which during this time boasted of its elevation to be the strongest politico-religious power on earth, by that very boast labeled itself as an apostate counterfeit of the true church, which was hiding in secret from the persecution of that apostate power.

The fourth church (Thyatira, Revelation 2:18-29, meaning "sweet savor of labor") and the fourth seal (Revelation 6:7, 8) coincide in their earlier portions. Beginning in A.D. 538, the fourth church covers the period to 1798, by which time the signs of Christ's approaching advent were beginning to appear. See Revelation 2:25. (This date will also be further explained in a later lesson.) From the same beginning date the fourth seal covers the time up to the commencement of the Reformation. Together they cover the centuries when the soil of Europe was fertilized with the blood of the martyrs and her rivers choked with the ashes of those who were faithful unto death. During this age, when it is estimated that 50,000,000 martyrs sealed with their blood their loyalty to salvation *only by the blood of Christ* and to a free conscience and an open Bible, the symbol God used was a pale horse ridden by Death and accompanied by Hell (the grave). Little thought we give to what the fast-disappearing liberties of today cost our forefathers.

The Sardis church (the fifth, Revelation 3:1-6), with a name meaning "that which remains," to whom the True Witness addressed the sternest rebukes He bore to any church but one (compare verses 1-3 and 14-18), followed the period of the martyrs. The enlightenment brought about by the Reformation caused an end to religious persecution. The last martyrs to be burned at the stake died a little past the middle of the eighteenth century. But as persecution died out, the church died with it. (Verse 1.) Danger had kept her near to God; prosperity proved her undoing. Formalism, hypocrisy, political favor, and union with the state chilled true religion throughout Christendom until but little was left in the latter eighteenth and early nineteenth centuries. The great Methodist revival in England and America and some other movements away from formalism relieve this period in which the church had almost completely forgotten to watch for her returning Lord, though signs of His coming were beginning to

appear. (Verse 3.) The period of Sardis is, roughly, from 1798 to the beginning of the Advent awakening of 1830-1844.

The fifth seal (Revelation 6:9-11) seems, when distinguished from the events of the sixth seal (verses 12-17), to occupy the latter part of the fourth church. That is, the Thyatira church (the fourth) covered from A.D. 538 to 1798; the Sardis church covered a short period subsequent to that, though Sardis formalism had been asphyxiating the church long before 1798. The fifth seal, covering the period of the vindication of the martyrs, began with the Reformation (when the true character of the martyrs and of the power that sought to destroy them was discovered, from the chapters in Revelation we are yet to study) and lasted "a little season" (verse 11), until the signs of the second advent began to appear under the sixth seal.

The view held by some that the fifth seal does not cover a period of time but is a view of immortal souls in bliss is incongruous for several reasons: There is nothing to indicate a change from a period of time to a single scene. The "souls" are not in heaven, but "under the altar" where they were slain, that is, in their graves under the earth. If they were already enjoying a reward, for which in verse 11 they are told to wait, they would not be pleading for the vindication of their characters. Since all these seals have been symbolic, the pleading of these souls for vengeance is symbolic, as was the cry of Abel's blood in Genesis 4:10.

Now the sixth church comes—incomparable Philadelphia! (Revelation

3:7-13.) The church of brotherly love, of the unity for which Christ prayed in John 17! The church of the joyful awakening to the advent hope as the prophetic sky began to brighten with the gleams of the golden morning! By voices on every continent on earth the cry went forth, "Behold, the bridegroom cometh!" And the church of that period brought forth spiritual fruit in accordance with her ardent love for her longed-for Lord. But there was yet to be an "hour of temptation" (Revelation 3:10) to come upon all the world before Philadelphia's eyes would see Him for whom she looked steadfastly toward heaven.

In the proud, worldly, rationalistic age of the past century the church of Laodicea was to come upon the stage (verses 14-22), the church of the judgment-hour message to the world (*Laodicea* means "the judging of the people"), of the languor and weary lassitude of long waiting, and of paralyzing prosperity and pride. But Laodicea is the church that is dearly loved by her Lord (verse 19) and that is aroused and enlightened and prepared to meet Him.

The sixth seal (Revelation 6:12-17; 7) covers events on earth from the first of the great signs of the second advent, the Lisbon earthquake, November 1, 1755, through the great Dark Day of May 19, 1780, the abnormal moon of the following night, the great meteoric shower of November 13, 1833, and the great epoch of the sealing of God's people (chapter 7) to the actual events of the second advent (Revelation 6:14-17). Obviously we are living in the very end of time. ★★★

## QUESTIONS

1. What relationship between the believers and God did Jesus especially emphasize for the period between His first advent and His return? Is this a new relationship?
2. What reasons made it expedient for Christ to return to heaven after His resurrection, in preparation for His second advent?
3. For what reasons was it necessary for these purposes to be carried out by human beings instead of by angels?
4. In what way has Christ not left His church alone during His absence?
5. What else did Christ give His waiting church?
6. How did Christ fulfill His promise to show His church "things to come"?
7. Make a diagram of the seven churches under these headings:

Name of Church	Reference	Time Covered	Brief Description
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8. Make a similar diagram of the seven seals:

Symbol of Seal	Reference	Time Covered	Brief Description
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9. Where are we living now? What should that mean to you?

(Answers on page 31)

# Me? Bear False Witness? Of Course Not!

*The implications of the ninth commandment demand our earnest consideration.*

BY GRACE V. WATKINS

H. M. Lambert

Cobb Shinn

**O**VER our back-yard fence Sally looked at me with a too-bright smile, toyed with the chipping paint, and asked, "Have you heard about Mary?"

With a mental picture of the pretty dark-haired girl who was one of the best teachers we had had in Pine Valley in many a day, I answered, "No. What about Mary?"

Sally sobered, paused to give full drama to what she was about to tell me, then answered, "Mary gave up her Bible class this week. It seems she's going to be out of town weekends from now on."

"Well," I said, "it's too bad she had to give up her class; but there's probably some good reason for it, and for her going out of town weekends."

Sally gave a short humph. "You always try to cover up for people."

I smiled a smile that was pretty much of an effort. "Shouldn't we give Mary the benefit of the doubt until we know the facts?"

Sally reached a hand across the fence and patted mine. "Have it your way," she said. "But I say that when a girl as pretty as Mary suddenly decides to go out of town every weekend, and gives up teaching her class, well —" Sally set her lips in a firm line. "Ten to one she has a man on the string."

"And if she does?" I asked gently. "Mary's a lovely, attractive girl. It's natural for her to think of getting married one of these days."

Sally frowned. "But going out of town!" she exclaimed.

After Sally had flounced back inside, obviously irritated by my remarks, I thought about Mary—what a fine Christian she was, what fine service she was giving to the school and to the church. And, knowing Sally, I was sure her suspicions would be broadcast around town in a matter of hours.

So I moved quickly. That evening, after dinner, as Mary and I sat in my living room, I told her how sorry I was that she had to give up the class.

"I'm sorry, too," she said. "I love those youngsters; but my Aunt Elsie,

who brought me up after my parents died, had an operation two weeks ago and is seriously ill. She lives in Blue Junction. One of the teachers there rooms with Aunt Elsie and keeps an eye on her during the week; but this girl goes to her home town weekends to help her parents. So I feel I must spend the weekends caring for Aunt Elsie."

Did I report my findings to Sally? I did! And to various other Pine Valley residents who were active circulators in our town!

The next afternoon, while I was in my bedroom for my half hour of meditation, Bible reading, and prayer, I began repeating the Ten Commandments aloud. As I reached the one about bearing false witness, something happened. It was as though that commandment appeared in large letters on the wall.

Suddenly I thought of Sally. Is it only Sally? I asked myself. Were there others in our town, in any town, who would not for the world stand up in court under oath and "bear false witness," yet who were breaking God's commandment in less discernible ways? Was I ever guilty of breaking it?

Thoughtfully, prayerfully, I delved into the question, What *is* bearing false witness? Finally, with memo pad and pencil, I jotted down ideas. Here are some of the angles I tussled with:

Is it bearing false witness to keep silent when we should speak up? If we are in a group, for instance, where people are berating Bill, finding fault, wrongly interpreting what Bill has done, is it bearing false witness if we keep silent rather than speak up and bring justice to Bill by telling the real facts? Can silence be bearing false witness?

Is it bearing false witness to tell only *part* of the facts in a situation, carefully chosen parts that will paint a different picture from what the picture really is? paint a picture that's deliberately *meant* to be different from the truth? For instance, what about the man who reports, "Yes, indeed, I saw Larry in the Blue Parrot Bar last

night," yet omits mentioning that Larry dropped in just long enough to distribute Christian pamphlets?

Is it bearing false witness if we "fudge a little," as an acquaintance of mine used to call it? "Oh, not that I'd ever really tell an untruth," he would add hastily, reporting on his policy of "fudging." "But I'm pretty good at using words," he would continue, grinning. The "fudging" consisted, I learned, of spreading it on thick! Listeners who heard about Jack's parents' "lovely home in Monroe City, with a big yard and tall trees," would have been surprised if they had seen the about-average four-room house, with a smallish yard and four fifteen-foot-high trees!

Jack well illustrates, too, another question about bearing false witness which can happen when people make sweeping statements before getting full knowledge of the facts. On hearing that a storm had swept through Bridgeport, Jack broadcast through our downtown section that cousins, brothers, sisters, and parents of people in Pine Valley had been killed. Afterward he said he "just assumed they had." Distress? Concern? Fright? All these resulted for scores of local residents. Later it was discovered that the storm had been mild and that there were *no* casualties.

And those golden opportunities for witnessing, when we *could* speak of Christ and His shoreless love and cleansing power—yet we remain silent or make some lukewarm comment! Let us pray humbly that we may not be guilty of this form of bearing false witness, that we may never say merely, "Oh, sure, I'm a Christian," and then deliberately detour to another topic rather than speak some splendid, glowing tribute to our Lord!

My hour of heart and soul searching about what it means to bear false witness was unforgettable, a mountaintop in my Christian experience. And as I left the room to go about daily tasks once more, I felt a sense of deep wonder at the implications of the Ten Commandments for every facet of present-day living. ★★★

# FAITH WORKS M

*Prayer, friendly concern, God's Spirit, prove irresistible to a self-styled atheist.*

I KNOW beyond any reasonable doubt that faith works miracles! I have seen it happen over and over again. I have seen cynical, disillusioned, bitter people turn into reverent, believing, greathearted souls because some faithful person or persons saw what they might become through the power of Christ.

Henry is a glowing example. He was a self-styled atheist, doubting the very existence of God. *At least, that's what he said!*

When I first knew Henry, he was in his middle twenties. One Saturday night he wandered into the fellowship hall of our church, where the young adult Bible class that I was teaching was having its monthly social hour. Henry pretended that he only came in for a drink of water from the refrigerated fountain, having briefly left his work at a nearby radio station. But I knew better! I felt sure that it was the warmth, the gaiety, and the comradely fellowship of the closely knit group that he saw through the open windows that drew him into our midst.

He did not say much, seeming uncertain without appearing shy. When I invited him to join the party, he declined with a great deal of curtness. Then Mary, our petite redhead, met him with a broad smile, a glass of punch, and some sandwiches, saying, "Well, anyway, you can eat a bite before you leave!" Then she led him away from the fountain toward the others, and I could not help thinking about what a handsome pair they were—Mary with her flaming hair, and Henry with his vividly blond curls.

Needless to say, he stayed the evening out—and many others! But I could not help noting the bitter, weary, disillusioned look in his eyes. I knew without anyone's telling me that a story full of tears lay back of his life.

How true my diagnosis was, I was to wait five years to learn.

Even a blind man could have seen that Henry and Mary were drawn to each other, but he rebuffed every other person's gesture of friendliness.

I was not at all surprised to see him in my class one morning. In fact, I rather expected that he would be there. But I had no illusions that he had come to hear my lesson. And I was right. His eyes were glued on Mary. I doubt he heard a single word I had to say that morning. He endured being there simply because Mary was there, and practically told me so at the end of the lesson when I told him how glad we were to have him.

"I don't want you to have a false impression," he said with debonair frankness that passed simple honesty. "I don't even believe in God. I guess you'd call me an atheist. Actually, I have no use or need for the church!" *That* was telling me! I had never had it put to me so bluntly before, and I thought, *Brother, I won't bother you!* But that was reckoning without the guidance of the Holy Spirit.

For both Mary and Henry it was a case of love. We who watched them from week to week saw all the symp-

Despite my first inclination, I tried hard to make a dent in his armor against religion. My preacher-husband did also. I do not know why we were so greatly challenged by him. Maybe it was his weary, saddened, old-man's eyes—set in a perennially boyish face. Maybe it was because of Mary. Everyone knew that they were in love, but no engagement had been announced. Everyone waited expectantly. But I believe more than anything else that it was the guidance of the Holy Spirit, for we could see infinite possibilities hidden beneath the brittle shell of defiance, just waiting to be touched and used for the Master. I do not know why, when we received so many rebuffs. *I just know we were challenged!*

Then Mary's friends began chiding her for holding on to Henry. But Mary always kept her peace and smiled significantly. I could see her faith shining in her face. But before long I saw Mary begin to lose her sparkle. There was real suffering in her face. I knew why when she came by the parsonage to tell us good-bye. Her parents were moving to another city, and she had decided to break with Henry and go with them and seek another job.

She had moved from principle: "If I

By GRACE BAKER WEST

toms unfold, and we did so with sinking hearts. After all—an *atheist!* Henry never told any of us where he came from, who he was, or where he was going. And if he ever told Mary, she never divulged it. When we first knew Henry, I do not think *he* knew where he was going, either. He was simply drifting with the tide, taking the path of least resistance—purposeless.

ever marry, the man I marry will have to be a Christian. I don't think a marriage would have a chance otherwise." We were both saddened and thrilled at her decision. We knew that it had taken real courage to give up the man she loved.

Now that Mary was gone, more than one member of the class predicted that we had seen the last of Henry.

# IRACLES



"It doesn't have to be that way!" one earnest young man said. "I don't think we ought to let Henry go!"

"What do you mean?" another asked.

"I think we can save Henry for the church if we try."

"How?"

"By believing, by praying, by genuine concern!"

From that conversation a small group was formed into a visitation evangelism committee that met once each week. The group always prayed before going out, and Henry's name was spoken every time the committee met. No one knows how many times it was spoken in secret.

Henry did not stop coming to church! He had a gaunt, seeking look, and he was more tense than I had ever seen him.

Then one day I dared to speak to Henry again about his spiritual life. Both my husband and I had spoken to him on numerous occasions previously, without any sign of hope. But he was always courteous and kind, though firm in his rejections. But I simply had to speak to him again. After all, there must be hope in the fact that he continued coming to church!

"Henry," I said, "I'm greatly interested in you. I've been praying that you would accept Christ as your Saviour. I'd like for you to know the God I serve."

"Mrs. West," he replied with more reverence and quietness than he had ever shown before, "I wish I *could* believe in the kind of God you picture. One thing you can be sure of—I'm trying to believe!"

"Then you will," I replied, trusting that moment as I had never trusted before the great promise of Jesus: "*Seek, and ye shall find; knock, and it shall be opened unto you.*"

"If only I could!" Henry replied with genuine anguish.

From that moment I had perfect faith that the day would come. But it took a long time, and Henry seemed to come to a standstill. All that we said and did, apparently, was bread cast upon the waters that returned to us void. Some of the group tended to become discouraged. "Don't push him!" I counseled. "Just give him time—let him set his own pace. Someday he's going to see the light. All we can do is pray that it will be soon."

I do not know what one can call soon. Who knows how to measure

things in terms of time when one is dealing with eternity? At any rate, four years later he walked down the aisle of the church and professed faith in Jesus Christ. Then he joined the church.

The next night Henry came to the parsonage and revealed the story that had been written on his face all the time we had known him.

"When I was younger than I can remember, my dad walked out on my mother. Whether he's still alive or not, I have no earthly idea. Even my grandmother never heard from him again, and as far as I ever knew, neither did my mother. But I don't think it mattered a great deal to her. There were always plenty of men in her life.

"The hard times were the nights when I was left alone. Because I was afraid someone would come and find me there alone, I always turned the lights off when I was by myself. But I was mortally afraid of the dark, too. Sometimes when I had cried myself limp, I'd pretend that I had a family—brothers and sisters, father and

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.

mother—and that we did things together, such as going to church, having picnics, and enjoying family get-togethers. It helped some to dream about having relatives and a family who cared for me. But I knew it was pure fantasy, and when I'd awaken from one of the daydreams, I'd start crying all over again. But it didn't matter how much I cried—or how loud. No one ever came—not even my mother—and I would cry until I fell asleep from exhaustion.

"One day my mother said, 'I don't know why your no-good father had to burden me down with a kid like you. I never wanted a kid in the first place!'" Henry paused, and I noted the struggle it was for him to tell his story. But I knew that it was good for him to empty himself once and for all of the bitterness. "I never doubted for one moment that she meant every word that she said. Do you have any idea what it's like to be unwanted?"

"I don't know exactly how old I was, but I had already started to school when my mother took me to my paternal grandmother's home. When my mother drove away, she promised that she would come for me before dark. But she never did come back, and just like my father, I've never heard from her since. She may be dead for all I know.

"I know that grandmother did the best she could for me, but she didn't have much to work with. She tried to compensate for the lack of things with love. There never was enough to eat, and I'm sure that grandmother often did without necessities and even food to have me there with her. You can't imagine how poor she was.

"When I was twelve years old, I awakened one morning to find grandmother dead. It was terrible—because, as I said, she was the only person in all the world who cared whether I was dead or alive.

"Some people came and took me to the county welfare home. Some months later a farm couple came to the home for a foster son. I don't mean to imply —" Here Henry paused and looked apologetic. "I don't mean to claim that all foster parents are unscrupulous, but these people didn't want a son; they wanted a slave. I was so tired at night that I fell asleep from sheer exhaustion wherever I sat down. I lost fifteen pounds the first six months I was there.

"Finally I felt that I couldn't take another minute of their abuse, so I ran away and joined the army even though I was only sixteen. I don't know how an undergrown, underfed lad like me made the grade. But it was during the war, and maybe they needed men so badly they didn't look a gift horse in the mouth.

"At any rate, I was deep in the heart of Germany and had already fought in two major campaigns, during which I won a Purple Heart, when they discovered their mistake.

"I didn't want to go back to civilian life. At least in the army I was needed. But I had to go back, and when I was old enough for the army, the war was over.

"I guess I inherited my mother's talent for speaking, and when I returned to the States, I found my way into a summer theater group. From that I drifted into radio. But feeling restless, misplaced, and unhappy, I wandered from one town to the next. I guess it

was always too easy for me to get a job to really try to hold onto one very long. Something seemed to be compelling me to move on until I came here. I guess that about wraps it up. You know the rest of the story.

"When I found your church, it was like coming home—like being at sea a long time and at last sighting land. You can't know how I envied that group of young people the first night I saw them having such a good time. I wanted to be like them—only I just couldn't be!" Henry paused meditatively, remembering, and I did some remembering of my own.

I remembered how Henry began to change—losing his cynicism and bitterness—even before the day of his great decision. We saw that he was more at peace with himself and with the world—and, we hoped, with God.

"You see," Henry continued, "until I came here, nobody ever really believed or cared about me except my grandmother. It's a terrible thing to be unwanted and to know it. I simply got to thinking, 'There is no God! If there were, He wouldn't let things happen as they do!' And then I came to your class, and the class seemed to care about me as a person, and the lessons all sounded so wonderful that I wished they were true.

"Then one night I began thinking that if I wished there were a God, the very wish implied there was a God, and so I said to myself, 'If the lives of the class, the teacher, and the preacher bear out what they are talking about, I will believe in God!' And I just want you to know that if it hadn't been for you two and the class, I never would have found my way home!"

As it so often happens, the reward for doing a good job is to be given a more responsible one. That happened with Henry. He was given a more responsible job with a national hookup. Later we learned that Henry and Mary were married.

After their first baby was born, they came back to visit us, and I shall never forget the glory in their faces. After church Henry wrinkled his nose in his inimitable fashion and said, "Now I've got a real family—a Christian family!"

Obviously there is no limit to what God can do. Henry's is only one of many experiences illustrative of God's unlimited power in changing human hearts and offering redemption.

*Faith works miracles!* ★★★

## ANSWERS

(to questions on page 26)

1. Jesus especially emphasized that *His* Father is also *our* loving Father. This is an eternal truth; but it is particularly necessary for the church to remember it during the waiting time.

2. The four chief reasons that made Christ's return to heaven expedient are:

a. The character of God must be vindicated.

b. There must be time for the whole universe to see and understand fully Satan's evil purposes in order that "affliction shall not rise up the second time."

c. Christ must perform His work as high priest, ministering His blood before the throne in heaven.

d. The knowledge of Christ's atonement on the cross must be carried to all the human race.

3. Human beings could witness that God was lovable and worthy of love by remaining steadfast in their love for Him, as Job did, thereby proving that it was Satan, not God, who caused their suffering. Jesus Christ kept His Father's law in human flesh.

4. He sent the Holy Spirit in His place; the Holy Spirit can be in every believer's heart, all the time, everywhere.

5. He gave us everything for our own personal victory and the triumph of the church. Specifically, He placed in the church the gifts of the Spirit.

6. By His own great prophecy in Matthew 24 and by the Book of Revelation Christ foretold the general history of His church until its complete triumph in the new earth.

7. Name of Church	Reference	Time Covered	Brief Description
1. Ephesus	Revelation 2:1-7	A.D. 34-100	Pure church, ardently working.
2. Smyrna	Revelation 2:8-11	A.D. 100-323	Endured Roman persecution.
3. Pergamos	Revelation 2:12-17	A.D. 323-538	Apostasy gained control.
4. Thyatira	Revelation 2:18-29	A.D. 538-1798	Age of the martyrs and false teaching.
5. Sardis	Revelation 3:1-6	A.D. 1798-about 1830	Era of dead formalism.
6. Philadelphia	Revelation 3:7-13	A.D. 1830-1844	United in love and advent hope.
7. Laodicea	Revelation 3:14-22	A.D. 1844-second advent	The church that triumphs when Jesus comes.
8. Symbol of Seal	Reference	Time Covered	Brief Description
1. White horse, rider with bow.	Revelation 6:1, 2	A.D. 34-100	Gospel to all the world in the apostolic age.
2. Red horse, rider with sword.	Revelation 6:3, 4	A.D. 100-323	Church is persecuted but allows apostasy to enter.
3. Black horse, selling truth.	Revelation 6:5, 6	A.D. 323-538	Period of almost complete apostasy and the setting up of the union of church and state.
4. Pale horse, ridden by Death.	Revelation 6:7, 8	A.D. 538-beginning of Reformation	Period when about 50,000,000 martyrs died.
5. Souls under altar, crying for vengeance, given white robes.	Revelation 6:9-11	Beginning of Reformation-1755	Enlightenment of the Reformation vindicated martyrs.
6. Earthquake, sun darkened, bloody moon, stars fell, God's people sealed, second advent, terror of wicked.	Revelation 6:12-17; 7	A.D. 1755-second advent	Great signs announce approaching advent; God's true people have characters sealed in readiness to meet Christ.
7. Silence in heaven.	Revelation 8:1	Time of Christ's coming.	Heaven emptied of its hosts of angels, who accompany Christ.

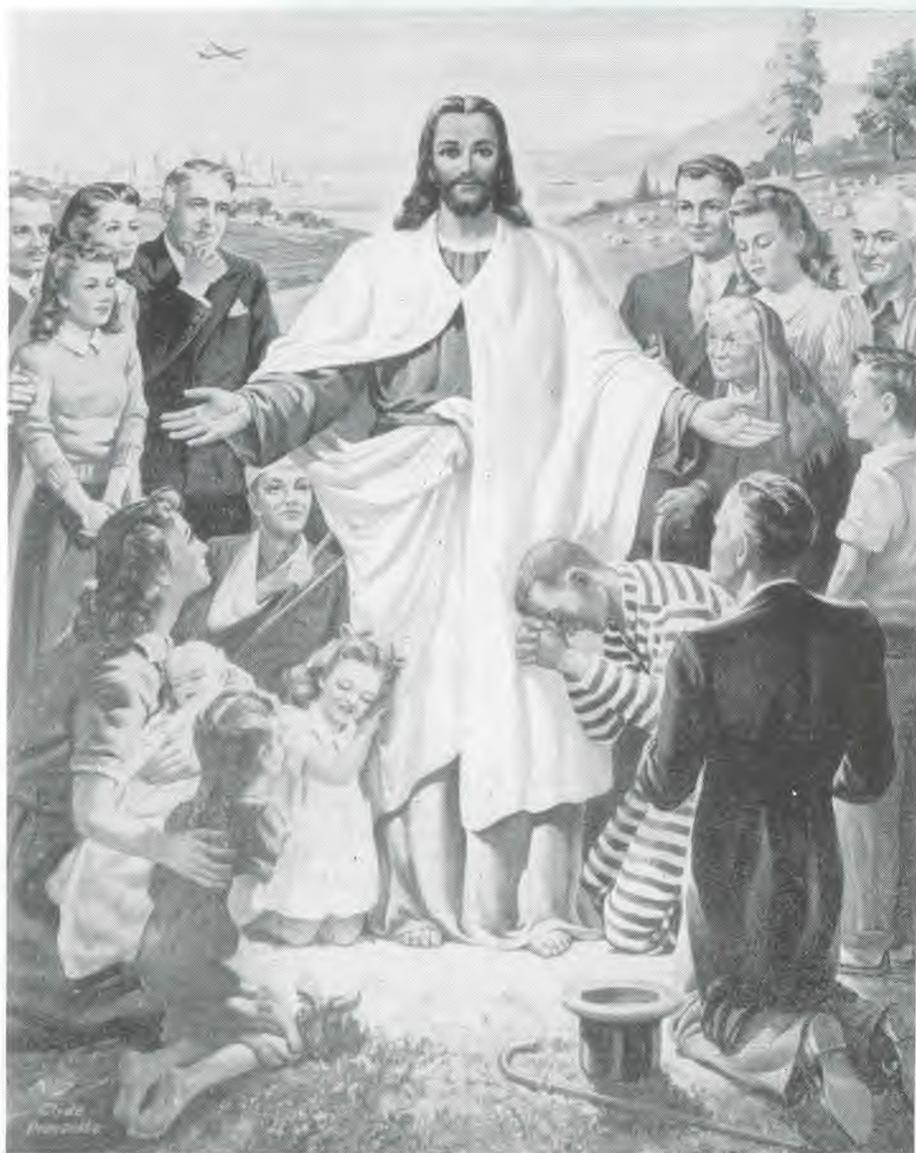
9. We are living between Revelation 6:13 and 6:14, in the sealing time.

# Christ

## AND YOUR PROBLEMS

Just Between You and God—13

By Harley Schander



Clyde Provonsha, Artist

Moved by a heart of infinite compassion and love, the Lord Jesus is concerned about the problems confronted by His children, regardless of the rank and status they have in society.

**T**HAT there is but one right answer to his problems is something every schoolboy, hopefully adding his sums, knows. The sharp eye and the red pencil of the teacher soon convince him of that. If he would avoid the red check of his teacher's pencil, he must find that right answer.

Life, like the schoolboy, has its problems. Men who are years past their school days, and who have spent a lifetime wrestling with the problems of life, find that its problems, too, have but one right answer. Finding that answer is, without question, the most important thing in life. A few have found it. But most people are still anxiously searching for it, seemingly unable to find it.

Men have tried to solve life's problems through education, economics, science, war, diplomacy, medicine, and various religions. All have failed. Two devastating world wars, the ever-present fear of another war, the threat of famine, increasing crime, and political uncertainty convince us that men have not found the solution to their problems.

There is a sure answer, and it is not elusive. It is not difficult to find, but it is hard to accept. To the self-important mind of men it seems too simple to be adequate. To an age so acutely aware of its scientific achievements it seems utterly unscientific, thus unacceptable.

In looking for a complex answer to their complex problems, men have ignored the simple but perfect answer. At the horizon heaven and earth ap-

parently meet. But looking directly overhead, heaven seems far away. Thus men keep looking to some unexplored and distant horizon for an answer to their problems, while they blindly ignore the answer which is close at hand and which provides the perfect solution. Jesus, the divine Son of God, is that answer.

He is the answer to the multiple fears of men—He will remove them. He is the answer to all the dismal failures and mistakes of men—He will forgive them. Jesus is the answer to all the doubts of men—He will dissipate them. He is the answer to the perplexities of men—He will solve them. He is the answer to all the pressing burdens of men—He will bear them.

Great as the world's need is, Christ is the adequate answer. Yet the need and the remedy seem poles part. They must be brought together. Jesus said, "I, if I be lifted up, . . . will draw all men unto me." John 12:32. He must be lifted up for all the world to see. The world's ills and Christ must meet. The remedy is no good until it is applied.

It is not enough to hold Christ up before men as the One who dwells in temples and cathedrals; men must see Him as the Christ who transforms the heart. Nor is it enough to hold Him up as the Christ who lives in heaven; men must see Him as the Christ who reigns in the lives of men. It is not enough to hold Him up as a lip-worn name; He must be seen by men as He really is—a living power.

Jesus is the Bread of Life that can feed the soul-hunger of men. He is the Light of Life which can illuminate the darkness. He is the Vine which can nourish every branch. He is the Truth that can forever settle every question and doubt. He is the Door through which men can pass to a better life. He is the Resurrection and the Life; He has conquered man's greatest and final enemy—death. He is, indeed, the full and final answer to the multiplied needs of men. He must be lifted up for men to see.

George Bernard Shaw, in "St. Joan," Scene V, puts these words into the lips of Joan, as she prepares for death at the stake: "If I go through the fire, I will go right into the hearts of the people." She died at the stake, but she lives as a heroine. Jesus said, "I, if I be lifted up, . . . will draw all men unto me." That is exactly what happened

when the Roman captain, seeing Jesus lifted to the cross, said, "Truly this was the Son of God." And that is what will happen when a burdened soul sees Christ uplifted before him today.

Christ is not just a hallowed name. Christ is a living presence, as modern as our civilization and as dynamic as atomic power. A high school student, when asked who is the greatest living person, replied, "Christ." When reminded by his teacher that she had asked for the greatest *living* person, he said, "But Christ *is* living today." Christ must be lifted up before men as the living Saviour who is able to cope with all the problems of modern life. He is equally able to solve the problems of nations who have been driven to the brink of war, and the problems of a husband and wife whose troubles have driven them to the brink of divorce. No problem is too great for Him to solve, and none is too small for Him to notice.

Men must get a glimpse of Christ as a loving Saviour. Love is still the greatest thing in the world. Money can buy goods and comforts, but it can also breed jealousy and greed. Science can heal and bless, but it can also be a demon of destruction. Armies can be a source of strength and confidence, but they can also be a source of terror to those who see in them a threat to their own security. But the love of Christ can solve problems, because love is the universal key to all hearts. And when men apply that love to their difficulties, they will begin to see really satisfactory answers to apparently insoluble troubles.

Most people are concerned only with their own affairs and problems. The joys and problems of others seldom concern them. The prevalent philosophy seems to be, "Every man for himself." Therefore, many people are often lonely. They crave a confidant. Christ invites them. "Come unto me," He says, "all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28. Christ does care about our little hardships, and every lonely soul can find comfort in Him.

Each person has done something in his lifetime which he regrets. With some, the incident which causes the regret may be only trivial; but with others it is serious. But regardless of the magnitude of our evil deeds, all of us need to get acquainted with Jesus as the forgiving Saviour.

We live in a country in which one out of every twenty-five persons has

been charged with burglary, one out of every ten with larceny, and one out of every fifty with car theft. In our population one out of every thirty has been charged with drunkenness, and one out of every three has been charged with a traffic violation.

Such figures, plainly, are not pleasant to read. But though the figures are disturbing, the facts are actually worse than the figures indicate. For every five serious crimes, such as murder, armed robbery, and rape, known to police, one criminal is apprehended.



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Four out of five of our worst criminals are never caught. When in addition to these figures one considers all the immorality and all the marital infidelity, and when he adds to that all the slander and gossip of which men are guilty, and when he adds to that all the dishonest business deals, big and little, that men have "pulled," and when he adds to that all the faults and mistakes of men, he can readily see that we are in dire need of Someone to forgive us. And looking the situation squarely in the face, who is there that does not need to be forgiven?

Jesus came to save sinners and to forgive their sins. His forgiveness is "according to the riches of his grace" (Ephesians 1:7), and not according to the forgiveness of men. It is full and free, with no strings attached.

But if we are to solve our problems, we need more than forgiveness. We need a transformation of our nature. We need to develop a new set of habits to live by. We need to lift our standards and then live up to them. That can be done only through the transforming power of Christ. That is why our problems, large or small, can be solved only when Christ helps us solve them.

But every life, whether good or bad, has its end. It is in death that man faces his greatest fear and his greatest enemy. All men stand humble and helpless in the presence of death. It is not in our power to avert death. We must all meet it at last and be vanquished by it. Blessed is the man who then can say, as David said, "Though I

walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Psalm 23:4.

As we move toward our rendezvous with death, Christ goes with us—if we want Him—to remove its terrors. He is not helpless in death's presence. He

## One Solitary Life

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a house. He never had a family. He never went to college. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credential but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today He is the centerpiece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched and all the navies that were ever built, and that all the parliaments that ever sat and all the kings that ever reigned, put together, have not affected the life of man upon this earth as did that one solitary life.

—Phillips Brooks.

can say, "Do not be afraid; . . . I was dead and here I am alive for evermore, holding the keys that unlock death and Hades." Revelation 1:17, 18, Moffatt. Christ is not only a living but also a life-giving Saviour, and thus is the answer to man's greatest fear. Through the power of Christ's resurrection men can rise to immortal life.

One by one the hopes of men have turned to ashes. One by one the panaceas of men have failed. One by one the lights kindled by men have gone out in darkness. It seems that men have tried every answer but the right one. Why not try it now? Christ can heal the bodies of men, and He can soothe men's fears.

But He comes only by invitation. He will solve our problems if we want Him to. He will solve the world's problems when the world wants them solved by Him. Although you cannot make the world permit Christ to solve its problems, you can let Him solve yours. When you have discovered the peace that follows when your problems are all gone, you will wonder why you waited to take them to Jesus. ★★★

THESE TIMES, SEPTEMBER 1, 1959

## FOR CHRIST

DECISION

- Loving the Lord Jesus, I wish to accept Him as my personal Saviour. Wherever He leads me, I will gladly follow; whatever He requires, I will do.
- Desiring to go forward in the step of baptism, I pledge myself to obey all of God's commands.
- I desire a pastoral call.

Name \_\_\_\_\_

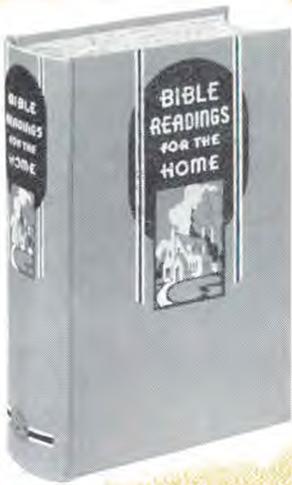
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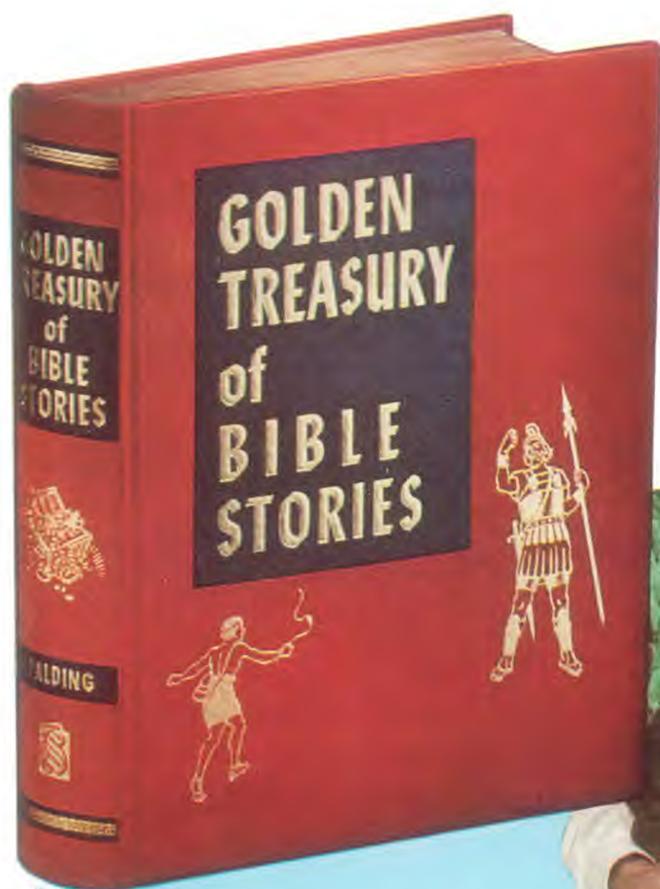
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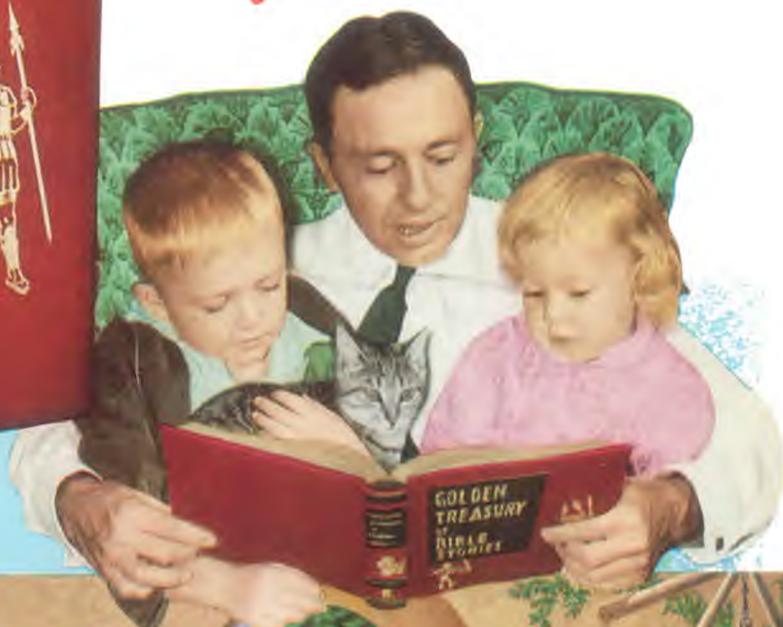
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