

These Times

A man and a woman are walking along a dirt path in a vineyard. The man, on the left, is wearing a white short-sleeved shirt, dark trousers, and a white jacket draped over his shoulders. He is looking towards the woman. The woman, on the right, is wearing a white short-sleeved shirt, a red cardigan, and a red and yellow plaid skirt. She is holding a tennis racket and looking back at the man. They are surrounded by lush green grapevines and a wooden fence. In the background, there is a stone wall and a wooden walkway.

AUGUST, 1962

45c

Picture Story: "O Come, Let Us Worship"

By Jan Doward

The Most Important Person in My Life

By Clara N. Wright

Second in an Important Series

The Ten Commandments

By H. M. Tippet



What Is Prayer?

By James Montgomery

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, "Behold! He prays!"

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death—
He enters heaven with prayer.

The saints in prayer appear as one
In word and deed and mind;
Where with the Father and the Son
Sweet fellowship they find.

Nor prayer is made by man alone:
The Holy Spirit pleads;
And Jesus, on the eternal Throne,
For sinners intercedes.

O Thou by whom we come to God—
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray!

(See page 10)

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 God's Word, the exaltation of Jesus Christ, and the news of His literal soon coming.

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THESE TIMES, AUGUST, 1962

This Time

WINDOWS of the soul that illumine the human mind have been provided for the blind by the Braille system of writing. The intriguing story of how Braille was developed is described in the article "Windows of the Soul," page 4. Actually a captain in the French army in the time of Napoleon first experimented with the dot system. It was devised for military use by army men who wanted to communicate messages at night without use of light.

The Braille system as it is known today was developed by Louis Braille, who experimented for some time before a method was finally devised of effectively writing for the blind. Oddly enough, the value of his contribution was not recognized during his lifetime.

In the article "Seventh-day Adventists: A People With Built-in Security" (page 6), Cecil Coffey highlights some of the concepts of a denomination that has a worldwide evangelistic burden. You will appreciate the pictures that give an idea of the scope and nature of the Seventh-day Adventist message. Presently there are 1,500,000 members in the church. Some two thirds of them are outside the United States.

To worship God in the beauty of holiness is indeed a high privilege. Jan S. Doward, in his article "O Come, Let Us Worship," page 10, highlights pictorially the benefits and blessings of worship. His nature pictures emphasize the fact that God has revealed His love and manifested His power in the great out-of-doors.

If you ever wondered how the phrase "In God We Trust" came to be inscribed on the coins and paper money of the United States, you will enjoy the article on page 13.

QUOTES FROM THIS ISSUE

"When we take the two avenues together, the Scriptures and the handiwork of God, we shall be able to instill into the mind the real meaning of worship." (Page 11.)

"Unless there is a genuine audience with God and personal communion with Him through His Spirit, all our worship will be in vain." (Page 25.)

"The war against sin in the world and in our own lives can never be won unless we, as soldiers of Christ, learn obedience." (Page 27.)

INSIDE front cover photo is by Jan S. Doward. Childlike trust, which is to be a part of prayer, is beautifully expressed in the serene face of this little child, who has confidence that God will both hear and answer her prayer. Prayer is a reaching out of the soul after God. Its blessings cannot be overestimated.

ONE BEAUTIFUL autumn day in 1771, Valentin Haüy was strolling through Paris, near what is now known as the Place Vendôme, when a noisy crowd jostling around a street show caught his attention. Haüy, a gay young man of twenty-six, stopped to witness the performance. What he saw changed his life—and through him the lives of countless blind throughout the world.

It was as if God suddenly had touched Haüy with a magic wand and opened the windows of his soul.

No one else standing there in the crowded street appeared to see what Haüy saw. Sitting on a raised platform, ten blind men, attired in grotesque costumes with dunce caps and asses' ears, were performing a musical concert in pantomime. As they drew their bows across their stringless violins and cellos, the thoughtless spectators howled with laughter.

Haüy felt a sudden surge of pity for the poor sightless entertainers and a feeling of baffled horror at the jeering, heartless attitude of the grinning men and women, who were enjoying the mocking spectacle. They too, Haüy realized, were blind—spiritually blind to the tragedy of physical blindness.

For Valentin Haüy, it was the moment of truth—a scene he would never forget. Shortly afterward, he wrote his mother in Picardy that he had decided to devote his life to helping the blind. But he soon discovered that there was little general sympathy for his ideas, and he wrote his mother in 1780: "I am aware of a lack of humanity on the part of the humanists."

However, through his famous brother, René, the originator of a new science, crystallography, Valentin succeeded in interesting a few influential persons in his plan to develop a systematic educational program for the blind.

With this small assistance, Haüy's dream of starting a school for the blind became a reality in 1784. The opening of his Paris school—*Institute Nationale des Jeunes Aveugles*, or The National Institute for the Young Blind—marked the dawn of a new day for those who could not see.

Up to that time most blind persons had been doomed to lives of beggary or hard manual labor, with little or no effort being made to educate them. There were, of course, a few notable and memorable exceptions.

The charming Viennese pianist, Ma-

Physically blind, the sightless receive spiritual insights and vistas as they read Braille copies of the Word of God that truly serve as windows of the soul.

ria Theresa von Paradis, was one of them. Educated at the court of Empress Maria Theresa in Vienna, the young pianist had given her first concert at fourteen. And it was her coming to Paris in 1784 for a series of concerts that finally helped bring Valentin Haüy's dream to fruition.

Her concerts were highly successful. They served to awaken Parisians to the special talents of the blind and re-inspired Haüy. Maria, who was then twenty-five, had been blind since she was four.

When, years later, Maria again visited Paris, Haüy took to her apartment one of his blind students, a sensitive, thoughtful eleven-year-old boy. Maria ran her fingers over the pale, thin face of the slender youth.

"Would you like to be a musician?" she asked.

"Oh, yes, very much," the boy replied.

"Then I shall arrange for you to study the organ for a year," she said.

Through arrangements worked out with Haüy, she financed the boy's instruction by the organist of a nearby church.

The boy's name was Louis Braille!

Not only did he learn to play the organ with supreme artistry, but he was the gifted one who was to perfect the system of reading and writing now used by the blind throughout the world.

Haüy and others had employed letters carved from wood and embossed or letters of raised surface, but it remained for Braille to develop the useful dot system that today bears his name.



RNS

By WILLIAM L. ROPER

Actually, the basis of the dot system had been originally devised for military use by Capt. Charles Barbier of the French Army. Napoleon Bonaparte's men had utilized it to communicate night messages to outposts, so that the messages could be read at night by touch without the aid of light.

Learning of Captain Barbier's military dot writing through a newspaper article read to him, Braille spent years of study and experimentation in developing this form of writing for the blind. Yet during his lifetime the value of his writing method was not generally recognized.

Braille was ill with tuberculosis and almost forgotten when a blind girl musician he had taught brought his work to the attention of the world. Therese von Kleinert was her name. She was from Alsace.

One night in 1841, Mademoiselle von Kleinert gave a piano recital at the fashionable salon of Madame Desmoulins. Present at the social event were



Windows of the Soul

The era of enlightened, humane treatment of the blind began with the establishment in 1784 of Valentin Haüy's Paris school.

A. R. Simons

many of Paris's outstanding political and intellectual leaders. The blind girl's performance won tremendous applause.

Holding up a hand for silence, the girl said, "Tonight you should be applauding Louis Braille, not me. For without his training and his marvelous system of teaching the blind to read and write, I would be nothing."

The next day Paris newspapers were filled with the pianist's touching tribute to the almost forgotten Braille. Louis Napoleon, soon to become emperor of France, was among those interested.

Upon becoming emperor, he began planning an exhibition of Braille's system of reading and writing for the Paris International Exposition to be held in 1854. Since Braille had died in 1852, Mademoiselle von Kleinert was placed in charge of the display. It attracted international attention.

Meanwhile, Haüy's ideas for educating the blind had set the pattern for schools in other countries. During his lifetime, Haüy had introduced his ideas in Austria and Russia.

In 1793 David Miller, a blind Scotsman, had taken the lead in establishing

the Royal Blind Asylum and School in Edinburgh. In Vienna, another blind man, Johann Wilhelm Klein, had helped to found a school in 1804 and had served as its director for fifty years.

In England, a blind Englishman, William Moon (1818-1894), established a school for blind children and also invented an alphabet for the blind.

Today Braille's and Moon's systems are the principal methods in use. In the United States there are now four major institutions and numerous schools serving the blind. "Eye banks" have been established, and marvelous surgical techniques for transplanting corneas have been developed.

Many of the nation's 350,000 blind are self-supporting, some as writers and musicians, more than one hundred as attorneys.

Not only are the blind being taught to be more self-reliant. They are also being educated in cultural and spiritual development, so that they can enjoy life more fully.

New inventions give promise of further aiding this development. One recent invention enables a blind person

to read any book or magazine by means of an "electric eye." It is now being tested by the Battelle Memorial Institute of Columbus, Ohio. By aid of electronics, it converts the printed type letters into sounds. Another invention in the process of completion will enable a blind person to typewrite a letter by vocal dictation, although many blind already have mastered touch typing and are highly skilled in the use of typewriters.

Still another invention that promises to revolutionize the printing of special books in Braille for the sightless was also perfected recently in Binghamton, New York. It is an electronic computer device, known as IBM 704, which can make a Braille printing plate so quickly that a 300-page book can be transferred to Braille in one hour. In the past a job of this magnitude would have kept a skilled worker busy for days.

Certainly a new day is dawning for those who cannot see, although the era of enlightened, humane treatment of the blind began with the establishment in 1784 of Haüy's Paris school.

Carrying out the idea of Haüy that the blind should be taught to be self-reliant, Dr. Jacobus tenBroek, professor of speech and chairman of that department at the University of California in Berkeley, founded the National Federation of the Blind nineteen years ago. It now has 40,000 members and is dedicated to the idea that blindness is nothing more than a physical nuisance. All the officials of the organization, which has chapters in forty-six states, are blind.

It symbolizes the positive, self-reliant attitude with which the physically blind face the problems of life. Significantly, the blind themselves, through their faith, ingenuity, and dedication, have helped to create this new day. And they, along with the inspired Haüy, have dramatized the lesson that mankind needed to learn—that spiritual blindness, not physical blindness, is the great affliction.

Recently seventy-six-year-old Lee Shippey of California wrote a book, *The Luckiest Man Alive*, in which he tells his gratitude for being almost totally blind. Without eyesight, he has learned to see many of life's values clearly.

Undoubtedly, compassion and a deep reverence for the mystery of life are needed if one's eyes are to become truly "windows of the soul." ★★★

IN THIS AGE of gross insecurity—both among nations and among people—it is a rare experience to encounter a group that actually exudes such optimism and faith in the future that it leaves no room in its philosophy for doubts and fears.

But any observer who pays more than casual attention to the activities and beliefs of Seventh-day Adventists has to conclude that here is a group which has achieved a high degree of built-in security. Happiness, surety of purpose, worthwhile goals, confidence

Seventh-day Adventists

istence of man beyond his earthly sojourn.

Seventh-day Adventists are not optimistic about the collective improvement of man's morals, nor are they optimistic about the human race achieving any sort of utopian stage through mere mortal efforts. Their optimism about

every communion is taught one of several concepts concerning this great event.

But Adventists emphasize it as a major point of doctrine, and they believe and teach that the event is near at hand, even at the door. So intense is their interest in the second coming of Christ,

By Cecil Coffey

the future goes far beyond a faith in man. It rests on faith in God.

The name *Seventh-day Adventist* expresses the purpose of the church and clearly defines its two main tenets of belief. *Seventh-day* signifies a strict adherence to the fourth commandment: "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God. . . ."

Adventist means simply one who believes in the second coming of Jesus Christ. This is not an unusual belief among Christian bodies, for in almost

they believe that they themselves can effectually hasten it. Consequently they have made a passage of scripture from the Book of Matthew the key to a fervent worldwide activity.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," reads Matthew 24:14. According to this statement, the second coming of Christ will occur when the gospel has been extended to all the world. Adventists recognize that this is a monumental task. They also recognize that they are not the only in-

Heard by millions, Pastor H. M. S. Richards, the Voice of Prophecy radiobroadcaster, points to present signs of the times and shows the remarkable fulfillment of Bible prophecy as it has taken place in events of recent years.

in a bright future, are all apt descriptions of Seventh-day Adventists.

Boeton Herndon, a well-known American writer who is not an Adventist, had this to say about Seventh-day Adventists in his book *The 7th Day*: "They are as positive in their own minds as mortal man can be that, if they meet the conditions of personal righteousness, their lives extend not only to the grave, but far beyond it, forever and ever, in a steady and constant state of unimaginable joy."

Perhaps therein lies the reason for the happiness and hope of this religious group. They take literally the promises of God, as given in the Bible, not only for this life but also for the future ex-

In giving the gospel commission, Christ indicated that His message was to go to every nation, kindred, tongue, and people. More than 200 countries of the earth have been entered.

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THESE TIMES, AUGUST, 1962

A People With Built-in Security

struments chosen by God for disseminating the Christian faith.

But, they believe, a special urgency must be sounded with the gospel call in this generation, and the urgency must come from those who are striving to strip the dross from religion as it is practiced today, that all may see the beauty and simplicity in practical godliness as lived and taught by Jesus Christ.

Adventists believe that in this age of scientific marvels, the gospel message can be and will be speedily exposed to all the world. If the task is a monumental one, even with modern conveniences in transportation and communication, Adventists point to the fact that the Leader in the whole undertaking has more than human power and wisdom. For God Himself is vitally interested in and concerned with the entire global task.

"With God on our side," the Adventists say, "how can we fail?"

The formal doctrines of the Adventist Church are few, and most of these

ence called **eternal** life. Among the rapid sequence of physical actions on that occasion will be the resurrection of all the righteous dead from all generations and the translation of the righteous living, with both groups being caught up in the air to meet Christ. This event will be accompanied by such dazzling brightness and pageantry, the Adventists believe, that mere human forms of expression can scarcely begin to describe it.

The righteous whom Christ has come to receive will then go to a place in the universe called heaven, where they will spend one thousand years. After that, the unrighteous dead, including those who die at the time Christ comes for the righteous, will be resurrected long enough to have their unconfessed sins revealed, and then they will be destroyed by fire. According to the Adventist interpretation of Scripture, the unrighteous will be blotted out, will cease to exist.

This is the only merciful thing God



Through the marvelous medium of television Pastor W. A. Fagal and his wife bring messages of hope and spiritual assurance weekly.

**This church, with 1,500,000 members internationally,
two thirds of them outside the United States, sounds
the jubilant, optimistic cry everywhere,
"Christ is coming!"**

are held in common with others of the Protestant persuasion. Observance of the Sabbath, based on the Ten Commandments and on the observances of God at the end of the creation week and of Jesus Christ during His earthly ministry, is the Adventists' most drastic departure from common practice among Christians.

The Adventist concept of the end of the world and the second coming of Christ is not one of gloom and doom; on the contrary, it is an event to anticipate joyfully and one that will usher in the long-awaited utopian kind of exist-

can do, the Adventists argue. Sinful beings cannot be permitted eternally to inhabit a universe where perfection has been achieved, nor can a God whose rule is love itself be guilty of casting the sinful into some place where they will be tormented without ceasing.

The fire that destroys the wicked will also serve to purify the earth, the Adventists believe. They see this planet re-created as it was in the beginning in an Eden-type setting. The redeemed will inherit it for eternity. It will be the center of the universe and the site for God's throne.

Other major points of the Adventist faith are these:

The Godhead Trinity is composed of God the Father, God the Son, and God the Holy Ghost.

Jesus Christ, the Son, "existed with God the Father, for our sake was born of a virgin, lived as a man among men, died on the cross as a complete atonement for our sins, rose again the third day, and ascended into heaven. There He intercedes as a 'High Priest' as the lives of men are called into judgment."

The Bible (both the Old Testament and the New Testament) is the inspired Word of God.

God created the earth and all original life upon it, made provision for its continuing propagation. Life did not evolve over vast periods of time, but actually came about in the Genesis version of six creation days, with the Sabbath rest being established on the seventh. There is no room in the Adventist doctrine for an evolutionary origin of man.

Baptism requires full immersion in the manner of Christ's baptism in the Jordan River. Infants and small children are not baptized, because they do not understand the full meaning of the rite.

Communion services, not limited to members only, constitute symbolisms of the broken and bleeding body of Christ. These services are conducted quarterly and are preceded by the ordinance of humility (the washing of feet), also in the tradition of Christ's actions in the upper room.

In addition to these basic doctrines and practices, Adventists also have stated views and policies on such matters as religious freedom, health, and education.

The church advocates and fights for complete freedom of religion. It is currently in opposition to numerous Sunday laws being introduced in various states and communities. These laws, Adventists believe, threaten the religious practices of all because they set dangerous precedents which place governments in control of conscience. The Adventists see no place for religious legislation by secular bodies.

The church teaches that the human body is the "temple of God" and that a true Christian will not deliberately abuse that temple. Therefore Adventists abstain from intoxicating beverages, tobacco, and Biblically unclean foods such as pork. The drinking of tea, coffee, and other beverages containing harmful stimulants is frowned upon.

Adventists not only talk and preach healthful living as an integral part of Christianity; they put their words into

action. The church itself operates 219 major medical units, including numerous internationally known hospitals, schools of nursing, and one of the largest existing educational centers for the training of physicians, dentists, and related medical specialists. In addition, hundreds of Adventist lay groups maintain clinics, hospitals, and other medical services in many parts of the world.

The church itself has nearly 14,000 persons employed in its medical institutions.

Seventh-day Adventist medical work takes in many forms. In addition to its large, completely modern hospitals, the church operates scores of floating hospitals and clinics that supply the only medical services thousands of people ever see. They ply the waters of the South Seas, the Indian Ocean, great rivers such as the Amazon and the Nile—all for the purpose of bringing the modern medicine miracle to people who otherwise have no method of healing, save the ritual of the witch doctor.

Obviously, a church-related medical work that spans the globe is not the only international endeavor being sponsored by Seventh-day Adventists. The church sends out hundreds of missionaries from dozens of home bases in the United States, Europe, Australia, and other centers of denominational influence. They are trained specialists in many phases of uplift work. They not only establish churches and mission stations; more often than not, they think first of medical and educational needs of underprivileged peoples.

An Adventist leader recently de-

scribed this missionary approach as a method for "gaining the confidence of the people and thereby opening the way for the full Christian story."

This uplift approach to the dissemination of Christianity, he said, explains why Adventists operate hundreds of hospitals, some 5,000 schools and colleges, and countless other smaller units for educational and healing purposes.

Supporting this mammoth good-neighbor program is a system of church finance envied by other denominations. Adventists heed the Biblical injunction to tithe, that is, to give 10 per cent of one's income to the church. In addition, they give numerous offerings, with many members giving a total of 20 per cent or more of their income.

The church has almost 1,500,000 members internationally. More than two thirds of this membership is outside the United States. According to the 1960 financial statement of the denomination (latest one available), the total church offerings that year amounted to \$99,902,354. Almost \$80,000,000 of this came from the churches in North America.

In addition, Adventists issued from their 42 publishing houses, periodicals and books which sold that year for \$23,543,132. These included 293 periodicals and 75 new book titles printed in 228 languages.

Through its hospitals, the church also gave charity medical care valued at \$1,391,220.

Laymen of the church gave additional support to the overall program by contributing welfare work in their local communities conservatively val-

In the heart of New York City an evangelistic center serves as a meeting place for religious services and also for a variety of classes, which include instruction in health topics.

Seventh-day Adventist literature is printed in 228 languages; millions have read it.

Health foods from the Loma Linda food center are distributed nationwide. They include meat substitutes.

Cecil Coffey

Thompson Photo Service



ued at \$34,592,980. Almost 7,000,000 individuals were helped, and involved in the program were almost 6,500,000 articles of clothing, over 4,000,000 food baskets, and close to \$2,000,000 in cash outlay.

The men and women who constitute the working force of the church—48,890 of them on full salaries—are educated mainly in schools operated by the denomination. Nearly 5,000 schools annually educate some 300,000 young Seventh-day Adventists. These include 370 schools above the elementary level, 2 universities, 15 colleges in North America and twice that number elsewhere, and scores of specialized educational centers.

Adventists have extended their work into 196 countries of the 219 recognized by the United Nations. The church works in 896 languages through both oral and written use.

The basic unit of the Seventh-day Adventist denomination is the local church, of which the elected administrative head is the lay elder. (The pastor, who has overall charge and responsibility, is appointed to his post by the conference executive committee.) A conference usually constitutes a statewide territory, or a similar territory within natural geographic boundaries. Its officers and executive committee are elected every two years by representatives from each church who have been elected delegates themselves in the usual democratic process.

The conference, in turn, sends delegates to the next higher unit, the union conference. The union conference holds quadrennial elections and business sessions, with an executive committee conducting the business during the four-year interim between elections.

A number of union conferences compose a division. This often includes the territory of an entire continent, such as the North American Division. From all divisions every four years come delegates to the international General Conference Session. This year—1962—is an international session year, with the convention being held in San Francisco during a ten-day period in July and August. At this meeting are elected officers and executive committee of the top ruling body of the church.

International headquarters of the denomination are in Washington, D.C. From this vantage point are directed the international programs of the church.

Adventists can trace the emergence



S. C. Eldridge

Desmond T. Doss, recipient of the Congressional Medal of Honor during World War II, is typical of Seventh-day Adventist servicemen who conscientiously serve in various medical units of their country's armed forces.

of their group as a religious denomination back to the early 1840's when a former army officer named William Miller, who had become a Baptist minister, concluded from his studies of the Scriptures that the end of the world would come in 1844. He started preaching this doctrine, and soon hundreds of other clergymen, from nearly every other denomination, were preaching the same thing. Some have likened Miller in his day to Billy Graham.

Tens of thousands forsook their subscribed beliefs and followed the new teaching. Miller's message spread like wildfire and extended into many parts of the world. It was heard in the halls of Congress, in hundreds of churches, in thousands of homes; scores of newspapers and magazines sprang up to cover this one subject: *Jesus Christ is going to return in 1844*. For a time the Millerite movement published a daily newspaper in New York City.

The day Miller had set for Christ to return came and went without incident, except for the disappointment to thousands who were in prayerful anticipation of the great event. The Scriptures were restudied, and an error in timing was discovered. Another date was set. Bible scholars who disagreed with Miller's views on the event itself did agree that the mathematics of prophecy was right this time. Again Christ failed to appear.

The two events came to be known as the "first disappointment" and the "second disappointment." The movement began to dissolve. Soon it was split into

a dozen small groups, each with its own interpretation.

There was one segment of the Millerite movement, however, who had no doubts as to the genuineness of the experience they had passed through. They had experienced a spiritual awakening. Though disappointed in not seeing their Lord in the skies, they nonetheless believed that God had been leading the movement. There was only one question uppermost in their minds: Just when would Christ come, if not in 1844?

This led them to re-examine the Scriptures and especially to note an obvious text that had been unaccountably overlooked. Jesus Himself had said, "Of that day and hour knoweth no man."

This group of ardent believers in the spiritual awakening they had experienced continued to study, and the more they studied the prophecies, the more they were convinced that the time set by Miller was correct. They concluded that the event was wrong.

Out of the searching of the Scriptures came a basic understanding of prophecy which pointed to a movement toward the end of earth's history which would have a distinct message, including a positive proclamation that the second coming of Christ was near. This distinct message would call men and women back to the Christian experience of apostolic times.

Flashing forth in a brilliancy not observed before were such great prophetic chapters of the Bible as Matthew 24, which spelled out in no uncertain terms the events of the last days that would constitute signs of the end of the world.

With this interpretation now soundly established as a doctrine, the group was confronted with another doctrine strange to the then-current Christian practices. They found that the Bible called the seventh day, or Saturday, the Sabbath of the Lord, and that history substantiated the fact that the day was generally observed by Christian groups until the fourth century A.D. The first Sunday law was passed in A.D. 321 by Emperor Constantine when he embraced Christianity in a kind of compromise deal with the bishop of Rome.

The Adventists who embraced this new doctrine of the Sabbath were rebuffed and opposed until they drew apart from organized churches and
(Continued on page 25)



As the psalmist says, "O come, let us worship. . . . For he is our God; and we are the people of his pasture, and the sheep of his hand." Psalm 95:6, 7. Let us remember these words and look to Him as our Shepherd.

"O Come, Let

Photos by Jan Doward

When we think of worship, a church service usually comes to mind. We should remember the reason for attending, however, and place self in the background. Man cannot exalt self and also exalt the Creator at the same time.

"The sea is his, and he made it." Psalm 95:5. We are to worship Him who made heaven and earth and the sea. Out of the roaring tide and foam we may read of His power and learn to trust Him who is able to create.

THROUGH nature and through His Word, God calls men to worship Him. The words of the Bible writers are a constant reminder to put forth the powers of mind and body in search of the Creator in whom we live and move and have our being. Worship is far more than coming to a church building, however grand and exalted, and kneeling for prayer. It has to do with far more than ritual and program.

It is the essence of reaching out toward the One who is fully acquainted with our every need. It is thanksgiving and profound praise to the Lord.

In a sin-cursed earth, nature alone does not give us a true picture of our God. Man, left entirely to his own thoughts, will arrive at wrong conclusions through this avenue. Pantheism permeates the pages of our libraries. Without the Scriptures we would drift





Our children should learn that in the quiet elements of nature they may understand Him who is ever the lover of the beautiful. Much could be done by their parents along these lines to help children find Him.

Us Worship"

JAN S. DOWARD

into the error of reasoning that makes a god out of created things. As one writer says, "While nature is an expression of God's thought, it is not nature, but the God of nature, that is to be exalted."

Jesus Christ came that man would know the Father. At the cross we see divine love portrayed vividly enough to impress the soul with the tremendous need of coming to Him as a Saviour,

to worship Him with our whole heart.

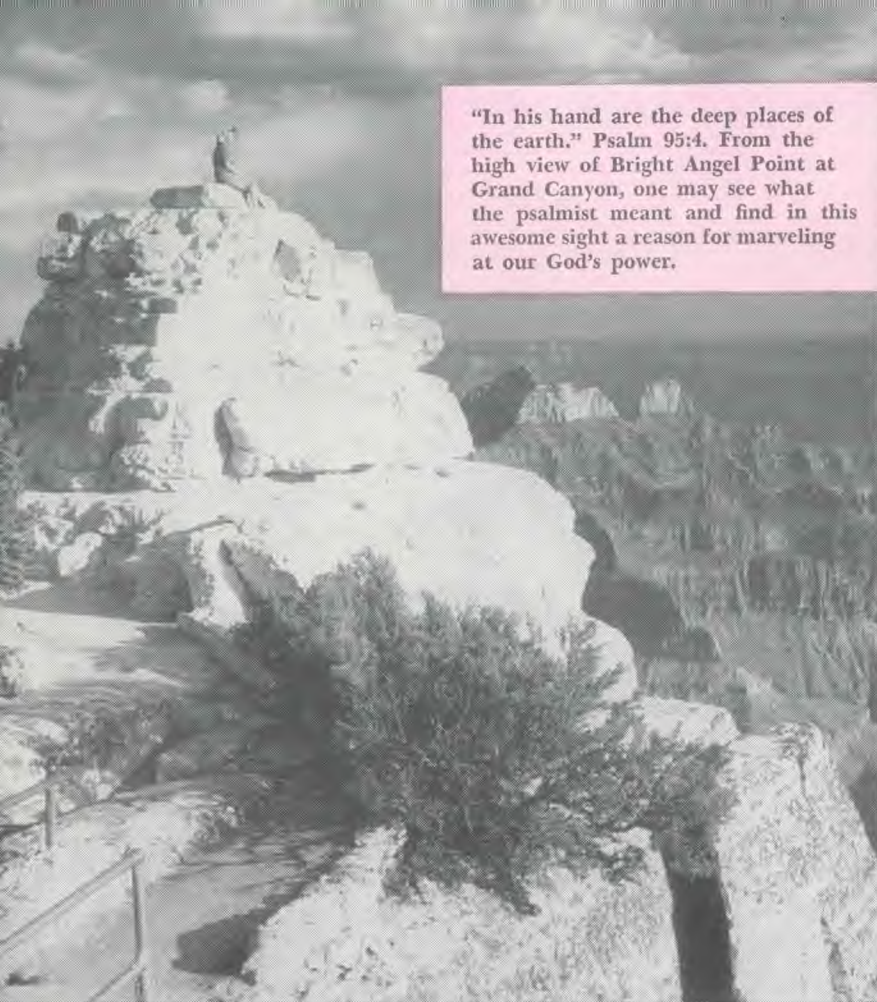
When we take the two avenues together, the Scriptures and the handiwork of God, we shall be able to instill into the mind the real meaning of worship. And whether we be seated in the pew of a quiet sanctuary or standing by the roaring sea, we shall be able to find the answer to our quest, for our God will meet with those who search for Him with all their heart. ★★★



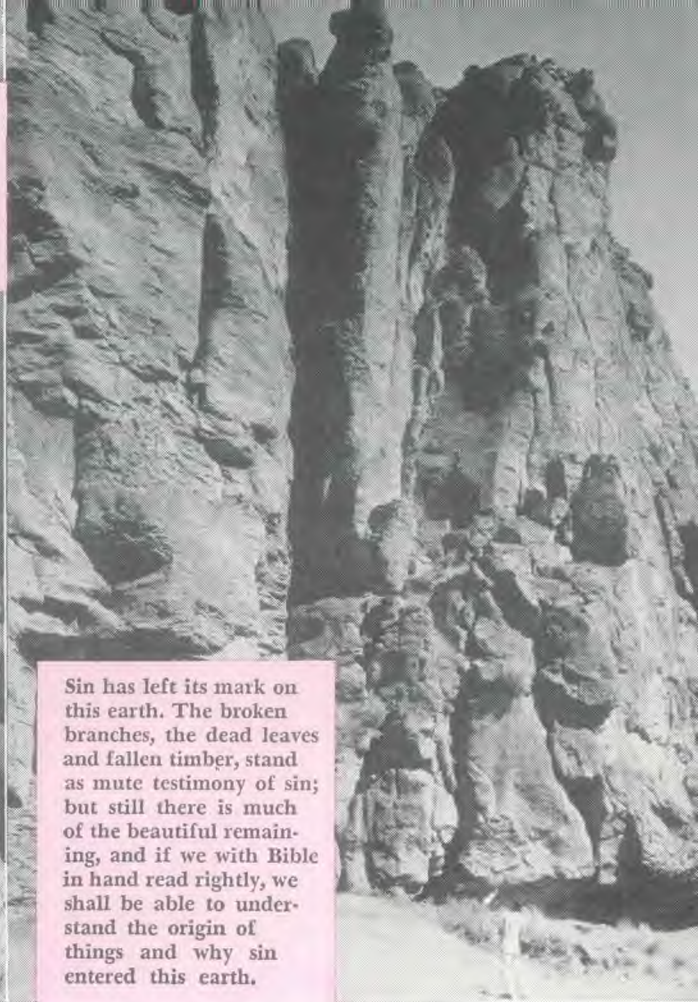
"O come, let us sing unto the Lord," says the psalmist. The humblest bird singing among the branches teaches us that our lives should be fully in His care. The birds, busy caring for their young, find time to warble praises.

The rushing streams call our attention to the river of life and the fact that all life comes from Him. We read in the clear streams His ability to furnish us with power and lifegiving elements as we come in contact with others.





"In his hand are the deep places of the earth." Psalm 95:4. From the high view of Bright Angel Point at Grand Canyon, one may see what the psalmist meant and find in this awesome sight a reason for marveling at our God's power.



Sin has left its mark on this earth. The broken branches, the dead leaves and fallen timber, stand as mute testimony of sin; but still there is much of the beautiful remaining, and if we with Bible in hand read rightly, we shall be able to understand the origin of things and why sin entered this earth.



"For the Lord is a great God, and a great King above all gods. . . . The strength of the hills is also." When we lift up our eyes unto the hills, we should not think of them as our help. "From whence cometh my help is the question. David replies, "My help cometh from the Lord, which made heaven and earth." Psalm 121:2. It is His creative power to form the rock ramparts and shape the lofty peaks, the rolling and sheer cliffs, that we come to Him to praise.



How the phrase "In God We Trust" came to be on the coins and paper money of the United States



PASTOR WATKINSON was troubled. In his small parish at Ridleyville, Pennsylvania, he brooded over the low ebb of Union fortunes after Fort Sumter and Bull Run. He deplored the godlessness of a nation seven months in civil war.

One cheerless November day in 1861 he sat down at the antique desk in his rectory and wrote a letter of singular eloquence to the Secretary of the Treasury.

"One fact touching our currency has hitherto been seriously overlooked," he wrote. "I mean the recognition of the Almighty God in some form in our coins. What if our Republic were now shattered beyond reconstruction? Would not the antiquaries of succeeding centuries rightly reason from our past that we were a heathen nation?"

Proposing a motto on the theme of *God, Liberty, Law*, he concluded, "This would relieve us from the ignominy of heathenism. This would place us openly under the Divine protection we have personally claimed. From my heart I have felt our national shame in disowning God as not the least of our present national disasters."

THESE TIMES, AUGUST, 1962

The Secretary of the Treasury was Salmon P. Chase, one of Lincoln's ablest cabinet members. Later he was to become Chief Justice of the Supreme Court of the United States, and it was in his honor that the Chase National Bank of the City of New York was named in 1877.

The Secretary, deep in problems of war financing, read this letter from Pastor Watkinson and promptly recognized the merit of his plea. Within a week he had dispatched a note to the Director of the Mint in Philadelphia, James Pollock.

Coins

"No nation can be strong except in the strength of God," the note read, echoing the sentiments of the clergyman, "or safe except in His defense. The trust of our people in God should be declared on our national coins.

"You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition."

The Director of the Mint acted quickly on the Secretary's order. Before

the year was out, a bronze pattern for a ten-dollar gold piece with the motto "God Our Trust" had been submitted. Shortly thereafter, "God and Our Country" was suggested. But it was not until 1864 that "In God We Trust" first appeared on a United States coin, a two-cent piece. Salmon P. Chase himself had proposed this inscription. After 1864 it appeared on many of our coins; but only since 1938, with the issuance of the Jefferson five-cent piece, have all coins minted by the government borne this simple affirmation of a nation's faith: "In God We Trust."

Paper Money

Ninety-three years later, in October, 1957, one-dollar Silver Certificates bearing the motto "In God We Trust" were placed in circulation.

The suggestion to include "In God We Trust" on our currency was presented to the Secretary of the Treasury, George W. Humphrey, in November, 1953, by Matthew H. Rothert of Camden, Arkansas. Mr. Rothert's idea came to him a few months earlier while attending church in Chicago. As the collection plate was being passed, it occurred to him that only the coins in the plate had this motto. He then thought that since our paper money has a much wider circulation abroad than our coins, a message about this country's faith in God could be easily carried throughout the world if it were on United States currency.

Secretary Humphrey favored the idea but felt that Congressional sanction was desirable. In March, 1955, through Mr. Rothert's efforts, bills to this effect were introduced into the Senate by Senator Fulbright of Arkansas and into the House of Representatives by Congressmen Bennett of Florida and Harris of Arkansas. The bill which was approved by President Eisenhower on July 11, 1955, specified "... that at such time as new dies for the printing of currency are adopted ... by the Bureau of Engraving and Printing, the dies shall bear ... the inscription 'In God We Trust,' and thereafter this inscription shall appear on all United States currency and coins." The new dies and machinery for the printing of paper money were not adopted by the Bureau until 1957. While the one-dollar certificates are the first notes officially to bear this inscription, it will appear eventually on all our currency. ★★★

The Ten Commandments

2ND COMMANDMENT

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments."

Exodus 20:4-6.

OUR POLITICAL leaders spend much time and expense building what they term in current phraseology "a favorable public image" of their candidates. Once established, that "image" is jealously guarded, and every means of communication—radio, television, the press, and the platform—is employed to maintain an indelible impression in the public mind of the worth of their aspirant to office.

Ever since creation men have contributed to an ever-changing "public image" of God. Coming forth from the hand of the Creator, man was a perfect creature, made in the image of God. (Genesis 1:26.) If disobedience and evil had not disrupted Heaven's plan, that perfect image of a divine and beneficent Jehovah would never have been profaned. But behold what weird concepts of Deity prevail today—that He is an essence with neither form nor

personality; that He is a fierce, vindictive being responsible for every misery and wretchedness in the world; that He is a denominational mentor, with a benign face for every creed; or that He is an absentee God who can be approached only through intermediary icons, cabalistic symbols, priestly rites, canonized saints, and pompous ceremonies.

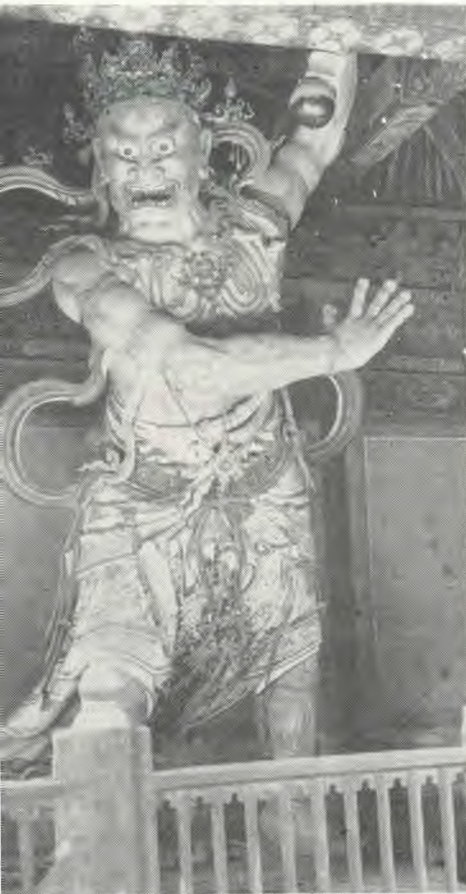
So the Ten Commandments given to Moses on Sinai were God's "break-through" of the obscurity that veiled His real character, and of all the precepts of the Ten Commandments, the second is conceivably the most beautiful in its comprehensive sweep from stern authority to tender appeal, from solemn warning to loving promise. In the first commandment God revealed Himself as the great Deliverer of Israel from the house of bondage, thereby making first claim upon their worship. In the second commandment He re-

minds them that they owe allegiance only to Him, in whose hands only is there both justice and mercy. But the words sound strange to the modern ear:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." Exodus 20:4-6.

Singular as the command may seem, it presents, nevertheless, concepts that can scarcely be misunderstood, whether a man be an Alaskan Indian venerating his totem pole, or an Amazon River native sacrificing to his multiple gods of the jungle. Indeed, the heathen, as soon

as he grasps the tremendous meaning of a God of mercy who loves him personally, is quicker to forsake his fierce deities of wood and stone who know no mercy, than is the average civilized man to forsake the darling sins he has cherished through his lifetime.



As one aspect of that indifference, consider the complacency of the average person in regard to this great precept of the Decalogue concerning false worship and substitute gods. It seems to him out of keeping with modern times. Who bows down to idols, he asks, in twentieth-century America? Where is Dagon, the fish-god of the Philistines, or Baal, the sun-god? Where are the noisy temple of Diana and the obscene rites of Astarte? Venus we may discover in any art museum, to be sure, but in what quarter of the city shall we find Bacchus, the popular god of revelry and wine?

Gods? Today! Don't be ridiculous—they belong to ancient superstitions, and we to an age of enlightenment. Thus modern men reason—even religious men—and they live secure above the divine proscription against idols, or so they think. The second commandment is conceded to be applicable to the pagan, but not to the Christian

The ancient deities of wood and stone, with their ugly visages and their devotees who went through all forms of torture, are no longer worshiped in civilized countries today, although they still exist in areas of the world.

It is not necessary to bow down before a pagan god to violate the second commandment. Pleasure seekers, worshipers of prestige and honor, truly are worshipping other gods.



believer. As a matter of fact, however, the second commandment was not aimed at the heathen, but given to those who profess to know the true God, for He directs it to all that love Him and keep His commandments.

In His contact with the Samaritan woman at Jacob's well, Jesus saw the necessity of showing her that God was not confined to any particular temple or shrine or geographical area in the exercise of His spiritual authority. "God is a Spirit," He said, "and they that worship him must worship him in spirit and in truth." John 4:24. But that omnipresence of God—His everywhere-ness—is hard to grasp by men and women bound to an experience apprehended chiefly through the five senses. Hence, they try to capture Him, to localize Him, in various objective symbols that they can see and handle and revere. In all such instances God's greatness, wisdom, glory, and majesty are limited, bound unwittingly to earth-bound objects of veneration. Satan does not care what men venerate, so long as they do not worship God.

The Pharisees of Christ's day had obscured their concept of God with hundreds of years of traditions. They made broad their phylacteries and pompous their prayers. They were proud of their temple and its jeweled appointments. They were meticulous in their tithes and ceremonial washings. But Jesus uncovered their hollow insincerity and commended the penitent publican and the contrite Magdalene above all their pretense. The churchmen of His day did not see in Jesus the promised Messiah, and how hard it is for religionists today to understand what Jesus meant when He said to Philip, "He that hath seen me hath seen the Father." John 14:9.

So, because men are short in spiritual vision, they attempt to bring God nearer by means of visual aids in the form of marble sculptures, plaster saints, ancient relics associated with the gospel story, miracle shrines, and ornate models of the crucifix, thus affording a focalization of worship. In these the God who Paul said is "not far from every one of us" (Acts 17:27), and to whom believers were "made nigh by the blood of Christ" (Ephesians 2:13), is made approachable only through intermediary symbols and priestly rites. However sincere these devotees of shrine and icon veneration may be in protesting that their devotion is not worship of the

symbol, their very posture contravenes the specific command, "Thou shalt not bow down thyself to them." Are not all such in the same condemnation as those in ancient times of whom it is mournfully written, "They feared the Lord, and served their own gods"? 2 Kings 17:33. Happy are they who discover through study of the Scriptures that an eternal God and living Saviour cannot be pleased with prayers to dead saints.

The second commandment does not condemn worship "in the beauty of holiness." It does not proscribe the erection of beautiful sanctuaries with aesthetic appointments to the glory of God's name. It has no reference to in-

spired religious art that attempts to convey to the beholder some of the great dramatic themes of the Old and New Testaments. It places no premium on a drab asceticism that sees no glory in the great oratorios dedicated to God's praise. It has only blessing and promise of reward for any project or service that fosters reverence for God and His truth, that promotes genuine piety and a militant faith. It strikes only at alternatives to worship that men have conceived through a welter of tradition and distortion of the Scriptures.

There are millions, however, who break the second commandment to whom the idea of idol worship is repugnant. They disavow any identification

with those who revere sacred relics or who do obeisance before images. Yet by yielding to secular interests that absorb all their time and energy they are as effectually idol worshipers as the veriest heathen.

In the fifth anniversary issue of *Christianity Today* a remarkable panel of twenty-four outstanding theologians and Biblical scholars of the world set forth in brief personal statements their convictions of what constitutes the false gods of modern times. Their combined testimony presents a grave charge against the worship of status, security, and secularism, and bemoans the inroads of these interests on Christian faith and ideals. Definitive phrases in their diagnoses of the spiritual disease eating at the vitals of the professed Christian church include "reverence for self," "power and pleasure," "removal of restraints," "pride of life," "self-sufficiency," "material prosperity," "the cult of scientism," "social status," and "humanistic objectives."

Carl F. Henry, editor of the influential journal, avers that the "gilded idols" of scientism, communism, and political democracy are worshiped in a vain effort "to shape a paradise on earth." Professor Leitch of Tarkio College observes in the same vein, "We have lost the dimension of infinity, the hope of eternity. We forget that we are pilgrims and that we have no final place of abode here."

Professor W. Stanford Reid of McGill University is quoted as saying that "the principal false god of our time in this land is our standard of living. We are so concerned with material possessions that we forget they are the gift of God. . . . After all, man's chief end in life is to glorify God and to enjoy Him forever, not to have a house with a swimming pool." From the University of Basel in Europe the voice of Karl Barth charges the church with worshipping "images of man, of the world, and of God, which she has fabricated of her own means" instead of demonstrating that "she believes in the God who has redeemed man from all false gods."

That the humanist, avowed atheist, and nonreligionist should revel in these secular values is not strange, for at best they make no provision for anything beyond the social culture of the objective world about them, unless we concede their magnanimous concern for the next generation. The great spiritual

(Continued on page 25)



FOCUSING

By WALTER RAYMOND BEACH

Divine Sovereignty

THE CITY of Los Angeles offers much beauty. To the northeast of the city a graceful skyline of mountains lies silhouetted against the sky. The trouble is that one rarely sees this sight because more often than not Los Angeles is obscured by a blanket of smog. Only when a crisp west wind clears the air does this lovely picture emerge.

I have thought that for many of us religion is the same way. We enjoy it only when the wind blows a certain way. Our radiance depends so much on the weather. When religion parallels good fortune, we love it; but when difficulties assail us, we are quick to forget our religious devotion.

On November 18, 1559, when Protestantism in Scotland had sunk to its lowest ebb, Scottish reformer John Knox wrote two letters, one to Sir William Cecil, secretary to Queen Elizabeth, and one to a Mrs. Anna Lock of London. In the letter to Cecil he gave an accurate, objective description of the political and religious situation, sparing no words in pointing out the almost hopeless situation of the times. But his letter to Mrs. Lock was different. To her he wrote the following:

"Least that the rumors of our troubles

trouble you above measure, deare sister, I thought good in these few words to signifie unto you, that our esperance is yit good in our God, that He, for his great name's sake, will give such successe to this interprise, as nather sall these whome he hath appointed to sign in this be utterlie confounded; neither yet that our enemies sall have occasioun to blaspheme his veritie, nor yet triumph over us in the ende."

John Knox knew that although the situation looked bad, God still ruled.

We need a renewal of such faith. If we had to depend solely on man, then we would have reason to quail. Our timeworn world has its troubled spots all right. But God's sovereignty is absolute. His plan has been drawn, and nothing any man or nation does can alter it by one inch.

So why despair? Our salvation is part of the divine schedule. What difference if we suffer some while still being part of the human picture? What is a little suffering compared with an eternity spent with our Lord? Belief in God's sovereignty is the groundwork of our confidence amid turmoil. God answers in His own might. He will vindicate His name and show forth His glory. ★★★

By WILLIAM A. FAGAL

A FAITH FOR TODAY-2



William A. Fagal



I Will Soon Travel in Space

As I walked out of the cold wind and into a subway station, my mind repeated the words of a very familiar scripture:

**"Then we . . . shall be
caught up . . . in the clouds."**

IT WAS COLD and blustery on New York's lower Broadway on March 1, 1962. The air was already filled with quantities of ticker tape and confetti, kept aloft by the brisk wind. Even though the pressing throng about me had pinned my arms to my sides, I managed to get my watch up to where I could see it. In fifteen more minutes John Glenn would arrive to receive a hero's welcome such as the country had never seen before. He would be accompanied by his family together with the vice-president of the United States and America's other astronauts. I was glad I was there to participate.

And they were on time! Just when expected, and preceded by bands representing all the armed services, the car bearing the Glenns and the vice-president arrived. The multitudes lining the way literally went wild as they shouted their acclaim. And then for my particular block it was over as he was borne in triumph on up Broadway. Later I realized that I had not even noticed the vice-president and had scarcely seen Mrs. Glenn. Like everyone else that day, my eyes had been on the hero.

What had produced all this adulation which caught up even the most sophisticated in its swelling tide? Everyone knows that a few days before, this man had soared into outer space and orbited the earth three times—the first man from the free world, at least, ever to do so. When he left on his journey through space, he could not be absolutely



Authenticated News

An Atlas missile may well signify man's progress in conquering the vast reaches of outer space. But the ultimate in space travel will be the trip so interestingly described by the author.



Authenticated News

Astronaut John H. Glenn, Jr., was the first American to orbit the earth. His cumbersome equipment gives an idea of the limitations that will attend man-made space travel planned for the future.

sure he would ever come back to earth alive again. Any number of malfunctions could have snuffed out his life. The nation, and in fact most of the world, had been awed by his courage and daring and thrilled by his successful return. I felt that day that he deserved every bit of the gratitude and spontaneous acclaim which he was receiving. In every sense he had pioneered in a new and devastatingly dangerous field and had come back safely.

After he had passed, the sidewalk crowd milled about a bit, making it possible for me to slip away. As I made my way down a side street and returned to my duties, I was lost in thought about it all. A new door was now open, a new and endless ocean had been revealed, and men were beginning to sail its uncharted vastnesses. There will be others, I thought, and others and others, until the whole thing perhaps will become commonplace. But then another, even more startling, thought came to me, a thought which persisted as I continued down the street: *I too will soon travel in space*—and not in a space capsule fired by a mighty rocket, either. I am making preparations every day for the journey.

As I walked out of the cold wind and into a subway station, my mind repeated the words of a very familiar scripture: "Then we . . . shall be caught up . . . in the clouds." Those few words foretell the space travel in which I plan soon to participate. In fact, everyone who really wants to, can participate in it, and one of the reassuring wonders of it all is that it is absolutely and completely safe.

Here is the entire promise of the scripture of which my "space travel" words form a part:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

The prophet Job spoke of this experience in these words: "In my flesh shall I see God." Job 19:26. Therefore I do not hesitate to admit that I am looking forward with the greatest of expectations to my flesh-and-blood experience as an astronaut.

A few years ago it sounded fantastic for anyone to speak of an approaching time when man would be able to travel at speeds exceeding 17,000 miles an hour and at heights of more than one hundred miles, orbiting the earth three times in little more than four hours. I can hardly believe even now that it has been done. And I suppose there are some who will find it difficult to believe that an event such as the Scriptures describe could ever take place. The Bible states that the Lord Jesus Christ will descend from heaven and awaken the dead. Then the righteous, both the resurrected ones and those alive when the Lord comes, will be caught up together in the clouds to meet the Lord in the air, thus starting upon the greatest space journey of all time. And after that, our Lord promises, we are to be forever with Him.

There is a very real purpose planned for this venture into space described in the Bible. It is not to be an aimless wandering in orbit for the sake of conquering space or time; rather, these events will be a part of the keeping of a great promise given by God to man centuries ago. This promise was repeated and verified by Jesus when He was here on earth. It is referred to more times in the New Testament than any other single subject. The promise has to do with the second advent of the Lord, at which time the space trip for the saved of earth will take place. Here is the promise just as it came from the lips of Jesus:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

The promise was repeated to the disciples under unusual circumstances by angels from heaven at the time of Christ's ascension. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11.

But the promise was given through the inspiration of the prophets much earlier than this. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." Jude 14.

Over and over again the promise is repeated in the Scriptures. Job spoke of it (Job 19:25-27); David referred to it (Psalms 50:3; 96:13); Peter affirmed that "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (2 Peter 1:16); Paul called it "that blessed hope" (Titus



Clyde Provonsha, Artist

In sharp contrast to God's glorious plan of space travel, which will become a reality at Christ's second coming, is this Mercury-Redstone 2 capsule at Cape Canaveral which carried "Ham," the first chimpanzee to rocket into space.

Authenticated News



2:13). Yet many seem to know very little about Christ's second coming, and relatively few sermons are preached on it. Why?

Dwight L. Moody, the great nineteenth-century preacher, suggested an answer. Perhaps it is still as good as any. "To my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it. . . .

"Yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism, but in all of Paul's epistles I believe baptism is spoken of only thirteen times, while he speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now, I can see a reason for this; *the devil does not want us to see this truth*, for nothing would wake up the church so much. The moment a man realizes that Jesus Christ is coming back again to receive His followers to Himself, this world loses its hold upon him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His blessed kingdom."—*The Second Coming of Christ*, pp. 6, 7.

A belief so important should have a prominent place in all our expressions of faith. As a matter of fact, the last book of the Bible, the Book of Revelation, sets an example for us. This postascension gospel (for such it is) was inspired and written fifty years after Jesus had ascended into heaven. One of the first things said in Revelation is, "Behold, he cometh with clouds; and every eye shall see him."

Revelation 1:7. And one of the last things written is, "Surely I come quickly." Revelation 22:20. The "blessed hope" is referred to all the way through the book, showing what our Saviour had in mind as He sent this message back to earth. Should not the second coming occupy an equally prominent place in all our thinking, planning, and conversation?

Our future journey into space is to take us home to be with Jesus and the saved of earth forever. It is to reunite us with our dear ones who have been claimed by death. It is to give us the long-promised eternal life and do away with sin and its effects forever. It will be the happiest journey of all time, for it will truly be the "journey into tomorrow," the trip which can entirely qualify as our "dream trip," the journey that will make dreams come true.

A great deal of preparation, in fact years of it, preceded John Glenn's orbital flight into space. There were the preparations of the booster, the capsule, the various guidance systems; the plans for re-entry and ultimate rescue. But not the least of all the preparations was that of John Glenn himself. For several years he had spared

nothing in preparing himself for this big day, his great opportunity. He had prepared himself physically by running five miles each day and engaging in other taxing physical activities calculated to give him a strong body capable of maximum resistance to unusual situations and pressures. Should we be surprised if our journey into space calls for some preparation also? Could we possibly make it were we not prepared?

Our preparation for this space journey is, first of all, spiritual. It includes an acceptance of Jesus Christ as our personal Saviour, a recognition that His blood shed on Calvary pays the price for sin. It includes asking God for a new heart with changed and renewed desires, motives, and affections. It includes a turning away from every known sin and a positive turning to righteousness, or right living. It includes an old-fashioned experience which our fathers called "conversion"—a rightabout-face, a U turn on the highway of life.

Thus the preparation for our great space flight includes the laying aside of some things which would certainly get in the way. "Every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. Let Jesus explain it in His own words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

Here is the counsel which James gives to us: "Be patient therefore, brethren, unto the coming of the Lord. Behold,

SUMMARY

1. What assurance is given about the gathering together in space of God's people at the time of the second coming of Christ? 1 Thessalonians 4:16, 17.
2. In what unique and definite way did the Old Testament prophet Job indicate the assurance he possessed of the second coming of Christ and of eventually seeing God? Job 19:26.
3. What promise of His return did the Saviour give to His disciples before returning to heaven? John 14:1-3.
4. At the time of Christ's ascension, what definite statement was made by angels from heaven about the return of Christ, and what did they say about the manner of His coming again? Acts 1:9-11.
5. Who was an early Bible patriarch that predicted the coming of Christ? Jude 14.
6. What are some of the interesting descriptions of the coming of Christ in Scripture, and how are they phrased? Job 19:25-27; Psalms 50:3; 96:13; 2 Peter 1:16; Titus 2:13.
7. How many on earth will see Christ when He comes? Revelation 1:7.
8. What assurance of Jesus regarding His second coming is given in one of the closing verses of the Bible? Revelation 22:20.
9. How are God's people to prepare themselves for the second coming of Christ? 1 John 3:3; Luke 21:34-36.
10. With what attitude are followers of Christ to await the second coming of their Lord? James 5:7, 8.

POWER FOR YOUR SPACE FLIGHT...

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the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

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of this article (Number F-2)

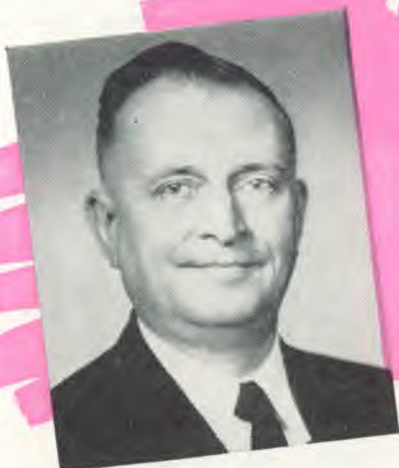
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Yes, soon I too shall travel in space! To the moon? Perhaps. To far-off stars and planets? It is possible. But most important, I will go to my heavenly home, and Jesus, my Saviour, will triumphantly lead the way. He will forever do away with sin, sickness, death, pain, and separation. I look forward to my space journey with Him. Because I have accepted His sacrifice on Calvary for my sins, I can say confidently with Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Timothy 4:8. Can you say this too? ★★★



Youth Wants to Know

By ARCH A O. DART

QUESTION: *I'm a boy fifteen years old, and I like to go with girls. But my mother says, "You are too young for such foolishness," and my dad says, "Get that crazy notion out of your head and get down to your studies and amount to something." What's so wrong about going with girls?*

ANSWER: Have you ever wondered why it is that you desire to go with girls? A few years ago you had no such idea, although you may have played with them every day. But now that you have reached your teens, you find that you would like to keep company with them. Why? Whose plan is it?

It is God's plan. He desires that you shall have a happy, successful home. Therefore He sends to you the desires necessary to make a good home. But these desires cannot be misused or damaged without infinite loss to you. They must be used aright. Happiness does not come by chance, neither is success accidental. Well-defined rules must be followed; plenty of time must be allowed for the preparations necessary.

The preparation period for establishing a home might be divided into four steps. First is the window-shopping period; second, the courtship; third, the engagement; and fourth, the wedding and honeymoon. All four steps are essential and must be taken in the proper order. Confusion results when the order is reversed, and tragedy follows when one is omitted. When the first step is ignored and a young man or woman begins courtship immediately, it is likely

to lead to a hurried engagement, a sudden marriage, and—dare we say it?—often to a quick divorce. This is the way Satan, the archenemy of the home, would have it.

At fifteen you are at the window-shopping age. The way you handle this important period can make your life a success or a failure. From the tone of your letter you seem to be taking a very sound and sensible attitude toward this whole question. This is by far the longest period in your preparation, and in one sense of the word it is the most important, for what you do at this time will affect the other three steps that follow. It is during this time that one observes character. You ask yourself, Is this person guided by principle?

You will also have many occasions to observe them as individuals. You will talk and visit with first one girl and then another. You will associate with certain ones at socials and school functions. You will visit them in their homes, and they will come to your home. You will have many opportunities to see whether they are cheerful or moody, industrious or lazy, noble or cheap, honest or sly. This period is most important. It reveals what kind of wife a girl will be and what kind of companion she will make.

Have you ever wondered why it is that your parents and teachers are concerned about your going with girls? Is it that they are opposed to your being married, or that they think you should marry without ever "keeping company"? Certainly not. They know that

without guidance of some kind teenagers are likely to go to extremes on two points.

First, they are likely to become too serious. Instead of merely window-shopping they rush into the first store and start bargaining for the first thing they see. Or speaking of girls, they start courtship right away. Instead of window-shopping for a period of several years as they should, they start "going steady" immediately. Being thus restricted to one person greatly limits one's freedom. A teen-ager should be free to visit with any girl and to engage in various proper activities with her without feeling he is being untrue to another. Parents and teachers do not want to see your freedom of choice taken from you.

The second extreme is the amount of time one is likely to spend on window-shopping. Some teen-agers feel that there should be more than seven days in the week, and that the opportunities to see their special friend should not be limited to morning, noon, and night. Work, study, and private devotions are cut short or entirely neglected in an endeavor to have more time with her. This frequency of visiting, and the time consumed, ruins everything. It is like trying to eat a year's supply of food in a few days. Instead of adding to one's health and well-being, it only makes him sick. Your parents want your association with girls to ennoble and strengthen you, not to cripple and weaken you. They want you to have time for window-shopping. ★★★

A FEW years after the turn of the century, something happened to Nettie which changed the whole pattern of her life and the destiny of hundreds of others. She was converted and felt the urge of the text in Matthew which says, "Go ye into all the world, and preach the gospel to every creature." It was not practical for her to go very far at that time, though, for her husband was not of the same opinion. Nettie felt, however, that she could respond to a church call to visit the local prison in the Kansas town where they lived and help out with the music.

When the meeting was over that Sunday morning and the church members were visiting with the prisoners, she was especially impressed by the pathos of one of the women prisoners. After giving her a book and spending the usual little "cheer-up" time with her, she asked, "Isn't there something I can get for you?"

The woman's answer came quickly, indicating that she needed clothes and would be confined there for several weeks. This posed a real problem for Nettie; her husband had a very modest income, with two babies and a mother-in-law to care for. She rallied heroically to the occasion because of the great need. Later, after explaining the situation to her mother-in-law, she said, "Please take care of the babies; I am going up the street and find some clothes for that poor lady."

While she walked along the street and looked at all the fine homes, her courage sank and her knees trembled. She did not know how to begin. Suddenly it seemed that an audible voice behind her said, "Go in this house."

In response to Nettie's ringing, a maid appeared at the door. Nettie asked to see the lady of the house. After hearing her appealing story, the owner of the lovely home said, "I'll see if I have anything you could use."

Nettie commented later: "She soon came back with nothing in her hand. My heart beat fast, for I felt that I had failed in my first mission."

"I do not have what you need, but here is some money. Go and purchase the clothing the lady needs."

I told her I was not asking for money and that I would gladly bring a receipt from the jailer.

"Oh," she said, "you need not do that; your face is sufficient for me!" Thus her courage was boosted, and

The Most Important Person in My Life

By Clara Nosworthy Wright

AUTHOR'S NOTE

When the editor asked me to produce an article on "The Most Important Person in My Life," I thought that could be none other than my mother, or possibly Pastor J. C. Stevens, my minister hero. But aside from the immediate family and the man who baptized me, I feel that Mrs. A. E. Deyo, of Orlando, Florida, has been a real inspiration and an ardent worker in service to others. Thus the story is lovingly dedicated to this Christian lady (fondly called "Ma Deyo" by hundreds) who goes tirelessly about her daily round of duties, bringing joy into the lives of others.

this experience started a lifetime chain of service to people in need.

Nettie's family, originally from England, settled in Georgia, where she first saw the light of day in Savannah in April, 1886. Later her family moved to the western part of the state, where she met and married a young businessman and baseball player. He became very ill with malaria and was taken to the Kansas Sanitarium, where he was obliged to spend many months in regaining his health. The water treatments, the kindly nursing, the prayers at bedtime, and all the little kind attentions that put patients at ease played a large part in his physical and spiritual recovery. Some time later, feeling the call to the South he entered the work of Christian sales manager in North Carolina at the persuasion of William H. Branson. Later he was publishing secretary of the Georgia Conference of Seventh-day Adventists. His was a dedicated life in the Christian literature ministry.

At a church camp meeting in 1916

Nettie noticed the need for workers in the cafeteria, and she volunteered to assist the tired little woman who was working with insufficient help. The following year she was asked to supervise the work in the same cafeteria. She accepted graciously with two provisions—to have more help and to have better equipment. Her requests were granted as far as possible. For the next thirty-five years Nettie had charge of the camp meeting cafeterias in one or more conferences in the Southern Union. She called in the boys and girls and put them to work washing dishes, carrying trays, or doing other needed chores. Among her present joys are notes from former students saying, "Remember when I carried trays for you at camp meeting?"

Nettie loves young people and always tried to find a way for one who sought an education or was in need. In 1918 a small private school was established in the Georgia Conference of Seventh-day Adventists, just a few

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Mr. and Mrs. A. E. Deyo at the time that they celebrated their golden wedding anniversary.

miles out of Atlanta. The conference president sought out our lady with this proposition: "We need a mother out at the school. Your husband has a car and can go and come—why don't you move out there?"

It was a crude place, but those boys and girls truly needed mothering. The Deyos accepted the challenge, rented their pleasant home in the city, and with their two little daughters moved to the campus.

Nettie looked beyond the present and worked energetically. The students were living in huts, the kitchen lacked equipment, and necessity just seemed to bring this modern mother to inventions with which to carry out her dreams.

The *Watchman Magazine*, forerunner of *THESE TIMES*, was the first Seventh-day Adventist periodical that Nettie subscribed to in 1908. She loved its message and sensed the possibilities in work for God. Confronted with the needs of the Flat Rock School, she encouraged two of the loveliest girls in the school to go soliciting in the cities of Georgia. She left her older daughter and other older girls to carry on in her absence. As a result of this strenuous work the huts were replaced with a fine

girls' dormitory; a kitchen and dining hall was built; and a proper water system was installed, with a pump and a water tank on the hill to bring the water from a wonderful spring downstream. Nettie's philosophy always included doing with your might what your hands find to do.

One of her first experiences in warming the heart of a lonesome little boy came soon after her arrival on this barren campus at Flat Rock Academy. The lad's mother had to leave him during the week to go to work elsewhere, and he felt it keenly. Once Nettie said, "Come on in the kitchen with me, sonny. We'll find a cookie. Don't be lonesome—I'll be your mamma till she comes back."

The boy took her seriously, enjoyed his cookie, and went on about his chores. Next time he appeared at the kitchen door, he called her "Ma Deyo." Others in the school picked it up, and now hundreds of people with children or grandchildren of their own affectionately call her "Ma Deyo." Her children circle the globe; their children keep in touch with her. There are seventy on the list of the "Flat Rock Children" letter, by which they keep in touch. Ma Deyo writes the letter and tells of their doings, and each writes to her to keep the memories of the old school burning.

Ruth Deyo Curtis, speaking of her mother, says, "Our mother has been a dynamo of energy and activity ever since we can remember. However, we were never neglected in our formative years. Grandmother Deyo lived with us for many years, and even though mother was extremely busy and active, and on Sabbaths would of necessity go early to church to hold forth as Sabbath School superintendent or in some other office, she knew we would appear on time, two tiny girls in sparkling fresh dresses with Grandmother Deyo holding our hands."

Worship was never forgotten in the Deyo home—regular morning and evening worship, though Papa Deyo (as he became known) must needs be preaching in some other part of the state. Friday evening sundown worship was a special time always, for with a clean house, clean clothes, and clean hearts the family came together for a special hymn sing and story hour. Truly they remembered the Sabbath day to keep it holy, and how the girls loved to recite their memory verses and the Ten Commandments together. One of the

favorite hymns they especially enjoyed at the going down of the sun on Friday was "Another Six Days' Work Is Done." A favorite at the close of the Sabbath, from the book *Hymns and Tunes*, was:

"Closing Sabbath! Ah, how soon
Have thy sacred moments passed:
Scarcely shines the morn, the noon,
Ere the evening brings thy last!
And another Sabbath flies,
Solemn witness! to the skies."

Ma Deyo's heart was always big, and her sympathy extended to those in want—especially the boys and girls in school who were in need of the bare necessities of life.

Our first meeting, over twenty-five years ago, was in connection with this work of love, for we truly believe, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40.

Graduation time was approaching in the Flat Rock School when two teenage girls asked Ma Deyo if they could leave the campus to sell some small books. She learned that the reason for this adventure was to secure money to purchase white dresses for graduation. Knowing they needed the time for their classwork, she told them just to leave the problem with her.

Her daughter Mona was to graduate, and through the preceding months they had saved for the purchase of a lovely silk dress. She presented the problem to Mona, and they resolved it this way: By purchasing white lawn instead of the longed-for lovely silk, enough yardage for three dresses could be secured. They bought the lawn, and the seamstress who was already planning to make the silk gown was paid for it; but she made the other two for a missionary project. All three girls looked charming at graduation, and of course the one who had made the sacrifice just beamed with happiness.

Before the students entered college, their accounts had to be paid at the former school. At the end of the year one young lady had quite a bill; another had a sizable credit. With a little persuasion on Ma Deyo's part, the one with the credit said, "Please apply my credit on her account." Both girls went to college.

Many of these young people went on to Ooltewah, Tennessee, to the forerunner of Southern Missionary College, and have become Christian workers in

all parts of the world. There are doctors, ministers, Bible workers, teachers, nurses, minister's wives, and others who are filling their mission in loving Christian service. They keep in touch with Ma Deyo, and the list is about three hundred strong at holiday time when they exchange greetings. Her mimeographed Christmas letter to them contains the news of the group, and they all seem to enjoy it.

A. E. Deyo drove what some called the "Dorcas car" for years, carrying supplies from village to village to the smaller churches where the needs were great. He retired from active service in 1953. His was a beautiful, consistent Christian life. In Florida, where they retired, he carried on in some small churches as long as he was physically able. Ma Deyo tenderly cared for him for months after he developed a crippling illness. Often she brought him in a wheel chair to worship at his beloved church.

He quietly laid down his burdens and fell asleep in 1958. Before closing his eyes in death he said, "Now, Nettie, you just carry on—there's so much work to be done and so little time." After over fifty years of wonderful life together it is not easy to carry on alone, but Ma Deyo has not permitted herself to give in to grief or to become discouraged. There is so much work to do, and she knows that if she is faithful she will meet her loved one in the grand resurrection. She firmly believes what Jesus said in John 14:1-3:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Her life is full of precious memories and unusual experiences. An old gentleman who had been a Seventh-day Adventist for forty years passed away, and his nephews wanted to have some music like they had heard at camp meeting and to have an Adventist preacher conduct the service. The conference president was out of town, and the pastor was away. Ma Deyo said, "Just leave it to us; we'll take care of it."

She approached the local elder of the church and asked him to take the service.

"Why," he said, "I've never done

such a thing in my life—I wouldn't know where to begin." Here her pioneer spirit came to the rescue. She wrote out the verses of comfort and gave them to the layman to read. She arranged for the music and for every detail. Everything went off smoothly, and no one knew that a lady had worked out the details behind the scenes.

After Mr. Deyo's death so much money (instead of flowers) came to Mrs. Deyo that she thought it would be a fine thing to establish a scholarship for nurses.

One lady from Delray Beach, whom they had helped as a student, sent a check for \$20 and said, "Use this toward whatever you're doing for Papa Deyo's memory." And so the Deyo Scholarship Fund is now established. It is not primarily for scholastic achievements, but for Christian behavior and material needs. Several young people have already been helped in this way.

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.

Ma Deyo plans to keep it going as long as she and her family can do so. It was through the Florida Sanitarium and Hospital contacts that he was restored to health and a better way of life, and the sanitarium nurses last ministered to him. It seemed logical to make this living monument to a man who lived to serve others.

I stopped at the Florida Sanitarium to see Miss Lavenia Fuller, a retired Army nurse and permanent guest at the sanitarium. Mrs. Deyo helps her almost daily. Miss Fuller said, "She hovers over me like a mother hen watches over her chicks. She takes care of my affairs. You know, we need dimes for so many little items—newspapers, etc. Mrs. Deyo came by while I was having a treatment and left a few dimes with a note in my purse. She thinks of everything!"

A gentleman approached Ma Deyo with this thought: "I wish you could help my mother. She's getting so tired and discouraged; you know, she's sixty-

five years old." Ma Deyo responded, "Why, I'm past seventy-five years and I actually haven't even thought of being old."

Her genuine interest in boys and girls, men and women, in small churches and large churches, intrigues me. A few days ago a phone call came to her at 7 A.M. A lady's voice stated that if she could be there in an hour she could have all the merchandise left from a large sale. Ma Deyo had no car, but she had a phone and a host of friends. In a few minutes a pickup truck stopped, and Ma Deyo was off. About an hour later her daughters, who were visiting, were amused to see her descend from the front seat, happy to be able to gather up a load of things to take to a small church in need. Meanwhile, the furniture and clothing were stored in her garage for sorting and mending.

Ma Deyo believes in paying a second tithe. The first tenth belongs to the Lord anyway, she says, but the second is placed by to give gifts to the needy and to the church and to former "children" she wishes to remember.

Living alone in her humble little cottage in Orlando, Florida, this little lady continues to be an inspiration to hundreds. Her worships usually are alone (with God), but she never neglects them—morning and evening she daily thanks her God that she is alive and able to serve. She reads her Bible and inspirational books, remembering how God has blessed her in the past. She knows that families who pray together, stay together, and through this means she has helped to patch up broken marriages.

She is an understanding lady who will warm your heart. Her friends are legion because she has given of her life unselfishly in loving, devoted service to others.

Ma Deyo does not fear for the future: she believes there is no fear in the presence of God and that her God will supply all her needs.

I talked with Ma Deyo one morning and inquired about a recent trip to Atlanta. "Oh, we had a wonderful trip; I don't see why an old lady like me should have such a good time! I came back by bus—an express—and the trip was grand. The Lord has been very good to me! Yes, they've asked me to be Dorcas leader next year, and I'm sure the Lord will give me strength—He always has!"

★★★

The Ten Commandments

(Continued from page 16)

tragedy of this widespread materialism is that it has invaded the professed Christian church and largely obscured or confused its sense of destiny and mission.

How can this generation be awakened to the solemn obligation and promised inheritance of blessing in observing the second commandment? How can these substitutes for a God of love—these glittering ideologies of an earthly utopia based on human social concepts—possibly offer any permanent solution to the worsening ills of the world? Professor Emeritus A. W. Blackwood of Princeton Theological Seminary recognizes that there is a remedy for this universal perversion of things ideally good. It is, he says, “a return to the first commandment, in the light of the cross.”

God identified Himself in that first commandment as the great Deliverer and Lawgiver of His people. But lest any should faint at His exacting require-

ments, He identified Himself again at Calvary in the form of His Son as the Redeemer who would deliver to the uttermost all who came to God by Him. (Hebrews 7:25.) Here at the cross we see the implementation of that wonderful promise of the second commandment: “Shewing mercy unto thousands of them that love me, and keep my commandments.” Exodus 20:6. At the cross the unwavering truth of the law met the mercy of sacrifice, and “righteousness and peace . . . kissed each other.” (Psalm 85:10.)

The question may arise, Shall we not revere the cross then? Has it not endeared itself to sinners by its association with God’s gift of His Son? Is there not merit in bowing before this symbol of the Saviour’s dying love? Those who ask such questions are missing the whole meaning of Calvary. They do not see that we are not to worship a dying Saviour but a living Christ, who “ever liveth to make intercession for” us.

The second commandment is against mere lip service, however often repeated, and unless there is a genuine audience with God and personal communion with Him through His Spirit, all our worship will be in vain. No priestly substitutes for that communion will do; no elaborate ritual or veneration of sacred relics will gain merit. We may adorn His tabernacles with Gothic splendor and art glass portrayals of Christ’s life and works; we may dedicate our devotion to Him in beautiful music and pulpit eloquence. All will be acceptable to God only if we do not forget that the true place of worship is in the heart cleansed and purified by His grace. For has He not said, “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise”? Psalm 51:17.

Then in our heart’s shrine we shall see God not only as Redeemer but as Creator; not only as Jehovah-jireh, the great Provider, but as “Emmanuel, God with us”; not only in His humiliation, but in His majesty; not only as the Babe of Bethlehem, but as King of kings and Lord of lords. ★★★

Built-in Security

(Continued from page 9)

formed their own church body in 1863. At that time they had 3,500 members.

Today their basic doctrines and practices remain the same. They are a truly world church, not simply an association of various national churches. Their practices are the same in the jungles of Africa and the South Seas as they are in their modern church center on Times Square in New York City and in their huge Sligo Church in Washington, D.C.

This is a unique fact among Protestants.

The resounding cry you hear from every Seventh-day Adventist pulpit is, “Christ is coming! Christ is coming!” Adventists see in daily world developments more “fulfilling signs” that this great event is about to take place. They are happy in the knowledge that they can hasten it. They consider it a great transition moment, when the faithful from all lands and from all ages will be gathered together with their Lord for the beginning of an eternal inheritance such as cannot be imagined by mortal mind.

“Join us, join us,” they call. “Heaven is near. Let us not lose it.” ★★★

THESE TIMES, AUGUST, 1962

Coming . . . in next month's THESE TIMES . . .

SMUT ENDANGERS EVERY HOME

Pornographic Racketeers Can Reach Your Child

“Heaven Is My Home”

By William A. Fagal

The Man Who Lived in a Whale:

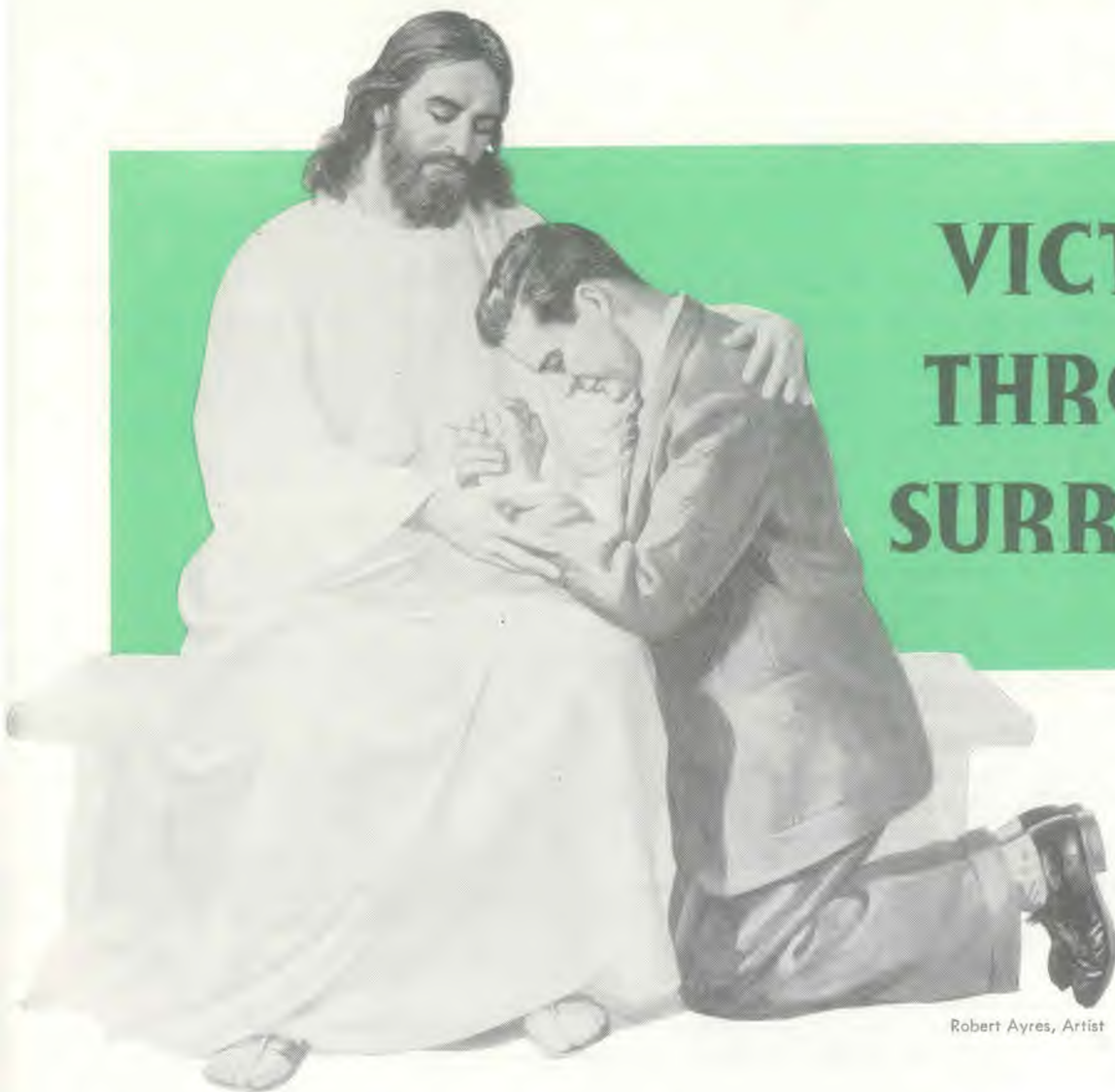
A Startling True Story From England

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THE THIRD COMMANDMENT

CHRISTUS BIBLICAL GARDENS: The World's
Most Complete Depiction of Christ's Life

VICTORY THROUGH SURRENDER



Robert Ayres, Artist

us: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12. Therefore our weapons are to be spiritual ones. We are to take "the whole armour of God," not just a part of it. We will need it all in order "to stand against the wiles of the devil."

(Verse 11.) We must have our "loins girt about with truth," and have on "the breastplate of righteousness." Our feet must be "shod with . . . the gospel of peace." And "above all" we must take "the shield of faith," "the helmet of salvation, and the sword of the Spirit, which is the word of God." (Verses 14-17.)

Here are listed our defensive and offensive weapons. The Christian must know and keep the truth as it is revealed in the Word of God. He must be protected by the righteousness of Christ and sustained by his faith in Christ's power to save. He then is to go forth with the sword of the Spirit, the Word of God, to expose and overthrow the deceptions and wiles of the wicked one. Thus it was with Jesus. When He met Satan in the wilderness of temptation, He parried every thrust with the Word of God. When Satan misused a scripture to suit his purpose, Jesus met him with another scripture. (Matthew 4:1-11.) Because Jesus lived by the Word

THE CHRISTIAN life is a warfare. It is filled with battles to be won and duties to be undertaken that the worldling largely ignores. It is not the easiest way of life, but it is the most rewarding one. Did not Christ say, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: . . . and narrow is the way, which leadeth unto life, and few there be that find it"? Matthew 7:13, 14.

The Christian is called upon to "fight the good fight of faith." (1 Timothy 6:12.) He is asked to "endure hardness, as a good soldier of Jesus Christ." (2 Timothy 2:3.) He is a volunteer, not a draftee. He has escaped from the ranks of the enemy to serve under the banner of "the captain of their salvation." (Hebrews 2:10.) By so doing he is pledged to take up the cross of struggle and implicitly follow the instructions of his Captain, Said Christ, "If any man will come after me, let

him deny himself, and take up his cross, and follow me." Matthew 16:24. The Christian walks the way of the cross. It is the only way that leads back to our Father's home. This will call for deep heart searchings, the denial of things once loved, and the doing of things once resisted.

In this Christian warfare the enemy to be fought is "that old serpent, called the Devil, and Satan, which deceiveth the whole world." (Revelation 12:9.) He is the one before whom the first Adam was defeated, but of whom the second Adam, the Man Christ Jesus, declared, "The prince of this world cometh and hath nothing in me" (John 14:30), and "Be of good cheer; I have overcome the world" (John 16:33). We serve under One who never has lost a battle. He "was in all points tempted like as we are, yet without sin." (Hebrews 4:15.) With Him as our Captain, we too can win.

The Christian's warfare is largely a spiritual one. The Apostle Paul tells

of God, He was able to defeat His enemy on every point. This is the only way we too can gain the victory.

After we have entered this Christian conflict, it will not be long before we discover that our greatest battles are not those concerning some civic evil, national wrong, or worldwide wickedness, but those we are compelled to fight at home. Not outside us, but within our hearts the enemy puts forth his most persistent efforts to subvert, entice, corrupt, deceive, and destroy. Here within us must dwell the Captain of our salvation, and we must follow His example and directions if we are to be among the winners in this warfare.

Phillips Brooks, the great American clergyman and writer of many years ago, once preached a powerful sermon on "The Battle of Life." He stated that when one becomes a Christian, he first thinks his fight is without—his circumstances, his conditions of life, his acquaintances. But he soon finds out, said Brooks, that his battle is a more personal one. When he apparently has conquered all his outside hindrances to Christian living, he has only stripped himself for the real fight within himself, that of controlling his will and learning to overcome inherited and cultivated tendencies toward evil.

Our enemy does not leave us alone. He comes back again and again to deceive and discourage us, to trip us up,

by his gun when General Noel, the commander, came up and leveled his glass at the Sevres bridge.

"Gunner," he said, "do you see the Sevres bridge over there?"

"Yes, sir."

"And that little shanty in the thicket of shrubs to the left?"

"I see it, sir," said Pierre, turning pale.

"It's a nest of Prussians; try it with a shell, my man."

Pierre turned paler still. He sighted his piece deliberately, carefully, then fired it.

"Well hit, my man, well hit!" exclaimed the general. But as he looked at Pierre, he was surprised to see a great tear running down his cheek. "What's the matter, man?" he asked quietly.

"Pardon me, general," said Pierre; "it was my house—everything I had in the world."

Should not the Christian be as responsive to the commands of his Captain? The war against sin in the world and in our own lives can never be won unless we, as soldiers of Christ, learn obedience. Just as surely as a general demands prompt obedience from his men, so Christ expects it of His followers. He paid a great price for our salvation. Are we willing to pay the price of obedient response to His instructions in order that we may lay hold upon it? The Bible clearly teaches that no man can

tions. This was apparent very early in the history of man. As soon as God placed Adam and Eve in the Garden of Eden, He made it plain that man's life and happiness would depend on implicit obedience to His commands. This was not an arbitrary, unreasonable attitude on the part of God. It was based on God's love for man. He knew what man did not know, that an enemy was loose in the universe and that man could not escape his wiles unless he obeyed all of God's directions.

This became evident when Eve wandered close to the tree of the knowledge of good and evil, against which God had warned the pair. As she looked upon the tree, she heard a melodious, persuasive voice suggesting doubt concerning God's goodness and countering God's warning that death would follow disobedience by saying, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5. Under the hypnotic spell of the serpent, Eve "took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Verse 6.

The fearful results of that course were written in subsequent history. The Bible tells us that "by one man's disobedience many were made sinners." (Romans 5:19.) Yes, a whole race, a whole world, suffered the consequences and came under oppressive dominion of the evil one, and the Scripture declares, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Romans 6:16.

Faith in the Lord Jesus Christ must be followed by obedience to be effective unto salvation. Profession is not enough; forms and ceremonies bring no release from sin. Liberality to Christian causes cannot take the place of obedience to one of God's commands. This is the lesson we learn from an experience in the life of Saul, the king of Israel. God gave the king an explicit command, but in order to please his followers he did not fully carry it out. When Samuel the prophet came to rebuke him for this, Saul said he acted as he did so that he could have more sacrifices with which to worship God. To this Samuel replied, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than

By Frederick Lee

to keep us from doing what we have learned from God's Word that we ought to do. He does not fight fairly, but by insinuations about God's goodness or doubts about His Word of truth. The Bible is the sure guidebook, as well as the sword of the Christian soldier, who must carefully follow all its instructions in order to gain the victory.

A soldier's life must be one of unquestioning obedience. Once he receives his orders and is sure they come from the one who is in authority, he does not hesitate to act upon them. His response is immediate. It matters not how costly that may be to his personal interests.

Pierre Barlot was a gunner in the fort of Mont Valerin during the Prussian siege of Paris. One day he was standing

be saved unless he not only believes on the Lord Jesus Christ but also wholeheartedly surrenders to His directions.

To all who come to Christ, He says, "If ye love me, keep my commandments." John 14:15. A true Christian soldier will do that without questioning why or what it will cost. He knows that Christ cannot win the battle of his life unless he permits Christ to direct his life. It is true that one is saved only by the power of Christ. But how can the Saviour deliver a person unless he responds to His commands?

Let us remember that Satan's active purpose is to lead men to disobedience. He does that by undermining confidence in God's integrity or by seeking to lessen the importance of His instruc-

sacrifice, and to hearken than the fat of rams." 1 Samuel 15:22.

Are Christians exempt from obedience? Does grace free us from doing God's will? Does faith take the place of God's requirements?

Jesus laid down the principle of obedience in the parable of the two houses. The one built on the sand represented the man "that *heareth* these sayings of mine, and *doeth* them *not*." He depicted how fatal this is. "And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." But the man who "*heareth* these sayings of mine, and *doeth* them," He said, "I will liken him unto a wise man, which built his house upon a rock: . . . and it fell not: for it was founded upon a rock." (Matthew 7:24-27.)

Another time Jesus said to His disciples, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. Again He stated, "If ye keep my commandments, ye shall abide in my love." John 15:10. Christ cannot abide in the heart of one who is disobedient to His will as expressed in His commandments, no matter how great a profession of faith in Christ he may make.

Why should one hesitate to keep any one of God's commandments? Is it because they are obsolete? Christ's reply is, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17. Is it because they are burdensome? The Apostle John answers, "For this is the love of God, that we keep his commandments. And his commandments are not burdensome." 1 John 5:3, R.S.V. Does faith free us from keeping the law? Paul says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

The Christian soldier should learn that all of God's commands are given for his good only. To Israel of old and to spiritual Israel today God says, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day *for thy good*?" Deuteronomy 10:12, 13.

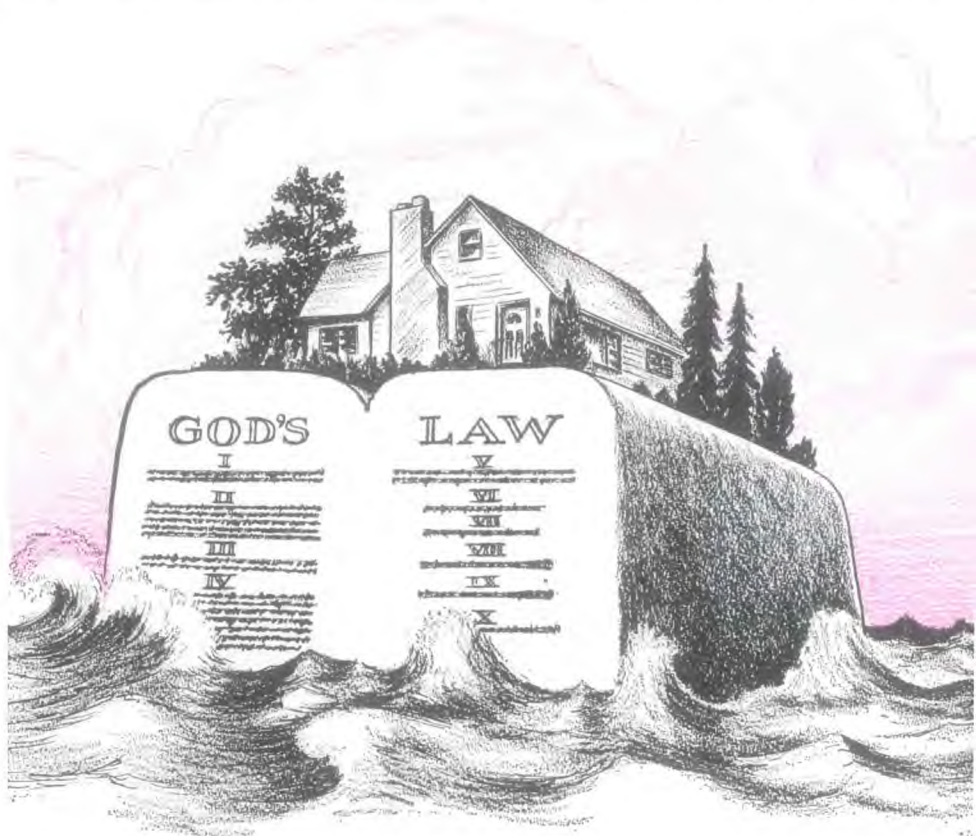
The commandments of the Lord are

not against us. The Apostle Paul learned this and declared, "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12. Why was it good for Paul? In verse 7 he states, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." We are told in another place, "Sin is the transgression of the law." 1 John 3:4. It was through the law that Paul learned that he was a great sinner, and thus was in need of a Saviour. As he looked into the law and then searched his own heart, he could not help crying out, "O wretched man that I am! who shall deliver me from the body of this death?" To this question

the Bible we are told just how good it is, for there it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

In his letter to the church at Philippi, Paul encouraged the members to walk always in the way of obedience and pointed them to One who would help them do this. "Work out your own salvation with fear and trembling," he wrote, "for it is God which worketh in you both to will and to do of his good pleasure." Philippians 2:12, 13.

Here is the secret of victory in this warfare with the evil one. It is to "let go and let God." First we must "let




he exultantly replied, "I thank God through Jesus Christ our Lord." Romans 7:24, 25. The law turned Paul toward Christ. No wonder he declared, "The law is . . . good."

We do not know how good the commandments of God are until they bring us conviction of sin and lead us to repentance and deliverance through Christ. Once we may have thought that the commands of God were arbitrary and brought us too much restriction, but when we knew the joy of freedom from sin, we too could exclaim, "The law is good." In the closing chapter of

go" all wrong practices, ungodly companions, human traditions, evil propensities, anything and everything that keeps us from perfect submission to the will of God. Then we are to "let God" remake and direct our lives in accordance with the standards of righteousness as reflected in His law. Only then will we be able to face the enemy and triumphantly proclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

May that glorious experience be yours today and always! ★★★

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

Proverbs 25:11.

"Apples of Gold"

HOW FAITH COMES

D. L. Moody, in speaking of the reality of faith, said: "Faith is the gift of God. So is the air, but you have to breathe it. So is bread, but you have to eat it. So is water, but you have to drink it. Some people are wanting a miraculous kind of feeling. That is not faith. 'Faith cometh by hearing, and hearing by the Word of God.'

"It is not for me to sit down and wait for faith to come stealing over me with some strange sensation, but to take God at His Word. You cannot believe unless you have something to believe. So take the Bible as it is written, and appropriate it."

—*Selected.*

**I like to see a man proud of the
place in which he lives. I like to
see a man live so that his place
will be proud of him.**

—**Abraham Lincoln.**

From Mrs. Wayne Good.

We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen. It is on that side of life that it is desirable to put the emphasis at the present time. If that side be strengthened, then either side will take care of itself. It is that side which is the foundation of all else. If the foundation be firm, the superstructure will stand. The success or failure of liberal education, the justification of its protection and encouragement by government, and of its support by society will be measured by its ability to minister to this great cause, to perform the necessary services, to make the required redeeming sacrifice.

—*Calvin Coolidge.*
From Mrs. M. M. Rabuka.

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

BUTTON UP YOUR LIP

If you heard a bit of gossip
Whether false or whether true,
Be it of a friend or stranger,
Let me tell you what to do:
Button up your lip securely
Lest the tale you should repeat
Bring sorrow unto someone
Whose life is not so sweet.

If you know of one who yielded
To temptation long ago,
But whose life has since been blameless,
Let me tell you what to do:
Button up your lip securely,
His the secret; God alone
Has the right to sit in judgment,
Treat it as to you unknown.

Sometimes life is filled with troubles.
Oft its burdens are severe.
Do not make it any harder
By a careless word or sneer.
Button up your lip securely
'Gainst the words that bring a tear,
But be swift of words of comfort,
Words of praise and words of cheer.

—**Author Unknown.**

From Catherine E. Greenhoe.

**Read your Bible. It will keep you from sin.
And sin will keep you from the Bible.**

From Mrs. Zelma Rhodes.

There is a true story about a cardinal who was noted for his seriousness. When he lay dying his relatives, seeing his helplessness, began taking possession of his belongings. He lay there watching them angrily but unable to object. Then he noticed his pet monkey take up his cardinal's hat, put it on, and admire himself in the mirror. At this sight the old man burst out laughing—and laughed himself back to health.

—*Patrick Mahony, You Can Find a Way.*



EMPTY PULPITS

Ministers of religion are decreasing in the United States, according to enrollments in accredited theological seminaries. A drop of 5 per cent in young men taking theology was reported last year, and a comparable drop the previous year forecasts a serious shortage of clergymen as the nation's population surges upward.

Why the slump in enrollment in the seminaries? Magee Wilkes, vice-president of the Southern California School of Theology, Claremont, states his opinion in these words: "The number one reason is that the ministers have let us down, or many of them have. They have failed to encourage young men to go into the ministry. In the second place the parents have been at fault. In the third place the Sunday School teachers have failed to sufficiently back us up."

Perhaps many ministers lack conviction as to the message they are to preach in this chaotic age. The clean-cut issues of Bible doctrine are not stressed. Faith in the divinity of Jesus Christ and the binding obligation of the Ten Commandments are bypassed by

many modern preachers. Many a pulpit is empty as far as the preaching of the Word of God is concerned.

To a young minister of the Christian church in apostolic days, the veteran Paul wrote: "Take heed unto thyself, and unto the doctrine; continue in them." 1 Timothy 4:16. Again he warned Timothy, "For the time will come when they will not endure sound doctrine; . . . and they shall turn away their ears from the truth, and shall be turned unto fables," 2 Timothy 4:3, 4.

Could the lack of sound doctrine and the failure to give the positive teachings of Christianity be one of the principal reasons why youth are not at this time attracted to the ministry?

LIGHT-RAY WEAPONS

Mankind may soon enter a new age of weaponry that could make even nuclear warfare look like a battle with bows and arrows, reports Neal Stanford in the *Christian Science Monitor*. The air force is interested in developing powerful light beams that can knock down intercontinental ballistic missiles or divert satellites in flight.

This "beam-directed energy weapon" is based upon the laser, an amplifier of light now being developed for communications. Light rays, traveling at 186,000 miles a second, could intercept any intercontinental missile plodding along at 15,000 miles an hour!

If lasers could be made as big as cannons and could put out megawatts instead of kilowatts of power, they might become fantastic weapons of tomorrow. Laboratory experiments show that lasers only about the size of flashlights can have their beams focused to cut through a steel razor blade.

General Curtis E. LeMay, chief of staff of the air force, says, "I don't think it is an exaggeration to say that with such a capability an enemy would have the potential to dominate the world."

Each new invention or discovery in the science laboratory is turned to a death-potential weapon by the nations. If the armaments of the past twenty years are finally used in an all-out war, the end of all civilization may be near.

EMPTY MARRIAGES

Four reasons for divorce and the instability of marriage are cited by Paul Hanson, pastor of the Trinity Lutheran Church, Los Angeles. His reasons, carried by the *Los Angeles Times*, are as follows: First, changes in the site of the home and social levels. Second, changes in the roles of men and women, with women rising in authority. Third, changes in working hours with couples having more time together to be bored and irritated with each other. Fourth, loss of parental authority over the children in the home.

These are well-defined factors that help wreck a marriage. However, we believe that there are other fundamental reasons for home disintegration. The spiritual basis for most American homes has collapsed. There is little unifying faith, love for God, Bible reading, and family worship in the average home.

We have gadgets but no goals, electricity but no spiritual power, interior design but no blueprint for happiness. With both parents working, the youngsters farmed out at baby sitters, and the home scarcely more than a hotel where members of the family eat and sleep—we ask, What is left of a creative marriage? How many husbands and wives could describe the desolate state of their love in the language of Naomi of the Old Testament. After death struck her

family and took her loved ones, she declared she had been brought "home again empty." Many marriages are not working because of empty lives—empty of God's love, empty of creative goals for working and sharing, empty of thoughtfulness and kindness. Yes, empty and ghost-ridden, without hope and without Christ.

A RELENTLESS WAR

A never-ending war with no decisive victory! This is the story of man's relentless struggle against insect pests. "No bacteria, no protozoan, no animal has ever successfully challenged the supremacy of insects," said George Getze in the *Los Angeles Times*. Man has been able to hold his own against the chewing and sucking pests because of his intelligence. Yet even with all the scientific knowledge that man possesses, the battle has been uncertain. "In more than a hundred years of spraying and dusting, entomologists have not done away with a single species of insect," according to Francis A. Gunther, toxicologist, and L. R. Jeppson, entomologist, University of California at Riverside.

These scientists estimate that insects numerically make up about 75 per cent of all animal life, and taken collectively, they would weigh far more than all other forms of animal life lumped together!

In Bible times the insect pests were most destructive. Locusts, canker worms, grasshoppers, and other chewing and sucking creatures destroyed crops and ravaged the land. It is humbling to realize that with all our scientific aids to fight these ravagers we have not eradicated a single species. The menace to man's crops remains active and thriving to this hour.

NEWS SATELLITE

At the recent session of the American Newspaper Publishers Association held in New York, the editors were briefed on the potential of Telstar satellite, which will provide "500 to 1,000 voice channels for almost instantaneous transmission of news from any given point to any other place in the world." Great Britain, France, Italy, West Germany, and eventually Japan will cooperate in this satellite project. The satellite will orbit the earth at heights ranging from 500 to 3,000 miles. The impulse that the ground stations receive will be amplified "a million times a mil-

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CURRENT AND QUOTABLE



RNS

KARL BARTH, SWISS THEOLOGIAN,
WITH BILLY GRAHAM

Karl Barth, Swiss theologian, as reported in "Time" magazine: "Do you want to believe in the living Christ? We may believe in him only if we believe in his corporeal resurrection. This is the content of the New Testament."

Richard Nixon: "The ability to be cool, confident, and decisive in crisis is not an inherited characteristic but is the direct result of how well the individual has prepared himself for the battle."

Adeline Kettner: "To parents who are overanxious about their children I would say, 'Read a portion of the Bible daily. Lean on the promises of God. Commit your children to God's care. Teach them to love, trust, and obey Him. Learn to wait on the Lord. It's the only substitute for worry, and a very adequate one because it's God's own remedy.'"

Martin H. Scharlemann: "A free society, therefore, encourages discussion and association. It insists that men must have the right of assembly in order to be in a position to create and direct public opinion."

Dr. Hugh Thompson Kerr, editor of "Theology Today": "We are sent not to preach sociology but salvation, not economics but evangelism, not reform but redemption, not culture but conversion, not progress but pardon, not social order but new birth, not a new organization but a new creation, not democracy but the gospel, not civilization but Christ. We are ambassadors, not diplomats."

Dar Roa, minister: "Suffering for a Christian is not only inevitable and essential. Suffering is invaluable."

Dwight D. Eisenhower, former president of the United States: "America is great because America is good, and if America ever ceases to be good, America will cease to be great."

C. L. Sulzberger, in "The New York Times": "So terribly much has happened, so terribly much is happening, and all with such terrible speed, that it is difficult to foresee where we are headed. The men who fancy themselves in control of events are no longer really in control."

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lion before it is put on the land network."

Thus a new instrument of communication will be used to flash the news around the world. "What hath God wrought" could be sent from this orbit even more appropriately than it was in testing an earlier instrument of communication.

MASS IN THE SPANISH NAVY

A Baptist sailor was recently court-martialed, convicted, and sentenced to two years in jail for violating the rules of the navy of Spain. His crime was refusing to kneel at a Roman Catholic mass. The sailor declared such an action to be contrary to his religious beliefs.

Only five years before, two Spanish sailors, members of the Church of the Brethren, were court-martialed and sentenced to two years in jail for a similar "crime." The Franco government reportedly makes occasional "examples" of such cases in an effort to force acceptance of Roman Catholicism on the people.

A current topic in religious circles is church unity. Many wonder if Protestants and Roman Catholics will someday clasp hands in "one happy family." Perhaps that day would be hastened if the Roman Church would clear out of its house the lurking monster of persecution.

When Protestant sailors are court-martialed for not kneeling in Roman Catholic ceremonies, what right has the Roman Church to ask for a "gathering of the sheep into one fold"?

WOMEN ALCOHOLICS

The heartbreak of women who drink too much has been graphically described by Neal Yokensen Stewart in the *Ladies' Home Journal*. He describes tragic home situations in which no real stability exists because of alcoholism. And he indicates that women alcoholics are increasing, not decreasing.

Although it is difficult to arrive at exact figures, estimates say that there are some three quarters of a million women who are alcoholics, or one to every five men who find themselves in this pitiable condition.

Just a few years ago alcohol problems were isolated largely to men. That

The Evangelical Church of Schleswig-Holstein in Germany has acquired a new "church on wheels" to aid in its ministry to people in this area. Pastor Otto von Stockhausen will use the van to visit campsites in the summer and conduct worship services. In the winter he will hold services in villages that do not now have a church.



RNS

picture no longer exists today. Advertising which emphasizes the so-called values of liquor for the home have become increasingly frequent. More and more families are using the social glass.

The tragic plight of women alcoholics and the excessive number of them in the United States indicates again the truth of Solomon's words: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

ANCIENT IRRIGATION

Methods of irrigation almost as modern as those used today were employed in ancient Israel more than two thousand years ago. In many respects the art of changing the wilderness into a garden has advanced but little since Bible times, according to studies of the Hebrew University as reported in *The New York Times*.

As early as two hundred years before the birth of Jesus Christ, Jewish farmers were skilled in the use and conservation of water. Collected on hillside slopes, the water was diverted to the crops on the land below. "Many of these methods of irrigation may be as valuable today as at the time of Christ," says the report. The careful farmers of olden days planted drought-resistant trees and used other windbreaks to conserve moisture in arid regions.

The men of Bible times had much fundamental knowledge, and they were wise in religious philosophy. The simple fact that we have greater horsepower and tremendous speed at our command does not mean that we are necessarily wise. After all, "the fear of the Lord is

the beginning of wisdom." Perhaps we have accumulated knowledge in some lines, but we have failed to learn the ABC's of eternal truth.

DON'T-CARE ATTITUDE

Man's responsibility to his fellow-men seems to be waning in our society. The "good neighbor" policy and the spirit of brotherhood have all but disappeared in some parts of the nation.

In Boston, for example, an automobile driver (later charged with operating a vehicle under the influence of alcohol) struck two parked cars and a plumber's truck. The plumber did his best to hold the drunk until police arrived. He appealed to the curious on-lookers to help him, but no one came to his aid. Despite the plumber's efforts, the driver sped away and a few minutes later killed a boy on a bicycle. Whether they knew it or not, those delinquent bystanders who refused to help hold the alcohol-crazed driver were guilty of assisting in a murder!

We read of a bus driver who attempted to control rowdies on the vehicle. He needed help, but none of the strong men riding in the bus would come to the driver's aid.

Perhaps the most disgraceful display of irresponsible citizenry comes from New York, where, according to the *Christian Science Monitor*, more than 2,500 cases are on record of police being attacked and even injured by on-lookers, hoodlums, and neighborhood mobs while carrying out their duty. When such insolent defiers of law and order attack police, it is time for such scum of society to be dealt with severely.

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As the newspaper editors remark: "It is well enough to leave law enforcement to professional officers when they are on hand and have the situation under control. But they ought to have support rather than obstruction from the citizens they work to protect."

"Am I my brother's keeper?" was the cynical question of one of the first lawless human beings. He felt his life was his own and he owed no responsibility to his brother. Such a calloused attitude produced the first murder.

Democracy, to be effective, means that every man will think of his neighbor. He will help in distress, in time of emergency, in the hour of peril. Jesus said that the test of a man's religion is that he will love God, and his neighbor as himself.

INCREASED MENTAL ILLNESS

The mental health of New York City's East Side is in an amazing condition, according to an eight-year psychiatric study of a cross-section of 175,000 persons in residential areas. Four out of five persons suffer from mental disturbances ranging from mild to severe.

In the almost "all-white" neighborhood only 18.5 per cent of the persons were free enough of emotional disturbances to be called "well." Over 58 per cent were suffering mild to moderate symptoms, which included tensions, nervousness, and other problems. Some 23.4 per cent had severe and incapacitating symptoms.

The full study issued in *Mental Health in the Metropolis: The Midtown Manhattan Study, Volume I* (McGraw-Hill) concludes that the United States has made "massive human gains" in overcoming poverty; but its citizens have acquired many anxieties and tensions.

There is a significant statement in the report concerning those who have changed their religious status: "Those who had drifted into the 'no religion' stream presented a relatively unfavorable picture of mental health."—P. 322. Is the drift away from a creative faith reflected in the increased mental illness of our generation?

Peace of mind is difficult to achieve in the hectic days when fears, anxieties, tensions, and debilitating frustrations dominate our thinking. But long ago

the divine Word was given to men concerning the strength which comes from God. We read: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah 26:3.

Where do we put our trust? In money, machinery, insurance policies, stocks and bonds? All man-made security is brittle; it shatters easily. But when a man trusts in God, he can stand though all about him is darkness and defeat.

OF JETS AND PROPHECY

The Navy's new "Phantom II" jet fighter zooms upward at 20,000 feet a minute, shatters all speed records, and has a fight potential for anything from napalm to hydrogen bombs.

Termed the hottest jet in the world by *Popular Science Monthly*, the new

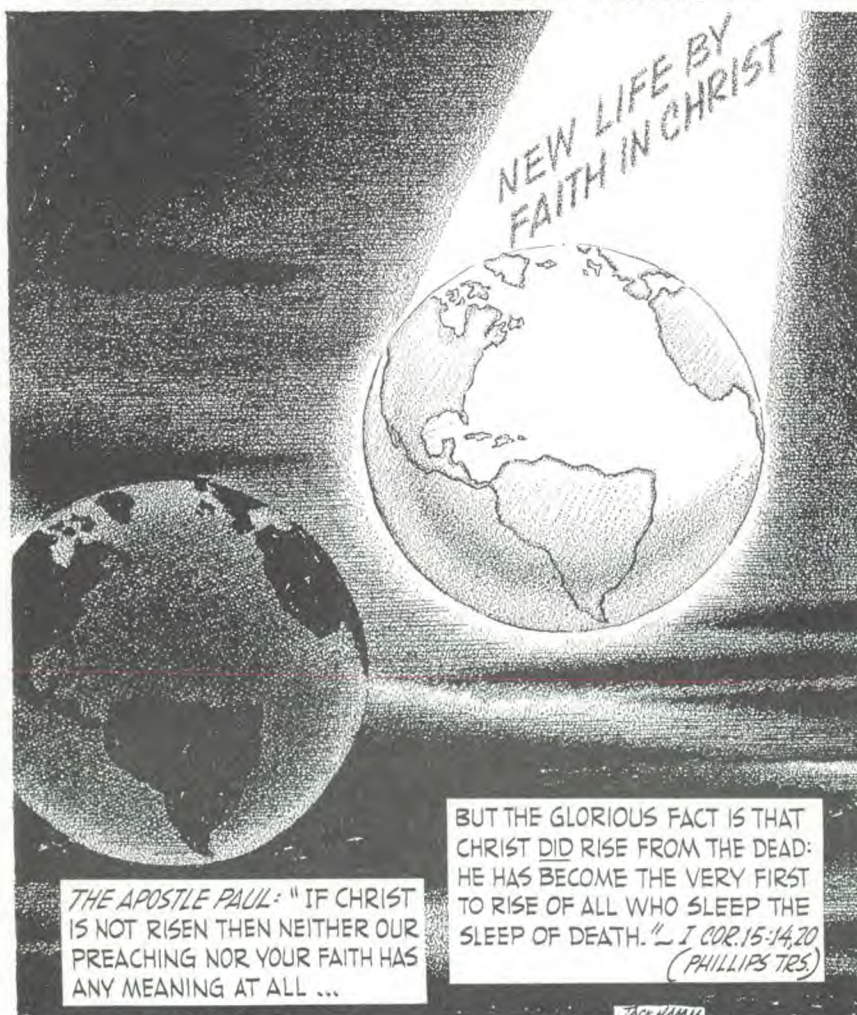
plane costs \$2,000,000. It is designed to be a long-range bomber and a fighter at the same time. Presently the "Phantom" is the fastest interceptor which the United States has.

Records held by the Navy's new plane include 932 miles an hour in a low-level speed record made over the Mojave Desert. The "Phantom" also holds the altitude speed record of 1,606 miles an hour. The plane can sustain itself in level flight above 66,000 feet and then climb to over 98,000.

Impressively long-ranged, the "Phantom" can refuel in mid-air and then take off and land in about half the distance of other jets.

Surely, in fulfillment of Bible prophecy, men are running to and fro with greater speed than ever before, and there is no indication that the "Phantom" is the ultimate. ★★★

WHAT A DIFFERENCE IT MAKES!



THE APOSTLE PAUL: "IF CHRIST IS NOT RISEN THEN NEITHER OUR PREACHING NOR YOUR FAITH HAS ANY MEANING AT ALL ..."

BUT THE GLORIOUS FACT IS THAT CHRIST DID RISE FROM THE DEAD: HE HAS BECOME THE VERY FIRST TO RISE OF ALL WHO SLEEP THE SLEEP OF DEATH. — I COR. 15:14,20 (PHILLIPS TRS.)

JACK HAMM

Jack Hamm

Editorials...

August, 1962

IS BOXING A SPORT?

AMERICANS are a sports-minded people. When World Series time comes around each October, everything else seems to be secondary to the climax of the baseball season. New Year's Day has become a traditional time for bowl games among the football giants. In between, there is more or less interest in basketball, golf, tennis, and track. All this interest in sports has some merit, as well as certain demerits.

But when finely dressed, well-heeled gentlemen and ladies pay up to \$100 for a seat and the "privilege" of yelling like a crude, ignorant mob for their favorite fighter to "hit him harder--knock him out," we see nothing but demerits. Any activity that has as its sole purpose the attempt to injure, to "pound into pulp," "to clobber into unconsciousness," is not worthy of being called a sport.

Many other Americans, sitting in their darkened living rooms and munching on foods that usually harm their health, watch and enjoy the savagery and brutality that passes for a "sport." And life goes on, until--until a Benny (Kid) Paret is slugged senseless in a "grudge battle" for the welterweight title, and dies from what amounts to little less than murder. And then a heavyweight one week later is knocked into a coma and suffers a brain injury similar to Paret's.

Then, dazedly, a few Americans come to life. They realize the nightmare of referee Ruby Goldstein (the third man in the ring with Paret and opponent Emile Griffith), who cannot sleep at night and who has upped his cigar smoking from eight to eighteen a day. In a society supposedly based on Christian principles, in a society which abhors cruelty to dumb animals, we finally hear a landslide of protests against the "sport" of boxing that has murdered almost five hundred men since 1900. This does not include the many boxers who, after years in the ring, live out the rest of their lives with dulled senses and scrambled brains.

It is well for us to continue our vigorous protest. Would that every Christian in America, and every non-Christian who cares for his fellow man, voice his demand until the prize ring be banned!

J.J.

TREMENDOUS DAYS

THESE are tremendous days. The world is in revolution. The United States has been on the brink of a shooting war several times in recent years, and now is involved in Vietnam. But far and above the deteriorating relations between the Communists and the free world is the spiritual conflict, which is headed for an imminent decision. It is our prayer that the articles of this magazine will help you find that satisfying relationship with God for which you long in your most serious moments.

K.J.H.

NO PLACE TO HIDE—

Except in the Shadow of the Cross of Jesus

In every human heart there is a longing to know more about the conflict between good and evil. How did this conflict between right and wrong begin? How am I related to it? What are the great principles involved? How long will this struggle continue? Will this world of ours sink, as some scientists tell us, into the depths of a sunless and eternal night? Or is there a bright future before us, radiant with the light of life? In short, will God's great love for us and His plan for our redemption finally triumph? **THE TRIUMPH OF GOD'S LOVE** is published to strengthen this most deeply cherished of all our hopes—the final and right solution to human affairs. Its 42 chapters will reveal many startling facts, and, in the face of a world nuclear crisis, will point each one effectively to God and to His faithful promises.



Your mind will be enlightened, your soul will be deeply stirred, and your life will be made happier by reading this prized volume. Send the coupon today—why not right now while you are thinking about it!



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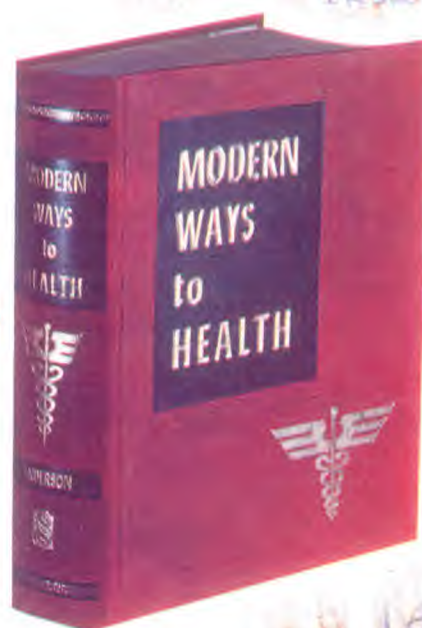
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