

These Times

What Faith in God Means to Me

By Charles Malik

Fourteen Unmistakable Signs of the End

By James E. Dykes



APRIL, 1961

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These Times

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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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THESE TIMES, APRIL, 1961

This Time

A CAREFUL study of current events and world trends has convinced writer James E. Dykes ("14 Unmistakable Signs of the End," p. 17) that evidences of the



nearness of the end of time are multiplying. He cites such phenomena as the unprecedented increase of knowledge, rapid accumulation of wealth, world wars of unparalleled destructiveness, and current peace efforts as fulfillment of Bible prophecies given centuries ago. He points

out that "the typical modern man is inclined to scoff and sneer at the very idea of the world coming to an end." Then he goes on to emphasize the fact that this, in itself, is a fulfillment of Bible prophecy.

Author Dykes is editor of *The Message Magazine*, a bimonthly interpreter of current events in the light of Bible prophecy. An author of both prose and poetry, his work has appeared in such publications as the *New York Herald Tribune*, *The Youth's Instructor*, and *Signs of the Times*.

Dykes began his career in pastoral-evangelistic work. Before coming to Nashville to assume editorship of *The Message Magazine*, he served as dean of men and instructor in English at Pine Forge Institute in Pennsylvania.

The father of five children, the author enjoys gardening, music, and writing as hobbies.

QUOTES FROM THIS ISSUE

"In the motion picture industry, the moral degradation of our time is so evident as to be inescapable." (Page 4.)

"There will be a golden age for man, but it is of God's making." (Page 10.)

"Drinking in moderation is not the solution to the liquor problem. It is the main cause of that problem." (Page 16.)

INSIDE front cover photo, by Josef Muench: Grindelwald, Switzerland, has a beautiful setting in the Swiss Alps. Above its red roofs and the little church steeple rise tremendous peaks. The white Fiescherhorner at 13,284 feet and Mount Eiger at 13,040 feet are seen on the sky line. A summer and winter resort, Grindelwald is a headquarters for mountaineers making high climbs.

HOLLYWOOD SINKS

By
Oswald C. J.
Hoffmann



Library of Congress

Dr. Hoffmann is director of public relations for The Lutheran Church—Missouri Synod, and "The Lutheran Hour" speaker.

THE MIGHTY oak does not die overnight. Death comes from slow decay over a long period of time. For years, the tree rots within. On the outside it looks healthy and strong. One day there is a violent storm, and mighty is the fall of the giant that looked as if it would last forever.

Nations and civilizations are like the great oak. Appearing to be prosperous, our own civilization shows unmistakable and alarming signs of moral decay, the kind which grows within and causes death without.

Recently the decay became obvious in the TV quiz scandals and in the payola which affected a great part of the entertainment industry. How about the collusion between high law enforcement officers and the worst kind of law-breakers in some of the biggest cities of

our nation? If these are not evidences of decay, what are they?

But in the motion picture industry, the moral degradation of our time is so evident as to be inescapable. This industry has outdone itself to demonstrate how low the human mind can sink in order to make money. It has put itself directly in the line of fire aimed by St. Paul at the degeneracy evident in his own time: "Since they considered themselves too high and mighty to acknowledge God, He allowed them to become the slaves of their degenerate minds, and to perform unmentionable deeds. They became filled with wickedness, rottenness, greed and malice; their minds became steeped in envy, murder, quarrelsomeness, deceitfulness and spite. They became whisperers-behind-doors, stabbers-in-the-back, God-haters; they overflowed with insolent pride and boastfulness, and their minds teemed with diabolical inventions. They scoffed at duty to parents, they mocked at learning, recognized no obligations of honor, lost all natural affection, and

had no use for mercy. More than this—being well aware of God's pronouncement that all who do these things deserve to die, they not only continued their own practices, but made no bones about giving their thorough approval to others who did the same." (Translation by J. B. Phillips.)

This is strong medicine, but not too strong to fit the disease, where honesty has been confused with vulgarity, adult themes with adultery, and morality with immorality. Not content with reflecting the moral muddle that undeniably exists in the world, motion picture makers are making a strong bid to convert the muddle into a puddle.

One publication put it this way: "Tomorrow's motion pictures must not be allowed to teach the young an even lower moral code than today's. Ailing though it is, the motion picture industry sets the pace for television. Together these mass entertainment giants go far toward determining the moral climate of the nation. The record of their attainments is being daily written

TO A NEW LOW!

When even Nikita Khrushchev castigates the motion picture industry, it is high time for Christians to see what's going on.

in the life of the nation. Part of it is inscribed on the rolls of divorce courts, on police blotters, on the admissions cards of homes for juvenile delinquents and hospitals for alcoholics."

The Sunday supplement to one of the largest newspapers in the United States had these questions to ask of the motion picture industry: "Are the problems of the bathroom, the bedroom, and the psychiatrist's couch the only ones to be treated in an adult or serious manner? Are gutter obscenities and physiological filth necessarily the handmaidens of art?"

To the credit of the industry it must be said that some motion picture producers along with some actors and actresses are asking themselves the same questions. One actor said after completing his work in a filthy film, "I feel dirty all over. I can never wash this filth from my soul."

What makes a film filthy? The portrayal of sin? No, for in that case the Bible itself would be a filthy book. It is to portray the adulterous love of David and Bathsheba as if the pursuit of unholy and overmastering desires were a high and holy thing, to be emulated by young people who seek fulfillment in life. It is to portray an unholy desire in such a salacious and suggestive way as to convince any unbiased observer that the sole object is to make money at whatever expense to public decency, public conscience, or public morality.

Pointing out the difference between the Hollywood of today and the Hollywood of fifteen years ago, *Life* magazine comments: "If the populace is aroused now, it hasn't seen anything yet. The production schedule for the months ahead hold a full diet of films that would not have been permitted even a year ago." *Life* describes the plot of a new film as "the story of a young man who rises swiftly in his firm by lending his apartment to his

bosses for their dalliance after the working day." A dozen films now in production must fit the description of "the picture they said couldn't be made!"

Not satisfied with centering the attention of the American public on sex and adultery, one movie maker has gone so far as to comment in film upon the nature of sex, describing it explicitly as the invention of the devil. He says that to have a satisfactory sex life, one must give himself up to the devil's code. Hollywood is the finest example of what happens when people give themselves up to the devil's code. When people consider themselves too high and mighty to acknowledge God, He allows them to become the slaves of their degenerate minds and to perform unmentionable deeds. They become filled, said St. Paul, with wickedness, rottenness, greed, and malice. They become whisperers-behind-doors, stabbers-in-the-back, and God-haters. Far from representing progress, as some film makers would have us believe, this represents that reprobate mind which is in itself the judgment of God.

What effect are some of these so-called "mature," but actually dirty, movies having? For one thing they completely misrepresent our way of life to people abroad. We spend a great deal of time and money trying to give people abroad a true picture of our country. The whole picture can be wiped out in one day by one of these motion pictures.

The American ambassador to Ireland has been quoted as saying that he and his staff, as well as other Americans in Ireland, are continually embarrassed by the effect American pictures have upon the people of that country.

The serious effect of adult and adulterous American films upon the youth of America cannot be questioned. About 50 per cent of movie-goers in the United States these days are teen-

agers. They are susceptible to the moral climate presented in films. A teen-age film magazine rated as "movie of the month" a film which *Time* magazine said would wreak adulterous havoc among high schoolers. This is what *Time* said: "Having demonstrated the various advantages of adultery, the film goes on to make it clear to the movie audience that sexual dalliance between unmarried adolescents is really quite all right, provided they are in love and are willing to confess all to their parents and stand up in church when the girl gets pregnant." The teen-age magazine justified the whole adulterous business "because," as it said, "the two principals loved each other." Actually, the magazine and the film were of a piece, both contributing to the moral muddle and the moral puddle in which the world finds itself.

Some movie makers plead that they have not produced the moral muddle, they simply reflect it. Movies do not exist to improve the morals of people, they say. Movies exist because the movie makers want to make money. In order to make money, they must give people what they want.

It is true, of course, that immorality exists in this world, and that morality cannot be legislated, any more than it can be induced by seeing a good film. Immorality made it necessary for God to send His Son to live with us on this planet. Human wickedness caused the death of the sinless Son of God. The death of Christ has shown once and for all how loathsome and utterly repugnant immorality is to God. It has also shown what God will do in order to win men back to Himself from their own vain and impure ways. Christ died for a sinful world, a world where filth exists in movies, television, and books, as it does in the deeds of men. The worship of Christ is quite different from making idols of movie stars.

It was a real world into which Christ

came, and died and rose again, and it is a real world in which Christian faith must operate. Every Christian man or woman, boy or girl, is called by Christ to take a stand in helping to clear up the moral muddle mirrored in all its degradation and encouraged by so many motion pictures today. The final responsibility rests with individual people. In the last analysis there is only one effective film censor, and his job becomes more difficult by the hour. That censor is father or mother, made responsible by God for the well-being of his or her children. Censorship, like charity, begins at home.

Parents often tell me, however, that they are at a loss for guidance in judging motion pictures. Sketchy reviews do not always tell the whole story. Motion picture advertisements often tell a truer story than the reviews.

In their advertising, motion picture distributors have a tendency to capitalize on the dirtiest scenes in their films. There must be a cold-blooded appraisal of movie advertising such as that for "Happy Anniversary," which bills itself as having been filmed in "Sin-e-scope."

One horror picture was advertised as "so frightening that we have to protect your life with a guaranteed insurance policy, . . . \$10,000 in case of death by fright during the showing of the picture." The backers of another film, of course, fired back with this half-page salvo: "Due to the terrifying nature of this picture, twelve leading insurance companies have refused to assume liability for heart attacks." Parents of teen-agers will get the point in both cases. The point is that here we have something essentially degrading put out by people who would make dupes of us all.

For the benefit of concerned parents, at least a half dozen periodicals regularly rate films on their fitness for different age groups. The Roman Catholic Legion of Decency, in my opinion, has an excellent rating service today conducted with great intelligence and with the utmost sympathy toward the producers of good films. A good film will treat even the unsavory aspects of life with the sharp moral sense we expect of all film makers today.

Life magazine remarks: "There is a general awareness that the American movies have suddenly become more frank, adult, or dirty, and the public morality may somehow be in danger, and that perhaps something ought to

be done about it." What can be done about it?

First of all, Christians can stop patronizing unworthy films. This is not un-American censorship; it is American common sense.

Secondly, Christians can protest against the circulation of moral filth by way of film. Christians have a stake in the moral climate of the world. We Christians must stop being so apathetic toward what is going on round about us. We cannot depend upon government to make laws, unless we are willing to back up those laws. We cannot say that the moral muddle of the movies does not affect us, taking the attitude that if others want to go to the devil, let them, they asked for it. We cannot live in a world of our own, as if it were a different world from the one in which other people live.

The only other alternative would be to stay away from films altogether, thus

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.

to help kill the industry. As a last resort, Christians might have to band together to do just that, if the motion picture industry does not come to its senses with some effective self-regulation which works instead of the present system which gives its seal of approval to films fathers and mothers are embarrassed to see in the company of their children.

Thirdly, Christians can pray that God will save our world from the rot within. If our civilization goes down, it will not be because the Communists have buried us but because we have dug our own grave with our own wickedness. Christians themselves need to repent and to take hold of the new life in Christ with a firmer grip, to be the kind of people Christ wants them to be, to abhor evil and to love that which is good.

Christ says to Christian people: "You are the salt of the earth. If the salt has lost its savor, it is henceforth good for nothing, but to be cast out

and to be trodden under foot of men." Christians are being trodden underfoot right now all over the world, not because they are persecuted in many cases, but because their salt has lost its savor. We must not expect unbelievers to repent of their sins when Christians are unwilling to do so. Let us repent of our own self-righteousness, our lack of concern for dying men, women, and children all around us.

Let us remember that Christ calls us to put up a fight for the faith in our time, and not to give in to the pressures of the time, no matter how powerful they may be.

A great, sophisticated, and prosperous empire collapsed when proud Rome fell. Rome fell to a hard and disciplined people from the north at whom Rome had laughed. Rome laughed, and Rome fell.

We take that same road today, the road of collapse and fall, if we do not heed the warnings of God Himself; if, "being well aware of God's pronouncement that all who do these things deserve to die, we not only continue in them ourselves, but make no bones about giving our thorough approval to others who do the same." The warning of God's Word has been echoed in an American publication of our own time; "The fantastic waste of time and money in the United States is possible only in a society basically devoted to self-serving materialism. If such a nation does not fall as a result of failure in world competition, it will collapse as a result of its own lack of adequate reason to survive. Such collapses have happened often enough in history so that we, the contented and purposeless, need stand in no doubt as to what is very likely in store for us."

The warnings of God's Word are unrelieved against those who go their evil and unprincipled way. There would be no hope at all, if it were not for the long-suffering of a merciful God to whom we must turn if we would find salvation, whose way we must follow if we are to be called His sons and daughters.

That way is the way of Jesus Christ, the sinless Son of God and Saviour of the world. I know of no other way. This way I commend with my whole heart to you and to all who would find their way out of the moral muddle in public and personal life which has thrown our world into a state of such great confusion. ★★★

7 HERE are times when we learn life's most important lessons from something as commonplace as a rosebush. It does not even have to be an expensive and fancy rosebush, but an ordinary and inexpensive yellow rose such as grew in grandmother's front yard. Grandmother has long since passed away, but the yellow rose still blooms by the well-worn doorstep as a memorial to her keen appreciation of life's important values.

At first grandfather was not too well pleased with the rosebush or with grandmother's sudden impulse which prompted her to buy it. But somehow in her quiet manner grandmother had a way of justifying her actions that made the opposition seem unimportant and at times even foolish. She had needed a pair of shoes, and grandfather had slowly accumulated the necessary money from his meager wages. On her birthday he had given her the money, and she had been deeply moved by his sacrifice and thoughtfulness.

One evening at the supper table grandfather asked, "Mother, did you get some shoes when you went into town last week?" Grandmother smiled that slow, sweet smile that she always used in a time of crisis.

"No, Henry," she replied. "I decided that I didn't really need the shoes. I sent away for a rosebush instead."



Fritz Henle

Grandfather put down his fork. "A rosebush," he said slowly. "But you needed shoes."

Grandmother nodded. "Yes, I needed shoes," she said, "but I needed a rosebush even more."

For a minute grandfather seemed deep in thought. "Very well, Mary," he said, "if that's what you wanted."

Sometimes amid the ceaseless whirl of busy days it is difficult to pause long enough to remember that our lives need beauty and inspiration as well as food and clothing. Each has its place, but each should not take the place of the other. We are

Rosebushes or Shoes

By Winston O. Abbott

likely suddenly to find ourselves so busy making a living that we have forgotten how to live. Material things loom so large in our minds that we cannot see beyond them to the healing beauty of the sunset.

We become so preoccupied with life's problems and anxieties and frustrations that we forget that the very rain that washes the dust from the grasses may also wash the cobwebs from the soul. We are so accustomed to the honking of horns and the screeching of brakes and the jangling of the telephone that we are no longer able to hear the liquid notes of the wood thrush ringing through the shadowed dusk. We can often remember the balance in our checkbook, but we forget the value of a walk beneath the starry canopy of the sky.

We are inclined to pamper and coddle our physical beings and forget for the time that we also have a soul. We forget that the Creator in His infinite wisdom does not guarantee any one of us a specified number of sunsets to enjoy. Sometimes it takes a rosebush to lift us above our shoes. ★★★

H. A. Roberts

CONTACT WITH OUTER SPACE BEINGS

With the aid of radiotelescopes and other recently developed equipment, scientists are probing the universe to see if they can pick up intelligible signals from stars. Thus they are seeking signs of extraterrestrial life. For some years many scholars have been confident that beings exist in many places in the universe besides our planet.

Now a study has been made by the Brookings Institution to find what the result might be to our world if contact were made with other intelligent life in the universe. The report raises the question whether our civilization could survive if it were confronted by a superior society from beyond our earth.

This conclusion is substantiated by the prophecies of the Bible. Our world

more leisure time. There is certain value to the individual in less hours of work in a factory or office; but beyond a certain point, the idle hours may actually be a detriment.

"I ask you the question," says Dr. Edward H. Litchfield, chancellor of the University of Pittsburgh, "of whether a culture of working less and less, preaching the social goal of less and less work, has much prospect of victory in a competition for survival?"

Leisure can cause character deterioration in persons who have no creative interests, no goals, and few values in life. What is to be offered the man who works thirty hours instead of forty hours a week to make the ten available hours worthwhile? Will they be spent in taverns, in slumping before a TV set, or in idleness? Admirable though leisure may be for mental and physical refreshment, it is delusive and unsatisfying in itself.

Dr. Litchfield has revealed the inconsistency of the nation's thinking by showing how millions are urging the pursuit of leisure while thinking by our present program we can outflank our enemies. We cannot marshal the strength of the nation by thinking we can waste millions of man-hours with no creative activity and no worthwhile goals.

God ordained work for man as a blessing. After sin blighted the world, man was told that he would earn his bread by the sweat of his brow. (Genesis 3:19.) He was also told to rest on the Sabbath and do his work in the six other days of the week. (Exodus 20:9, 10.) There is a time for work and a time for leisure and other pursuits. Wise is the person who can make full use of leisure time for the building of mental, physical, and spiritual development.

SMOKING AND SCHOLARSHIP

The more cigarettes a college student smokes, the lower his grades are likely to be, according to a survey conducted by Dr. Donald K. Pumroy, assistant professor of psychology at the University of Maryland.

In a sampling of college freshman boys, selected at random, 119 non-smokers had an average grade of 1.98. Those who smoked half a pack of cigarettes a day had a grade average of 1.92, while those who smoked a full pack dropped to an average of 1.61. Students who smoked more than a pack

will make contact with divine beings when Jesus Christ comes in power and glory with all the holy angels. We are told that just preceding Christ's return the cities of the earth will fall. (Revelation 16:19.) The earth will be ravished by fire, and all its splendor will be destroyed. (2 Peter 3:10-12.)

Our society will not be able to stand before the perfect plan of God for this earth. There will be no more fear or anxiety, no more death, no tears, no pain. Instead of our sin-racked world, there will arise a perfect civilization, where God shall be with His redeemed people. (Revelation 21:1-5; 22:3.) Yes, when this world makes contact with the intelligences of outer space, a new order will come—a God-created new earth!

WHAT'S WRONG WITH WORK?

With increased national production resulting from more efficient machinery and automation, there is constant pressure for shorter working hours and



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a day slumped to an average of 1.38.

These significant measurements in college students would indicate that in business, research, and other activities which demand keen minds and retentive memories, the heavy smoker is handicapped. He may be a poorer businessman, less astute, less able to analyze clearly and accurately, because of one or more packs of cigarettes he consumes each day.

In choosing the most efficient personnel in the future, business executives may wisely choose the nonsmoker for key positions, not only for health reasons but also because he may be more efficient in the highly competitive world of modern business and industry.

SCIENCE—GOOD OR EVIL?

"Decisive powers for good and evil" are in the hands of science today, and physical scientists are urged to face the moral responsibility of the atomic age. This is the challenge of Sir Charles Snow, British physicist and novelist, as he spoke recently to the American Association for the Advancement of Science.

Speaking of atomic weapons, Sir Charles said, "We know, with the certainty of statistical truth, that if enough of these weapons are made—by enough different states—some of them are going to blow up. Through accident, folly, or madness—but the motives don't matter. . . . Are we going to let it happen?"

The noted scientist believes that physical scientists have a "direct and personal responsibility" to prevent atomic war. Unless the world faces the moral issue, there will be disaster, for Sir Charles believes that the present trend will see some of these bombs exploding in ten years or less.

Certainly a call must be made to scientists and statesmen urging sanity and moral responsibility among nations. These will not save the world from disaster. Brain power and reason are good in their place, but they cannot save man, who is sunk in the mire of selfishness, evil, and degeneracy.

Humanity is doomed if it trusts in itself. The image of the human race is depicted by the Old Testament prophet in these words: "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and

CURRENT AND QUOTABLE



Review and Herald

J. DEWITT FOX, M.D.,
EDITOR OF "LIFE AND
HEALTH"

J. DeWitt Fox, M.D., editor, "Life and Health": "It is more than likely that many people living today will see the end of cancer, improvement in the lot of the aged, and lengthening of life for the heart patient."

William Henry Channing: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony."

Sign on cash register in a Chicago restaurant: "It's nice to be important; but it's more important to be nice."

J. Lord P. Harnwell, president, University of Pennsylvania: "In the forty years that have elapsed since its revolution, Russia has devoted a far larger portion of its gross national product to education than have we. As a result of this intense commitment to education on the part of the Soviets, we as a nation are presented for the first time with a challenge to our leadership and all of the values that we cherish."

Graeme and Sarah Lorimer: "Dignity is one thing that cannot be preserved in alcohol."

E. E. Cleveland, associate secretary, Ministerial Association of Seventh-day Adventists: "Christianity is not the religion of the aged; it is the religion of all ages, having as its founder and center the Rock of Ages."

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bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isaiah 1:5, 6.

There is power to regenerate men who come to God in humility and repentance. The promise is, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

Science has never made men "good." It has helped create a better environment, a healthier place to live. But it has also made existence precarious, and its inventions have destroyed tens of millions of people. Science is only a tool or a weapon—depending upon man's nature. Unless individuals have the "new birth" which Christ declared is essential for salvation, there is no hope for a better world.

DISCIPLINED LIVING

More than half of all the hospital beds in the United States are occupied by patients with mental disorders, says Charles J. Rolo, in *The Atlantic* (January, 1961). This is a startling fact which causes us to ask how stable we are mentally and emotionally.

A most arresting book has recently

been published which presents the findings of the University of Michigan Survey Research Center. This volume, *Americans View Their Mental Health*, points out that nine million Americans suffer from serious mental troubles, and the number mounts each year.

The university made a survey of 2,460 Americans over twenty-one years of age who lived a "normal" life. It was found that 43 per cent of college-educated persons rated themselves as "very happy," as compared with 23 per cent who had completed only grade school. It was found that women seemed to experience more stress than men; they were more aware of home and marriage problems than their husbands.

The survey revealed that worry about the atomic age and the cold war was not a major issue. Only 4 per cent mentioned world problems as a source of their anxiety.

The largest number of problems centered in the group of parents. Thirty per cent confessed feelings of inadequacy in dealing with their children, and 22 per cent blamed themselves for lack of tolerance of the child's behavior.

Those who faced problems found help from various sources. The largest number—42 per cent—turned to clergymen. Another 31 per cent sought help from specialists in psychological problems.

It is encouraging to find that religion remains the surest support against insecurity and distress. The Christian church must never fail to have the answer for the anguished, the frustrated, the despairing. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28.

It is no mere sentimental relationship that must exist between Christ and His followers. Discipline of thought and action is required of the true Christian. There is a responsibility on man's part to obey God's eternal laws. Jesus continued, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Verses 29, 30.

The undisciplined existence of many persons leads them into mental and emotional difficulties. Homes have lost

their discipline; parents fail to have standards themselves and, therefore, cannot enforce any standards for their children. The psalmist truly said, "Great peace have they which love thy law; and nothing shall offend them." Psalm 119:165.

GOLDEN AGE MIRAGE

The hope of a golden age lurks in the human heart. Dr. Caryl P. Haskins, president of the Carnegie Institution, looking at the future prospects, has said, "In a world of unparalleled advance in our appreciation and comprehension of nature, we are privileged to vistas of both insight and wonder inconceivable to our forefathers. . . . May not ours be another generation which has the privilege of standing once again at a major crossroad of history, of living in that deep travail which more than once has preceded and ushered in a golden age?"

He believes that the brilliance of man's concepts, the power of his imagination, his unrivaled power to shape and use his material environment, will create a heaven on this lowly planet.

Dr. Haskins sees dangers, too, for he warns, "The enemies of these in our time are particularly dangerous because they are not tangible and dramatic, but amorphous and difficult to see. . . . They are more subtle, more insidious factors—inattention, lassitude, hostility to innovation arising from failure to recognize that innovation must, of its very nature, be antithetic to established order."

We would remind the head of the Carnegie Institution that a parallel philosophy dominated the Western world from 1900 to 1914. Then the golden age dream exploded in war. Again the hopes of science for a perfect civilization were horribly blasted by World War II.

There will be a golden age for man, but it is of God's making. "Behold, I make all things new," is the divine promise. (Revelation 21:5.)

The insidious falsity of evolution has caused men to believe the race is mounting upward to perfection. The façade of civilization and the glitter of materialism have been gay deceivers. But God is not mocked. We shall reap what we have sown, and certainly man has never done anything to create a



RNS

MORE THAN 1,000 Chicagoans are enrolled in television's first Bible study course for lay leadership training credit. Each Wednesday night they tune in on WTTW's "Time for Religion" program for "Introducing the New Testament," conducted by Dr. George Vanderlip. Production is under the auspices of the Church Federation of Greater Chicago.

THESE TIMES EVENTS OF THESE TIMES EVENTS OF THESE TIMES

golden age. We look to the new earth, whose "builder and maker is God." There we shall find the fulfillment of man's dream of a perfect civilization. We can be citizens of God's new country if we follow Him all the way.

HEEDING THE GOSPEL

Members of Protestant churches in the U.S. sent over \$20,000,000 in aid to the needy in fifty countries during the first nine months of 1960. In addition to the regular relief programs, great contributions were made to victims of disasters in Chile, Korea, and several other countries.

Such reports as these are heart-warming. They show that, at least to some extent, Americans have heeded one of the most important parts of the Christian gospel:

"Then shall the King say, . . . I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25: 34-40.

May we not only grow in this phase of the gospel, but may we also heed the other commands of Christ and accept the complete gospel message!

DEFILED AND WASTED

Almost everything in nature that modern man touches for his civilization, he contaminates. We have polluted water sources, polluted air, dying trees and plants, and vanishing birds and animals. How long can we squander all of God's gifts to the human race and continue to live?

The air of our cities, for example, is filled with contaminants. Smog in the Los Angeles area has cost over \$375,000,000 in research, control, and the loss of crops.

Our rivers and lakes are defiled so badly that pure drinking water is becoming a scarcity. A state engineer says, "We have just about exhausted all the water-purification methods known at this time." The U.S. Public Health Service adds, "The problem of keeping enough water clean enough

to protect public health has become enormously complex, difficult, and urgent."

In America we are depleting our water supply, and the future is bleak for adequate sources in many areas. Wasting our resources, we lay ourselves liable to want and disaster.

We have chemicals to destroy pests, but they also destroy bird life and may even contaminate plants. The harvest from the sprayed plants may have poisons which can produce cancer in human beings.

Man slaughters wild life, sometimes in spite of laws to protect birds and animals. Many of Africa's splendid creatures are in danger of extinction. Yes, man has polluted and wantonly laid waste his heritage. The earth was given to man, and he was to make it fruitful. Today the inheritance "waxes

old as a garment," as selfish, defiant man spurns nature's lessons and turns from the loving Creator. What will man say in the judgment concerning his stewardship of the earth?

NOTED IN PASSING

A strikingly modern Minnesota Protestant Center will become "a landmark of Protestant unity" in 1962 in Minneapolis. In Harrisburg, Pennsylvania, ground was broken last month for the Pennsylvania United Church Center, on which work is expected to begin in 1961. Together they represent undertakings involving a million and a half dollars. . . . A collection of almost ten tons of used clothing given by churches in Maine was brought to the New York Church World Service Center in trucks provided by the Maine Truck Owners' Association. ★★★

Building Himself A Foundation



"HE FORSOOK GOD WHICH MADE HIM, AND LIGHTLY ESTEEMED THE ROCK OF HIS SALVATION" — DEUT. 32:15

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Jesus Before Annas

Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Peter in the High Priest's Court

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

The High Priest Questions Jesus

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I

said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

Peter Denies Jesus

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

Jesus Before Pilate

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that

they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto

them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

"The King of the Jews"

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore

said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the

The Resurrection Story

Passages from the Gospel According to John which tell of the death and resurrection of Jesus. The rest of the story may be found in the complete

KING JAMES VERSION

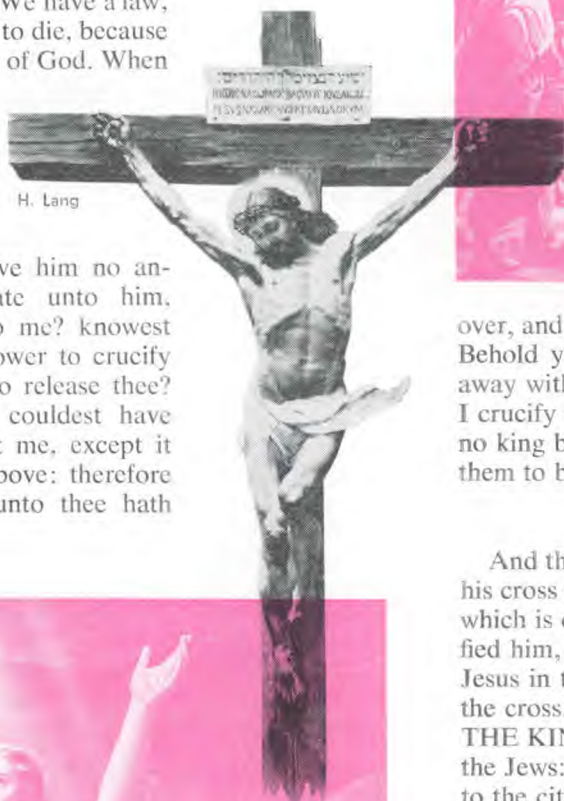
passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Here Is the Man!

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Provonsha, Artist



H. Lang

Pilate Delivers Jesus to Be Crucified

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Pass-



Antonio Ciseri, Artist

over, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified.

The Crucifixion

And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Soldiers Cast Lots for Jesus' Garments

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Jesus' Care for His Mother

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary

Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

"It Is Finished"

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Jesus' Side Pierced

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

The Burial of Jesus

And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There

laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

The Empty Tomb

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Mary Magdalene Sees the Lord

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Fa-

ther, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

Jesus Appears to His Disciples

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The Unbelief of Thomas

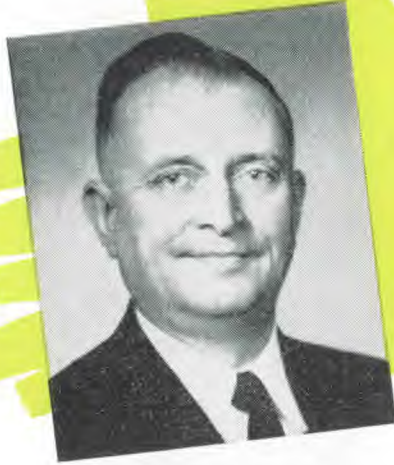
But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

"My Lord and My God"

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

The Purpose of the Book

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. ★★★



By ARCH A. O. DART

MY WIFE WON'T CONFESS

QUESTION: Shortly after our marriage my wife told me that she had done me a great wrong and wanted me to forgive her. I am willing to do this, but I am not sure she has told me the whole truth. I have pleaded with her with tears to tell me everything, but she declares she has already done so. How can I be sure when her confession is genuine?

ANSWER: God has not placed this responsibility upon you. We have no right to demand that another confess to us. What a blessing! If God required you to know all the sins and mistakes of another, you never could be sure of heaven. This burden could drive you insane. But Jesus carries this load Himself. He has paid the price and is sparing us the agony.

And another thing: Did you ever stop to consider the responsibility that is placed on you when someone asks you to forgive him? God forgives you your transgressions in the same way you forgive others. Matthew 6:12 says, "Forgive us our debts, as we forgive our debtors." (Italics ours.) So long as you are unwilling to forgive your wife, God is unwilling to forgive you and will continue to remember your sins as though you had not asked for His forgiveness. If you doubt your wife's sincerity, God will doubt your sincerity. If you are afraid she will continue in her sin, God will be afraid you will continue in your sin. Don't allow this to happen to you. You cannot afford to be thus separated from God.

Never mention your wife's mistakes to her again. Satan delights to bring

back the thought of one's sins to harass and torment a person and to drive him into further sin. Your wife has asked you to forgive her. If you wish to save yourself mental torture and unnecessary obligation to God, then don't press her for details, or to "confess the whole truth." In all probability it would lead your imagination into wild and fanciful dreams that have no foundation. These imaginary flights can drive you insane.

Fortunately for you, God and God alone should have the whole confession. The more sin is publicized and talked about and relived in our thoughts and words, the more Satan is honored. Banish these thoughts.

The more your wife tells you, the more you will be likely to doubt her. The more you doubt her, the less you will love her. The Bible says, "Husbands, love your wives, even as Christ also loved the church." Ephesians 5:25. You cannot love her if you constantly remind her of her faults and mistakes. Christ does not remind us of ours. Never mention her mistake to her again by word or look or action.

Marriage is sacred. Let your companion know that you love her and trust her just as God trusts you. Christ can give her just as much strength to overcome every temptation as He gives you. Tell her you love her, and let her feel by your actions that you are anxious to make her happy. In making her happy you will be made happy yourself. You not only will find peace of mind but also will have favor with God and your wife. With God's help you can have the peace "which passeth all understanding."

ONE KISS ALL RIGHT?

QUESTION: I am in my teens and have started to date some of the girls at the school. All the fellows think it is all right to hug and kiss the girls when they are out with them. Our pastor tells us that Christian young people do not do these things, but what is wrong with kissing a girl good night? Haven't times changed since our pastor was a young man?

ANSWER: Yes, times have changed in the past few years, but I cannot say that they have changed for the better. Although there is a great deal more hugging and kissing between unmarried people, there is less love and happiness in the homes today. You are right in the period of life known as the adolescent, or that period of transition from childhood to adulthood. This is a most important time, for it is the age of pattern making. The kind of behavior pattern you cut for yourself now will very likely be the kind of man you will become.

You have noticed a great change take place in your likes and dislikes, your desires and ideas. As a child you lived in the present, you thought of today only. Now you are thinking of the future, planning for tomorrow. When you were a tiny baby, someone had to carry you around, but after a few months you learned to use your own two feet. So it was when you were a child—someone else had to make decisions for you. But now you are old enough to begin exercising your own judgment.

You have noticed strange new de-

(Continued on page 25)

"A word
fitly spoken
is like
apples of gold
in pictures
of silver."

Proverbs 25:11.

"Apples of Gold"

POLITENESS

Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest persons uneasy, is the best bred in the company.

—Swift.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its rich record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.

—JOHN RUSKIN.
From Mrs. Frances Horton.

Drinking in moderation is not the solution to the liquor problem. It is the main cause of that problem.

—Joy Elmer Morgan.

Begin early to teach children, for they begin early to sin. What is learned young is learned for life. What we hear at the first, we remember to the last. A child's first lesson should be obedience, and after that you may teach it what you please. Yet the young mind must not be laced too tight, or you may hurt its growth and hinder its strength. A child's back must be made to bend, but not be broken. He must be ruled, but not with a rod of iron. His spirit must be conquered, but not crushed.

Ere your boy has reached to seven,
Teach him well the way to heaven;
Better still the work will thrive
If he learns before he's five.

—CHARLES HADDON SPURGEON.

It isn't the thing you do;
It's the thing you leave undone
Which gives you the bitter heartache
At the setting of the sun.

The tender word unspoken,
The letter you did not write,
The flowers you might have sent,
Are your haunting ghosts tonight;

The stone you might have lifted
Out of your brother's way,
The bit of heartsome counsel
You were hurried too much to say—

The loving touch of the hand,
The gentle and winsome tone
That you had no time or thought for
With troubles enough of your own;

These little acts of kindness
So easily out of mind,
These chances to be angels
Which even mortals find;

They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and lagging
And a blight has dropped on faith;

For life is all too short
And sorrow is all too great
To suffer our slow compassion
That tarries until too late.

And it's not the thing you do;
It's the thing you leave undone
Which gives you the bitter heartache
At the setting of the sun.

—ADELAIDE PROCTER.
From Mrs. Emma Lingg.

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



Messages *for* These Times - 4

UNMISTAKABLE SIGNS OF THE END

By James E. Dykes

THE TYPICAL modern man is inclined to scoff and sneer at the very idea of the world coming to an end. Skeptics and cynics have long made the subject of the end of the world the target of jokes and sarcasm. On this eyebrow-raising subject the sincere inquirer is likely to get more heat than light from a majority of the nominally Christian clergy and laity. In fact, it is tacitly assumed by many who regard themselves as hardheaded realists that only crackpots, cultists, calamity howlers, and other segments of the lunatic fringe will even raise a question about the end of the world.

For instance, the opinions expressed by an average suburbanite—let's call him Jim Jones—are quite revealing. After a hectic day at the office, Jim relaxes and reads the newspaper as he chats with Mary, his wife. Lifting his gaze from the newspaper with an annoyed scowl on his face, Jim turns to Mary. He snorts, "Isn't this a shame! Here is a news story about a bunch of cultists who have set a time for this world to come to an end. They believe that inside ninety days the nations will have destroyed themselves in an atomic war. They have taken their families and provisions to the desert and have dug underground shelters in the rocks. They believe that God has chosen them to continue the human race after everyone else is destroyed. What do you think of such nonsense?"

"Well, Jim, the headlines of the



newspaper are enough to drive people insane with fear. Many famous scientists and writers have warned us that humanity may be annihilated in an atomic war. Besides, isn't there something in the Bible about 'wars and rumours of wars,' and also about the end of the world?"

"There you go again with your Bible! I'm not as gullible as you are, Mary," chided Jim. "I'm not going to dig a hole in the rocks in order to hide, but I do wish there was some way that sensible people could know, with reasonable certainty, what is going to happen to this topsy-turvy old world."

We are happy to tell Jim and Mary and all others who are troubled and perplexed about present-day conditions

that there is a sure way of knowing what God plans for the future of this world. For "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

Many of the world's most brilliant thinkers have expressed fears that man may be destroyed. Premonitions of the end may be discerned in such modern book titles as *No Place to Hide*, by David Bradley; *The Edge of the Abyss*, by Alfred Noyes; *Mind at the End of Its Tether*, by H. G. Wells; and many others. Dr. Cyril Forster Garbett, archbishop of York, gave utterance to thoughts that are in the minds of many

people today when he wrote: "The Biblical declaration that the end of the world will come suddenly is driven home to us with fresh meaning. . . . The writing on the wall of threatened doom and destruction can now be read clearly by all thoughtful men."

In order to settle this question in your own mind, we invite you to take your Bible in hand and to examine with us fourteen unmistakable signs of the end. Ours is the only generation in the world's history that has witnessed such positive, unmistakable signs of the end of the world as the following:

1. Unprecedented increase of knowledge, culminating in the unparalleled development of transportation, communication, and the multiplied marvels of the nuclear space age.

2. The rapid accumulation of wealth; the piling up of huge private fortunes in the last days.

3. Intensive and extensive labor-management conflicts.

4. World wars of increasing horror and destructiveness.

5. Most urgent proposals for world peace and plans for disarmament.

6. Most intensive and extensive preparations for totally destructive nuclear warfare.

7. Most marked distress and perplexity among individuals and nations.

8. Appallingly widespread crime, lawlessness, and moral degeneracy, in

spite of a revived interest in religion.

9. The rise of false prophets and false christs.

10. A growing interest in spiritism and psychic phenomena.

11. Fearful sights and signs in the heavens.

12. Increasing destruction by earthquake, hurricane, floods, famines, and pestilences.

13. The sudden awakening of Asia and Africa.

14. The preaching of the everlasting gospel in all the world, as a prelude to the second coming of Christ.

On the authority of the Holy Scriptures, we declare that these fourteen major developments, which are so clearly seen in our world today, are unmistakable signs that Jesus Christ is soon to return to this earth in power and in great glory.

1. The prophet Daniel was permitted a prophetic glimpse of "the time of the end." "But thou, O Daniel," said the angel, "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. Here is a clear prediction of the fact that "the time of the end" would be an era of vastly increased knowledge.

In the fields of nuclear research, electronics, chemical engineering, in all branches of biological and physical science, new marvels come to light al-

most daily. Science is expected to achieve some truly spectacular breakthroughs in the sixties. These amazing discoveries of science tell us in thunderous tones that we are living in "the time of the end."

2. A significant by-product of the industrial revolution, and also an omen of the end, is the rapid accumulation of great wealth. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," warns the Apostle James. The divine indictment is, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." The accusation is, "Ye have heaped treasure together for the last days."

3. Labor-management conflicts bespeak "the last days." Therefore, the laborers who accept Christ are admonished, "Be patient therefore, brethren, unto the coming of the Lord." The coming of the Lord will bring a solution to the problem of the inequitable distribution of wealth. (See James 5: 1-7.)

4. This generation has experienced the horrors of two world wars. Yet, paradoxically, the world's leaders insist that armed strength is a deterrent to war. In their determination to maintain the "balance of terror," they build ever greater stock piles of rockets, missiles, and antimissile missiles.

5. Facing the grim prospect of thermonuclear and biological warfare, the peoples of the world are frantic in their pursuit of peace. Leading religious bodies have become active in spawning movements for world peace and in formulating proposals for disarmament. More than twenty-five centuries ago, the prophet Isaiah foretold that such a development would come to pass in "the last days." (See Isaiah 2:3.)

6. Another clear sign of the end is that in the midst of much talk about peace and disarmament, the nations, great and small, are stepping up their preparations for war.

At the time of the Japanese surrender, Gen. Douglas MacArthur said: "Military alliance, balances of power, League of nations all in turn failed. We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door." Who among us today can deny that the nations of both East and West are facing Armageddon?

Lockheed Missiles and Space Division technicians install an instrumentation package on a Polaris Dolphin launch and training vehicle prior to a test launch at a California base.

Lockheed Missiles and Space Division



7. In His graphic portrayal of last-day conditions, Jesus declared, "The nations will be in dismay with bewilderment, . . . men swooning with panic and foreboding of what is to befall the universe; . . . and then they will see the Son of man coming in a cloud with power and great glory." Luke 21:25-27. (From the Bible: A new translation by James Moffatt. Copyright 1935. Used by permission of Harper and Brothers.)

8. The churches in the United States claim a combined membership of 104,000,000 people. However, crime in the country is at an all-time high. The Apostle Paul, in 2 Timothy 3:1-5, catalogued nineteen last-day signs. Among them is a revival of formal, ritualistic religion. Social scientists of the standing of Dr. Alfred C. Kinsey and Dr. Pitirim Sorokin have probed beneath the surface of our sophisticated culture and have exposed the shocking sexual immorality and the fashionable sins which are festering in the heart of our civilization.

Jesus warned us that "as it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." (See Luke 17:26-29.) Who can truthfully say that our modern cities have not become like Sodom of old—ripe for a fiery doom?

9. In an age of science it seems incredible that superstition and religious charlatanism should flourish on every hand. In our day such pseudo sciences as astrology, fortunetelling, and palmistry still hold millions captive under their delusive spell. Like sheep not having a shepherd, twentieth century mass man tends to flock around many self-styled prophets. These false messiahs claim power to do almost anything for money. Exotic wearing apparel, a bizarre beard, and a mastery of the art of mass hypnotism are their stock in trade.

On this point the emphatic warning of Jesus is quite appropriate: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very



elect. Behold, I have told you before." Matthew 24:23-25. The second coming of Christ will be a world-shattering event. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Revelation 1:7.

10. Today there is a growing interest in so-called psychic phenomena, such as mental telepathy, Ouija board messages, automatic writing, clairvoyance, extrasensory perception, hypnotism, and spiritistic seances. This is a sign of the last days. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. In the darkened seance chamber many believe that they are communicating with the dead, but God's Word declares that the spirits which appear there "are the spirits of devils, working miracles." (Revelation 16:14.) Christ said, "Wherefore if they shall say unto you, . . . Behold he is in the secret chambers; believe it not." Matthew 24:26.

11. "And fearful sights and great signs shall there be from heaven."

Luke 21:11. Quite conducive to wild imaginings are the tensions and uncertainty of the times. However, certain branches of our military admit that "unidentified flying objects" have been observed in our skies. Even *Time* Magazine (November 19, 1951) gave a column to a report of "great green balls of fire" which were seen flashing through the sky over New Mexico. In 1952 the normally unexcitable citizens of Basel, Switzerland, ran into the streets of their staid old city, shouting, "The end of the world is coming!" as they saw the sun turn sapphire blue and shine "like a neon light."

Jesus foretold that at the close of the Dark Ages, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matthew 24:29. On the night of November 12-13, 1833, the stars fell from heaven in the greatest meteoric shower in all recorded history. Astronomers tell us that the earth receives a mild "star shower" periodically, but never before nor since November, 1833, has mankind observed a falling of the stars "as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

Revelation 6:13. On May 19, 1780, the sun was darkened to such an extent that the cattle came home from the fields and the fowl went to roost in midday. The same night the moon was obscured and appeared as blood. Nothing remains unfulfilled of Christ's prediction except the shaking of the powers of heaven and His coming with power and great glory.

12. Violent upheavals in nature—earthquakes, tidal waves, tornadoes, hurricanes, floods, and cyclones—have occurred with increasing frequency and destructiveness.

13. The sudden and tumultuous awakening of Asia and Africa was predicted over two thousand years ago. "Let the heathen be wakened," is the divine dictum, "and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the day of the Lord is near in the valley of

SIGNS OF THE END — A Summary

1. What question did the disciples ask concerning Christ's second coming? Matthew 24:3.
2. What were some of the signs He mentioned? Matthew 24:7, 14,
3. How did He foretell the destruction of Jerusalem? Matthew 24:15-20; Luke 21:20.
4. What tribulation was foretold? Matthew 24:21, 22.
5. What great signs were to follow this period of persecution? Matthew 24:29; Mark 13:24; Revelation 6:12, 13.
6. What are some of the other signs of Christ's coming? James 5:1-8; 2 Timothy 3:1-5.
7. What will be the condition in the world just before Christ comes? Matthew 24:37-39; Luke 17:28-30; 21:25-28.
8. What world movement shows that the coming of Christ is near? 1 Thessalonians 5:1-5.
9. What admonition did Christ leave for this generation? Matthew 24:32-35, 44.



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decision." Joel 3:12-14. While the angry nations, small and great, are marshaled on the blood-soaked battlefield of Armageddon, Jesus Himself will intervene to ring down the curtain on human history.

14. There is one other sign which must be fulfilled before the end comes.

SHARE THIS MESSAGE

Reprints of this article are available. Prices, postpaid to one address: Single copies—5 cents; 10—25 cents; 50—\$1.00. Special prices for larger quantities. Address: Reprint Editor, Box 59, Nashville 2, Tennessee.

WITH YOUR FRIENDS

The everlasting gospel must be proclaimed "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6. The assurance of Christ is, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

All who may read this message—"Fourteen Unmistakable Signs of the End"—should realize that this message is a vital part of the everlasting gospel, and that this is the hour of decision for each one. The Saviour admonishes every man, woman, and child, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44. ★★★



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 hear so much on radio and television advising everyone to have a checkup for cancer at least once a year. Just what does this checkup consist of? Are there X rays and blood tests, or does it consist of a local examination only? What are the first symptoms of cancer?—C. R. C.

The main reason you hear so much over radio and television is because of the tremendous public education effort that the American Cancer Society is putting on. It is trying to enlighten the general public on some of the early symptoms of cancer and to impress upon them the urgent need of regular examinations by their physician so that this disease can be diagnosed as early as possible. Studies on these cases through the years have shown that the earlier cancer is diagnosed, the greater the chance for long-term survival.

You ask, "What does this checkup consist of?" Usually a history is taken and questions are asked regarding unusual bleeding, discharge, cough, hoarseness, etc. All these are designed to detect early symptoms. This is usually followed by a physical examination in which the doctor looks for suspicious signs of cancer, such as unhealed sores, any new growth on the surface of the body, especially on the face and hands, any warts or moles that show signs of irritation or growth or change in color. The body is carefully palpated for any lumps that may be located below the surface of the skin. The body openings are carefully inspected. In female patients the doctor very often will collect specimens from the mouth of the womb and the birth canal to be examined in the laboratory for cancer cells.

Other tests frequently included in this cancer checkup are blood counts and urine studies. If these preliminary tests show anything suspicious, then

the examination is carried farther. The more intensive follow-up studies may include taking samples from the suspicious areas, which are called biopsies. These are specimens of tissue that are removed and sent to the pathologist. A diagnosis of cancer is never made until a microscopic study of the suspected tissue is studied by a well-qualified pathologist. Other studies that could be done, of course, would be X rays of the various parts of the body, if symptoms pointed to trouble in any of these locations.

Now, all this information that you hear about cancer over the radio and television and that you read in articles such as this, is not to teach you to diagnose cancer. Rather, it is to teach you to recognize some of the early signs so that if any of these occur you will seek medical help early.

You ask what signs you should watch for. I will go over them again:

Any unusual bleeding or discharge.

Any sore that does not heal.

Any new growth or lump anywhere on the body.

A cough that does not clear promptly on treatment.

Hoarseness that persists.

Do not wait until one of these signs appears before seeing your doctor, but have your cancer checkup regularly. If between checkups any of these signs appear, then see your doctor again. Thousands of lives could be saved each year if these rules were followed.

I have four little children, and am interested to know whether polio shots are good for your body or are harmful. Should I get polio shots for my four children?—L. J.

Polio shots are good for your body in the same way that a bulletproof vest would be good for you if somebody were shooting at you. After seeing the

terrible effects of polio on unvaccinated individuals and knowing the high percentage of protection that polio shots give, I certainly do believe in them.

The body has a very complicated defense mechanism. Just as a nation's army prepares for war by having mock battles and invasions by friendly troops, so the body can be prepared to fight off serious disease by mock battles and invasions in which friendly bacteria, or killed bacteria, are introduced into the body. These train the defense mechanism to overcome the real disease when it challenges or threatens to invade the system.

My wife is 48 years old and for many years has had much trouble sleeping. She has been to excellent doctors and has had much good care, but she still can't sleep. We live in an altitude just below 5,000 feet. I have thought of moving to an altitude near sea level to try to help her that way. What are my chances of success? Does altitude have any effect on sleep?—E. L. H.

Your chance of achieving any success by moving to a lower altitude is practically nil. If your wife is in good health, I would advise you to forget about trying to get more sleep for her. Everybody does not require the same amount of sleep. Some individuals seem to be able to maintain a good state of health on four or five hours; others require nine or ten. Sometimes lack of sleep is caused by nervous tension. If this is true in your wife's case, she should draw a tubful of water at about 100° F. (It is important to check the temperature with a bath thermometer), get into the water, and let it cool to body temperature. If she stays immersed in the water from 30 minutes to an hour, she may find that when she gets out and slips into bed she will drop off to sleep immediately. ★★★

The Spiritual Battle Before Us

The author concludes his series

THE FEW WHO DARE

by heralding the climax to man's
ceaseless war against the
commandments of God.



R. E. Finney, Jr.

IT WOULD be comforting and reassuring to know that mankind is making progress away from savagery toward compassion and kindness, but such reassurance is not available.

The events preceding and during World War II soon convinced most of us that man without God is still a savage and cruel monster. If mass murder, starvation, and torture had occurred among avowedly non-Christian nations, it would have been shocking enough; but as everyone knows, these crimes against humanity were practiced by nations that were previously considered Christian and cultured.

The current news—since the great war—is not more comforting. Massacres still go on. The French courts, as these words are being written, are hearing evidence that torture has been repeatedly used in Algeria by the French military forces. What is going on in the parts of the world that are non-Christian needs no mention.

We should, therefore, not be surprised that the Bible prophesies that there will be widespread religious persecution in the last days. The dungeons of the earth will once more be filled with prisoners. The torture chamber

will once more be filled with the groans and screams of victims as perhaps new and more devilish methods of causing pain are used. It is not pleasant to think about, but it is a prospect that is very real.

The books of Daniel and the Revelation are companion books. It is virtually a necessity to understand the first to be able to understand the second. Since we have dealt with two of the chapters of Daniel, we now have some background for considering some parts of the Revelation.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.” Revelation 13:1, 2.

Those who have read the first three of this series of articles will find themselves in familiar territory as they read the above scripture. Here is the “sea” of peoples of the seventh chapter of Daniel, with a strange beast coming out of it, even as before. This time, in-

stead of four beasts, there arises only one. But he has combined in his appearance the salient points of the four in the narration of Daniel.

Here are the leopard, the bear, the lion, and the great and terrible beast all combined in one. There are reasons why this animal is so presented. We remember that the four world kingdoms symbolized by the four beasts of Daniel 7 occupied much the same part of the world's geography as they successively held sway over the world. Here, then, we behold a blending together of the powers of the four *in a fifth power*. There was a fifth power in Daniel 7, also. What was it? It was the Roman Catholic Church, which came up among the ten “horns,” or nations deriving from the Roman Empire, and was symbolized by the little horn.

We do not find the little-horn symbol in this prophecy of Revelation 13. Instead, we find this montage of beasts representing the same power.

Notice: “The dragon gave him his power, and his seat, and great authority.” Who and what is this dragon? The word *dragon* might well mean the great beast of Daniel 7 (“a fourth beast, dreadful and terrible, and strong exceedingly”). There is another reference



to this power in Revelation 12:3: "A great red dragon, having seven heads and ten horns, and seven crowns upon his heads." It will be noticed that here we have identification points reaching back to Daniel 7 also: namely, the ten horns. There is another "dragon" mentioned in this twelfth chapter, in verse 7 and onward, but this dragon is plainly Satan, as is stated in verse 9.

This dragon is, of course, the activating power behind the worldly power of the ten-horned dragon, but we do not need to enter into a study of this now.

The earthly dragon is the symbol of the Roman Empire. "And the dragon gave him his power, and his seat, and great authority." Revelation 13:2. This is in strict harmony with history. It was from the old Roman Empire that the Catholic Church received its capital and its power.

"The removal of the capital of the Empire from Rome to Constantinople in 330, left the Western Church, practically free from imperial power, to develop its own form of organization. The Bishop of Rome, in the seat of the Caesars, was now the greatest man in the West, and was soon (when the barbarians overran the empire) forced

to become the political as well as the spiritual head."—A. C. Flick, *The Rise of the Mediaeval Church*, p. 168, quoted in *Bible Readings for the Home*, Christian Home Library edition, p. 231.

There are other familiar points of identification. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. . . . And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Revelation 13:5-8.

Here is the same vaunting pride and claim to power that we find indicated in Daniel 7. Here is the same persecuting power, grown worldwide. And now we find another element entering into this rebellion against God and His holy law.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." "And he had

power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Revelation 13:11, 12, 15.

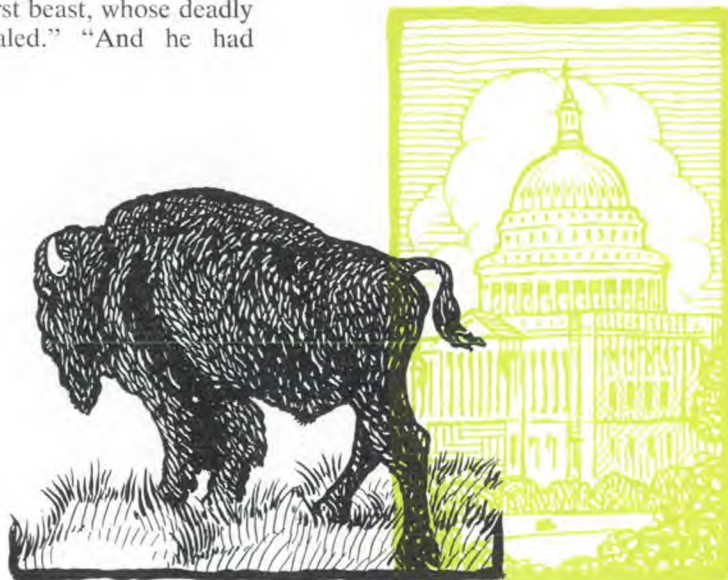
What is this power that begins like a lamb and then speaks as a dragon and gives persecuting power to the Roman Catholic Church?

This beast comes out of the earth, whereas the former beasts came out of the "sea" of peoples. It begins gently but becomes fierce, powerful, and bloodthirsty. It becomes a world power, backing up the beast power of the Catholic Church.

Where and when in history do we find a new power coming up, not from old nations but out of the earth? We should look for a power great enough to do the things that this power is going to do.

At about the time of the dying out of the terrible persecutions of Protestants in Europe, the development of North America began. This country was a refuge for thousands who fled the strictures of the persecuting governments of the Old World. Its government was founded on the principles of religious tolerance and freedom for all people and the separation of church and state.

For a century after the founding of the United States, the statesmen of Europe would have laughed at the idea that the new country would ever become a world-dominating power. Two world wars and the intervening decades of unrest and revolution have changed



all that. In spite of itself the United States has been catapulted, willy-nilly, into a position of world power.

With the growth of this country in international power we have also seen a great increase in the centralization of the power of the nation in the federal government. We all know that one of the great political struggles of our times is that between the advocates of states' rights and those of increased federal power. These developments are the setting of the stage for prophetic fulfillment.

What of the other details of the prophecy?

One of the most important factors is the growth of Catholicism in America. From only a handful of Catholics in America in the early days of the nation, the Catholic population has grown to what is now asserted to be 40,000,000. *In the past twenty years it has grown from 21,000,000 to the above figure. It hardly needs to be remarked that when 40,000,000 people in a population the size of ours are united, they can wield immense power.*

How is this power to be wielded? It will be wielded to "cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:15-17.

Can it actually be true that a prophecy like this could be fulfilled in the United States? Let us let the church speak for itself.

"Where the Catholics are in overwhelming majority, it is theoretically better to have an official union of Church and State, with the state participating from time to time in public worship and using the *machinery of government, when needed, to help the church.*"—Monsignor Matthew Smith, in the *Denver Register*, quoted in *Review*, April 28, 1960, italics ours.

Note this: It is not necessary to go back to the Middle Ages to find the true aims and sentiments of the Papacy. They can be ascertained by listening to the voice of the church as it is heard today.

"The Roman Catholic Church . . . must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by

error." In a country where Catholics constitute a minority, they "will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where *they alone* should rightfully be allowed to live. But in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs." But "in a state where the majority of the people are Catholic the Church will require that *legal existence be denied to error*, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. . . . The Church cannot blush for her own want of tolerance, as *she asserts it in principle and applies it in practice.*"—*Civiltà Cattolica*, April, 1948, quoted in *Review*, April 28, 1960, italics ours.

It is the boast of Rome that she never changes. Here is her own statement in modern language that this is still true today.

What will be the focal point of attack on the religious freedom of the peoples of the world? "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:16, 17.

What is this mark, this focal testing point?

"Question: How prove you that the [Roman Catholic] Church hath power to command feasts and holydays?

"Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."—Henry Tuberville, *An Abridgment of the Christian Doctrine*, 1833, p. 58, quoted in *Bible Readings for the Home*, Christian Home Library edition, p. 241.

Much more could be given from the writings of both Catholic and Protestant authorities in proof of this interpretation of prophecy, but the most telling proof is in the fact that those who think of these things, know without doubt. Although there is absolutely nothing in the Bible to support the observance of Sunday as a holy rest day, almost all the Christian world observes it, and

the only support that exists for such a practice is from the tradition of man and the edicts of the Roman Catholic Church.

The final fulfillment of this prophecy is menacingly close. The drive to pass and enforce Sunday laws has once again begun. Last year the Supreme Court of the United States, for the first time in sixty years, agreed to hear Sunday law cases. Although it did not do so in the beginning of such legislation, the Catholic Church *now* lends her almost incalculable power to the passage and enforcement of such laws.

The "image to the beast" and the "mark" of the beast take shape before our startled eyes. The earth's sun of liberty hangs low in the west, and the sunset of religious freedom is not far off.

And so we have come full circle. From the day when Cain, inspired by the great archrebel, revolted against God at the gates to the garden, there has been ceaseless war against the commandments of God, and in particular, against the Sabbath commandment which names Him as Lord and Creator. The war is not ended; in fact, the greatest battle is still ahead, but not far ahead.

Who will win? The One who won the original conflict in heaven. Will you be on His side?

Throughout history, from Abel on, there have been a few who dared to do God's will. There will be those of like faith in the final days of conflict. In spite of brainwashing, rack, dungeon, fire, gibbet, or sword, they will stand fast for God. The record says, "And all that dwell upon the earth shall worship him, *whose names are not written in the book of life* of the Lamb slain from the foundation of the world." Revelation 13:8. Ah, yes, those whose names *are* written in the divine book will stand fast—as they always have.

Of these few God says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

Study the Word carefully and diligently, for the time when you may do so is short. Face the great issues that are set forth in prophecy and make your choice to be on the side of God. May God give you wisdom and grace as you do. God is depending on people like you to elect to do His holy will—to be among those who dare. ★★★

Youth Wants to Know

(Continued from page 15)

sires coursing through your veins, such as the one you mention in your question. When you were a child, you never thought of kissing a girl at all. Why do you desire to do so now? The answer is, You are beginning to have the thoughts and the desires of an adult. All these new impulses fill a very important and necessary place in life when properly directed; but followed blindly, they lead to certain trouble. One of these new desires is to do and dare. Allowed to run riot, it makes one reckless, foolhardy, destructive; but when mixed with reason it produces courage, endurance, fortitude. Now the great question is, Who will be master—you or those impulses? Will you control these desires and make them serve a useful purpose, or will they drive you into foolish behavior?

The strongest new desire that comes

Your Questions Invited

Archa Dart is an experienced counselor of youth. His advice has helped many young people; perhaps he can help you. Write to him c/o THESE TIMES, Box 59, Nashville 2, Tennessee. Your name and address will not be used.

to the adolescent is this conjugal love, or mating, instinct. Allowed to run wild, it makes one a nuisance, a pest, a laughingstock. Under the control of reason, it makes one thoughtful, kind, and courteous. Everyone approaching adulthood should realize the powerful influence this desire has on life. Unrestrained, it brings more sorrow, heartache, and trouble of all kinds than anything else in all the world. Crime, wretchedness, and insanity follow in the wake of a love impulse out of bounds. One who can keep his love life in control finds it much easier to keep the other desires in subjection. Under control of reason, the love life adds charm, joy, and happiness to the individual and ensures a happy, successful home. "Love never faileth." Now that you are in the pattern-making age, learn how to control your desires and to direct your impulses into worthwhile channels. ★★★

THESE TIMES, APRIL, 1961

What Faith in God Means to Me

GOD HAS meant to me everything. Of course I mean by God Jesus Christ, since I believe Him to be coequal with God the Father and since I really know nothing about God except through Him. Jesus Christ, then, has meant everything to me.

I find Him in the church (I am Greek Orthodox), in the Bible (in the Word that speaks directly to me), in Christian fellowship, in my heart when I do not harden it and when I brokenly allow Him to take hold of it, in the manifold ways in which He convicts, loosens up, and reconciles men to God, and in the infinite modes in which He has impressed Himself upon Christian civilization and history through art, literature, law, philosophy, and the endless usages and customs of life. He is literally everywhere, and He has literally created everything, directly or indirectly.

Thus Jesus Christ is the ground of my hope, and those who hope in anything else, such as their health or strength or their name or fame or their money or possessions or their nation or culture or their family or friends or their wisdom or knowledge, shall certainly live to be disillusioned into seeing how hollow the ground of their hope really is.

I often rebel against Him, according to the law of my members, but the law of my inmost soul loves Him; and infinitely more often He has real pity on me; and while I cannot try His long-suffering endlessly, I nevertheless trust His mercy.



U.P.I.

CHARLES MALIK

Former President of the United Nations

THE AMERICAN COLLEGE: A GRAVEYARD FOR RELIGION?

By Raymond S. Moore



IS THE modern university a cemetery for religion? There are some who think so. And among other things they point with conviction to higher institutions across the nation which were founded as seminaries, but which now are more skeptical than Darwin or Ingersoll, and breed many of their kind. Others conjecture that these campuses are simply fertile pastures for inquiring minds. Yet, whether cemetery or pasture, there is still a lot of grass to cut in this controversy: Do college students really want religion?

The typical approach to such problems today is statistical. And the statisticians will tell you that about a fourth of the nearly 3,800,000 college students are active in church or church-related work. An additional quarter of these students are "involved" in some church "program" each year. Also, more than 90 per cent participate in formal or informal religious meetings or discussions. These figures do not, however, leave us warmed with much assurance that religion has taken hold of the college student, or that he has embraced a personal God.

Will a look at the campus itself give us any more insight into this question? Says Nicholas McKnight, dean of students at Columbia College, "I've been in the dean's office for more than twenty years, and never have I seen such a wide interest in religion among the students." This does not sound like a graveyard, does it?

Harvard's president, Nathan Pusey, draws some other conclusions, however. "What has been carelessly referred to at Harvard as a 'religious re-

vival' is obviously no such thing," he says. "It is rather only one additional manifestation of a broad movement widely evident today in Western culture which stems from discontent, or a refusal to be satisfied with what has come to seem an exclusive, arid, and unpromising secular approach to life." This hardly sounds like a peaceful pasture for the gospel of God.

Do the students really want religion? Or are they like a crowd of window-shoppers, looking over and often handling the goods, but more often than not finding the price too high? The answer to this query will help us to find whether campus religion is vital or is ready for the cemetery. There is no question but that church attendance is up. Where no more than thirty-five Harvard students came to Frederic Kellogg's Episcopalian services each Sunday in 1936, more than 500 now attend. Stanford's midweek candlelight service, which drew as few as ten students in 1947, now more often draws 200. Nor is there any question but what college religion courses have greatly expanded both in number and attendance. Some schools today have five to ten times as many such offerings as they did in the thirties. Of Yale's three religion courses in 1933, one had only four students. Today some of its religion curriculums are jammed, with Biblical Literature alone counting upwards of 400 students.

Yet, writes William R. Bright in the *American Mercury*, though "Yale was founded by Christian ministers . . . for the express purpose of religious education [and] during the first century of Yale's history, no less than 40 per cent of graduates became ministers," the situation is now sharply changed. "Today," he continues, "Yale graduates

report militant atheism on the campus. The University Press publishes books which deny the existence of God." This writer places Dartmouth in the same boat. Established as "a school for the training of Indian converts in the Gospel," the present picture is far different. Some time ago, he points out, *The Dartmouth*, student publication, reported that "most of the students" were atheists and proud of it. Concludes Bright, "Ninety-five per cent of our university students have no vital contact with the Christian Church."

What then is the truth? Is religion dead? No, but it is in serious danger. The facts are that the American college campus today is not a graveyard, but a desperate battleground for a war which has waged between Christ and Satan for millenniums. Now that controversy is becoming intensified as never before. The local pastor and professor of religion of a small eastern college of a large Protestant denomination notes "a definite increase in Sunday services"; yet he sees "little definite results spiritually."

The picture begins to shape up: A militant atheism or discreet skepticism on the one hand and an isolated, insulated Christianity on the other. Caught in the middle of the thrust of battle are some of the finest minds and noblest hearts in America's treasure house. And we can be thankful for the stirrings of the Spirit of God in the minds of these students, or the battle would already have been lost.

This also explains such statements as that by Stanley Rowland, Jr., that on the college campus there exists not so much a religious revival as a religious search. Amherst's James Martin calls it "a new look at the values of our Hebrew-Christian heritage, not only as a

possible source of faith for living in today's world . . . or tomorrow's." We are satisfied that students are searching for religion, but are we helping them find it? We are satisfied that for the time being we have in this search a tactical opening in the battle, but are we grouping for it?

The Christian educator has great odds against him today—and also great hopes. Arrayed against him are the atheism and skepticism already men-

Curiosity, spiritual wistfulness, and interest in religion--these motivations are in evidence on college campuses. But who will cultivate them?

Joseph Sizoo of George Washington University recently described this motivation to a group of Potomac University students. "There is a tremendous revival, not in religion, but in *interest in religion*. It is intellectual curiosity and spiritual wistfulness combined . . . in . . . all religions . . . [and] in the Word of God. This seems to be a general situation all over the country. I have found it to be so in other schools where I have spoken, such as Cornell, Harvard, Pittsburgh, Lafayette, and Holyoke."

So we have the beginnings of motivation: curiosity, spiritual wistfulness, and interest in religion. Tactically these can be used in either direction. If we as servants of God do not organize to capitalize on this interest, Satan will. And if he does, this motivation will lead the bright young minds farther than ever from truth and its eternal rewards: peace and life everlasting.

No wise educator ignores curiosity, interest, and similar motivations. If we are wise, we will prod and probe them,

fertile soil for conviction and conversion to deep faith in God.

If we probe very far, we will soon change the nature of our inquiry and our strategy in battle. We will stop asking, Do they want religion? In fact, we will quit generalizing on religion at all. And we will cease jumping at conclusions on the basis of statistics. Rather, we will inquire, Do they know Christ? Are we helping them to an abiding experience in a personal God? Are they responding as we share with them the secret of the cross from His Holy Word?

A primitive godliness, a personal religion which brings them from mind interest to personal conviction, and from conviction to heart conversion, must be our objective in the contest for these youth. Tossing them a salad of assorted psalms and beatitudes, nourishing as it may be, is not diet enough. They require also the milk of the Word and the hard food of sound doctrine. A spiritual experience is not simply a heavy dose of religion.

tioned. Also on that side, strangely enough, are certain otherwise lofty principles. For example, the principle of separation of church and state, so important to the survival of our republic, also understandably sets severe restrictions on the teaching of heart religion in public universities and colleges. Gerard Slogan, writing on "Religion in the State University," refers to this "inability to teach religion" in the state institutions. They are embarrassed, he says, by "the inability of college instructors to develop on even a modest scale certain great themes from literature."

Yet the American colleges and universities set up no such barriers to the murmurings of the skeptic or the outcries of the atheist. *But perhaps the greatest enemy army of all is indifferent Christians themselves. They are administrators, teachers, and laymen who are too preoccupied with the "cares of this life" to be much concerned about the spiritual welfare of tomorrow's leaders, or they are afraid to witness for Christ.*

On his side, however, the alert Christian will find an all-powerful force. It is the Holy Spirit of God. He is the motivator who has brought about the students' new spiritual interest. Dr.



Three Lions

About a fourth of the nearly 3,800,000 college students are active in church or church-related work. Yet, the average college does not help students gain an experience with a personal God.

cultivating them until they blossom with sweet convictions. For many of these interests, as Milton McLean points out, are more than a "psychological need for security." Often they are more likely to express a "desire for greater religious depth." And such desires are

Is the average college campus providing this experience today? Our answer is clearly, No! Many are being exposed to religious theory, but few are being cradled in an environment which is woven warp and woof with the goals of godliness. We doubt if many will dif-

fer with us here. There are colleges, of course, which are notable exceptions, such as Wheaton, Goshen, LaVerne, Jones, and others. But they are relatively few by enrollment measures. And this is the reason why the American campus may be one of the greatest mission fields in the world today—especially when considered in its potential for Christ.

Joanne Temple, a student from Wilmot, South Dakota, is a picture of Dr. Sizoo's "spiritual wistfulness." In a survey conducted by the *Cosmopolitan* editorial staff, she replied, "America is a Christian country, but I am worried about many of our citizens who do not recognize God." Over at Boston College in the same study, student Daniel Geagan insisted that Americans are losing their perspective, and added, "A new car yearly has come to have greater significance than spiritual values." The general feeling was sadly and fearfully summed up by an anonymous student: "The majority in college are able to see many of the needs of our country, but are not willing to do much about them. We put too much value in material things, and not enough in God."

These are the voices of the campus. And their analysis is yet uncrystallized and unhampered by preoccupation with cares and traditions of their elders. Like the Macedonians to Paul they cry, "Come over and help us!" What are we going to do about their plea?

In the *first place, church-related institutions* have an overwhelming responsibility to all. Instead of steeping the campus so much in spectator sports, would it not be fair to suggest that we study and pray to turn on the glow of genuine Christian service? And by example teach the principle of service over self? These colleges should bear in mind that as they go, so will go their sponsoring churches, for the colleges prepare their leaders.

In the *second place, private institutions*, unhampered by the restrictions of tax support, can go much farther in providing spiritual guidance to their students and teachers. This could well be borne in mind by administrators in the selection of teachers. For what philosophy, science, art, or technology is worthwhile without God? Here again the principle of service over materialism must be found.

And in the *third place, state-supported colleges and universities* can go

much farther than they do. In a nation which vows its trust in God and whose citizens pledge their allegiance in His name, our state universities should tread in reverence the roads of learning which traverse His domain. There is entirely too much carelessness even on the part of professing Christian educators when it comes to permitting and even encouraging the teaching of skepticism and atheism in American institutions. We agree that tax-supported agencies should be kept separate from the church, so we do not urge the teaching of religion in state schools. By the same token, however, we believe that the anti-God or no-God religion of the devil should be barred.

On the other hand, the principle of church-state separation does not preclude the teaching of certain great religious principles in our state-owned schools. The Golden Rule and the ideals of love and service for our neighbors and our country are deserving

of much more dramatic and dedicated treatment in these halls. What will it avail if we learn all of science and the arts and fail to build noble character?

Do American college students want religion? Do they want to know God? I do not know. But this I do know: their hearts are hungering for something loftier, better, and more secure than most of them are being fed. They are being stirred, motivated by the Spirit of God. Multitudes of them today are in the valley of decision: Certainly many are reaching for the hand of Christ and searching for the paths of peace. And if their teachers, engrossed in the race for recognition and research, do not rise to their responsibilities in spiritual leadership, God will hold them to account. May God and godly educators forbid that the American campus, which is now a notable battleground in the controversy between God and Satan, shall become a cemetery for the Christian faith. ★★★

THE CROSS--THE CHRISTIAN'S GLORY

(Continued from page 33)

did not care to part with them. But the minister persisted in his request, and finally the boy in desperation said, "Oh, pastor, you don't want these birds. They do not sing; they are not canaries but just common birds." The minister reiterated, "Yes, I know, but I do want to buy them. What do you want for them?" And the boy said, "Give me two dollars and you may have both the cage and the birds." The solicitor accepted the offer and paid the price.

When the boy departed, the minister took the cage out into a field and opened the door, expecting the birds to fly out. But to his astonishment, they did not move. They were crouching with their heads stuck in their feathers. Finally he reached his hand into the cage and took out one of the little birds. He could feel the palpitations of its frightened heart. Then he opened his hand, expecting the bird to fly away, but still it did not move. Slowly he lowered his hand until the bird could feel some spires of grass. As those blades of grass touched its feathers, the bird lifted its head and opened its eyes and winged away. It had been redeemed; it was free.

The minister applied his experience to man's condition. We are like the birds; we are prisoners in the cage of

sin. We cannot escape of ourselves. Jesus gave His life to pay the price and redeem you and me. We are free!

In the heart of him who has accepted freedom from sin and its results there is no anguish or fear of death, but joy in Jesus. Through His death Jesus has conquered death and broken open the prison house of sin. Jesus has torn the gate of death and hell off its hinges. No longer can Satan permanently keep his captives. Not even condemnation remains for those who accept freedom through Jesus Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1.

Life begins in Jesus Christ. Jesus came that you and I might have life and that we might have it more abundantly. (John 10:10.) You and I are free from Satan and sin through the cross of Christ. Thus we too may glory in the cross. We may exclaim with Paul, "But 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." Galatians 6:14. May the Rose of Sharon and the Lily of the valley be "the chiefest among ten thousand" and eternally bloom in our hearts! ★★★

IN VIEW OF THESE TIMES

Let's Visit a Moment



By
G. M. Mathews

Civil War Within!

THE ENGLISH nurse Florence Nightingale wrote, "In my thirty-first year I see nothing desirable but death." Perhaps you have had moments of despair and dejection which caused you to ask, "Of what importance am I anyway?" or to say, "I see nothing ahead worth living for. Life has no meaning for me." Usually such miserable people are such because there is a veritable civil war within—a disrupting of the personality. The Apostle Paul described the conflict raging within his soul thus: "For the good that I would I do not: but the evil which I would not, that I do." "O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:19, 24.

To dispel the wretchedness and give meaning to life, some way must be found to stop the fighting and bring peace to the soul. Counselors and psychiatrists agree that abundant, full living usually begins with a unified, well-integrated personality—unity within oneself. How is this brought about? Some attempt it through so-called "self-expression"—pulling out all the stops and letting themselves go whichever way the stronger elements of their natures lead. Turning over the controls to one of the warring factions of our natures may be thrilling for a moment, but it satisfies nothing and succeeds only in deepening the rift. And, since the predominant traits of the natural self are usually materialistic, the result of such action is a definite weakening of our moral powers.

While on earth, Jesus related the story of a young man who attempted

to quiet the civil war raging in his soul by yielding the control of his life to the baser elements of his nature. In an effort to satisfy the increasing demands of these unholy hungers, now in complete control, he sank deeper and still deeper into sin and debasement until he found himself at the bottom. There, penniless, disillusioned, morally bankrupt, full of remorse—and still unsatisfied—he discovered most painfully that this was *not* the way to attain peace within. All who attempt this way of stopping the inner conflict experience the same unhappy results.

In a brave but futile attempt to control their distraught lives, others attempt to handle their problem by the strength of their wills. To see such a courageous soul resolutely standing his ground in conflict is a pathetic sight indeed. Soon or late he is confronted with a problem which is far more than a match for his powers of volition, and he goes down to utter defeat and despair.

For to unify the life requires far more power than you or I possess within ourselves—regardless of how strong-willed we are. Nor is it enough to have the support and encouragement of the loyal and loving members of our families, although this is a positive force in winning the battle of self. Material prosperity or position, far from providing this power, usually aids in disorganizing the life, disrupting rather than unifying it.

Our personalities are like pieces of electrically charged metal containing positive and negative atoms. It requires a magnet to keep these opposed ele-

ments in line, and such a Magnet, fully able to accomplish this important task in our lives, is the Lord Jesus Christ! There is no more internal fighting when He is in control, for He promises to all who come unto Him "rest unto your souls." (Matthew 11:29.) An illustration of this marvelous work is seen in the changes occurring in the life of John the Evangelist. When the youthful John became one of our Lord's disciples, he was generous and affectionate but also self-assertive, ambitious for honor, and impetuous and resentful under injuries. But, accepting Jesus as the Lord of his life and associating with Him day after day, a wonderful transformation was wrought in his character. His resentful, ambitious temper was replaced by patience, love, and humility. The fiery young man became the apostle of love and kindness. Such a transformation is the sure result of union with Christ. When He abides in the heart, the whole nature is brought into a holy unity resulting in "the peace of God, which passeth all understanding." (Philippians 4:7.)

Indeed it is *peace* that we need—a peace which self-discipline is incapable of achieving, a peace which money cannot buy, a peace that intellect cannot procure, a peace to which wisdom cannot attain, a peace quite beyond our human effort to secure. But that which we vainly seek elsewhere, we find God gives freely as a gift! It is offered "without money and without price." It is ours if we but reach out our hand and grasp it!

Human history sustains the inspired statement, "There is no peace, saith my God, to the wicked." Isaiah 57:21. But the same Author promises, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18. It is clear, then, that there is only one way to achieve peace within ourselves, and that one way is to yield our lives to the Lord Jesus Christ. Let us make a full surrender today! ★★★



Speedy-Pic's Photographers

Diners enjoy a meal in Clifton's "Pacific Seas" cafeteria, which began in a small way in 1931 with a capital of \$2,000 and faith.

WHY NOT HAVE the Easter spirit—meditation on Christ's resurrection—throughout the twelve months instead of just on Easter Sunday? Some years ago this thought occurred to Clifford E. Clinton, founder of two Los Angeles restaurants called Clifton's, a combination of his first and last names.

Mammoth in size, one restaurant resembles a cool, attractive spot in the redwoods of California, with murals, rocks, a waterfall and brook, an old tree, a wishing well, and a rock fireplace. With a "Pacific Seas" motif, the other contains a real waterfall flowing over the rugged, clifflike exterior. Palm trees, grottoes, and bamboo trim decorate the interior. Downstairs in this cafeteria one visits "The Garden of Gethsemane."

By WELDON D. WOODSON

With stone floors and walls, niches graced with clay pottery, subdued light, and attendants anciently robed, the setting depicts the period around A.D. 31, an interpretation using the theme of the great artist Hoffmann's "Christ in the Garden." There is even a first-century-attired person gazing down into a replica of a well to represent the Biblical scene of the woman at the well.

First, one enters "The Room of the Weavers," where receptionists in costumes of the time acquaint you with the significance of the portrayal. Next, in

the vaulted archway, one sees "The Parchment Scroll," hand illuminated with olden symbols: "The Influence of One Life." An attendant indicates for the guests to sit upon some stone benches, "The Grotto of the Rock." A rich baritone voice, a recording, says:

"Millions have perished in war and terror. We survive. Millions are homeless. We are sheltered. This night in all the world, for every man well nourished, three are hungry. We are fed. The world's abundance should have blessed mankind with homes,

A California restaurant encourages
patrons to meditate on

Easter the Year Round

health, and competence. Instead, it has been used to destroy all these—to breed pestilence, misery, and poverty. The finger of the bitter past points to a bloody page—and we shall meanly lose or nobly save the last best hope of earth.

“Each life is tested by its answer to the question first asked in the world’s beginning: ‘Am I my brother’s keeper?’ One Life was lived in answer. By all the formal measurements of greatness it should have failed. ’Twas such a little span of years in such a far-off, lonely little land.

“He was born in a village stable. No birth could be lowlier; hence none need despair because of lowly birth. Possessed of profound wisdom, He had but meager education. None, therefore, need despair for lack of schooling. No wife, no child—He showed each lonely heart its deepest need.

“For thirty years, near the village of His birth, He grew and learned His simple trade, shaping the native wood to serve the wants of home and craft. Three years He wandered, teaching, shaping the native hearts to service of truth and love. He was never more than a few hundred miles from His birthplace. He held no earthly rank or office; wrote no book, no song; painted no picture; builded no monument.

“His native land was ruled by conquerors and foreign legions. While still in the flush of youth, His own people turned against this Man who strangely taught that evil can only be overcome by good. He was denied by His close friend, deserted by most, betrayed for thirty pieces of silver by one He had befriended.

“One dark hour He knelt in the Garden, His hour of decision. He gave Himself over to His enemies; was tried and condemned in mockery, spat upon and lashed, nailed to a cross between two thieves. He died asking forgiveness

for His persecutors while His executioners gambled for His only earthly possession—His robe. He was laid in a borrowed tomb.”

The voice ends with this:

“Today each troubled heart must meet the challenge when the Pilate within asks, ‘What shall I do?’ ”

After hearing this, one proceeds to “The Arbor of the Well.” A night scene, you must pause until your eyes are accustomed to the light. There looms “The Garden of Gethsemane,” with lifelike picturization of the Brook Kidron, the city of Jerusalem in the background, the Hill Golgotha, three sleeping disciples, olive trees. A sculptured Christ prays alone. The light changes slowly. It causes both the background and the principal Figure, including His face, to vary in expression.

Although a unique dramatization in connection with a restaurant, it can easily be accounted for by a familiarity with the establisher, Clifford Clinton. Reared in China, he saw starvation in its awfulness. He resolved that he would contribute toward the alleviation of the world’s hunger. For twenty years he was in the restaurant business in San Francisco.

This, however, did not satisfy him, for what he had in mind was a project based on the principle of the Golden

Rule. His would be a festive board where no one would be turned away for lack of funds. Should the price not suit a person, he could pay whatever he felt the meal was worth. When on the verge of launching his idea, he was hit by the depression. Undismayed, in 1931 he and his wife, Nelda, came to Los Angeles with a mere \$2,000 in capital and their dream, which is the policy of the two Clifton cafeterias.

When thousands of jobless walked the streets during 1931-1933, he sponsored an additional cafeteria, nicknamed the “penny restaurant.” With each item costing only a penny, over a million needy people patronized it. It helped bridge the gap prior to the creation of federal relief agencies. In one ninety-day period, 10,000 persons dined free at Clifton’s. Some financial authorities forecast that bankruptcy was inevitable. Yet the business pulled through until today the two cafeterias daily serve 20,000 meals.

Characterizing the trust that made such an unselfish business venture possible, a part of the message to those who visit the downstairs scenery goes: “In ‘The Garden’ may you find renewed hope, faith, and courage to ‘nobly save the last best hope of earth’—to live the spirit of Him whose fateful hour of decision has set the pattern for service to God and man.” ★★★

COMING NEXT MONTH

WHAT LIFE HAS TAUGHT ME

First in a Series

By Adlai Albert Esteb, Ph.D.

Messages for These Times, No. 5

THE DAY THE EARTH BURNS UP

By Robert L. Boothby

Do You Have Peopleitis?

By J. DeWitt Fox, M.D.

AS THE visitor steps inside a small church in the Italian Alps, he sees along the walls statues of the Old Testament prophets. All these face the same way, and some also point in the direction they face. As the visitor follows the gaze and the pointing index fingers, he sees another statue which represents Jesus.

All the statues looking and pointing toward Jesus carry inscriptions. Moses symbolically says, "He is the Rock, his work is perfect." Deuteronomy 32:4. Isaiah speaks, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:5. The prophet Micah exclaims, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." Micah 7:18.

Zechariah queries and replies, "What are these wounds in thine hands? . . . Those with which I was wounded in the house of my friends." Zechariah 13:6. Jeremiah states, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jeremiah 17:7. John the Baptist, the greatest of the prophets, is also among them, and he cries out symbolically, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

All the prophets spoke of Jesus and strained their eyes with eagerness toward Calvary. At Calvary God was at His best, because He gave Himself in death to redeem man whom He had created; Satan was at his worst, for at Calvary he killed his Maker and his God.

With reference to the universe Calvary is the focal point, as it was also the center of all the prophetic messages. The Apostle Paul in the New Testament re-echoes the great chorus of the Old Testament prophets as he exclaims, "But 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." Galatians 6:14. In speaking of the cross Paul does not refer to the wooden cross erected on the hill at Calvary, or the metaphorical cross representing the afflictions of the followers of Jesus; but rather Paul is thinking of the cross as the symbol of the atoning death of

The Cross—

Jesus Christ. Paul and all the prophets gloried in the atoning death of Jesus on the cross!

To the prophets the hope of salvation centered in the cross; to Paul nothing else mattered. In Philippians 3:7, 8 he exclaims, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

To Paul the cross meant freedom from the servitude to sin; it represented salvation from eternal death and opened the gateway to eternal life! Through the cross Paul had died to the world and lived to the glory of God!

you may recall how the legendary Gulliver once suffered shipwreck. After he had struggled most strenuously not to perish in the turbulent waters, he reached an island. Resting on the shore, completely exhausted, he immediately fell asleep. When he awoke, he noticed that he was unable to move. The Lilliputians who inhabited the island, although only six inches tall, had bound Gulliver to the ground in a lying position with thousands of thin threads which they had stretched over him and staked into the ground. Thus the giant Gulliver was completely helpless!

Judas was subject to no big or flagrant sins. His fellow disciples did not even suspect that he was ensnared by any besetments while Judas was being

Some Christians have never
fully accepted the marvelous and free
forgiveness of Jesus Christ through the cross.
Some still keep on asking God for forgiveness
for sins they have committed one, five, ten,
or more years ago.

By **ARNOLD V. WALLENKAMPF**

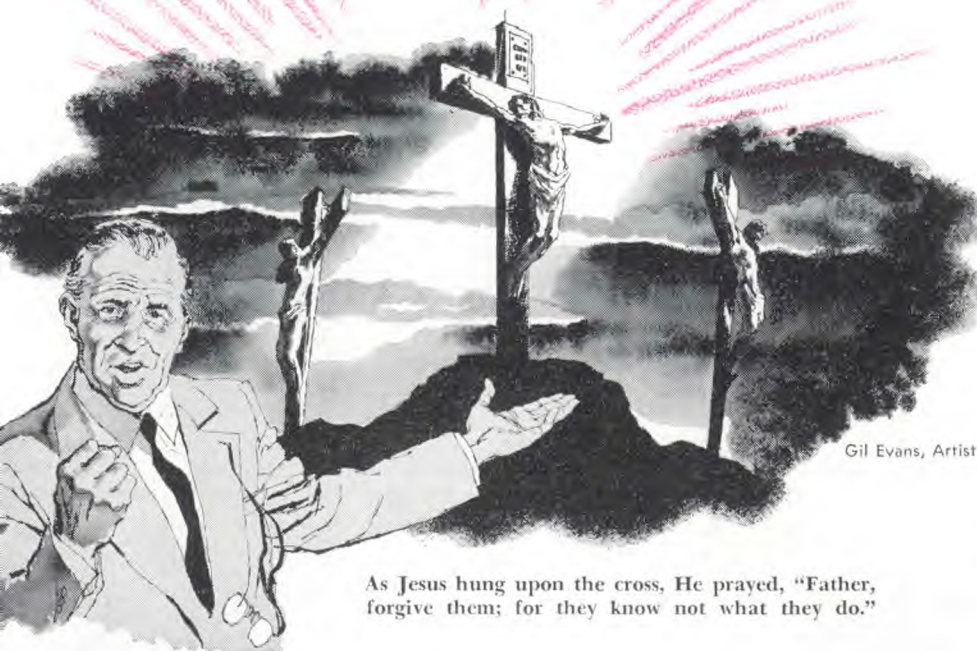
But whose glory are you and I seeking? Are we seeking our own glory, trying to satisfy the desires of the flesh, the lust of our eyes, and gratify our pride? Paul did not. He died daily to the world, and the world was dead to him. (1 Corinthians 15:31.) Can you and I exclaim with Paul, "I am crucified with Christ" (Galatians 2:20), and dead to the world? Or am I bound to the world and dead to the wishes of Christ?

Small sins can bind us to the world just as effectively as big ones. Some of

bound by covetousness and pride. These sins spelled his doom as they prompted him to sell his Master and sacrifice his own salvation for thirty pieces of silver!

How may you and I attain to a scintillating Christian experience with the prophets and apostles of old? The only avenue to that experience is through the Cross of Calvary. As we come to Calvary, we find a soldier on each side of Jesus. They are driving nails into His hands to rivet Him to the cross. Another soldier is straddling

The Christian's Glory



Gil Evans, Artist

As Jesus hung upon the cross, He prayed, "Father, forgive them; for they know not what they do."

His legs while he drives spikes through His sinewy feet.

While the Roman soldiers were engaged in their cruel work, they heard Jesus pray, "Father, forgive them; for they know not what they do." Luke 23:34. The soldiers were amazed. They had never heard a criminal plead for his executors. To the Roman soldiers the request that they be pardoned was strange. The Romans knew no forgiveness; with them it was revenge.

But the words which Jesus had spoken were not only for the soldiers; they were for the whole world. On the wings of Christianity the message of forgiveness went to the world. Even though we have received this message, many a Christian does not understand it. Jesus, in forgiving the sins of the lame man, asked the scribes and the Pharisees a question when they doubted His authority to forgive sins: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" Luke 5:23. I know which was easier. For Jesus it would have been easier to say, "Rise up and walk." Possessing all power in heaven and earth, He knew

it would have cost Him nothing to bid the lame man rise up and walk; but forgiveness was not easy. Jesus did not lightheartedly say, "Thy sins be forgiven thee." When Jesus spoke those words, He knew forgiveness would cost Him His own life.

As Jesus hung upon the cross, He cried out, "My God, my God, why hast thou forsaken me?" Mark 15:34. Martin Luther read this text over and over and said, "God forsaking God—who can understand that?" But on the cross Jesus was paying the price for the right to forgive sins. It is "your iniquities" that "have separated between you and your God." (Isaiah 59:2.) When Jesus accepted your sins and mine, they were to separate Him from His Father. It costs to forgive, and Jesus purchased that right at the cost of His own life. No wonder Paul gloried in the forgiveness of his sins through the cross.

Some Christians have never fully accepted the marvelous and free forgiveness of Jesus Christ. Some still keep on asking God for forgiveness for sins they committed one, five, ten, or more years ago. Although they have

asked God for forgiveness for these sins, they have never fully accepted His forgiveness. One minister relates the experience of a woman who was sent to him by her physician. She had first gone to a physician and asked for help. The physician found she had all nonorganic symptoms of a certain disease but none organic. He soon realized that her trouble was not physical but rather mental, so he sent her to a minister. After a visit with the lady, the minister learned that she knew a woman who was sick as the result of a certain sin. His caller had committed that same sin without contracting the disease, but though many years had elapsed since her sinful act, she was still ruing over it. She had never accepted God's forgiveness for committing it, but was frequently thinking of it until she had developed all the symptoms of the disease which her acquaintance suffered.

Forgiveness is twofold. God forgives sin truly and freely through the shed blood of Jesus on the cross. At the cross all burdens should roll from our shoulders as they did from Christian in *Pilgrim's Progress*. Paul experienced this deliverance when he met Jesus on the Damascus road. The prophets of the Old Testament had likewise anticipatively looked forward to the cross and experienced deliverance from their sins.

You and I too must positively accept forgiveness through the cross of Jesus Christ and then forget our past sins. This is our part of God's forgiveness, because freedom is ours if we claim it. Hear the Great Emancipator proclaiming, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18.

One day a preacher met a boy with a cage of birds. The birds were so frightened that they were nearly dead. The minister asked the boy if he would sell the birds, but the boy replied that he

(Continued on page 28)

Editorials

HISTORY WILL BE JUST BEGINNING

A CASUAL glance at history seems to indicate that God rules seldom, if at all, in the affairs of men. The forces of evil appear all-powerful. In the maddening atomic arms race of this year, 16 P.H. (Post-Hiroshima), an edgy world believes that one madman pressing the ultimate trigger could begin Operation Oblivion. Is this possible? Is God actually at the helm of the nations? Or are we at the mercy of mere man, who will soon be able to send an ICBM with a hydrogen bomb across the Atlantic Ocean in ten minutes? Will we have to find a way to give up war or have it first bankrupt us, then finally kill us in hydrogen bomb exchanges? Let us "look at the record."

To King Nebuchadnezzar of Babylon, God said, "Thou art this head of gold"; then He quickly stated, "After thee shall arise another" king. God was speaking of Darius the Mede. God, through His prophets, spoke with accuracy and intimacy of Babylon and Medo-Persia, then of Greece and Rome. He foretold the ten parts into which the Roman kingdom would be divided.

In His great wisdom He knew that Europe never would be united under one ruler. Thus Napoleon, Kaiser Wilhelm, Hitler, Mussolini, were doomed before they started. Interestingly, Victor Hugo once said of Napoleon, "He bored God." The Almighty, whose dealings with the nations can only be touched on here, also foretold the rise of the United States, in Revelation 13. Surely the Most High ruleth in the affairs of men. He has always had His agents in responsible governments.

The words of Ellen G. White are appropriate: "In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."

The Bible reveals the true philosophy of history. In those words of matchless beauty and tenderness spoken by the Apostle Paul to the sages of Athens is set forth God's purpose in the creation and distribution of races and nations: He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him." Acts 17:26, 27.

God allows dictators to go so far, but no farther. He assures us that no atomic missile or other man-made device will ever annihilate mankind. However—and this is the important point—God's wonderful patience with sinful man, enduring for nearly 6,000 years now, has a terminus. He has set a limit to human history. The number of human beings that will compose His beloved eternal family was set long ago. And all prophetic signs indicate that we are swiftly nearing that moment in history when the family circle is complete! Then comes the end of history as we know it—by the catastrophic advent of the Son of God Himself.

Each individual is precious to God, whose loving eye notices the sparrow's fall. His last call to men is sounding throughout the earth. How tragic that, as in our Lord's parable, so many will reject Him, saying, "We will not have this man to reign over us"!

God wants you in His family. All it takes is full surrender to Jesus Christ. If you will do this today, *now*, history will be just beginning for you. K. J. H.

OMEN OF A BRIGHTER TOMORROW

OF ALL the assurances given by Christ during His ministry on this earth, the one that means the most is that included in John 11:25; "I am the resurrection, and the life."

The Apostle Paul, in his life of service, was burdened that men take up their cross and follow Christ. He himself believed that his first duty was to preach Christ and Him crucified. But coupled with this was the definite conviction that "if Christ be not risen, then . . . your faith is also vain."

Today's troubled world can rejoice that beyond the shadows and the gloom of this life lies the more abundant life with Christ. Because He lives, we, too, shall live. And there is far more for us to look forward to than a mere humdrum, routine existence in this life.

Arthur Schopenhauer has commented that "every parting gives a foretaste of death; every coming together again a foretaste of the resurrection."

When that stone was rolled away on the glorious resurrection morning nearly two thousand years ago, Jesus emerged carrying the keys of hell and of death. His appearance in the flesh verified the fact that man might now, indeed, look forward to the more abundant life.

That resurrection was an assurance of a far more extensive one to take place at Christ's second coming.

It is a glorious message, this message of the resurrection. G. F. D.

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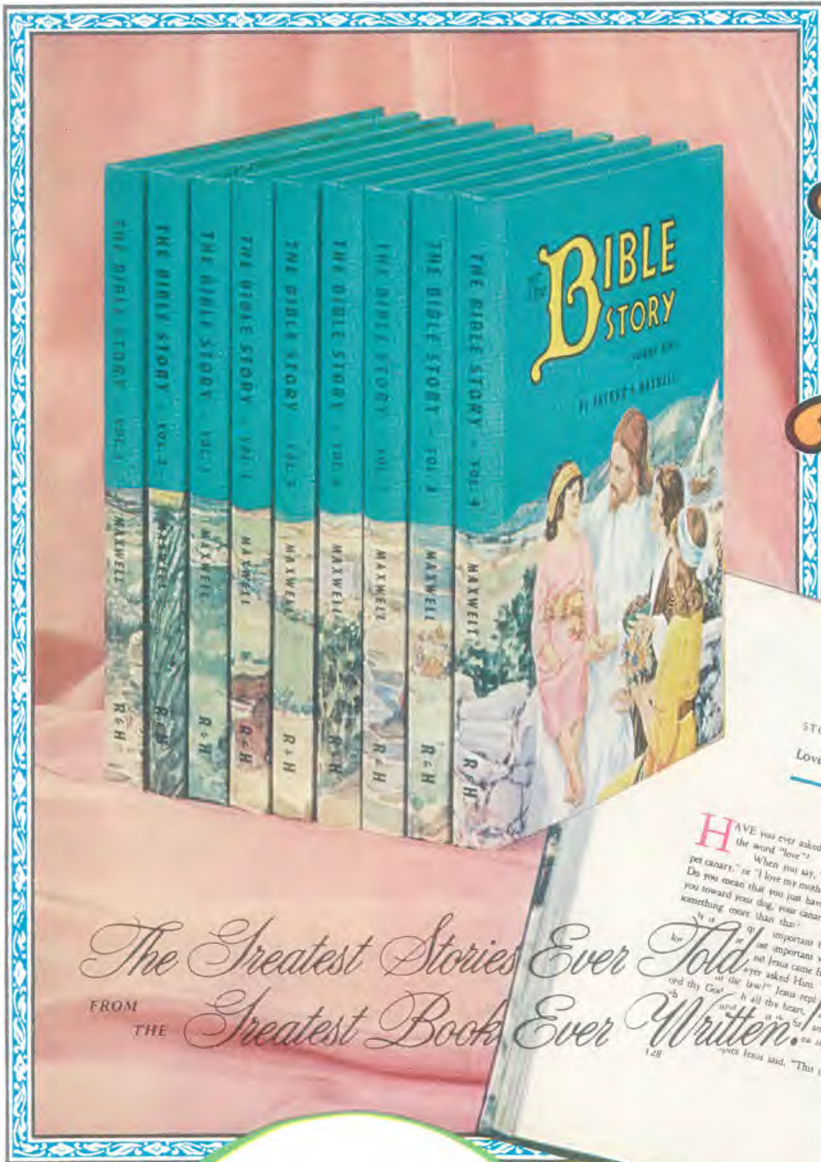
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