

A Roman Governor's Letter Concerning TRIALS OF EARLY CHRISTIANS

By Fred Bell

LINY the Younger was a Roman, born in A.D. 61.

Although tutored for a political career, in which he did quite well, Pliny's chief claim to fame—and to remembrance in the twentieth century—rests upon a collection of letters he wrote to the Roman emperor Trajan.

About A.D. 103 Trajan appointed Pliny to the governorship of the Roman province of Bithynia (northern Turkey). While serving in this post, Pliny encountered a problem familiar to many other Roman governors throughout the empire. This was the problem of what to do about the suspicious new religion called Christianity, whose adherents steadily increased in number and refused to worship the Roman emperors and gods.

Pliny coped with the matter as well as he could and wrote the following letter to Trajan:

"Sire: . . . At trials of Christians I have never been present, and I am therefore ignorant of the usual practice. . . . Meanwhile, in the case of those reported to me as Christians, I have followed this procedure. I asked them whether they were Christians. If they admitted it, I put the question a second time, and a third, with threats of punishment. If they persisted in their confession, I ordered them to be led to execution.

"Presently, the mere handling of the matter produced the usual result of spreading the crime, and more varieties occurred. There was published an anonymous pamphlet containing many names. Those that denied that they were Christians, or ever had been, when, after me, they invoked the gods and worshipped with wine and incense your statue which I had ordered to be brought for that purpose along with the images of the gods, and, further, reviled Christ-things which it is said that no real Christian will do under any compulsion-I considered should be dismissed. Others who were named by the informer admitted that they were Christians and presently denied it, admitting indeed that they had been, but saving that they had ceased to be, some several years before, some even twenty. All these likewise did homage to your statue and to the images of the gods, and reviled Christ. They affirmed, moreover, that the sum of their crime or error was that they had been wont to meet together on a fixed day before daybreak and to repeat among themselves in turn a hymn to Christ as to a god and to bind themselves by an oath, not for some wickedness, but not to commit theft, not to commit adultery. not to commit robbery, not to break their word, not to deny a deposit when demanded; these things being done, it

had been their custom to disperse and to meet again to take food of an ordinary and harmless kind. . . . For these reasons I deemed it all the more necessary to find out the truth by the examination—even with torture—of two maids who were called deaconesses. I found nothing but a perverse and extravagant superstition.

"I have therefore adjourned the inquiry and have had recourse to consulting you . . . in view of the number of those imperilled. For many persons of every age, of every rank, of both sexes, even, are daily involved, and will be, since not in the cities only, but in villages and country districts as well, has spread the contagion of that superstition."

It is interesting to note that Pliny's letter is sensitive, precise, and descriptive — admirable qualities — yet he speaks almost casually of torturing the deaconesses.

Judgment may be handed down by the most reasonable of men, and the sword applied with misgivings, but execution by the cultured and civilized is no less fearful than execution by a howling mob crying for blood in the amphitheater.

It was man's integrity to Christ that banded the reasonable and the unreasonable into a common force against him.

Photograph courtesy of the University of Pennsylvania

The Roman Pantheon, in which early Romans could conveniently worship all of the Roman gods at the same time. This remarkably well-preserved building was begun by Emperor Agrippa in 27 B.C. and completely rebuilt in its present form by Emperor Hadrian about A.D. 120. It has been used continuously as a place of worship for nearly 2,000 years, being dedicated as the Santa Maria Rotunda in A.D. 608.



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Cover: From H. Armstrong Roberts

KENNETH J. HOLLAND, Editor

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0



Contributing Editors: W. R. Beach, Cecil Coffey, Archa O. Dart, A. A. Esteb, R. E. Finney, Jr., J. DeWitt Fox, Roland Hegstad, Siegfried H. Horn, Mary Hunter Moore, C. A. Oliphant, Robert H. Pierson, R. D. Vine.

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This Time .

SHORTLY after the turn of the nineteenth century a religious revival began that soon spread to worldwide proportions. In 1833 another revival began within the larger one, called the Millerite movement, named after William Miller, the colorful preacher who taught that Christ would come in 1844.

As a result of their error in interpreting Bible prophecy and because of their fervent zeal for what they believed to be truth, the Millerites have been branded fanatics, derided for a host of crimes, and labeled everything but what they justly deserve. In the past two decades, however, much has been written concerning the Millerites that has counteracted the misunderstanding and misconceptions of the movement.

"Lo, He Comes!" (page 12) is the first of a two-part feature on the life of William Miller. The author, C. Mervyn Maxwell, professor of religion at Union College, Lincoln, Nebraska, has done considerable research on the subject. His narrative of Miller not only reveals the well-balanced character of Miller himself, but also discloses the elevated stamp of the movement.

QUOTES FROM THIS ISSUE

"Time is the stuff life is made of. It is the vital blood of life, which flows on continually, always at a steady pace. We are allotted only daily amounts of it in second-by-second doses. How we spend our time can spell good health or painful illness." (Page 9.)

"The Sabbath was planned by God to be vastly more than a weekly holiday. It was meant to keep ever before us the important truth—so profoundly important in this age of false science—that the present-day processes of nature were *not* those by which the world was created." (Page 11.)

A BIG question of late among prominent theologians is, Can a man be a Christian and not know it? Heinrich Ott, successor to Karl Barth at the University of Basel, Switzerland, believes that a man can. So do Rudolf Bultmann, of Germany, and Karl Rahner, of Austria, two other noted European theologians.

In "Can a Man Be a Christian and Not Know It?" (page 4) an American theologian, Harry W. Lowe, takes the negative view, but concedes that "there are unquestionably men and women who, though making no formal religious profession, nevertheless have a deep inner yearning for something better. It is the task of the Christian to bring the answer to that desire."



CAN A
MAN
BE A
Not
AND
NOT
KNOW IT?

An American minister of
the gospel takes issue with a
prominent European theologian who
believes that scattered over the
world and quite unconnected
with institutional religion are
many people who long
unconsciously for the church,
and that this longing comes from
a valid, though unconscious, faith.

By Harry W. Lowe

EW THEOLOGIANS have raised as many worthwhile questions in the religious world as the eminent Karl Barth, until recently associated with the theological department of the University of Basel, Switzerland. Now his successor, Heinrich Ott, has raised some questions, and some Christian eyebrows, by propounding the idea that some men may really be Christians without knowing it.

Dr. Ott, the thirty-five-year-old successor to Karl Barth, was lecturing at Vanderbilt Divinity School in April, 1964, on the thought of two men of considerable theological stature in Europe. The first was the well-known Rudolf Bultmann, of Germany, and the second was Karl Rahner, of Austria. If Rahner is less known to us than Bultmann, it is due to the fact that he is a brilliant Jesuit whose works have not been widely translated into English; but he is one of the most influential European Roman Catholic systematic theologians of the day.

Are There Anonymous Christians?

Dr. Rahner has written about "anonymous Christians, or believers whom we cannot yet recognize and who themselves do not yet know that they are believers," Dr. Ott brought out in his lecture, as reported in the *Nashville Tennessean*, April 26, 1964, and in many other journals. His thought is that scattered over the world, and quite unconnected with institutional religion, are many people who long uncon-

sciously for the church, and this longing comes from a valid, if unconscious, faith.

Apparently Dr. Rahner's view is that in today's world the ways of men are so intimately interwoven that the Christian believer and the unbeliever are at times indistinguishable from each other. For example: "Nowadays the 'unbeliever' is our neighbor; he is that person whose honesty, reliability, and respectability one counts on just as much as one relies on corresponding attributes from one's fellow-believers (and one often gets the shocking impression that this is more likely possible with the former than the latter)." The same report enlarges on this idea and introduces the weighty testimony of Dr. Rudolf Bultmann in support of Rahner's ideas.

The Preeminence of Christian Faith

Bultmann stresses the necessity of a living faith "rather than the repetition of Christian doctrines," and he believes that this living faith may be "wholly unconscious." No sane person will question Bultmann's dictum that a living faith is vastly more important than vocalizing creedal doctrines that are not seen in everyday life. It has also to be sadly confessed that Rahner's strictures on the all-too-frequent inconsistency among Christians have point, and that quite often so-called unbelievers unconsciously practice some basic Christian virtues more consistently than do many nominal believers.

Before we conclude, however, that there are large numbers of "unaware" Christians, we should define our terms and understand what the celebrated doctors Ott, Rahner, and Bultmann mean by "being a Christian."

Dr. Ott postulates three situations in which there may be Christians who are unaware of the fact: (a) in the man who unflinchingly faces death and whose confidence betokens a "meaningful beyond"; (b) in the man who spends his life "according to faith rather than according to no belief"; (c) in the man who lives among men so that he gets a new understanding of life.

It is possible, of course, to point to countless cases of men who faced death courageously and meaningfully. The man who said, "Let death be daily before your eyes and you will never entertain any abject thought," was none other than the first-century Stoic philosopher Epictetus. These Stoic follow-

ers of Zeno (336-264 B.C.) had courage and a philosophy that took many of them to sad but courageous ends in the last days of the pagan Roman world. Both before and after Jesus these and other men faced death with meaningful dignity. Thousands of "unbelievers" have faced death unflinchingly, even meaningfully, for they have reasoned that a life lived honestly can leave the future in the hands of higher powers, whoever or whatever they may be.

Dr. Ott's second point on living life "according to faith rather than to no belief" may mean that a man has confidence in some undefined principles rather than living deliberately without a philosophy or belief of any kind. But it is modernistic language and is not specific as to what is meant by being a Christian. It certainly is better to have minimal faith rather than no faith at all.

His third point—living to get a new understanding of life—still leaves us asking where such men begin and where they end in "belief." The man who discovers a new meaning in life should surely be able to define his beliefs. Belief that is undefinable is too nebulous to be really Christian. There is nothing nebulous in New Testament beliefs.

What Is Christian Faith?

Dr. Rudolf Bultmann is, of course, a forthright supporter of critical theology. It is in this camp that men like Professor Joachim Jeremias have asked if "the historical Jesus and His message have any significance for the Christian faith."-The Catholic Biblical Quarterly, April, 1959. Many of these men reject the idea that the Christ of Christian faith is verily the Jesus of history. It is one thing to strip conventional religion of myth and false accretions; it is quite another to divest Jesus Christ of His divinely incarnate life. "For Bultmann, the history of Jesus is part of the history of Judaism, not of Christianity. This Jewish prophet has historical interest for New Testament theology, but he has, and can have, no significance for Christian faith, since (and here we have an astonishing thesis) Christianity began with the Resurrection."—Ibid., p. 119.

Perhaps this is enough to show that what Ott and Bultmann mean by being a Christian may not be what many of us mean.

Rahner is a challenging Roman

Catholic theologian. He has at times displeased his own church authorities, but since he is a loyal Roman Catholic, we may take him to mean a sincere man, what is usually called "a good living man," when he speaks of unaware Christians, and not a fully converted believer.

A Vague Faith or a New Birth?

From the fivefold New Testament reference to the Jewish ruler Nicodemus, he might appear to be something of an *unaware* Christian when we first meet him in John 3:1-12. He was an honest Jew who was weighing the works and words of Jesus: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

At this time Jesus no doubt regarded Nicodemus as an *unaware* believer, but it is clear that this was not enough for Him. He exposed the insufficiency of secret, or unaware, discipleship by insisting on the miracle of the new birth: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

In Jesus' thinking, being good, whether by the good fortune of heredity or by training and deliberate decency, was not enough. Being a Christian was to Him being a totally new man, an out-and-out disciple, a dedicated believer

That there are sincere people in the world outside of institutional religion and organized Christian society is unquestionably true. This confused world, both secular and religious, must have multitudes of people waiting for God, else why would God say, "Come out of her, my people, that ye be not partakers of her sins"? Revelation 18:4. But longing for God, being unaware Christians, so to speak, is only a halfway house. It is the work of the Holy Spirit and the privilege of witnessing Christians to lead these unaware people to God, and that means through Christ. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matthew 11:27.

When a not altogether converted disciple was inquisitive as to Christ's teaching concerning His future, he asked, "Lord, we know not whither thou goest; and how can we know the way?" John 14:5. To which Jesus replied in language declaring that the

(Continued on page 28)



HOW YOU CAN HELP DESTROY TOBACCO

A 7-point program for helping America lick its cigarette health problem



OW THAT the U.S. surgeon general's committee of experts has reported on the health hazards of cigarette smoking, responsible Americans face the challenge of doing something more than talk about the danger. Where do we go from here? What can you and I, who are nonsmokers, do to help America lick this dangerous health problem?

We can start with this seven-point program:

1. We can help those who want to quit. How? By supporting clinics, such as those operated by the Loma Linda University medical school in Loma Linda, California, or the New York

By William L. Roper

clinic, directed by Elman Folkenberg, a Seventh-day Adventist minister. We can also encourage friends who are still hesitating to take the important first step and quit.

2. We can organize public opinion by letters to editors and television show sponsors, and by public meetings, protesting advertising and television shows which glamorize youthful smoking.

3. We can bring organized pressure to bear on law enforcement agencies to require enforcement of laws prohibiting the sale of cigarettes to minors. This means that unwatched cigarette vending machines will have to be padlocked.

4. We can urge protection of public health by the enactment of new laws and the enforcement of existing laws banning smoking on crowded, poorly ventilated buses, streetcars, airplanes, and all other public conveyances. At the present time nonsmokers are often compelled to inhale polluted, cigarette-tar-laden air, especially on transcontinental buses.

5. We can press for a governmentfinanced, nationwide educational campaign to warn all, young and old, regarding the hazards of cigarette smoking.

6. We can write our congressmen and other elected representatives, endorsing and supporting the recommendation of the Federal Trade Commission that all cigarette packages be labeled with the warning "Cigarette Smoking Is a Health Hazard," and that every spot radio and television commercial advertising cigarettes also include the warning that cigarette smoking is dangerous to health and may cause cancer and other diseases.

7. We can propose a governmental study of tobacco-producing areas to find new substitute crops and new employment opportunities for the people now employed in the tobacco-growing-and-manufacturing industries.

These are the major steps which we can start taking immediately in battling this health problem. Some of them are long overdue. For instance, many communities have appeared indifferent to the sale of cigarettes to minors, despite the fact that this is plainly illegal in most states.

Here is an authentic example of what has been happening. A few days ago Mrs. Lloyd Reich, of Los Angeles, drove into a neighborhood gas station to buy some gasoline. While she was getting her car serviced, she observed two sixth-grade boys from a nearby elementary school approach the cigarette vending machine in the service station. They dropped in some coins, obtained cigarettes, and started smoking.

The service station attendant, busy trying to take care of several cars waiting for service, did nothing to stop them.

"Did you know that those boys bought cigarettes from that vending machine?" Mrs. Reich asked the attendant when she could get his attention.

The attendant shrugged. "Yeh! Yeh! I know," he replied. "It happens all the time; but, lady, I have customers to take care of."

Mrs. Reich was so shocked at what she had just witnessed, and the fact that nothing was being done about it, that she wrote a letter to the Los Angeles *Times*. Describing the experience, she added:

"Minors are prohibited by law from buying cigarettes. This is a ridiculous situation, since it is common knowledge that fifth- and sixth-grade children can go to a cigarette vending machine and purchase cigarettes whenever they desire.

"Why is this situation permitted? Why are cigarette machines legal? Children cannot go to a machine and purchase liquor.

"If we are to protect our children from forming the smoking habit, these machines must go. Our lawmakers are remiss in their duties if steps are not taken in this direction."

The challenge voiced by Mrs. Reich has served to spark community organization in this direction, and a group of citizens called at the Los Angeles City Hall a few days later, urging action to padlock the unguarded cigarette vending machines. Representatives of the vending machine industry argued in defense that the vending machines were only a minor source of illegal cigarette sales, that most minors obtained them from unscrupulous storekeepers and tobacco dealers by "under the counter" sales.

For several years Parent-Teacher groups and church organizations have been protesting the sale of cigarettes to minors, but no strong legal approach has been attempted. Yet it appears obvious that vending machines, selling cigarettes to teen-agers, are openly violating state and local laws in many communities throughout the United States. Law enforcement officials could be compelled to enforce existing laws by writ of mandate proceedings. This is one facet of the cigarette health problem that demands attention.

Representative J. Edward Roush, Democrat, of Huntington, Indiana, speaking out in Congress, has called upon all law-enforcement officers to enforce laws against the sale of tobacco to minors. Congressman Roush said the report of the surgeon general's committee regarding the health dangers in smoking was "an indictment, which by no means should be plowed over or ignored."

The ensnarement of the young by easy access and by subtle television advertising will continue to require close scrutiny. All three major broadcasting networks have announced that they are going to give thoughtful consideration to cigarette advertising in the light of the committee's report. Because the cigarette manufacturers are, however, among the best-paying sponsors of programs, some hesitancy can be expected about the networks' making any major changes voluntarily. They are subject to influence by public opinion, a fact we must not overlook. We, most certainly, cannot expect any important improvements without some pressure from those concerned about public health, for a tremendous amount of money is involved. Tobacco is an \$8-billion-ayear business in the United States, and it affects the economy of 400,000 farmers and some 1,500,000 grocers, druggists, and other retailers. And since it has a \$250-million-a-year advertising budget, those depending upon advertising-and that means cigarette-sponsored television shows-are going to be reluctant to change.

We must remember, too, that the ethical and moral considerations raised against the advertising of alcohol on television have not prevented some radio and television stations from accepting beer, wine, champagne, and other alcoholic-beverage advertising. Therefore the public will be wise not to expect too much of the pious promises of the big network chieftains. They are strongly committed to self-regulation.

Former Governor LeRoy Collins, of Florida, now president of the National Association of Broadcasters, recently reaffirmed this stand. Amid clouds of tobacco smoke, a part of all personality interviews on television, he made it clear that the broadcasters would continue to insist that they be permitted to act as self-censors. They want no government regulation telling them that they cannot glamorize youthful cigarette smoking.

Yet their self-regulation in the past has not been successful in safeguarding America's youngsters from the subtleties of cigarette glamorizing. By showing healthy, exuberant young people having fun and puffing on cigarettes, the advertisers identify smoking with pleasure. This idea is implanted in the impressionable young minds, along with the concept that smoking is smart, that the nonsmoker is a square. Will the industry give up this type of sucker bait willingly?

There is, of course, the possibility that this very type of advertising will in time cost the cigarette industry a huge sum in damage suits brought by persons who have incurred lung cancer or other health damage from smoking. For, as Arthur Sutherland, professor of law at Harvard University, pointed out recently, "such ads, filled with pretty girls and muscular men, suggest that smoking is a healthy practice."

On January 10, 1964, The Wall

Street Journal quoted Willis Reese, professor of law at Columbia University, as saying, "I suspect that it is on the basis of these ads that the to-bacco companies will get caught."

Already a rash of lawsuits, running in the millions, have been brought by persons blaming their lung cancers on cigarette smoking. The tobacco industry's main defense in the past has been that positive proof was lacking that their cigarettes were the cause. The report of the surgeon general's committee has definitely weakened this defense. And if the industry opposes labeling cigarettes as dangerous to health, it will give further aid to those bringing suits for damage. Opposition to such labeling has already been raised in Congress. Your letters can help get a labeling law passed.

But the major objective for all who are concerned with safeguarding the nation's health is this: We must do everything legally possible to keep youngsters from acquiring the cigarette habit. A stepped-up educational drive for this purpose is needed, and it should have federal support. Limited educational campaigns of this type have been started in New York, Detroit, Philadelphia, and a number of other U.S. cities.

As every ex-smoker knows, it is much easier not to start than to stop. This should be the theme of a nation-wide campaign.

World Restored

For sudden gladness after long
Depression; for swift lightness now
Where sluggish darkness lay; for strong
Delight in berries on a bough
Of dogwood; for entire delight
In merriment of marigolds
Which yesterday enticed my sight
Without response—my spirit holds
So much of gratitude for all
The glowing world restored to me
I can give thanks even for the pall
Of gloom through which I could not see.

—Jane Merchant,

For a Healthy New Year

By J. DeWitt Fox

N A DAY and age of ultraspeed, automation, and superspecialization, personal efficiency is the goal of business and industry. But how about improving your own good health and efficiency at having fun and enjoying life more?

As the old year fades and the bright new January 1 looms on the calendar, another year is offered us to contemplate our health and what we can do to improve it. A sharp brain in a bouncing body and a soul at peace with ourselves, other people, and our God should be the goal. Love, joy, peace, and happiness with a confident step and a zest for living is our wish for each reader of These Times for the new year.

Knowing the premium at which the time for health, recreation, and real fun comes to many a man, we would like to use this moment to urge each reader to take a health inventory. As Samuel Johnson says, what most men need is not to be instructed but to be reminded. We are here to remind you of how vital good health is to your every endeavor. There's no such thing as sick success. Even the Vice-president of the United States is but a heartbeat from the White House, so vitally does health figure in the affairs of the world.

Not one to suggest resolutions at New Year's time, I am eager to have each reader aware that a plan of life, worked out daily, can bring new pep and zest into life. Shoring up sagging gates and repairing squeaking hinges around a farm are essential to keep the livestock in pasture. Just so, tightening up health habits can mean more bounce to the ounce during the new year.

Time is the stuff life is made of. It is the vital blood of life, which flows on continually, always at a steady pace. We are allotted only daily amounts of it in second-by-second doses. How we spend our time can spell good health or painful illness.

Dr. George Calver, physician to the

Congress of the United States, has said that if a man would spend just 5 percent of his time each day keeping his health he would never have to spend 100 percent of his time in a hospital trying to regain lost health.

As you face the new year, I highly recommend to you the 5 percent plan. Based on a sixteen-hour day and assuming that you sleep eight hours, this amounts to about forty-eight minutes.

A forty-eight-minute plan of health should include a few minutes for a hotand-cold shower of a morning, a brisk bit of exercise, a fifteen-minute rest period after lunch, a quiet walk with your wife or husband of an evening, also a fifteen-minute meditation period in which you tune in your life with God and ask His guidance. Then you can slip off into the arms of Morpheus for a night of conscience-free sound sleep. Such a program would make the new year a sparkling new experience for many of us. It is said that a preacher gives his best sermon when he is preaching to himself. Therefore I will join you in this plan.

Many a sales manager will tell you that the most important part of his pep talk to sales personnel comes in making plans for the sales—as well as in the selling. One friend of mine tells his men to sit down the night before and make a list of prospects, go over in his mind what he is going to say, and the next morning arise early and run through the list.

Plan your health and work your health plan. Jot down the next day's schedule. It will help you accomplish your aims. It will assure the success of your 5 percent investment of time for your own good health.

Now is a perfect time to take health inventory:

Am I getting heavy in the middle?

Do my joints ache a little more than they should?

How about headaches, or backaches, or indigestion, or a myriad other little symptoms that might mean a good physical examination is in order?

Now is an excellent time to call for an appointment for my annual physical checkup by a physician.

Tonight, take yourself apart and see where you are cutting corners on your health. Discover where you can improve. Then with pencil and paper in hand, make a list of items that need improving. "Plan your work and work your plan."

Have I been rushing pell-mell through life without time to eat nourishing foods? Do I skip or skimp on breakfast?

How about outdoor exercise? How long since I walked a mile?

Enough sleep lately? Am I crabby simply from fatigue?

Any indiscretions such as overeating, smoking, drinking? Am I using stimulants such as coffee, tea, or drugs, which make me nervous and jittery?

Am I a slave to routine and passing up the real fun of life? Do I cut loose and break the monotony of my daily treadmill—buy a new hat, take a stroll in the warm sunshine at noon instead of sitting indoors for luncheon?

Does my work crowd out family life? Do I take time for cherishing the children, loving my wife, and taking her out for an evening? Does TV crucify conversation at our house? How many happy home gatherings have we had recently?

No one can tell you how to outline your personal 5 percent daily health plan or how to spend your forty-eight minutes for health. God gives each of us the great power of choice.

Within the framework of the plan should be thoughts of others. You are building better health for one purpose, not to enjoy more personal pleasures, not to be able to drink more or smoke more or stay up late at night. Your goal for abounding health should be to energize you to give completely of yourself to others.

If you would make your new year truly happy, you will give instead of grab. Be outgoing, completely oblivious to self, as was Christ. Strange advice from a doctor? In the words of John D. Snider, author of *The Vision Splendid*, "those who live only for themselves live little lives. Those who devote their lives to a cause greater than themselves always find a larger, fuller life than the one they surrendered." Which, he says, "is life's greatest bargain."

Actually, giving yourself is the only way to achieve immortality. Wendell Phillips once said, "What imprudent men the benefactors of the race have been! How prudently most men sink into nameless graves, while now and then a few *forget* themselves into immortality."

In the scheme of your new year leave a little time for others, and you will find your own life greatly enriched.

ALL TRUE SCIENCE is from God; the Creator has not abdicated or retired. He is still in full control of all the details of the universe He has created. He either acts directly or permits every event that takes place. A cosmic rebellion is in progress, and the rebels have taken possession of many strategic points. Hence, to prevent His loyal people from being misled, God has given us elaborately written instructions on the issues involved; and we have only ourselves to blame if we do not use these instructions as our guide in all the cases where modern science and the Holy Scriptures seem to be in con-

No reader of these lines needs to be told that there are many areas of our modern life where natural science and the Scriptures seem to be in direct conflict. Yet many of the writings that attempt to deal with these subjects leave the reader worse off than before. Often trivial side issues are all that are discussed. Here, however, I purpose to deal with only one of the most basic ideas involved, one in which the modern scientific view of the world is directly contrary to the instruction given in the Bible.

What is called natural law lies at the basis of our modern ways of living and thinking. Artificial satellites have been sent into orbit because men have learned many of the ways in which the parts of nature behave when manipulated by intelligent efforts to control them; and trained men of science have also learned that the ways of nature are absolutely reliable. We can depend upon nature to act tomorrow as it acted yesterday or today, if we are careful to keep the conditions always the same.

This gives us what is termed the law of uniformity, and that is that we are living in a cosmos where rigid and unchangeable physical law prevails. We cannot escape this all-pervading uniformity of nature by any tricks or hocus-pocus.

But this is a good thing, for it is the only way in which we can develop a righteous character. Life has many uncertainties as it is, but what a horrible state of affairs would result if we could not depend upon such laws as gravitation or cohesion or chemical action! Yes, thank God we live in an orderly cosmos, not a crazy chaos.

One of the mistakes, however, that scientists make at this point, is to as-

Do the Laws of Nature and Creation Conflict?

In this directly-to-the-point article the late author asserts that the present-day processes of nature were not those by which the world was created. "The two are entirely different; they are antagonistic; they are incommensurable."

George McCready Price



Acme

sume that these present-day natural laws have always prevailed in the past. They attempt to project these present-acting laws backward and try to explain how the earth and plants and animals upon it originated. This attempt to explain origins, or beginnings, by the present-acting processes of nature is the very foundation of the evolution philosophy.

But the Bible is dead set against such an idea. The record is plain that God created the world and its inhabitants by methods of His activity, which are not now going on. When God finished the work of creating, He "rested," or ceased that method, and immediately instituted the Sabbath as an official memorial of the difference between His work of creating and His subsequent

activity in maintaining or conducting the affairs of the world in accord with what we call natural law.

This is a subject that deserves our most careful attention; it will need to be explained more fully. But before we deal further with creation and the Sabbath, another minor subject needs to be mentioned which refers to how the modern scientific principle of uniformity fails when projected into the past. This minor subject is, of course, the world disaster of the Flood, as recorded in Genesis 6 to 9. The Flood was a decided break in the uniform behavior of the atmosphere, of the ocean, and of the earth itself. The Scriptures show that no rain had ever fallen before the days of Noah, neither had the water of the ocean ever broken loose to inundate the land. After the Flood was over, God promised at the time of the first rainbow that no such break in the uniform processes of nature would occur again. (Genesis 9:8-17.)

It is interesting to note how the Apostle Peter deals with this subject in his prophecy concerning the second coming and the end of the world. He foretells that scoffers would come in the last days, saying that "all things continue as they were from the beginning of the creation." (2 Peter 3:4.) He made this an excuse for disbelieving any such future event as the second advent of Christ. Then Peter quotes the record of the Flood to show that scientific uniformity was interrupted once in the past by the waters of the universal deluge and that it will again be broken in the future, this next time by fire instead of by water.

The principle of the uniformity of nature, past, present, and future, first came into prominence as a scientific dogma as a result of the teaching of Charles Lyell (1797-1875), geologist and predecessor and exemplar of Charles Darwin in the theory of evolution. From Lyell and the geologists the dogma of scientific uniformity rapidly spread to all the other areas of scientific thinking.

But previous to Lyell's day, or from about 1700 to 1800, the educated men of England—and of most of the civilized world—had believed in the reality of Noah's Flood and that this world disaster was the explanation of the stratified rocks and the fossils. In this view they had been led by Dr. John Woodward (1663-1722), the first important writer in a scientific manner on

these subjects. He was a physician at the court of Charles II and a friend of Sir Isaac Newton. He was buried near Newton in Westminster Abbey. His books had a wide influence, so much so that for about a century afterward the Flood was quite generally regarded as the cause of the fossils and of the present configuration of land and water. He deserves far more credit than he has received.

I have dealt with this subject in books and articles previously, and I have shown how the geologists of a century and a half ago made the mistake of ignoring or denying the reality of the Flood. They thereby prepared the way for those biologists led by Charles Darwin to foist upon a credulous world their theory of organic development from the protozoan to man. This is a burlesque of the sublime record of Genesis. That record is that God created the first man directly from the dust of the ground, or from the inorganic elements, without the long intermediate steps of animal ancestry which has been stained by blood and by every imaginable cruelty during a thousand million years.

As we return now to the subject of creation, we need to remember that the Sabbath was planned by God to be vastly more than a weekly holiday. It was meant to keep ever before us the important truth—so profoundly important in this age of false science—that the present-day processes of nature were not those by which the world was created. The two are entirely different; they are antagonistic; they are incommensurable. And the Sabbath was designed to keep this important truth before the human race to the very end of time.

The Sabbath tells us every seventh day that creation was a method of divine activity entirely different from that under which we now live and which we call natural law. Indeed it tells this important truth every day of the week to those who truly "remember" to keep it holy. And when we observe the Sabbath in an age like this, we proclaim to the world that we believe the Genesis record and that we protest against those false theories about the origin of the world which are having such a degrading and baleful influence upon the entire Occidental world.

Consider the present anti-Genesis apostasy, for which the Sabbath has been planned and timed by God as a

protest and an antidote. From Ireland to Singapore, from Hammerfest to Tasmania, from Maine to California, young men and women pass through grade school, high school, or college-Protestant, Catholic, or secular-and they are surrounded by one uniform testimony from textbooks, teachers, newspapers, radios, and TV sets, which says the world is millions of years old, that plants and animals have existed on the earth for many millions of years in a definite sequence which scientists have studied and know accurately; and that human beings have existed for a hundred thousand years, perhaps a

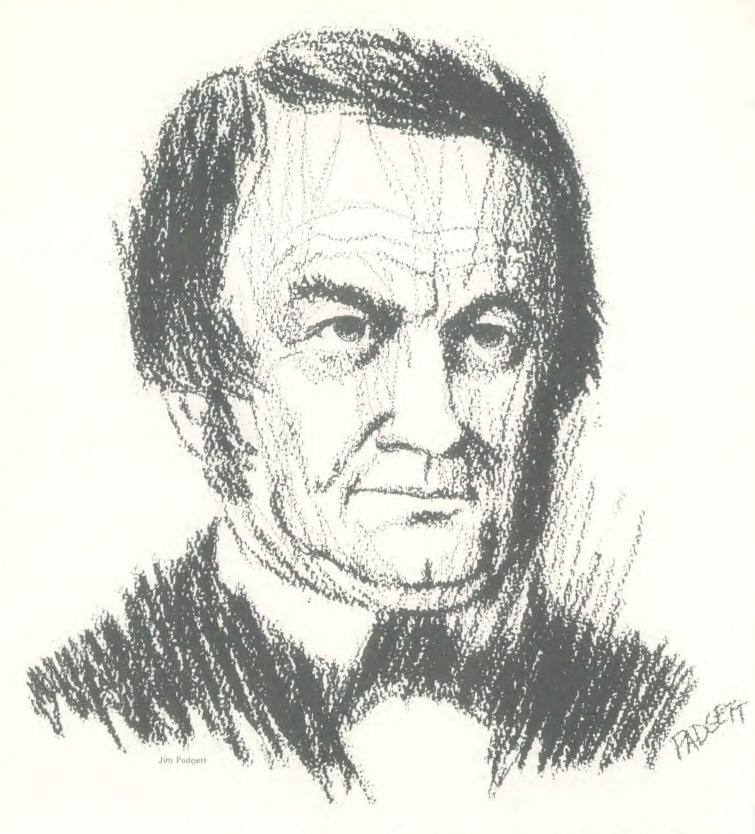
In the big cities, like New York and Los Angeles, every so often the children are taken in class formation by their teachers to the museum to see the skeletons and other relics of prehistoric animals that are arranged in what is said to be the true historical order. They see also the weird effigies of fossil man, the like of which is arranged in an evolutionary series. All these are carefully explained by the teachers.

This has been going on for nearly three generations. And if there are still any intelligent young people of high school or college age who have not been browbeaten by this perpetual propaganda, we have to assume it is something like a miracle. All this adds up to the conclusion that the intellectual thinking of the entire world by this time has been made into an evolutionary way of looking at every subject and every problem of life.

The outlook? One must look forward to more of the same thing—unless the Lord comes and stops it.

Then how timely is the call in Revelation 14:7 to "worship him that made heaven, and earth, and the sea, and the fountains of waters." And how timely and vitally important is the Sabbath as the official memorial of a fiat creation, absolutely different from the present-day uniformity of nature amid which we now live.

Do you have problems, burdens, and perplexities that seem over-whelming? 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, Tennessee 37202.



LO, HE COMES! The Story of William Miller

BY C. MERVYN MAXWELL

PART 1.

William Miller said the world would end on October 22, 1844. For this mistake he has been lampooned as a fanatic. His followers have, for a century and longer, been charged with committing a catalog of crimes, with donning ascension robes, and with overflowing state hospitals.

In the past twenty years the pendulum has begun to swing the other way. F. D. Nichol proved in "The Midnight Cry" (1944) that most of the charges against the Millerites were based on gossip rather than on evidence. W. R. Cross in "The Burned-Over District" (1950) portrayed the movement as being as solemn as a church service and insisted that "a little reflection" would show that the Millerites would not have committed crime on the eve of the judgment. In his "Religion in the Development of American Culture" (1952) William Warren Sweet, the dean of American church historians, reversed his former caricature of "murders," "nervous suspense," and minds giving way, to present an account like those of Nichol and Cross.

Yet many today are still fascinated with the old wives' tales about the Millerites accumulated by Clara Endicott Sears in her "Days of Delusion" and suppose they must be true, simply because they have never heard the story of the Millerite movement told straight.

This series on Miller and the Millerites is based on E. N. Dick's unpublished doctoral dissertation (University of Nebraska, 1932) entitled "William Miller and the Advent Crisis, 1831-1844," on A. W. Spalding's "Captains of the Host," and on the books by Nichol and Cross already referred to. L. E. Froom's "The Prophetic Faith of Our Fathers," Volume IV, has also been consulted.

T IS September 11, 1814, at Plattsburg on Lake Champlain. The War of 1812, in progress two years, is nearly over, though no one knows it yet. Slow and tedious, it boasts few events worth mentioning. The Battle of Plattsburg is a brilliant exception. A small American force has just beaten a large British force. Decisively! It is a glorious day for America!

A gallant young captain on the American side, not far into his thirties, sits astride an old maple log and makes his report on the day's engagement:

"Sir: It is over; it is done," he writes. "The British fleet has struck to the American flag. Great slaughter on both sides—they are in plain view here where I am now writing. . . The sight was majestic; it was noble; it was grand. This morning at ten o'clock the British opened a destructive fire upon us, both by water and land. Their . . . rockets flew like hailstones; . . . you have no idea of the battle. . . . You must conceive what we feel; I cannot describe it."

He reviews with pride his part in the fray. "I am satisfied that I can fight. I know I'm no coward. . . . Three of my men are wounded by a shell which burst within two feet of me."

In his excitement he jumps to his feet to read over what he has written, then resumes his seat and carefully signs his name, "Yours forever, William Miller."

The war ended in 1815. Capt. William Miller had demonstrated his aptitude for leadership years before involuntarily founding a religious movement. The names of forty-seven men who volunteered to enter the militia under his command are still preserved.

He was now discharged, to resume farming.

The grandson of a Baptist minister, William Miller had heard religion since childhood but had turned away. He had found more fun in mimicking ministers than in minding them. He had become a Deist, believing that the world God wound up and left to run on its own was a good enough world for him. Now he was not so sure.

Miller had entered the war as a volunteer patriot to preserve the ideals of his country, only to be dismayed by the private lives of his countrymen. By 1816, a year after his discharge, his doubts had deepened. He resolved, he told his friends, to think things through and study the Bible for himself.

Study the Bible for himself? Miller was no ordinary farmer. Many a night as a lad, with the family asleep, he had pored over borrowed books by the light of flickering pine knots. Later he haunted the local library, gave Fourth of July orations, and helped neighbors with their correspondence. After the war he represented his area at a banquet for the Marquis de Lafayette. For years he was repeatedly a justice of the peace.

And study the Bible he did, with no human aid save *Cruden's Concordance*. Beginning with Genesis, he compared scripture with scripture. Often he was on his knees—early, before milking; late, after plowing.

One momentous day he found the text that marked him for life, Daniel 8:14: "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

His studies intensified dramatically. He found, correctly, that the 2300 days represented 2300 years (Ezekiel 4:6) and that the prophecy began in 457 B.C. He assumed, wrongly, that the cleansing of the sanctuary was the end

of the world. By 1818, after two years of undeviating concentration, he came to the startling conclusion that Christ would return "about the year 1843" (2300 years after 457 B.C.)—"that in about twenty-five years . . . all the affairs of our present state would be wound up."

The end, within twenty-five years? Then others must be warned. A voice like the voice of God burned into his soul, "Go, and tell it to the world."

For thirteen of the twenty-five years Miller went on studying. He feared, he wrote later, "lest by some possibility I should be in error, and the means of misleading any." When research removed all doubt, fear of public speaking took its place. "I told the Lord that I was not used to public speaking."

But the call to preach persisted, and by August, 1831, was unbearable.

"Go, and tell it to the world!"
"Go, tell it to the world!"

He looked up from the Bible he was reading, troubled by the call of God. Or was it a call of God? He must know beyond a shadow of doubt. He pounded his fist on his desk, stood up, knelt down, and prayed. "O God, Thou knowest that I cannot preach; Thou knowest that I cannot go. I can't; I can't! . . . But perchance it is Thy will for me to go. . . . Father, I will enter into a covenant with Thee. If Thou wilt open the way; I mean, if Thou wilt send an invitation for me to preach, then, why then I will go."

He rose to his feet, musing. With a sense of relief he comforted himself. "Now I'll have peace. If I receive an invitation to preach, I'll know that God has called me. But it's not very likely," and he smiled with contentment, "that anyone will come begging a fifty-year-old farmer like me to preach on the second coming of our Lord."

A loud knocking at the door startled him.

"Eh?" asked Miller absently of his old desk. "I wonder who that may be, so excited on a Saturday morning."

The knocking came again. "I'd better go and see."

He did. It was his nephew, Irving Guilford.

"Good morning to you, Uncle William," said the boy cheerily.

"Nephew Irving!" exclaimed Miller.

"And what might you be doing sixteen miles from home on a Saturday morning?"

"Uncle William, I left before break-

fast to tell you that our Baptist minister in Dresden is unable to speak at services tomorrow. Father sent me over to ask you to come and preach for us on the things you've been studying in the Bible about the second coming of Christ, Will you come?"

HEN William Miller was asked to preach in Dresden, New Hampshire, he was dumbfounded.

For thirteen years he had resisted the call to preach—from 1818, when he had first concluded from Daniel 8:14 that Christ would return "about the year 1843," until the present day in 1831. Only this very morning he had made a covenant with God to preach if he received an invitation; and now, to his dismay, the invitation had come.

He stumbled out to the maple grove beside the house. He wrestled with the Lord like Jacob at Peniel (Genesis 32), searched his conscience to the core, and submitted.

There can be no doubt that William Miller was called by the Lord—as surely as Peter and James and John were called, and with the same clarity.

Right after lunch Miller was on his way. Past the neck of Lake Champlain he went. On to the Dresden Baptist church. And to success. They made him preach every night for a week. All but two of his hearers professed conversion.

And when he returned home, an invitation awaited him from a minister who had not yet heard about his first series. Miller's covenant with the Lord for guidance was doubly verified.

Soon he had so many calls that he could not cope with them. Always there were crowds—big ones. Always revivals—sincere ones.

And always he confined himself to small churches in country places. That is, he did until the close of a service in Exeter, New Hampshire, in 1839.

In the little town of Exeter in the year 1839 Miller was suddenly accosted after a service by a bright young man who was to have a remarkable influence on his future. The young man's name was Joshua V. Himes.

Himes made his way energetically through the departing congregation, waited courteously while Miller encouraged a few weeping sisters, then stepped up and began, "I am Joshua V. Himes, minister of the Chardon Street Chapel in Boston. Father Miller [the

popular title was a mark of affection], do you really believe what you have been saying to us tonight?"

Deliberately, earnestly, the older man responded, "My dear Brother Himes, so far as God gives me to understand my own mind, I most certainly do."

"Then," demanded Himes abruptly, "what are you doing about it? What are you doing to tell it to the world?"

Miller looked at him kindly. "I am doing everything in my power," he said. "I have more calls than I can meet, and I am preaching in every little town where I have strength and energy to travel."

"In every little town?" Himes was aghast. "But what have you done in Boston? in New York? in Philadelphia? Must these great cities go unwarned? Did not God send Jonah to Nineveh, where there were sixscore thousand souls? Why don't you preach in Boston and New York?"

"Ah, I am only a poor farmer. The cities do not want me! And what means have I to cover the costs? I have spent hundreds since 1831 and have but little left. Besides, the Lord has not seen fit that large cities should open to me. They have sent no invitations."

Himes was beside himself. The few saints still in the building turned to see whose voice it was that rang out with such enthusiasm, with such impelling conviction. "As for the means, Father Miller," Himes said, "God will provide the means. All the silver and gold are His, and the cattle upon a thousand hills. As for the invitations to the churches, by God's grace I will take care of them. Come, Brother Miller; will you preach in Boston if you receive an invitation?"

That night in 1839 marked another turning point in Miller's ministry. God had called him again, and henceforth his labor was devoted chiefly to the large cities. Joshua V. Himes got him an invitation all right, to his own church, the Chardon Street Chapel in Boston. So many attended the lectures twice a day that crowds were turned away for lack of room. Miller preached in Boston seven times before the end of 1844, and the attendance grew greater with the years. Joshua V. Himes became his manager, advertising agent, and consecrated promotion specialist.

One day in Boston Himes said, "Father Miller, you must get ready for a really big campaign, for doors are going to open to you in every city in the States, and this warning is going to be carried to the remote boundaries of the earth."

Himes made good his promise and his prophecy. From then on Miller held forth in the most important cities of the country. Within months his name was famous throughout the nation. He made no pretentions to great learning and no claims to personal inspiration. His message was founded on years of Bible study. He was described by the author of The History of the Baptists, who had talked with Miller many times, as follows: "In person, he was large and heavily built, his head broad and his brow high, with a soft and expressive eye, and all the inflections of his voice indicated the sincerest devotion. . . . He exerted a large influence on all who knew him, for his many excellences and spotless character."

One revival succeeded another. Methodists, Congregationalists, and Baptists all acclaimed him. Enthusiasm for his message continued long after he had left a place. Portsmouth, New Hampshire, was solemn and spiritually minded for weeks after his visit. Bells rang daily for services as if every day were Sunday. Rum sellers turned their shops into meeting rooms. Prayer meetings were held in every part of the city, at every hour of the day.

Millerism was not "a lot of fuss about a date." The date was important, but it was secondary. Millerism was primarily evangelism that sought to make people ready to meet their Lord. Through it there began a great revival in the Methodist and Baptist churches which resulted in the Methodists gaining 40,000 new members by the end of 1844 and the Baptists, 45,000.

Ministers of many denominations flocked in to help the movement. Joshua V. Himes—evangelist for the Christian Connection, pastor of the Chardon Street Chapel in Boston, ardent abolitionist, and a friend of William Lloyd Garrison—was only one of these.

Other particularly notable ministers who came to help included Josiah Litch, a Methodist, who accepted Millerism only after he was sure it comported with Methodism. He wrote a 200-page book on Miller's prophecies and, among other things, converted Charles Fitch, a Congregationalist pastor in Boston and an executive assistant to the famous evangelist Charles

G. Finney. Fitch developed visual aids for Miller's ministers—the 1843 chart which they all used, showing many prophecies converging on the year 1843, and a Daniel 2 image that could be taken apart.

Besides these men, there were many more—no one knows how many. Contemporaries thought the ordained and lay persons who gave Millerite lectures ran between 1,500 and 2,000. Sufficient evidence has survived to show that of 174 ministers about half were Methodists, a fourth were Baptists, and the rest included Congregationalists, Christians, Presbyterians, Episcopalians, Lutherans, Quakers, and others.

It cannot be overstressed that Miller was not the only leading Millerite there was. A large company of able, thinking men from all the major denominations supported him, many of whom had been blessed with far more academic training than he had. Millerism was by no means a one-farmer fanaticism. It was a great Christ-centered revival that was warmly accepted by many, leaders and laymen alike, within the respected churches of the day.

And meanwhile, as the membership grew larger, the time grew shorter. And the tempo of events was speeded up.

THE presence in the Millerite movement of many preachers from many denominations made workers' conferences essential. Several of these "general conferences," as they were called, were convened by the Millerite leaders, the first one meeting in Joshua V. Himes's Chardon Street Chapel in Boston in October, 1840.

Methodists had held camp meetings since the year 1800. As attendance at Millerite meetings soared, the General Conference held in Boston in May, 1842, voted three Adventist camp meetings for that year.

The camp meeting which began on June 28 at East Kingston, New Hampshire, had Joshua V. Himes in charge, and seven to ten thousand in attendance! The poet John Greenleaf Whittier was present and afterward wrote about the eloquent preachers burdened with the awful symbolic language of Scripture—Nebuchadnezzar's image, the beasts of Revelation—and of the dim woodland arches, the white circle of tents, the smoke from the fires rising like incense, and the upturned earnest faces.

The overwhelming success of that June camp meeting led the Millerites to pledge means for a tent large enough for everyone in every weather. They ordered the biggest tent ever built in America up to that time and called it the "great tent." Its center pole was 55 feet tall; its diameter, 120 feet. It had room for 6,000.

The Adventists had it bought, pitched, and in use within thirty days. There was no time to lose if Christ was coming "about the year 1843." Newspapers were astonished at the speed with which it was dismantled and raised again in another town. When it was pitched, people wagered it would not fill. When meetings began, they were stunned to see it jammed. Railroads scheduled special trains to accommodate the crowds.

The General Conference in May had voted three camp meetings for 1842. Thirty-one were held. In 1843 forty camp meetings were held. In 1844, fifty-four. Total attendance in all, half a million—besides thousands at meetings inside the cities! The advent message to which God had called William Miller was not preached in a corner.

The Millerites published papers, too. Joshua V. Himes saw to that, In New York and Boston, Buffalo and Rochester, Baltimore and Philadelphia; up north in Montreal; out west in Cincinnati. The Midnight Cry-circulation, ten thousand a day. Sold on the streets -easily. The Glad Tidings, the Advent Chronicle, the Jubilee Trumpet, the Philadelphia Alarm, the Voice of Elijah, the Signs of the Times, the Advent Herald, the Southern Midnight Cry, the Western Midnight Crv, the True Midnight Cry. There were books, too, of course; and a million tracts in 1843 alone. All told, around eight million copies of Millerite literature were published in five years.

Of course, not everyone agreed with William Miller or took him seriously. Some said he was out for money. A legislator introduced a bill to postpone the end of the world till 1860! A spoof offered reserved seats on an escape balloon at \$200. Malicious minds documented exposés: "The high priest of Millerism unmasked." A cartoon portrayed the "Grand Ascension of the Miller Tabernacle," while the devil grabbed Himes and yelled, "Joshua V., you must stay with me."

Phrenology was a rage in the 1840's. It claimed that man's character could

be read from the shape of his head, and everyone wanted to go and have his head examined. In the spring of 1842, while Miller was preaching near Boston, a friend persuaded him to go and see a phrenologist. The phrenologist knew that Miller's friend was a Millerite, but he had never met Miller himself.

As they entered, the phrenologist was completing an examination. A number of gentlemen of leisure passed their time watching the proceedings from a row of chairs punctuated by a spittoon.

Miller's friend spoke up. "Good morning, Doctor. I have a friend here who is anxious to receive your services. Can you tell us how long he must wait before he can take the chair?"

"Well, now, I don't think these gentlemen will mind waiting," replied the phrenologist, "if we have a gentleman who is anxious to proceed. Certainly; step right up, sir; won't you?"

As he pressed his fingers exploringly over Miller's head, the doctor turned for a moment to Miller's friend and inquired with cheerful malice, "By the way, Mr. Brown, have you been attending any more of those Millerite meetings lately?"

"Indeed I have," the convert replied sincerely, "and the Lord has made them a great blessing to me. Doctor, you ought to be getting ready for the Lord to come, too. One more year and He may be here, praise His name."

"Ho, ho," chortled the phrenologist. "I say that anybody who thinks the Lord is coming soon and goes to Millerite meetings ought to have his head examined. I'd surely like to run my hands over Mr. Miller's head someday! I'll bet that that would be some head to examine! Now look at this head I have in my hands right now. Mr. Miller, with all his harebrained nonsense, would have a time making a convert out of this man!"

He stepped forward and looked into Miller's face. "I can tell by the lobes on your head, sir, that you are blessed with a lot of intelligence! Here's the organ of common sense lying under the temporal bone on the right side. Very well developed, indeed. Ho, ho, but I'll reckon now that Mr. Miller's got a hole here clear through to the other side! And right here where the parietal bone lies posterior to the squamosal suture—this is where the organ of fanaticism is! I'll bet you anything that old Miller's

got a bump of fanaticism here on his head as big as my fist!"

The phrenologist doubled his fist to show what he meant. And the men who were watching doubled theirs and put them up to each others' heads, slapped their thighs, laughed merrily, and thought it was all a great joke indeed. And the phrenologist laughed loudest of them all at his own sense of humor.

When the examination was over, Miller got up to go, but the doctor lifted a chart from a pile on the table and asked, "Sir, may I have your name to put on the chart?"

"Oh, it's of no consequence what my name is. Just let it go."

"But I really would like it, sir. I'd like to have a name to attach to a splendid head like yours. Besides, I need it for my records."

"Very well, you can put down Miller if you choose."

"Miller? Miller? What is your first name?"

"Well, they call me William Miller."
"What? The gentleman who is lecturing in Boston?"

"Yes, sir, the same man."

And the old record says that the phrenologist settled back in his chair, trembling with astonishment and dismay.

William Miller's initial calculations had carried him down to "about the year 1843." In the early part of 1843 he published in the New York Tribune an open letter to Joshua V. Himes, stating that he set the time no closer than somewhere between March 21, 1843, and March 21, 1844. Miller understood that the Jewish year 457 B.c. began on what corresponds to our date March 21, so that the 2300th year after 457 had to begin on March 21, 1843. Thus March 21, 1843, would open "the year of the end of the world." Farmers, merchants, housewiveseveryone-knew it. Men might not believe Miller, yet they felt uneasy nonetheless. In 1833, ten years before, the stars had fallen like snowflakes. Now in the chill twilight of late February, 1843, there appeared unannounced in the southwestern sky a flaming comet, visible in daylight. A messenger from outer space! The eye of doom! Even skeptics trembled.

Eyewitness reports of other phenomena cluttered the newspapers: Jupiter circled with a halo; a horse and rider on the moon; a black cross on a bloody moon; singing in the sky; people walking in the heavens; three angels crying, "Woe, woe, woe!"

Not all of this was reported by Millerites, mind you—mostly by unbelievers.

On April 23, 1844, the *United States Gazette* said yellowish brimstone had appeared on the surface of rivers. On February 29, 1844, a shower of flesh-and-blood particles fell on two square blocks in Jersey City. Clotheslines were full that day; every garment had to be rewashed. Hundreds of people gathered to see the wonder. And there were earthquakes, tidal waves, devastating fires.

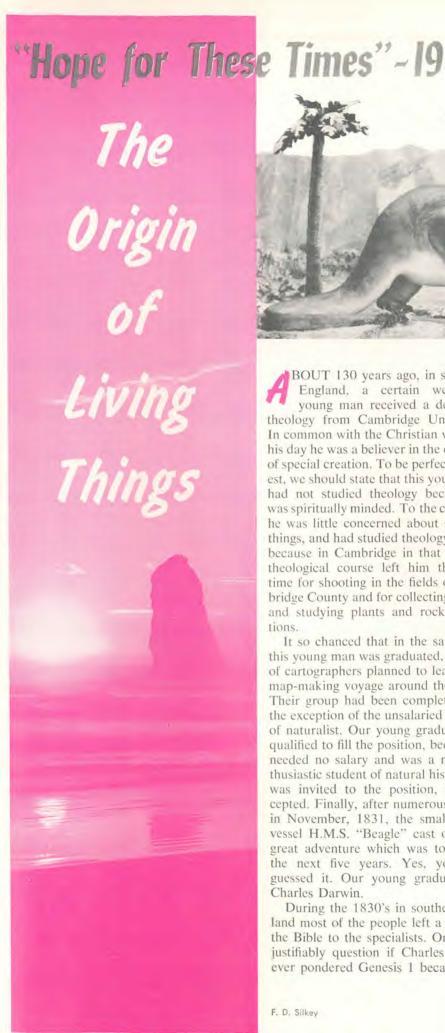
And above all, the earnest, mellow, sober voice of William Miller, endlessly calling for repentance:

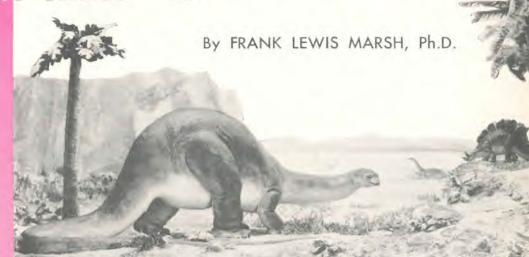
"Scripture leaves us no alternative. Smarter than a New York lawyer it states its case, marshals its evidence, convicts our hearts, and demands our verdict." He picked up his Bible. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Daniel 8:14.) The end of all things is at hand. Christ will return 'about the year 1843," in this present year, sometime before next spring. Hark! Within months of this very night, tonight.

"Be warned, repent, fly, fly for succor to the ark of God, to Jesus Christ the Lamb that once was slain, that you might live, for He is worthy to receive all honor, power, and glory. Believe, and you shall live. Obey His word, His Spirit, His calls, His invitations, There is no time for delay; put it not off, I beg of you; no, not for a moment. Do you want to join that heavenly choir and sing the new song? Then come in God's appointed way-repent. Do you want a house, not made with hands, eternal in the heavens? Then join in heart and soul this happy people whose God is the Lord. Do you want an interest in the New Jerusalem, the beloved city? Then set your face as a flint Zionward; become a pilgrim in the good old way. Seek first the kingdom, says Christ, and then all these things shall be added unto you."

But in spite of all the signs reported, in spite of all the papers distributed, in spite of all the sermons preached—in spite of Miller's miraculous call and his clear Bible evidence—the "year of the end of the world" passed, and Christ did not return.

(Next month: "The Midnight Cry.")





BOUT 130 years ago, in southern England, a certain well-to-do young man received a degree in theology from Cambridge University. In common with the Christian world of his day he was a believer in the doctrine of special creation. To be perfectly honest, we should state that this young man had not studied theology because he was spiritually minded. To the contrary, he was little concerned about spiritual things, and had studied theology simply because in Cambridge in that day the theological course left him the most time for shooting in the fields of Cambridge County and for collecting insects and studying plants and rock formations.

It so chanced that in the same year this young man was graduated, a group of cartographers planned to leave on a map-making voyage around the world. Their group had been completed with the exception of the unsalaried position of naturalist. Our young graduate was qualified to fill the position, because he needed no salary and was a most enthusiastic student of natural history. He was invited to the position, and accepted. Finally, after numerous delays, in November, 1831, the small sailing vessel H.M.S. "Beagle" east off for a great adventure which was to occupy the next five years. Yes, you have guessed it. Our young graduate was Charles Darwin.

During the 1830's in southern England most of the people left a study of the Bible to the specialists. One might justifiably question if Charles Darwin ever pondered Genesis 1 because of a personal interest in origins. The theologians of his day told him that Genesis taught that God had created the basic types after their kinds and had so constituted them that they would produce offspring exactly like their parents. Furthermore, these instructors told him that God had leaned over the parapet of heaven and set each kind of animal and plant in the very spots they now occupied. This was Darwin's understanding of the teaching of Genesis when he set forth on his memorable vovage.

Darwin was a tireless worker when busy with things which interested him, and he was also a keen observer. When one recalls that he was racked with severe seasickness for most of those five years, the prodigious amount of observation he accomplished during the voyage is phenomenal. As he passed from island to island and from country to country, he was impressed with the mosaic pattern of distribution of many basic types of plants and animals. Instead of giving an appearance of having been set in each place by the Creator, each type contrariwise gave an appearance of migration over the earth, accompanied by a certain amount of variation. Incidentally, Darwin was entirely accurate in this observation.

One marvels why Darwin did not read Genesis for himself and learn about the universal Noachian Flood, with its complete destruction of all land animals except those in the ark. This movement of the land animals from the mountains of Ararat and of plants from their spots of Flood survival was ex-

Clyde Provonsha, Artist



A Devaney

actly what Darwin discovered, a discovery which he unfortunately thought was in conflict with Genesis.

The obvious variation within basic types, which became more and more manifest as Darwin and his companions progressed on their voyage around the world, caused the young naturalist much concern. He wanted to believe in the extreme fixity of individuals which his professors had told him was the teaching of Genesis. But his trained eyes told him that extreme fixity within basic types did not exist.

Not uncommonly in archipelagoes befound a basic type of bird or reptile represented on each island by a different species of the type. That one species should have been created for each island seemed to him irrational. But how had the different species arisen, and why did they always show relationships with forms in nearby areas?

After returning from the voyage, marrying, and settling on an estate in Kent, south of London, he turned his full attention during the remaining thirty-seven years of his life to a careful study of variation among plants and animals.

The direction Darwin's conclusions were taking is revealed in a letter he wrote to the botanist Hooker in 1844: "I have read heaps of agricultural and horticultural books and have never ceased collecting facts, At last gleams of light have come, and I am almost convinced (quite contrary to the opinion I started with) that species are not (it is like confessing a murder) immutable."

When fifteen years later, in 1859, Darwin's famous volume, On the Origin of Species, came from the press, there was no question in his mind that species had arisen, not by special acts of creation, but rather through the gradual operation of natural processes. Assuming that the interpretation of Genesis given by the theologians was correct, Darwin thought he had proved Genesis wrong. The large majority of those who read his book likewise concluded that Darwin had disproved Genesis. Actually, all Darwin had accomplished was a disproof of the extreme fixity in nature at the individual level which theologians thought Genesis taught. The as-alike-as-coins-from-a-mint type of reproduction just did not occur.

There can be no question that with regard to plants Genesis 1:12 does teach an extreme fixity of kinds. The plants brought forth after their kinds. Following the Genesis cue regarding plants, we find by a careful study of reproductive behavior among animals that they were also created with the same extreme fixity, but not the low-level fixity which would prevent variation among individuals, as Darwin's professors taught. Instead, it is a fixity at the higher level, the level of the basic type represented by such groups as dogs, pigeons, and men.

The amazing thing is that Charles Darwin and all his followers have remained blind to the fact that the basic types are fixed and proof against any and all natural change which would be sufficient to cause one basic kind to produce a new basic kind.

An incomprehensibly large amount of observation and experimentation has been done in order to discover just what natural processes actually produce change in plants and animals. These are now categorized as recombinations, gene mutations, and chromosomal aberrations. Not a single instance is known where these processes of change have done more than produce a new variety within a basic type which was already present. This is the very bringing forth after its kind which Genesis describes. In other words, the very variation in nature which Darwin drew attention to is one of our best illustrations of the fixity of the basic types. The kind of variation Darwin discovered could proceed ad infinitum and never accomplish the appearance of new basic types.

The bookstores in our day are flooded with beautiful books purporting to show that evolution is a demonstrated fact. If variation is evolution, then we can agree with them. But the kind of variation which we observe in nature is never of sufficient magnitude or quality to enable one basic type of plant or animal to produce a new basic type. The living world remains discontinuous. All basic types stand clearly distinct one from the other, separated by bridgeless abysses. Variation in each case occurs within the locus of the basic type and is completely impotent to produce complex types from simple types. This is the testimony of observable facts.

In private correspondence, Theodosius Dobzhansky, professor of zoology, Columbia University, admitted to me that among living organisms it is impossible to demonstrate evolution of the macro-type which could produce new basic kinds before our eyes. He explained that it was a process so slow as to be revealed only in geologic time. (In other words, Father Time was his creator.) He further explained that the only evidence for the actual occurrence of evolution is to be found among the fossils. I was delighted to point out to him that as one studies the specialists' descriptions of the fossil record, repeatedly he comes across the assertion that the same discontinuity which occurs among living things also occurs among the fossils. In other words, true connecting links are absent, and there is no proof for organic evolution in the fossil record.

Then where must one go to find proof for evolution? An honest answer would be, "To the realm of the faithful." This is true because of the following situation. As one studies the lists of hundreds upon hundreds of biological facts and clusters of facts which pertain to the problem of origins, it becomes impressively apparent that every item on the list is subjective in quality. By this we mean that each item can be explained, possibly with considerable reasonableness and true logic, from at least two different points of view. Let me illustrate what I mean by the following three cases:

Case 1. All backboned animals—man, whale, bird, bat, horse, dog, and so on—have the same three bones, the humerus, the radius, and the ulna, in their forelimbs. The evolutionist says this indicates that they have descended from the same ancestors and are blood-related. The creationist says this indicates one Creator, who followed the same master plan in the elaboration of all backboned animals. Both answers are reasonable.

Case 2. In the fossil record animals without backbones are found in the lower rock layers, and the backboned animals occur in the upper layers. The evolutionist says this is because the simple animals were the first upon the earth, and that the more complex animals developed gradually from them. The creationist points out that every animal is just as detailed in structure at its earliest appearance in the fossil record as are its modern representatives. The evidence is not for evolution of simple into complex, but rather for an occurrence of all forms on the earth at the same time, followed by an aqueous sorting out based on size, shape, and power of locomotion. In other words, the fossil distribution in the rocks is exactly as we would expect it to be if the surface of the earth and its animal life had been destroyed by a flood, whose agitated waters rose slowly over a period of six weeks. Both answers may be described as reasonable.

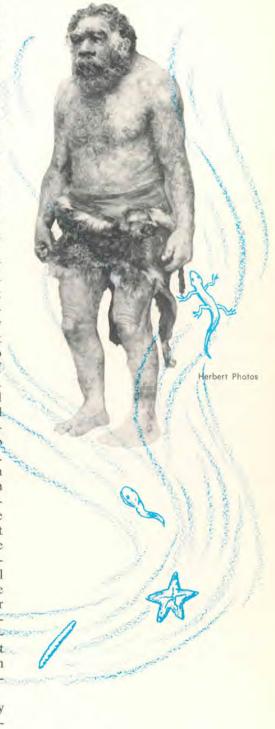
Case 3. In the living world and among the fossils, true connecting links between basic types are completely lacking. Horses, camels, elephants, etc., stand out distinctly from other basic types. Evolutionists say this is true

among living forms because the change is so slow that it requires millions of years to produce a new type. Because of man's short span in history, it is as if he were looking at one frame of a moving picture. Concerning the gaps in the fossil record, the evolutionist says this is because the connecting links were unsuccessful forms which occurred only in limited numbers, thus were not preserved in the fossil record. The creationist calls attention to the complete harmony between both living and fossil nature, and the record of Genesis, which states that God created animals in separate basic kinds. In such cases as this one, probably the answer is reasonable only to him who holds that respective point of view.

And thus the evidence goes. Every item is of this subjective or circumstantial quality. It is because of this fact that debates between well-informed creationists and evolutionists are utterly boring and without point. The result of such a debate is usually merely to make each side feel more certain of the truth of its respective point of view.

As we look upon the living and fossil world today, it would seem that God has purposely set before man a subjective situation which will coerce no one into believing the truth of Genesis. God respects the power of choice which He gave man at creation. If a man chooses to believe in the untrue doctrine of evolution, he will find evidence in nature which appears to support that point of view. If he chooses to believe Genesis, he will find that natural evidence corroborates the fact of special creation. No man is forced to recognize that God made him. A belief in either evolution or special creation is entirely an act of faith. To have an opinion on the subject of origins, one must choose whether he will place his faith in the evolutionist script or in the assertions of the Bible.

Does this mean then that man today faces a dilemma with regard to his origin? Indeed not! God has furnished







The Origin of Living Things

- Who is the Creator of the universe? Genesis 1:1; Nehemiah 9:6; Psalm 102:25.
- How did God make the universe? Hebrews 11:3; Psalms 33:6-9; 148:4, 5.
- How long did God take to create our world? Exodus 20:11.
- What did God create in the six days of creation? Genesis 1:3-27.

- 5. Why did God create the earth? Isaiah 45:18; Psalms 8:5; 100:3.
- What happened on the seventh day of creation week? Exodus 20:11; Genesis 2:1-3.
- 7. What are some of the natural laws of God? Genesis 1:11, 12, 24, 25.
- What does Christ say about creation? Matthew 19:4,
 Mark 10:6-8.
- What does the Bible say about a universal Flood? Genesis 6-9; Matthew 24:37-39; Luke 17:27.
- What is said of the incomparableness of God? Isaiah 40:22-31.

man with a Guidebook in which man's origin is set forth clearly. Accept the assertions of this Guidebook as truth, and we face no dilemma. Only he who does not believe the simple, clear, literal account of Genesis is concerned over his relationship with the beasts.

In evangelizing on the problem of origins, the atheistic evolutionist does not constitute the most serious resistance. To reasonable people there is too great an infinity of intricately complex interrelationships in nature, and of marvelous adaptation to the conditions of life, to leave any ground for an assumption that this cosmos all developed in natural ways from a chaos under the direction of no other creator than blind chance. To assume a purely mechanical origin and development is to plant one's feet firmly and unreasonably in midair.

A greater challenge to the evangelist is the theistic evolutionist who claims to accept the entire Bible as God's inspired Word, but who believes God created living things by evolution. Bible believers who wish to believe in evolution because of its endorsement by most of the world's greatest scientists are put to quite a scramble to get around the literal truth of Genesis. The commonest method is to say Genesis I is merely a poem, wherein the author, under the freedom of poetic license,

tells us nothing more than that God was the originator of our earth.

Some affirm that only the spiritual portions of the Bible are inspired, any references to natural science being merely so much pointless verbiage. Others believe in the plenary inspiration of the Scriptures; that is, the Scriptures are inspired in all portions, and assertions dealing with points of natural science are as truly the Word of God as those dealing with spiritual issues.

All authors of the Bible accept the account in Genesis as simple history. In Matthew 19:4, 5 and Mark 10:6-8 we read Christ's own assertion that man was created in the beginning man, male and female, not a mere blob of protoplasm in some muddy pool.

An origin by evolution is entirely unknown in the Scriptures. The careful student of the Bible finds God to be an omnipotent, omniscient, omnipresent God, a God of love. The work of creation week was in keeping with these attributes, and each day saw changes in our earth which were "very good." It is nothing less than blasphemy to think of such a God creating living things by the slow, blundering, wasteful, cruel, and bloody process of evolution, the while pronouncing as very good each stage in that sanguine fiasco where might made right and only the fittest survived.

I am very happy to be a member of that group of thoughtful men and women who believe in the origin of all living things by the fairly instantaneous process of special creation in six twentyfour-hour days. Because of his origin, created from the dust a son of God, and because of the price paid by his Redeemer, such a man, even though he fall into the lowest depths of sin, can by an acceptance of the sacrifice in his behalf be reinstated into the household of God. Eye hath not seen nor ear heard the wonderful things that God is preparing for those who were made from the dust in His image and who accept Him,

I think those who believe in the literal account of Genesis should be the happiest people on earth as they recall their origin, behold their glorious future, and avail themselves of the privilege of telling others the truth about these things!

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GUIDELINES



for YOUTH of THESE TIMES



 Q_{Δ}

by Archa O. Dart

I will be fourteen years of age in about one and a half months and old enough to get an operator's license for a motor scooter, but my parents refuse to let me have one. They claim that motor scooters are too dangerous and that I should wait until I'm old enough to get an automobile. I could really use the vehicle. It might give me a better chance for getting a job on a newspaper route or as a delivery boy. I would appreciate it very much if you would give me some information on this matter.

If the place where you will be riding this motor scooter has little traffic, I see no reason why you would not get a great deal of pleasure from it. But if the streets and highways that you will be using are heavy with traffic and cars go whizzing by like bullets, your joy may turn into sorrow. If a high-powered car ever tried to "argue" with you about using the same spot on the highway at the same time, you would stand little chance of winning. You could be in the right and go to the hospital, and the other fellow could be in the wrong and go to jail. But having the law on your side brings little satisfaction when you have the undertaker also.



How much time is one justified in taking from his studies to be with his girl friend? After all, isn't making the right choice of a companion more important than learning what Caesar did in Gaul?

How much time should be taken from the studies to be with the girl friend? I should say none. After your schoolwork is cared for properly, there is still ample time left for her each week. It happens nearly every time that when a young man neglects his work or studies before marriage to court his girl, he will neglect her and his home after marriage for his business or pleasure. God has allowed time for everything. Let's have a balanced program.

If you form the habit of neglecting your schoolwork for more delightful diversions, what assurance will she have that you will not neglect her later should the notion strike you? A man who can apply himself to the task in hand in spite of emotional pulls is capable of being a better husband than one who is driven about by his whims and fancies.

A young man can do good, acceptable work in school and also keep company with a young lady if he budgets his time and sets a governor over his desires. One who can control his thoughts of love and make them his servants rather than his master is well along toward making a success of life.



I have been going with Richard now for almost a year, and we love each other. We want to get married, but my parents are opposed to it. We ask them why, but they cannot give a single reason. The only thing they say is, "You are too young." But what has that to do with marriage? When you are in love, what else matters? I know I can never love anyone as I do Richard. I will be seventeen my next birthday.

How can you make an adult decision before you are an adult? As a baby you perhaps loved your rag doll with all the devotion of your little heart. No matter how many other toys you had, none could take the place of your old rag doll. It was your greatest treasure that must accompany you wherever you went, whether to town, to bed, or on faraway trips. Does it still hold first place in your affections?

In childhood you may have considered your tricycle the ideal method of transportation. Oh, to be sure you enjoyed a ride in the family car or uncle's new boat for a little diversion, but for pure comfort and personal satisfaction nothing could quite take the place of your tricycle. Suppose at that time you had made a vow that as long as you lived your standard mode of transportation would be the tricycle. Would you be as enthusiastic about it now?

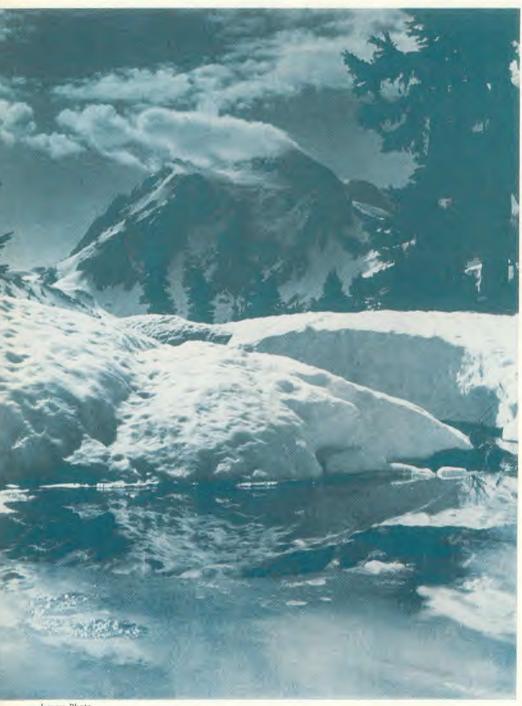
Marriage is an adult affair. There is nothing childish or juvenile about it. Now, in the days of your youth, how can you predict with assurance what your desires will be like when you become an adult? Furthermore, marriage is a permanent arrangement that cannot be altered or dissolved without a terrible loss.

Life is divided into distinct age groups. As a baby you acted like a baby; as a child, you spake as a child; as a youth, you think as a youth. But when you become an adult, you will act and think as an adult—we hope.

God has given to each phase of life certain joys and privileges as well as specific duties and responsibilities. These peculiar pleasures are ours to have and to enjoy as a birthright or heritage. If an individual accepts the duties and responsibilities of the adult in his youth, he forfeits his rights to these special joys and privileges of youth. God wants you to have them. Enjoy them while you can. Adulthood is by far the longest age level. You will have plenty of time for that without unnecessarily shortening your youth.

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How God rewarded the faith of a Norwegian lost in a Lapland blizzard.



Luoma Photo

A SIGNIFICANT MOMENT IN MY LIFE By O. Jordal

F IT was not for the providence of God, I would have been a dead man, and my bones would have been resting somewhere in the vast, barren wilderness of Lapland. I am not a superstitious man, but I firmly believe it was God who sent that flickering light that guided me to safety more than twenty years ago just as I was about to perish from exhaustion and cold among the snowdrifts in the extreme Arctic part of Norway.

I was on my way from Oslo to attend a funeral in Narvik, a two-day rail journey, most of which went through Swedish territory. However, as the train called at Kiruna, a mining town in Swedish Lapland, about 150 miles from my destination, I learned that war had broken out and that the city of Narvik had been taken by German troops. Passengers bound for Narvik were taken to a refugee camp in care of the Swedish Red Cross, and there we waited and listened to rumors about the fighting over on the Norwegian side of the border. I was, of course, eager to see my people; but besides the railroad, which was cut, there are no connections between Swedish Lapland and north Norway. This part of Scandinavia is a vast wilderness, and apart from a few stations along the railroad the area is almost completely uninhabited. The only way of getting across these mountains in winter is on skis. Another Norwegian refugee whom I had met decided to make his way with me across the mountains.

We started early in the morning, carrying a rucksack with sufficient food for a five-day trip. We had about 150 miles to go. The first day we had a pleasant trip to a little Lappish settlement on the shores of the great Torne Lake. We stayed with a Lappish family overnight and started again early the next morning. From this place we had to cover a distance which would normally take three days before we reached the first settlement in the Bardu Valley on the Norwegian side of the border. A few hours after we left the Lappish family, however, a blizzard blew up; and for the following three days we had to battle our way through

it. The whirling snow blocked our vision just a few feet in front of us. Every landmark disappeared in this blanket of whirling, white snow, and we were completely at the mercy of the elements. The temperature had dropped below zero; and since we were not equipped for such conditions, the penetrating cold numbed the whole body and made our movements very difficult and slow. Words cannot describe the overwhelming feeling of despair as we struggled along on our skis. We continued in this way for three weary days and nights, during which period we had no rest. We tried several times to sleep in snowdrifts; but as we knew that would be a sleep of death, we kept battling our hopeless way deeper and deeper into the wastelands.

We finally realized that every hope was gone. I remember that I prayed desperately as we fought our way through the blizzard. I have prayed many times in my life, often by force of habit; but this time I was honest in my praying, because I was in need. As we continued our journey through the night, our hope grew dimmer, until we lapsed into a state of apathy.

In the darkest hour, however, the dawn was closer to us than we would ever have dared to imagine. There, ahead of us, a glimmer of light suddenly appeared like a fata morgana through the drifting snow. We did not dare believe our own eyes, but nevertheless we walked straight toward this light, which shone from the small window of a hunter's cabin. So completely was the cabin covered by the drifting snow that only this opening was visible.

This hut was being used as a lookout by the Norwegian army, which still held the country north of Narvik. Two officers had been posted there to watch for any enemy planes which might land on the frozen surface of this huge lake. Only twenty-five miles were left from this extreme western end of the lake—through a canyon—to the Norwegian military base in the Bardu Valley.

We were well received; and we talked together that night about the miracle of finding that lonely little hut, which was the only shelter for many miles around in this vast wilderness. The commander could not understand how we had managed to hit upon their hut on such a stormy night. I replied, "Well, it's a good thing the Norwegian army is on the alert, because if we had not seen the light from your window,

we would have passed by and probably would not have survived another night in the open."

The two men were silent for a while. Then one of them spoke up. "That's right," he said. "We forgot to cover the window tonight. We'd better do it now." They set to work and covered the window. Then as we sat around the little table, they told us that they had received strict instructions to take every measure to conceal their presence in that hut in order not to be spotted by the German ski patrol believed to have been dropped in the area.

As I said, I am not a superstitious man, and even though some might think it was a mere incident, I can see that it was God's guiding hand that had led us that way. And I can testify today that if it was not for that little light, which by the providence of God was kept shining that night, our bodies would probably have found a last resting-place in that vast, bleak wilderness of Lapland.

When I review the incident today, I realize that I owe my life to the saving grace of God, who made that light shine when I needed it most.



The Fallacy of the Elsewhere

THE BIBLE declares, "The wise man's eyes are in his head [before him]," "but the eyes of a fool are in the ends of the earth." Ecclesiastes 2:14; Proverbs 17:24.

What this means is that the wise man sees the glory, the beauty, the opportunity of the place where he is, while the foolish man is forever scanning the horizon for some sign of a splendor that somehow he misses close at hand.

How human it is to assume that far fields are greener; that the fields at home are drab, while the peaks on the horizon are ablaze with light.

I would like to call this the fallacy of the elsewhere. This fallacy is the mother of procrastination—a thieving habit that deprives one of time, success, and happiness. Procrastinators put off until tomorrow what they should have done yesterday. The Chinese add, "About the only thing that comes to him who waits is whiskers."

William Moulton Marston, psychologist and educator, asked two thousand persons this question: "What have you to live for?" He was shocked to find that 94 percent were simply enduring the present while they waited for the future. They waited for "something" to

happen. They waited for children to grow up and to leave home. They waited for next year. Others waited for another time to undertake a long-dreamed-about project. Still others waited for someone to die. All waited for tomorrow, without realizing that all anyone ever has is today—yesterday is gone, and tomorrow never comes.

Life can be understood only backward, but life must be lived forward. Inspiration, planning, and decision are important; but their value diminishes unless followed by decisive action. By all means, people must plan. But there is a second "must"—they must not bog down in procrastination and neglect starting the job. The old-time railway engineers knew you can blow the whistle so long that you end up without steam to turn the wheels.

There is a better way. It is to get things done by starting to do them. Christian motivation is to get going and to keep going.

The fallacy of the elsewhere! How foolish to ever have our eyes on "the ends of the earth." The truly wise never forget that adventure is not outside a man, and tomorrow—it starts within, and now!

When a man becomes a Christian, he is the master of his life, and there is no limit to what he through faith can receive and accomplish.

ANY WHO are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount His promises, and then simply believe that He will fulfill His word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of His law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

Darkness and discouragement will sometimes come upon the soul and threaten to overwhelm us, but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

The Life of Faith

At times a deep sense of our unworthiness will send a thrill of terror through the soul, but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light.

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm re-

liance upon Christ, will bring peace and assurance to the soul.

Resisting Temptation

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh, Look to Him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul. "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting His wounded hands as He pleads for you. Believe that strength comes to you through your precious Saviour.

heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus and His glory, we must become accustomed to beholding Him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of

THE CHRISTIAN'S PRIVILEGE

By ELLEN G. WHITE

Viewing With the Eye of Faith

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers and spiritual wickedness in high places exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:56. The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest, and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel.

If we would permit our minds to dwell more upon Christ and the our conversation, and each day some time should be devoted to prayerful meditation upon these sacred themes.

Silencing the Spirit

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of His requirements. The willful commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor Him.

"His servants ye are to whom ye obey." Romans 6:16. If we indulge anger, lust, covetousness, hatred, self-ishness, or any other sin, we become servants of sin. "No man can serve two masters." Matthew 6:24. If we serve sin, we cannot serve Christ. The Chris-

tian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ"! 1 Corinthians 15:57.

Correct Religious Habits

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to lift the thoughts often to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one



moment separate ourselves from Christ with safety. We may have His presence to attend us at every step, but only by observing the conditions which He Himself has laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers, of soul, body, and spirit, must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

The Value of the Soul

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the

study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob Him of His own by withholding from Him our affections and our service! Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers-"to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"? Revelation 3:21.

A Progressive Work

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:5-8. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour," Verses 10, 11.

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces have the assurance that God will work upon the plan of multiplication in granting them the gifts of His Spirit. Peter addresses those who obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Verse 2. By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy" (Isaiah 35:10), enter through the gates into the city of God.

Our Saviour claims all there is of us; He asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, His praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to Him and to be constantly growing in grace.

Paul's Shout of Victory

The apostle Paul was highly honored of God, being taken in holy vision to the third heaven, where he looked upon scenes whose glories he was not permitted to reveal. Yet this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial, and plainly declares, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I Corinthians 9:27.

Paul suffered for the truth's sake, and yet we hear no complaints from his lips. As he reviews his life of toil and care and sacrifice, he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18. The shout of victory from God's faithful servant comes down the line to our time: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:

Though Paul was at last confined in a Roman prison-shut away from the light and air of heaven, cut off from his active labors in the gospel, and momentarily expecting to be condemned to death-yet he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages. His words fitly describe the results of that sanctification which we have in these pages endeavored to set forth: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: 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 4:6-8.

TITHING MORE THAN MONEY

Deep and vital issues are involved in God's command, "Bring ye all the tithes into the storehouse."

By Kenneth H. Wood, Jr.

YOUNG bride and groom sit down to study the family budget, determined to make every dollar stretch as far as possible. The outgo must not exceed the income. After listing the "must" items, such as rent, utilities, and food, they consider the "extras"—a tire for the car, a rug for the hall, a picture for a bare wall.

But wait. Have they omitted something? They have, indeed. God has been forgotten! Their budget includes nothing for tithes and offerings.

Perhaps they are unaware of it, but this puts them in an exceedingly unfortunate category. Heaven classifies them as robbers! We learn this from a message sent to mankind 2,300 years ago through the prophet Malachi. Said

God, "Ye have robbed me. But ye say, Perhaps this sounds harsh. But is it? eral different angles.

Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me." Malachi 3:8, 9.

Let us look at the question from sev-

We need to recognize first of all that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1.) God made all things. Because He is the Creator, He owns the world. Through David He declared, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not

tell thee: for the world is mine, and the fulness thereof." Psalm 50:10-12.

This point must ever be kept in sharp focus: God owns everything; we own nothing. We owe our existence to God; He gave us life. And while we live, we breathe God's air, drink His water, and absorb His sunshine.

In return for all the blessings so freely showered upon us and placed at our disposal, God asks that we devote one tenth of our "increase" (Deuteronomy 14:22) to His service. To His people anciently He said, "All the tithe ... is the Lord's: it is holy unto the Lord." Leviticus 27:30.

Some people object to God's claim upon their income. They feel that since they earned it, God has no right to any

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of it—not even to one tenth. Such people forget that even the talents and strength with which they earn their livelihood come from God.

The tendency to feel self-made and independent of God is not new. Just before the children of Israel crossed the Jordan River into the Promised Land, Moses reminded them that prosperity would be accompanied by certain dangers. He said that they would be tempted to say to themselves, "My power and the might of mine hand hath gotten me this wealth." Deuteronomy 8:17. "But," he went on, "thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Verse 18.

How true this is—God gives power to get wealth. To earn we need health. We need intelligence. We need sound judgment. We need initiative. We need talents. God puts these gifts at our disposal so that we may earn a livelihood. Is it unreasonable for Him to ask a return on His investment?

Too MANY people see only the money aspect of tithing. To them tithe paying is merely a matter of dollars and cents. But money is the smallest part of tithing. The larger aspect is this: Tithing puts us into partnership with God.

This is a tremendous thought—that the Creator of all things, the Master of the universe, installs us as partners in His earthly enterprise, the King's business. In this important relationship we seek God's counsel about every move we make. We fellowship together by His Spirit. We endeavor to conduct our business in a way that will meet His approval. Thus, one of the direct, but seldom recognized, dividends of tithing is that our whole concept of life and level of living are steadily lifted.

But there is more. God promises to bless in a very special way His partners, those who share His goals. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Malachi 3:10, 11.

Tithepayers throughout history have testified to the providences of God in preserving their lives, crops, and possessions in times of natural disaster. Miracles have been performed to reward the faith of those who have taken God as their partner.

Perhaps a comment or two on this point may be helpful, for there is danger that some may take an overly materialistic view of the benefits to be gained by faithfulness in the paying of the tithe.

The facts are that the spiritual benefits of tithe paying far exceed the material benefits. Though God often brings unusual financial prosperity to tithepayers, at times He sees a higher purpose that may be served by the life and experience of one of His followers. The example of Job is a case in point, According to the Biblical record (see Job 1), God permitted all of Job's earthly possessions to be swept away. Nothing remained. God did this to demonstrate the quality and strength of Job's faith and thus refute Satan's charge that Job served God merely for material benefits. If, in His infinite wisdom, God desires to use us in a similar way, let us feel honored. In Job's case, after the patriarch had proved true under trial, God gave him "twice as much as he had before."

When we understand this, the immediate financial benefits of tithe paying seem less important. We see our lives as a means of honoring God, whether in poverty or in riches. Further, we see how spiritually immature is the thought sometimes suggested by unbelievers that the promise of Malachi 3:10, 11 amounts to a bribe. God never bribes men to serve Him. He appeals to us to follow Him because we love Him. And how can we help but love Him when we look at Calvary and see how much He loves us?

The principle behind tithing-that God as the Creator has a right to reserve part of His property as a sign of His ownership and a test of man's obedience-is not new. It was first revealed in Eden. Said God, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17. The fruit of this tree was not poison. Doubtless it was as beautiful and luscious as any that grew in the garden. But it was forbidden to man, that Adam and Eve might by obedience show that they trusted implicitly in

God's goodness and wisdom and recognized His ownership.

Adam and Eve failed the test. Not content with the endless varieties of trees and fruits that God had given them, they took that which had been forbidden—fruit from the tree that God had reserved for Himself. They took that which belonged to another and appropriated it for their own use. This made them robbers.

Today we step into Adam and Eve's shoes and share their sin when we take God's money and use it for ourselves, for the tithe is not ours. "All the tithe . . . is the Lord's." Leviticus 27:30. Rightly, God says to those who withhold the tithe, "Ye have robbed me." Malachi 3:8.

THE ALMOST unanimous claim of tithe payers is that "nine tenths with God's blessing goes farther than ten tenths did before." People who in their pretithing days always were "broke" now are financially solvent and even have money for extras.

How can we account for this? Partly on supernatural grounds. God opens the windows of heaven, as He has promised to do, and pours out a blessing on those who recognize His claims.

But part of the answer is not supernatural; it is natural. For example, here is a person who ignores God, hence does not see himself as a steward of God's goods. As might be expected, he spends his money in a way that he thinks will bring maximum benefits to himself. Lacking an exalted view of himself as a son of God, or his body as the temple of the Holy Ghost, he spends money on items that may merely gratify pride or whim, or on pleasures that are destructive to health.

Tithe paying tends to change this. When a man knows that he has only nine tenths as much money as before, he naturally handles his funds more carefully. Further, recognizing that all of his money—not just the tithe—is God's he manages his income with greater care. In spite of having only nine tenths of one's income to spend on self, the money goes as far as, or farther than, when the whole amount was available.

During recent years the tithing plan, God's method for the support of His work and the spread of the gospel, has enjoyed a great revival. Church members and church leaders alike have begun to see the blessings implicit in the plan. A recent report of the Methodist Church in the United States revealed that 218,258 members of that body are known to be tithers. This is not a large percentage of the total membership of that church, but it represents a beginning.

The Catholic Church, too, which long has used bazaars, carnivals, and similar money-raising methods, has now taken a second, favorable look at the tithing plan. In a large number of dioceses bishops have taken steps to replace former methods by tithing. In Cleveland, Ohio, thirty-eight parishes eliminated bazaars during the four years ending in 1962. In Oakland, California, the bishop asked the 235,000 Catholics in his see to adopt the tithing plan. He pointed out that "tithing is a matter of faith, and not economics. . . . It is a matter of trusting God to do what He says He'll do rather than calculating whether or not it is something that can be afforded."

In Manila the Sentinel, Roman Catholic weekly, proposed that Catholics replace bingo games with the practice of tithing. Commending tithing, the paper declared that the plan is "unselfish, fair, and just" and is practiced "in return for what we have received from God and not in the hope of winning a prize."

The latter point is an important one. Many plans for raising money appeal to base motives. They weaken spirituality rather than strengthen it. They do nothing to break the hold of covetousness on the heart, but may actually encourage it.

For example, a church sponsors a dinner to raise money for some aspect of God's work—a new building, the minister's salary, or a welfare project. Mr. Jones, a church member, is invited and attends. He pays \$1.50 for his meal and goes home. Was he benefited spiritually by the experience? No. He attended the supper because he would have had to eat anyway. He figured he might as well eat at the church and let the sponsors receive the profit. Or he may have decided that he would get more for his money at the church than at a restaurant.

What Mr. Jones needed, and what every person needs, is the experience of giving, not gaining; of sacrifice, not saving. Everyone needs to contribute to God's work without expecting a return, to give in response to a direct appeal to meet a specific need, to make a sacrifice

because love for God and His work stirs the heart and prompts to generos-

God does not need our money, but we need the experience of giving. We need the experience not merely of returning to God the tithe, but we need to give offerings. We need to give and give and give. Only thus can the power of covetousness be broken in our lives. Ellen G. White has expressed it like this:

"Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. . . . He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. Continual giving starves covetousness to death. . . . God knows our danger, and has hedged us about with means to prevent our own ruin. He requires the constant exercise of benevolence, that the force of habit in good works may break the force of habit in an opposite direction."—Testimonies for the Church, Vol. 3, p. 548.

A study conducted recently in Washington, D.C., showed that if the average church-going family in that city were placed on public relief and then paid tithe on the resulting income, it would give more to the church than it does now. This rather amazing fact reveals that the "average" family in Washington takes its financial responsibilities to God rather lightly. It gives God what is left over-if there is anything-after personal needs and wants have been supplied. Perhaps these people are unaware of the great spiritual loss they are suffering as a result. Perhaps they do not know that God's portion of our increase should be set apart first before we consider our personal needs. (See Proverbs 3:9, 10.) Perhaps they have not seen the import of Christ's promise spoken during His Sermon on the Mount: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matthew 6:33.

If you would know true joy, place God first in your life. Give Him the best of your strength. Be honest in returning to Him His tenth. Give Him offerings beyond this as an evidence of your love for Him. Exercise faith. Test His promises. Accept for yourself the invitation extended by the psalmist, "O taste and see that the Lord is good: blessed is the man that trusteth in him." Psalm 34:8.

CAN A MAN BE A CHRISTIAN AND NOT KNOW IT?

(Continued from page 5)

way to God and an assured future life was through an awareness of Jesus as the Messiah: "I am the way; I am the truth and I am life; no one comes to the Father except by me." Verse 6. (From The New English Bible, New Testament. Copyright, The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961. Reprinted by permission.)

Making Men What They Are Not

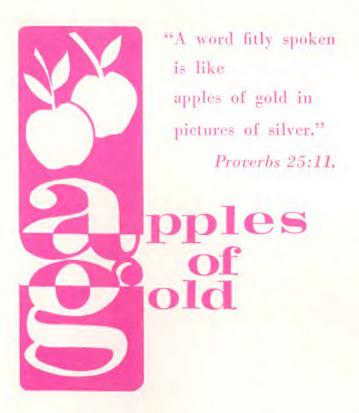
There are unquestionably men and women who, though making no formal religious profession, nevertheless have a deep inner yearning for something better. It is the task of the Christian to bring the answer to that desire.

The famous bass singer Jerome Hines tells that he wandered through life for thirty years "with an inner fire burning in my soul, an inner fire that relentlessly drove me here and drove me there." It burned all through his university chemistry and mathematics studies, through his musical training, and through his travels, as he sang in four languages before the great of earth for sixteen years. But the discontent continued; the inner fire burned on!

Then Hines says, "One day I found Jesus Christ through the Holy Spirit, and I discovered that it was He that I had been seeking all my life. How wonderful to find that burning fire quieted within me, to find my life complete.... In the few years that I have been His, He has led me only into truth, and I praise His name, for He is making me into the man He wants me to be—the man I am not."

It is not surprising that Jerome Hines entitled his own operatic composition I Am the Way, and that his Christian wife makes a talented soprano contribution to this and other projects dedicated to the cause of Christ.

Whatever we may call them—anonymous Christians, unaware believers, etc.—let us not be unaware that on every side of us there are men and women waiting for something better. Above all, let us seek for an awareness of these people in whose souls there may be burning the inner fire through which God may make them eventually what now they are not. In this process we all develop living faith, and we all become what we now are not.



LIFTING AND LEANING

There are two kinds of people on earth today, Just two kinds of people, no more, I say.

Not the good and the bad, for 'tis well understood The good are half bad and the bad are half good.

Not the happy and sad, for the swift-flying years Bring each man his laughter and each man his tears.

Not the rich and the poor, for to count a man's wealth You must first know the state of his conscience and health.

Not the humble and proud, for in life's busy span, He who puts on vain airs is not counted a man.

No! the two kinds of people on earth I mean Are the people who lift and the people who lean.

Wherever you go you will find the world's masses Are ever divided in just these two classes.

And, strangely enough, you will find, too, I ween, There is only one lifter to twenty who lean.

In which class are you? Are you easing the load Of overtaxed lifters who toil down the road?

Or are you a leaner who lets others bear Your portion of worry and labor and care?

-Ella Wheeler Wilcox

DON'T FIND FAULT

Pray don't find fault with the man who limps
Or stumbles along the road,
Unless you have worn the shoes he wears,
Or struggled beneath his load.
There may be tacks in his shoes that hurt,
Though hidden away from view;
Or the burden he bears, placed on your back,
Might cause you to struggle, too.

Don't sneer at the man who is down today
Unless you have felt the blow
That caused his fall, or felt his shame
That only the fallen know.
You may be strong, but maybe the blows
That were his, if felt by you
In the selfsame way and the selfsame time
Might cause you to struggle, too.

Don't be hard with the man who sins,
Or pelt him with words of stone,
Unless you are sure, and doubly sure,
That you have not a sin of your own;
For, you know, perhaps, if the tempter's voice
Should whisper soft to you
As it did to him when he went astray,
It would cause you to falter, too.

-John Murray.
From Mrs. David Abernathy.

Some fellows pay a compliment like they expected a receipt.

-Kin Hubbard.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.

—Henry Ward Beecher.
From Kae Jaworski.

The greatest treasure hunt in life is the search to find YOURSELF.

-George.

From Charlee May Fraser,

Life's best things—simplicity, honesty, truthfulness, purity, integrity—cannot be bought or sold. They are as free to the ignorant as to the educated, to the humble laborer as to the honored statesman. For every one God has provided pleasure that may be enjoyed by rich and poor alike—the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service the light of Christ shines to brighten lives darkened by many shadows.

-Ellen G. White: From Harvey Hansen.

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



EVOLUTION IN TEXTBOOKS

For the past two decades evolution in American textbooks has grown steadily, until now the teaching is found in our schoolbooks across the nation. This is causing serious problems in many of the homes where parents have children in public schools.

First of all, there is a constant conflict between those parents who try to teach their children the special creation doctrine and the textbooks that uphold the theory of evolution. This can be distressingly confusing to the student, as well as utterly perplexing to the parents.

Second, it is incongruous not to teach the Bible in the classroom and yet teach evolution, which, though not a doctrine per se, is a substitute for a Biblical doctrine, and in this sense a biased teaching. Educators and textbook authors do not seem to understand that by shunning the special creation doctrine in favor of the evolution theory, they are guilty of perpetrating a favored teaching which has no logical precedence over the special creation doctrine.

But not all are sitting idly by. In mid-October, 1964, in Austin, Texas, a stream of witnesses passed before that state's textbook committee and assailed evolution as an atheistic, unscientific, and materialistic theory that should be kept out of high school biology textbooks. According to the Nashville Tennessean, "ministers, two scientists and a publisher of a religious newspaper concentrated their attack on three books being considered for adoption for use in Texas public high schools."

The books were High School Biology, published by Rand McNally &

Co.; Biological Science: An Inquiry Into Life, Harcourt, Brace & World; and Biological Science: Molecules to Man, Houghton Mifflin Company.

"Five other biology books," the *Tennessean* continues, "also were protested at the hearing, but the three books, developed by the National Science Foundation at a cost of \$5 million, bore the brunt of the attacks. The texts are among 226 under study by the committee for recommendation to the state board of education for use in Texas public schools."

The pastor of the Bethel Baptist Church in Arlington, Texas, George Golden, said of the books, "These three books boldly present it [evolution], and present it as a fact rather than as a theory."

But Rand McNally's science editor, William Miller, said in defense of the books that *High School Biology* sets out fully that evolution is a theory and not a proved fact.

The man generally credited with launching the outcry against the three books, Ruel Lemmons, of Austin, a Church of Christ evangelist and publisher of the weekly religious newspaper Firm Foundation, said the volumes are "textbooks in complete atheistic materialism."



GRAHAM HONORED AT FAIR: Senator Jacob Javits (Republican from New York), at left, presents the Gold Award for 1963 of the George Washington Carver Memorial Institute to Evangelist Billy Graham in recognition of his work to improve race relations and human welfare. The presentation was made during ceremonies at the New York World's Fair, Some 4,000 people gathered at the Court of the Universe for "Billy Graham Day." He also received the Fair's Silver Medallion from Robert Moses, Fair's president (right), and a \$10,000 gift from the Billy Graham Special Train Committee of Tennessee, Inc.

"As for the theory of evolution," Lemmons said, "it is not only anti-God and anti-Bible, it is also unscientific." He protested that the theory embodies an "anti-religious, even anti-moral approach to life," making "no provision whatever for a soul of a man . . . for a resurrection of the dead."

One of the most astonishing facts brought to light during the committee was that, according to a testimony given by Gordon Halberson, editorial representative of Houghton Mifflin's science division, and Fay Brown, the firm's regional representative, "the writers for the most part are nativeborn American Christians."

Surprisingly, neither Brown nor Halberson saw any conflict between the acceptance of the theory of evolution and the Christian faith.

Dr. Douglas Dean, biology professor at Pepperdine College in Los Angeles, said that he had polled Los Angeles high school students who had used the books, and though he did not indicate how many he had surveyed, he said that "ninety-eight per cent had gotten the idea that evolution is a fact."

The challenge lies before us. It should become the solemn duty of the clergy as well as of the parents who do not believe in evolution to protest the use of textbooks saturated with that teaching. It would be better not to have any teaching on the subject, or at least to be neutral, than to teach dogmatically a belief that creates so much controversy.

ESCAPE FROM JUSTICE

"Late one August night [1964] in Miami, Mrs. Charles Worthington, 67, heard a call from her stepson Richard. She hurried to his room and was slugged to the floor by Richard's pal, Joel Gebhardt, 20. As Joel smothered her screams, Richard beat Mrs. Worthington to death with an iron bar. For three hours the youths sat around discussing how to split the Worthingtons' \$40,000 estate. Then they crept into the bedroom of Richard's father. Charles Worthington, where Joel killed the sleeping contractor by firing a .22 rifle bullet into his brain. Next day the youths wrapped the bodies in stoneweighted canvas, loaded them in the family station wagon, and dumped them in a canal 18 miles away, where a fisherman found them four days later."

Such was Time's account of the

We Quote.

Susanne Langer, "Philosophy in a New Key": "Words are certainly our most important instruments of expression, our most characteristic, universal, and enviable tools in the conduct of life. Speech is the mark of humanity. It is the normal terminus of thought."

Jean Paul Richter, "Sunshine Magazine," June, 1964: "What a father says to his children is not heard by the world, but it will be heard by posterity."

Edmond Cahn, "The Great Rights": "Freedom is not free. Shaping and preserving a new kind of society necessarily involves personal commitment, costly risk, and constant effort. It requires resolution, faith, and courage to maintain what Madison called 'the great rights of mankind."

Arthur J. Snider, "How Religion Helps to Heal," "Science Digest," July, 1964: "Doctors have found that people are never closer to God than when they become afflicted. . . . They are acknowledging that their recovery may depend on a power beyond the skills of the most competent physician. Dr. Milford O. Rouse of Dallas, vice-president of the American Medical Association's house of delegates, says every physician has seen unmistakable evidence of Divine Will when of two patients with similar symptoms, physical conditions, and therapy, one survives and one dies."

Mignon McLaughlin, "The Neurotic's Notebook": "Fields can lie fallow, but we cannot; we have less time."

Douglas Meador, Matador, Texas, "Tribune," March 19, 1964: "Worrying won't solve our problems, but it will keep us in training to run and hide awhile from emergencies."

D. L. Moody, "Moody Monthly," June, 1964: "Faith is a belief in testimony. It is not a leap in the dark. God does not ask any man to believe without giving him something to believe. You might as well ask a man to see without eyes, as to bid him believe without giving him something to believe."

William Faulkner, "Management Review," June, 1964: "Always dream and shoot higher than you know you can do. Don't bother just to be better than your contemporaries or predecessors. Try to be better than yourself."

- M. L. Byrn, "Human Events," July 4, 1964: "The best government is that in which the law speaks instead of the lawyer."
- Dr. Jean S. Milner: "There is no conflict between science and religion; two truths cannot conflict. Science teaches us how to get what we want. Religion teaches us what we ought to want. They are two separate fields."
- Dr. Galen Starr Ross, "Sunshine Magazine," April, 1964: "Any home is a good home if children are taught to behave themselves and mind their manners, and accomplish this priceless result without neglect or physical abuse. It still makes sense to make children mind."

Arkansas Methodist, June 25, 1964: "The Christian is not a man who is better than someone else, but one who is better than he would be if he were not a Christian."

EVENTS OF THESE TIMES

horrible murder. Actually, the worst was yet to come, but in a different way. The grand jury indicted only Richard Worthington—left "witness" Gebhardt to go completely free when his friend's trial is over.

Gebhardt's amazing escape from prosecution not only shocked Miami, but it will also shock any red-blooded, justice-conscious American. Gebhardt escaped through a system called "copping a plea," a familiar bargaining system between the accused criminal and the district attorney. The system has never been declared illegal or unconstitutional, and it is often the district attorney's only means of solving a crime or showing mercy,

"One goal," continues *Time*, "is to do away with the need for a lengthy trial by producing a fast guilty plea—a 'cop-out.' And, after weeks in a county jail, many a criminal defendant is more than willing to plead guilty, to settle for a judge's quick sentence rather than insist upon his constitutional right to trial by jury. To spur the cop-out, prosecutors may offer a variety of guilty pleas to lesser charges. . . .

"Unhappily for defendants, copping out is not binding on judges, who sometimes hit the prisoner with a tougher rap than the D.A. promised. In cases like Gebhardt's, however, the D.A. may be so strapped for evidence that his only chance of conviction is to get one criminal to testify against his accomplice. The squealer's price may be complete immunity from prosecution."

Gebhardt's freedom, of course, will be a troubled one. He will be a marked man wherever he goes, and his conscience will forever prick him.

Perhaps the only bright spot in the whole affair is the people of Miami's conspicuous sense of outrage. That they felt so strongly about the injustice of it all indicates that even in this day of noninvolvement at least one community's conscience is not completely dead.

JUDGE FINES PARENTS

After the tragic death of Nancy Hitchings this past summer as a result of an auto accident following a party at which liquor was served, ten days of hearings ensued in which Judge Rodney Eielson found Michael Smith, the apparent driver of the death car, guilty of intoxicated driving. For this, the judge

sentenced him to six months in jail, to be suspended after sixty days.

Then he turned to the parents, four couples who had given the two parties attended by Michael and Nancy, and fined them \$250 each for serving liquor to minors.

All this caused quite a furore in their hometown, Darien, Connecticut. Most of the persons who read the account will (at least secretly) laud the judge for his brave act. Alcohol is the fourth major health problem in the U.S. today, and serving liquor in the home to sons and daughters is one of the principal origins of alcoholism. One might guess what would happen if other U.S. judges would take the conscientious stand that Judge Eielson took.

NEW BIBLE PUBLISHED

Five books of a new translation of the Bible are now in print. The translation, called the Anchor Bible, is scheduled to be completed in 1970. The five books now completed are Genesis, Jude, James, and First and Second Peter. It is the first project with the combined efforts of Roman Catholic, Protestant, and Jewish scholars.

According to *The New York Times*, the editors have described the Anchor translation as "a fresh approach to the world's greatest classic." "Its object is to make the Bible accessible to the modern reader; its method is to arrive at the meaning of Biblical literature

through exact translation and extended exposition, and to reconstruct the ancient setting of the Biblical story."

The editors, William Foxwell Albright, professor emeritus of Semitic languages and literature at Johns Hopkins University, and David Noel Freedman, professor of Hebrew and Old Testament at Pittsburgh Theological Seminary, say that each volume of the series will devote about 20 percent of its space to the translation of a section of the Bible and the rest to notes and comments incorporating modern linguistic and archaeological discoveries.

GOSPEL "SIGNED" ON TV NETWORK

Another television "first" was brought to CBS-TV viewers on House Party, October 9, when Miss Muriel Hersom was interviewed by Art Linkletter and used sign language to interpret his entire program for the half million or more deaf people in the United States. (See photo.)

Miss Hersom, who is a native of Maine and a graduate of the Moody Bible Institute in Chicago, is a missionary to the deaf people through the Voice of Calvary.

It is true that many people are proficient at lipreading, but sign language is considered to be the most accurate means of breaking the sound barrier which separates them from the hearing world.

INTERPRETING FOR THE DEAF



Key to the New Year

By W. A. Dessain

God holds the key to every glad tomorrow,

He knows the hurt with each redundant sorrow;

He holds the key!

I'm glad the future isn't left to me,

Or yet to others who can scarcely see,

But to my Lord up in His calm eternity,

Who holds the key!

God holds the key, I hail the bright New Year,
And eagerly press on and know no fear;
He holds the key!
I know new portals soon will open wide;
I seek new vistas trav'ling by His side;
He does all things so well whate'er betide,
And holds the key!

He holds the key to every golden hour,

Making it pulse with strength or throb with power;

He holds the key!

So I can all those fierce temptations stand,

And thwart the tempter with his evil band,

Knowing I rest beneath God's mighty hand,

Who holds the key!

The future stretches far beyond my gaze,

Each freighted moment on my vision plays—

He holds the key!

Tomorrow's cares will come, but with them, rest;

For me to swing those doors might not be best;

If others did, we just might not be blest—

God holds the key!

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Editorials

WORLD BIBLE CHAMPIONSHIP RIVALS OLYMPICS FOR SHEER DRAMA

WHILE the attention of the sporting world focused on Tokyo's Olympic games last fall, another contest, waged in Jerusalem, Israel, had all the elements of spectator appeal and last-moment excitement that characterized Bob Mills's super finish to win the 10,000-meter race. By the margin of forty-five to forty-four Graham Mitchell, of Australia, won the World Bible Championship. He edged out Israel's favored Yom-Tov Krasniyansky and in doing so won the audience's heart not only by giving most of his answers correctly, promptly, and concisely, but also by the sportsmanlike manner and the genuine modesty with which he took his victory.

Twenty Bible students, representing their countries, had gathered for the Third International Bible Quiz. The first was held in 1958 as part of the celebration to mark the tenth anniversary of the founding of the State of Israel. The contest proved so popular that the event

is now held every three years.

During the preliminary contest, held in the main lecture room of Hebrew University, the number of contestants was narrowed down to four finalists. In this examination the contestants were brought before the judges singly to answer the same questions. These questions were:

- A number of incidents in the life of King Saul indicates that he was retiring and shy; give details of four such incidents.
- 2. Pharaoh was the general title given to all the kings of Egypt, and they were rarely mentioned by their proper names. Give the names of four kings of Egypt who were mentioned by their proper names, and give the context in which they were mentioned.
- On different occasions ambassadors from either friendly or hostile nations visited the city of Jerusalem. Give details of six such visits.

As THE final night's proceedings began, the point totals were as follows: Mitchell and Krasniyansky—twenty-one points apiece; Hugh Allan Lewis, of New Zealand—eighteen; Miss Irja Immonen, of Finland—seventeen and one-half.

The audience made it clear in no uncertain terms that it expected to see Mr. Krasniyansky, a twenty-four-year-old yeshiva student from Bnei Brak, retain the world crown for Israel. This was a difficult spot for the brilliant young scholar.

On the other hand, the audience was not unmindful of the way Mr. Mitchell, thirty, a devout Seventh-day Adventist, for whom "the Bible is the inspiration of my life" (he reads it for at least ten minutes every morning and ten minutes every evening), first thought and then answered. When he simply did not know, he smiled, shrugged, and said he did not know, waiving his right to use up his full time in guessing.

There was tremendous excitement in the audience when Mr. Krasniyansky finished his last round of answers late Friday night. It seemed clear that the contest had been decided. And the audience was virtually ready to go home when Mr. Lewis, who entered the final round with eighteen points, scored only an additional nineteen.

But it was as though the contest had begun over again when Miss Immonen, twenty-nine, a staff member of the Central Theological Institute in Helsinki, started answering the decisive questions. The academic speculation went through the audience that she could win by scoring a perfect twenty-eight in this round. She wound up, however, with thirty-eight and one-half points, five and one-half behind Krasniyansky.

It remained, then, for Mitchell to edge out the favored Israeli representative. And he was equal to the occasion. He pulled away to stay when he scored a perfect twelve (to Mr. Krasniyansky's ten) when he knew that Gideon, David, Abigail, Abner, the wise woman of Abel in Beth-maachah, and Shemaiah, man of God, had acted to prevent bloodshed or fratricidal strife.

Sweating profusely and visibly worn by the ordeal of answering this question, Mitchell exhaustedly placed his head on the table while the audience gave him a thunderous ovation, then asked for a glass of water and several times mopped his face and brow with his handkerchief, and at last broke into a broad smile as television, motion picture, and news cameramen aimed their klieg lights and shutters at him. He threw his head back and laughed heartily when Judge Silber said to him, "Perhaps if you scored fewer points, you wouldn't get so excited." Mitchell, who is an accountant for a cereal manufacturing firm in Sydney, then went on to finish strongly, nosing out his Jewish opponent by a single point.

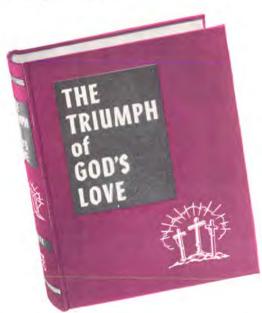
In a day when the Bible is regarded more and more as simply an adornment on the coffee table or is relegated to a place on the bookshelf, the Judeo-Christian world applauds the twenty experts whose many quiet hours with the Scriptures have made them champions and scholarly representatives of their respective countries. It reserves its loudest acclaim, however, for Graham Mitchell and the other finalists whose scores make them all gold-medal winners in everyone's book.

K. J. H.

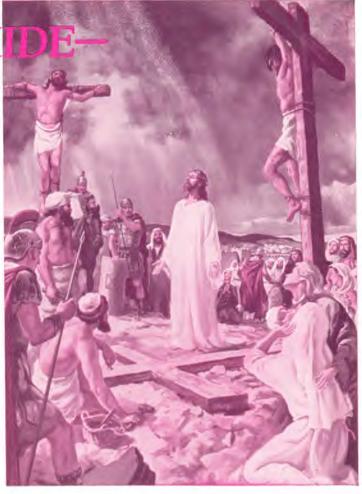
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