

50¢ MAY 1965

# These Times



CONSIDER THE LILIES ...



## A GRAND SCHEME FOR LIFE...AND ITS WEAKNESS



**I**F ONE were to analyze the philosophical principles which most intelligent but nonreligious people claim to accept, it would result in a concept something like this:

The only truths man can know with a certainty are those which can be experienced or proved.

This code of life, and variations of it, is by far the most predominant one in nonreligious American life. It is particularly prevalent among university students and young adults who are concerned with determining truth in many areas, such as in science, medicine, etc., and who give the impression of seeking an objective approach to every subject.

Applied honestly and objectively, this philosophy has merit, but it is seldom applied that way and has a built-in characteristic that spells its own doom as an honest master plan for life. For all the objectivity it urges, this philosophy appeals almost invariably to people who are adamantly opposed to anything religious—people who are convinced there is nothing beyond man, and that man, and only man, is responsible for his own progress, defeat, and ultimate destiny. Christianity, and religion in general, is nothing but nonsense.

Why is it that those who subscribe to this philosophy can maintain their integrity-of-search in other areas, but completely lose their perspective in regard to Christianity? For it is here, of all places, that their philosophy most genuinely applies.

For example: the Christian “experiences” the certain knowledge that Jesus is Lord. The Spirit of God proclaims this to him more surely than any scientific data. To the man so adopted by God, the indwelling Spirit provides undeniable proof of those things which he now accepts and believes. He will find it easier to be convinced that the world

is flat than to deny this Spirit that proclaims the truth of God, and the promise of eternal life through Jesus Christ.

For certain, men who have not undergone the Christian “experience” cannot be expected to believe in Christ. However, they are surrounded everywhere by people who testify to this “experience” and its subsequent conclusions. Unless blinded by bias, those who hear this testimony would have to acknowledge that such a thing as the Christian “experience” exists, and that it leads the recipient to certain, unalterable conclusions. By the rules of their own philosophy, this, at least, must be admitted.

But do they admit it? Very seldom. Rather, they will more likely ridicule the whole concept of a risen Christ and the kingdom of heaven. Christian belief is credited to naïveté and self-hypnosis; in fact, to anything except the phenomenon of a compelling spiritual force to which Christians continually testify. This phenomenon is so unacceptable that their whole philosophy is abandoned in their rush to ridicule the believer’s viewpoint. In our modern, sophisticated society, militant anti-Christianity is almost a badge of superior intellect. Where, then, is the consistency of those who so loudly proclaim their allegiance to objectivity and open-mindedness?

Test the philosophies of men. When faced with the question of Christ, or even the existence of a Christian “experience,” the nonreligious don’t challenge, or reason, or look into the matter—they simply reject it out of hand as unthinkable. The most logical and sensible of them deny their own precepts and fall apart when asked to even consider the validity of Christianity.

The young should know this. They still have allegiance and integrity to offer, and when they know these things, perhaps they will be more cautious.

END



# These Times

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## This time ....

EVER SINCE the horrible murder of Kitty Genovese in New York City in 1963, editors, clergymen, educators, and others have denounced the sin of noninvolvement and the apathy toward mounting crime and immorality in our country. Godfrey T. Anderson, president of Loma Linda University, Loma Linda, California, upon our request, analyzes the trend. The results have become the feature story of this issue ("What's Happening to America's Morals?" page 10).



GODFREY ANDERSON

Born to Scandinavian parents in Chicago, Dr. Anderson received his education in that city (Ph.D., University of Chicago, history, 1944). In 1946 he became president of La Sierra College, Arlington, California, and in 1954 rose to president of the College of Medical Evangelists, which in 1961 became Loma Linda University.

Dr. Anderson is a widely traveled man (to the Caribbean Islands and Central America, and in 1959 around the world), holds several community responsibilities, and is listed in *Who's Who in America*. Though his school is singularly free of the problem he discusses, Dr. Anderson has a real burden for youth and young adults and writes from a sympathetic point of view.

is GOD an "Indian Giver"? Do you think He would make you a present of eternal life and then take it away from you? In other words, can a born-again Christian be lost? Pastor Glenn Fillman, of Miami, Florida, explores this oft-perplexing question. His answer? See page 7.

THOSE WHO like a touch of the dramatic will enjoy Evangeline Booth's (daughter of London's famous slum worker and founder of the Salvation Army, William Booth) impassionate story about an unscrupulous woman who, while being dragged off to jail, experienced an unforgettable incident that changed her life ("Who Kissed Me?" page 24).

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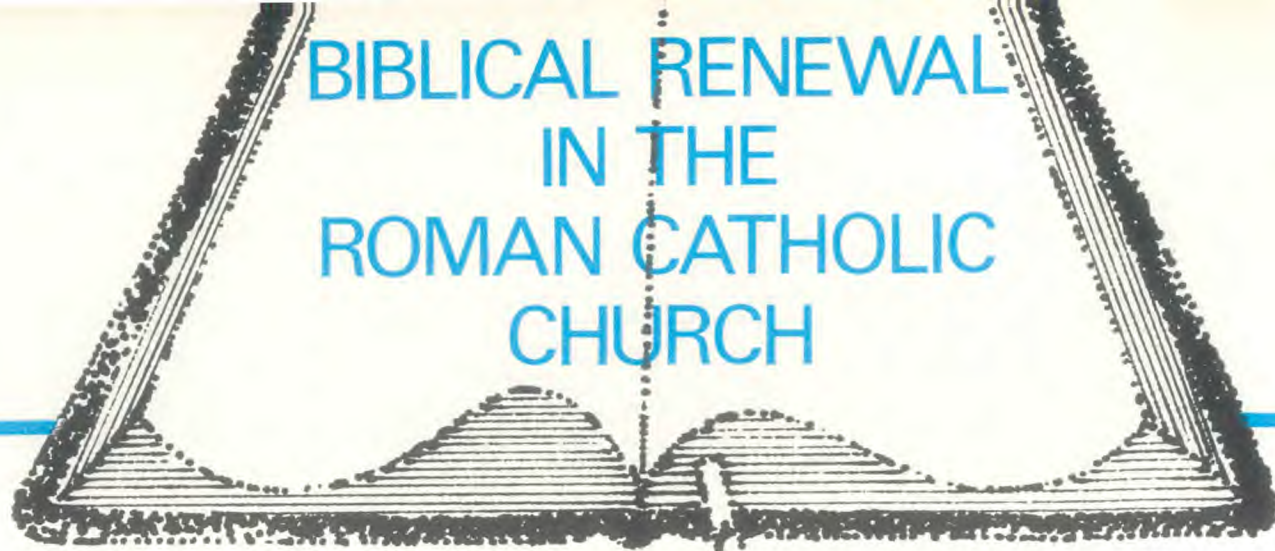
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Cover: "Consider the lilies," said Jesus. He who made the flowers calls attention to their exquisite beauty. Photo by H. A. Roberts.





By B. B. Beach

THERE is no doubt that a kind of Biblical renewal is sweeping through the Roman Catholic Church. For centuries the Catholic hierarchy withheld the Bible from general use by the laity. Today the Vatican Council schema *On Divine Revelation*, in harmony with recent developments in Catholic circles, recommends to the faithful the reading of the Bible.

We of course welcome this Roman liberation of the Bible, which will inevitably result in a greater spiritual vitality for those Catholics who read and study God's Word under the guidance of the Holy Spirit. Yet, there is in the Council some considerable vocal opposition to making the Scriptures available to all reading Catholics. Bishop Constantine Caminada of Ferentino (Italy) had the audacity to stand before his colleagues on the Council floor and openly state that the "indiscriminate diffusion" of the Bible among the people could be dangerous, all the more since the reading of the Bible is difficult, "especially for intelligent people"! (Was it charity or public relations that caused this last statement to be weeded out from the official Council press release?)

Bishop Caminada went on to say that many of the "faithful are ignorant of the basic elements of Christian doctrine." One cannot help wondering what kind of "faithful" the good bishop has been developing in his diocese. Can civilized and literate people, who do not know even the basic elements of the Christian faith, be considered as "faithful" Roman Catholic church members? It seems to be possible, at least in Italy.

An interesting suggestion came from Bishop Smiljan Cekada of earthquake-destroyed Skoplje in Yugoslavia. After drawing attention to the great ignorance of the Bible prevalent in many so-called Catholic countries, he suggested that, in order to catch up with the Protestants who "have passed us," the Vatican organize an international Biblical society along the lines of the British and Foreign Bible Society.

The already mentioned schema recommends the preparation by Catholic and non-Catholic scholars of joint Bible translations. However, there are some difficult problems in this connection. What books are to be included? An interfaith commentary would hardly satisfy anyone, and yet Roman Catholic canon law not only requires that Bible translations contain the deuterocanonical books (Apocrypha), but also an approved commentary.

What is the present view of Catholic Biblical scholarship regarding the inspiration, inerrancy, and historical accuracy of the Bible? What kind of Bible is being recommended to the general church membership for reading? It seems to us that a type of "modernism" is penetrating into Catholic Biblicism. From Saint Paul until recently, plenary inspiration, with its corollary of the inerrant authority of the Scriptures, has been the mainstream of historic Christianity and has found expression in the great Christian creeds. With the rise of higher criticism and more recently the Bultmann and Neo-Bultmann schools of "form criticism," the plenary inspiration, inerrancy, and historical accuracy of the Bible have been denied by many Biblical scholars. After considerable early resistance by the Vatican to this trend, the door now seems open, and there is every indication that Catholic Bible scholars have chosen to follow the same path, moving a little less quickly and radically, but nevertheless they are heading in the selfsame general direction.

I had an interesting conversation in Rome with friendly pipe-smoking Father Francis J. McCool, S.J., the well-known Catholic Bible scholar, professor of Introduction to the New Testament at the Pontifical Biblical Institute. He says that the new Catholic approach to the Bible is based on a more careful historical study of the Bible in the light of contemporary texts (Hittite and Canaanite literature, Dead Sea Scrolls, etc.). Since the Reformation with its "sola scriptura" (Bible only) rule of faith, and subsequently the enlightenment with the Bible being used as an object for the exercise of rationalistic exegesis, Rome considered the Bible as a dangerous book, and its reading as a tendency toward heresy. Today a kind of return to the Bible movement is taking place in Catholic ranks, but tradition is not less emphasized. McCool claims the Bible can be understood only in the Catholic Church. The two must go together.

In regard to the historical reality of the Bible, McCool believes that the history contained in Scripture is what we would call "invention" today. "The presence of such 'invention' [historical inaccuracy] is established definitely in the Old Testament and certainly cannot be excluded in the New Testament," says Father McCool. Catholic Biblical scholars use Bultmann's methods, so-called form criticism, but disagree with some of his more radical presuppositions, that for example the stories in the gospels are completely



**A Protestant observer at the Vatican Council takes a penetrating look into the nature of the papal church's renewed interest in the study of the Holy Bible.**

free creations. They also disagree with Bultmann's fundamental position regarding the supernatural.

Until very recently the liberty of Catholic Biblical scholars was seriously limited. Another outstanding Catholic Bible scholar is ascetic and intense-looking Father Barnabas Ahern, professor of Scripture at the Passionist Seminary in Louisville, Kentucky, and the editor of *Bible Today*. Commenting on the "liberty" of Catholic scholars, Father Ahern gave to understand in Rome recently that there has been an evolution toward greater freedom for Catholic Biblical scholars. Back around 1960 the Sacred Congregation of Seminaries issued an instruction urging very great prudence in the use of form criticism. "The spirit of the document," says Father Ahern, "was rather negative and repressive. In contrast, it was refreshing to receive the May, 1964, instructions from the Pontifical Biblical commission. This letter opened wide the windows of the Church to the fresh air and the sunlight" and gave Catholic Biblical scholars the green light to use in their work the system of the history of forms.

The schema *On Divine Revelation* seems to follow this new Catholic "neo-modernism" which questions the historical value of the Bible. The chapter on the Old Testament has been recast in order to avoid a presentation of the *history* of the Jews, but to offer rather a history of *salvation* and show that the value of the Old Testament is not based on the historical (or rather, "nonhistorical") content of its books, but on their inspiration.

In dealing with the New Testament and the historicity of the Gospels, the text says that they bring to man the true words and deeds of Christ, but nothing is said about the words and deeds of others, for example, the events connected with the infancy of Jesus. The implication, of course, is that perhaps the events in the childhood of Jesus are not history but "invention." Christopher Butler, O.S.B., the well-known abbot of Downside, England, stated on the Council floor in Rome that the historical value of the Gospels could be approached from two sides: (1) viewpoint of faith, which says the Gospels are inspired with the consequences this implies, (2) viewpoint of scientific research, which says the Catholic scholar must be free to pursue his scientific task and apply the notions of "literary types." "Neither faith nor scholarship," says the abbot, "can assure us that the Evangelists never used a 'literary type' which would currently be called 'invention.'" Butler feels that truly critical scholarship will enable Roman Catholic scholars to enter into dialogue with non-Catholic scholars. *Literary type* is simply a polite name for what is no longer accepted as straight and truthful reporting. One of the bishops on the U.S. Bishops' Press Panel in Rome found it necessary to remind the listening journalists that

no Council Father believed that Jesus Christ never lived!

In regard to the inerrancy of Scripture, Francis Cardinal König of Vienna stated on October 2, 1964, in the Council aula that there are some obvious factual mistakes in the Gospels. He gave two examples: (1) Mark 2:26 quotes Christ as saying that Abiathar was the high priest when David ate the Loaves of Proposition. Actually his father Ahimelech was the high priest at that time. (2) Matthew 27:9 says that the death of Judas verified the prophecy of Jeremiah, when it was actually that of Zechariah 11:13 that was being fulfilled. It would seem to us that these two statements quoted by the archbishop of Vienna are not necessarily factual errors. The words of Jesus may simply suggest that while Ahimelech was the titular high priest, his son Abiathar was deputy to his aging father and thus performed at least some of the functions of the high priestly office during his father's lifetime. A similar situation seems to have existed in Christ's own day when Caiaphas was the actual high priest, but Annas was generally acknowledged to be a kind of high priest emeritus.

It is true that the quotation of Matthew 27:9 is primarily from Zechariah 11:13, with possible allusions to Jeremiah 18:2-12; 19:1-15; 32:6-9. However, there is evidence that a New Testament quotation "may be derived from several Old Testament writers yet credited to the foremost of them."

By emphasizing its attachment to the Bible, but at the same time pointing out the factual mistakes and historical unreliability of the Bible, much of its content being nothing more than "invention" of a moral and spiritual value, Catholicism seems to say, "Yes, Scripture is basic and should occupy first place, but it has the weaknesses and human limitations of its authors, which the Catholic Church with its infallible magisterium and living tradition can overcome and thus the Church rather than Scripture itself can offer its adepts something *sure*. You should read the Bible, but there are many errors in it and you need the infallible guidance of the Church to avoid its pitfalls."

We asked the Catholic Biblicist Father Barnabas Ahern concerning the crucial question of the magisterium's role in the Roman Catholic Church. Father Barnabas said the magisterium "is necessary because men see the truth in a mirror ('through a glass darkly') and they may not be believing it as God revealed it and may be confused because they are human, and this is part and parcel of being human." He acknowledges that deviation is possible, even among Catholics, and he identifies the magisterium as the authoritative voice of recall of the truth. "When meanings are obscure, then it is the role of the Magisterium to make it clear. It intervenes only when control is necessary or when things have to be rendered very precisely." This



Catholic exegete says that the relationship of the magisterium to revelation is similar to that of the U.S. Supreme Court to the Constitution: the Supreme Court entering rarely and only when Constitutional interpretation is under contest.

Father Ahern's position certainly appears closer to the Protestant position than the traditional Catholic juridical view of revelation and the role of the magisterium. Nevertheless, the magisterium is still there. In our view the final arbiter or "supreme court" for a correct understanding and right interpretation of Scripture is not the magisterium of Rome, but the Holy Spirit which inspired the prophets in the first place. The Spirit will illumine our minds and disclose to us Scriptural meaning. "This is why we speak of having a mind that is receptive to the Holy Spirit's instruction. When such a mind approaches the Bible in full vigor, revelation is dynamic: God reveals Himself."—W. R. Beach, *Dimensions in Salvation*, p. 56. Father Ahern no doubt agrees with this viewpoint, but in *addition* he sees the rare but decisive intervention of the magisterium which hands down supreme-court-like doctrinal decisions.

This does not mean that Seventh-day Adventists minimize the importance of God's church. We do not believe that theological light for the individual "must come through no other channel than directly from God." "God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church, while the church—Christ's body—is left in darkness. In His providence, He places His servants in close connection with His church, in order that they may have less confidence in themselves, and greater confidence in others whom He is leading out to advance His work. . . . The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian, and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of

God."—Ellen G. White, *The Acts of the Apostles*, pp. 163, 164.

Speaking at a papal audience in 1963 Pope Paul VI said: "The Bible is very much ["moltissimo"] and contains truth. But it is not enough. Our Lord Jesus Christ . . . did not tell his apostles 'go and write' but 'go and teach.' There is thus always the living word of the apostles; . . . there are the sacraments; . . . there is the unity of the Church. If one adds to these pillars the dutiful knowledge of the Old and New Testament, we have the perfect Christian." Thus, Pope Paul VI places knowledge of the Bible after his proposed three pillars of the Church: (1) the voice of the pope and bishops, (2) the sacraments, (3) unity. The Bible is not considered to be the *foundation*, but an *addition*.

#### ONE WORD CAN CHANGE YOUR LIFE

##### Good

Do you know why you feel so good when you do something that turns out right? It's because you're cocreating with God.

When God created us, He put something of the creator in us. At our best, functioning on all fours, our faculties well integrated and working harmoniously toward some definite goal, we are actually cooperating with God. Together we bring order out of chaos. Together we create something good, beautiful, and true like "the poet who spins an ode of love out of a jumble of words, or an artist who brushes a lovely landscape out of blobs of paint, or a cabinetmaker who nails together an attractive piece of furniture from formless slabs of wood."

No wonder we know the feeling God had when He completed the creation of the world, surveyed all that He had made, and said, "It is *good*," the word that can change your life.

—Robert W. Olewiler.

Our view is quite different. The Bible is not of a "complementary" nature, but it is the "foundation" for doctrinal truth. The Bible does not contain truth; it is truth. It does not just contain the Word of God, it is God's Written Word. Truth and the authority of the Bible stand or fall together. "Not a jot or tittle of Scripture can be set aside as void by any true follower of Jesus Christ."—Kenneth S. Kantzer, "Authority of the Bible" in *The Word for This Century*, p. 45. It is obvious that the writers of the Bible used the style and vocabulary of their day, and wrote within the framework of their character, personality, and culture. What is then the explanation for the difference in mood, character, and literary style of the Bible books? Ellen G. White gives this answer:

"The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.

"It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God."—*Selected Messages*, Book 1, p. 21.

To go so far as to claim that many events and stories in the Bible have no historical foundation and are really pure fiction and that the Bible is riddled with errors from stem to stern may lead to a rapprochement of "modernist" Protestant and Catholic Bibleists, but it undermines the divine inspiration and authority of the Word of God. Until a few decades ago this last view would have been considered a most violent heresy, but today many theologians look to the growing consensus of Catholic and non-Catholic Biblical scholars on the basis of what we might call "neo-modernism" as a promising field of ecumenical endeavor.

Despite the Catholic Biblical movement, Rome's emphasis on tradition, magisterium, and the "sense of the church" leads to the situation about which Karl Barth speaks: Roman Catholicism identifies itself with its norm of faith. It has no criteria outside or above itself, a facing polarity in relation to which it can situate itself and by which it can be judged.

While among many Protestants the authority of the Word of God is ebbing low and interest in the Bible is diminishing, in Catholicism greatly increased attention is being given to the Bible. This Catholic Biblical "renaissance" seems to be giving the lie to the traditional Protestant claim that face to face with the Bible, Catholicism must fall. What is actually happening is not that Catholicism is facing the Bible, but it is following an enticing Biblical mirage of its own creation.

END



# can a "born again" christian be LOST?

**D**O YOU mean to say that God is an 'Indian Giver'? Do you think He would make you a present of eternal life and then take it away from you again?"

These were the words of a devout Christian recently in answer to a statement the speaker had made in a public religious service. He had appealed to his hearers to be constantly on guard lest they become careless, turn their backs on Christ, and eventually be rejected when Christ returns to claim those who will make up His eternal kingdom.

After the congregation had dispersed, this lady lingered to correct the "false impression" he had given. She went on to say, "When children are born into my family, they are still my children, regardless of what they may do. I could not change that fact even if I wanted to. Once they have been born they cannot become 'unborn.' So it is with those who are born into God's family. They become God's children, and there is nothing in the world they could do to change their status. Once a person has been 'saved' he cannot be lost!"

Actually, there are many sincere believers who share the opinion expressed by this lady. Is this what the Holy Scriptures teach? Can a converted person be lost? After all, it is not what one *thinks* that counts, but what God's Word teaches. Did Christ have anything to say on this subject?

In describing conditions which would prevail before His second coming, Jesus said, "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. *But he that shall endure unto the end, the same shall be saved.*" Matthew 24:11-13.

Here Christ warns that many will be deceived by false prophets and that many others will not be able to withstand the iniquity on every hand but will grow cold. Then He adds, "He that shall endure unto the end, the same shall be saved." To endure is to keep on, to continue, to remain, to last until the end. The inference is strong that the converse of verse 13 is also true: He who does *not* endure unto the end, the same shall be *lost*.

We need to remember that God created us as free moral agents. He endowed us with the power to reason, to love, to hate, and to make decisions. This includes the ability to change one's mind. Is it not altogether possible that a person could decide that he does not wish to continue as a Christian? Could he not choose to turn his back on Christ and collaborate with the devil? Does God force one to remain a Christian against his will? No doubt this deserves careful and prayerful investigation.

BY GLENN FILLMAN

Lucifer at one time was an angel in heaven. He was created perfect. But iniquity was found in him, and he rebelled against God. All the persuasion of the good angels and God Himself could not deter him. And so he was cast out of heaven and has continued to be an enemy of his Creator. Furthermore, he is constantly endeavoring to bring about conditions which will discourage those who are members of God's family. His purpose is to get as many as possible to turn from their Saviour and eventually be destroyed along with him and his angels.

There is no question but that a Christian can, by God's grace, be victorious. There is sufficient power available to keep us from falling. But does God take over at conversion and usher one safely into His kingdom, regardless of future attitudes and conduct? Let us delve further into this subject.

The Apostle Paul said, "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." 1 Corinthians 9:27. Certainly Paul was a converted man. This reference seems to indicate the possibility that *he* could be lost.

In the tenth chapter of Hebrews there is counsel to *any*





who might be tempted to waver or to draw back. Read carefully verses 23 to 39. This passage begins by saying, "Let us hold fast the profession of our faith without wavering." Then admonition is given those who might be tempted to absent themselves from the assemblies of the believers. (Verse 25.) Apparently this is one of the first signs of slipping backward.

The author of this epistle (Paul, no doubt) includes himself in the warning. He writes: "For if *we* sin wilfully after that *we* have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, *wherewith he was sanctified*, an unholy thing, and hath done despite unto the Spirit of grace?" Verses 26-29.

The last few verses of the chapter warn against the casting away of their confidence: "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. . . . Now the just shall live by faith: *but if any man draw back, my soul shall have no pleasure in him*. But we are not of them who *draw back unto perdition*; but of them that believe to the saving of the soul." Verses 35-39.

How could anyone state any more clearly the fact that one's eternal salvation is conditional on his remaining steadfast? Unless there were a possibility that one might cast away his confidence, that he might "draw back unto perdition," why would this man of God sound such a warning?

In Hebrews 6:4-6 we find a striking statement: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, *if they shall fall away*, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

It would be difficult any more fully to describe a person who had been born again but who later rebelled against God and rejected Christ and spurned

His Holy Spirit. He has placed himself out of reach of God by his own choices and his own actions. Therefore there is no possibility that he can be saved!

In the eleventh chapter of Romans Paul is discussing the fact that many of the physical seed of Israel rejected God and His Son, and thus were cut off. The illustration is used of an olive tree. The branches were the children of Israel. Because of their unbelief they were broken off. (Verses 17-20.) Then some wild olive branches were grafted in, which represents the Gentile Christians. But note the admonition: "If God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which *fell*, severity;

Christians need to be constantly on guard lest they be led astray. And he indicates the sad fate of those who turn back into sin after they are converted: "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, *they are again entangled therein, and overcome*, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Peter 2:20-22.

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### Many Christians believe "once saved, always saved."

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but toward thee, goodness, *if thou continue in his goodness: otherwise thou also shalt be cut off*." Verses 21, 22.

Does Peter agree with Paul on this theme? In his second epistle, the first chapter, are listed a number of virtues which should be manifested in the life of every Christian. These are mentioned in verses 5 to 7. But note that he was writing "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." And they had been given "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (Verse 3.) It is apparent that Peter is addressing these remarks to those who have been converted. But notice the warning he gives: "He that lacketh these things is blind, and cannot see afar off, and *hath forgotten that he was purged from his old sins*. Wherefore the rather, brethren, give diligence to make your calling and election sure: *for if ye do these things, ye shall never fall*." Verses 9, 10.

Then in the third chapter he says, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." "Seeing ye know these things before, *beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness*." Verses 14, 17.

Thus Peter agrees with Paul that

But someone might ask, "Doesn't the Bible say that 'he that believeth on the Son *hath* everlasting life'?" (John 3:36.) Yes, when I truly believe on Jesus and am converted, He gives me eternal life. He places it on deposit for me in the bank of heaven, and I will receive it as my very own at Christ's second coming. That is, I will unless I decide not to be a Christian. If I should renounce God as my heavenly Father and become a traitor, He would have to withdraw the reward of eternal life.

A wealthy man and his wife take a small orphan, Harry, into their home and eventually adopt him as their own son. They give him every opportunity to obtain a good education and to develop into a successful and desirable citizen. In fact, in their will they give him the major part of their estate. In case something might happen to them, they deposit funds in his name with the stipulation that he will receive \$2,000 each year while he is attending college, and that upon his graduation from college he will inherit \$1,000,000.

But Harry falls into bad company while in high school and gets into trouble. In spite of all counsel and the pleading of his foster parents, he continues to live a fast, wayward life. His actions bring them continual embarrassment. He spends time in jail, and finally lands in the penitentiary. When his parents visit him there, he is sarcastic and unresponsive. "I want to live my



own life," he says. "You mind your own business and let me mind mine. I don't want to have any more to do with you. Go away! I never want to see you again!"

Sorrowfully they return home and talk over the situation. Eventually they decide to change their will. Harry is "disinherited." The money intended for him is made available for other purposes and is willed to other people. Of course, this same thing could be, and has been, true in the case of children born into a family. They, too, can be disinherited.

So it is with our eternal inheritance which is deposited to our credit when we are adopted into God's family. Eternal life is a part of that legacy. It is just as sure as the bank of heaven! But if we disown our heavenly Father and bring reproach upon His name, and reject the pleadings of the Holy Spirit, He will be forced to "disinherit" us. In any case, we will not come into actual possession of eternal life until the second coming of Christ.

Jesus Himself stated that those who follow Him will be rewarded a hundred-fold now in this time, "*and in the world to come eternal life.*" (Mark 10:30.) In harmony with this promise, Paul expected to receive his reward at the return of Jesus. He said, "There is *laid up for me a crown of righteousness*, which the Lord, the righteous judge, *shall give me at that day*: and not to me only, but unto all them also that love *his appearing.*" 2 Timothy 4:8.

A part of his reward would be the gift of eternal life, and this would be conferred in connection with Christ's second coming. Note the words of 1 Corinthians 15:51-53. These verses say, in part, that "*at the last trump*" "we shall all be changed, . . . and *this mortal must put on immortality.*" Now we are subject to death. At Christ's coming we will be given immortality. We will no longer be subject to death or corruption. That is when we will obtain possession of the gift of eternal life which has been promised, and which really belongs to us now. It was deposited to our credit the moment we accepted Christ as our personal Saviour. It will be ours as long as we "endure," as long as we continue to believe, as long as we demonstrate by our actions that we still love Jesus Christ.

Again the question might come, Is it not true that Jesus said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal

life; and they shall never perish, *neither shall any man pluck them out of my hand*?" John 10:27, 28.

Yes, this is very true. No man can pluck Christ's sheep out of His hand. Those who continue to love Him and follow Him and keep His commandments could not be plucked out of His hand by the devil himself. But they could at any time decide they did not want to follow Him anymore, could step off the straight and narrow path onto the broad road, and thus by their own choice sever their relationship with Jesus.

For this reason we are warned time and again to watch, to keep awake, to pray, and to ask for divine aid. And as long as we sincerely desire that help, it will be forthcoming.

Perhaps this illustration can help. John Smith is fishing several miles out in the ocean. His boat capsizes and sinks to the bottom. He is unable to swim to safety. Just then another fishing boat comes along, but it is loaded so that it would be impossible for them to take on another passenger. Because they want to rescue the doomed man, however, they throw him a rope. "Here, take this rope," they say. "We will tow you to shore."

AS HE TAKES the rope, he says, "Thank God, I am saved!" And he is saved, *as long as he holds on to the rope*. Salvation is his, but he has a part to play in it. If he should at any time release his grasp on the rope and refuse to take it again, he would be lost. So it is with the person who has been rescued from sin. He remains "saved" as long as he holds to the hand of Christ. If he should decide to release that hand and clasp the hand of the devil, he would be lost. His salvation depends on his decision and his action.

Actually, one can properly speak of salvation in three tenses: past, present, and future. He can say, "I *have been saved*" (when he takes the rope); "I *am being saved*" (as he is being towed to shore); and "I *shall be saved*" (when he has his feet planted firmly on the shore).

A converted person *has been saved* from the *penalty* of sin (justification). He *is being saved* from the *power* of sin (sanctification). He *shall be saved* from the *presence* of sin when Christ comes (glorification).

All three of these tenses are used in the Bible in connection with being saved: (1) In Romans 8:24 is the ex-

pression "We *are saved* by hope." Weymouth's is a more accurate translation. It says, "We *have been saved.*" (Past.) (2) The Revised Standard Version of the Bible correctly renders a part of 1 Corinthians 1:18: "To us who *are being saved.*" (Present.) (3) In Acts 15:11 it states that "through the grace of the Lord Jesus Christ we *shall be saved.*" (Future.)

When an individual accepts Christ as his personal Saviour, he immediately experiences the joy of salvation. As he repents, makes restitution where necessary, and confesses his sins, God forgives him. His sins are cast into the depths of the sea (symbolized by baptism, Romans 6:3-6). He is covered with the robe of Christ's righteousness. In God's sight he is as though he had *never sinned*. And even though a person is caught "off guard" at times and commits sins, he is not rejected by His Lord. The Holy Spirit reminds him of his shortcomings, he is sorry, makes confession, and is forgiven. He is still a child of God.

If he should turn his back on God, reject the pleadings of the Holy Spirit, and presumptuously continue to live a life of sin, he would be lost. This we have found to be abundantly clear in the Scriptures.

Now, let us make sure that no one gets the wrong impression from our illustration of the man being rescued from drowning. Does the fact that he must cling to the rope to be saved mean that we earn our salvation by our own works? No!—a thousand times no! Remember that he was being towed by a power other than his own. He was merely cooperating with that power. We are saved only through faith in Jesus Christ as our Saviour. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. However, we show our faith by our works, and it is a manifestation of our love for Him. Keeping God's commandments and right doing are merely the natural result of His Holy Spirit dwelling in the heart. These are the fruit of the Spirit. They help to demonstrate our love for Him. They are things we do, not in order to be saved, but because we *are saved*!

The belief that a person who has been born again cannot possibly be lost is a dangerous doctrine. It has a tendency to lead to overconfidence. It sometimes is used as an excuse to reject new  
(Continued on page 13)



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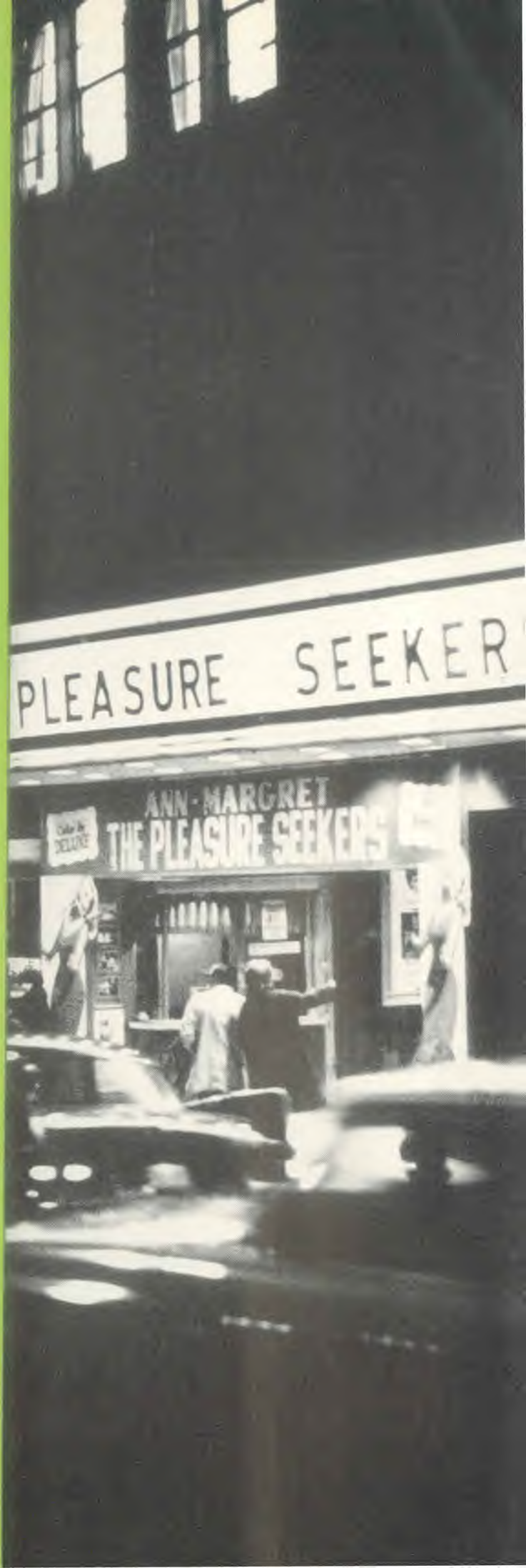
# WHAT'S HAPPENING TO AMERICA'S MORALS?

By Godfrey T. Anderson

IN THE past few decades, along with the "better things for better living" have come lower moral standards for looser living. This has become so obvious that many leading national magazines have run feature articles analyzing the trend, its causes and its future direction, in great and specific detail. There have also been numerous books offering many variations upon this general theme. Some of these writers defend the present trend; some of them question its wholesomeness and end results. All seem to concede that moral standards and sex customs have changed. On my desk is a recent issue of a woman's magazine in which a physician advocates premarital sex relations between persons who anticipate marriage—a bold departure from earlier mores.

At one time a certain class of words was never found in printed matter which was available to the public. These words were whispered behind the barn or muttered in slum alleys. Today they can be found in best sellers. The subject matter of books and movies deals openly with sex as expressed in prostitution, perversion, and extramarital activities. These are not condemned as immoral or destructive to personality or human relation-

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ships, but are set forth as normal human reactions to the situations in which men and women find themselves. The book reviewer who writes for a large metropolitan newspaper on the West Coast recently commented on the downward trend in both morals and literary style in today's literature. He remarked in referring to a recent book on the list of the ten best sellers that if it represented the best of current literature, we had hit a new low.

This revolution in morals seems particularly deplorable when it affects our young people, the builders of the world of tomorrow. A number of the recent articles have taken up the moral climate on our college and university campuses across the land. Although statistics on such things are obviously limited to those who are willing to make their views and practices known to interviewers or put them on questionnaires, there is a general consensus that sex relations outside marriage are indulged in by a majority of college and university men and women. A father wrote recently to the *Saturday Review's* letters-to-the-editor column of his experience with his own daughter who had left college to become an unwed mother. The damage to her emotional life was so great that it took long psychiatric care to restore her to useful life again. Her father wrote, speaking of the moral atmosphere on the college campus, "I think I would not want to marry one of the current college girls just because if there happened to be children, I could never be sure who the father was."

These new standards in morals are frankly admitted by those who have embraced them. They have only scorn for columnists and writers who deplore them. There are two syndicated columns in many of our newspapers across the land which answer questions on many aspects of life which are sent in by readers. The two columnists have maintained a solid stance in favor of chastity before marriage and fidelity in marriage, and as a result they receive many letters berating them for their old-fashioned ideas on morals, and applying to them such epithets as "granny," "prude," and "old-fashioned square."

In the long run, industry, invention, large cities, or material prosperity does not make a nation great, but the character of its people, the stability and influence of its homes. What is happening to these in America today?

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*The root of the new moral revolution lies in the fact that man no longer looks upon himself as a child of a heavenly Father, answerable to Him for obedience to His moral law, and answerable to Him, as well, in his relationships to His other children.*

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To understand the basic concept of morals and what has happened to them in the past few decades, we need to look at the underlying principles involved. The Judeo-Christian philosophy of life, which has guided the thinking of men for many centuries, has been based on acceptance of responsibility on the part of mankind. First there is the responsibility of mankind to God, the Father of us all. We have duties of obedience, of worship, of service to God, which underlie all our thinking and activity.

We have a second area of responsibility—to ourselves. This is not the duty of securing happiness for ourselves in the commonly accepted sense of the word, or of seeing that we are well provided for on the material level alone. It is the duty to develop our capacities to the highest degree, to make ourselves persons of integrity and honor, and to maintain our self-respect in all areas of life.

The third area of responsibility is to those around us. If we allow ourselves to do things which injure others, if we pursue our own pleasure at the expense of the happiness or welfare of others, we have sinned against God and the moral code.

The first breakdown in morals comes in our relationship to God. In a recent column Walter Lippmann, who writes mostly on the political situation in the world, touched on the modern dilemma. He referred to recent speeches by national political leaders in which they have spoken of a virtual despair among the many who look beyond material success to the inner meaning of their lives. Lippmann said, "The malady is caused, I believe, by the impact of science upon religious certainty and of technological progress upon the settled order of family, class, and community. The 'virtual despair' comes from being uprooted, homeless, naked, alone and unled. It comes from being lost in a universe where the meaning of life and of the social order is no longer given from on high and transmitted from the ancestors, but has to be invented and discovered and experimented with, each lonely individual for himself."

The root of the new moral revolution lies in the fact that man no longer looks upon himself as a child of a heavenly Father, answerable to Him for obedience to His moral law, and answerable to Him, as well, in his relationships to His other children. Only the biological aspects of man's life are considered in the new morality, and on this basis higher obligations are disregarded.

On the second obligation of man—the obligation to himself—we have also seen a breakdown in recent years. In our grandparents' day it was said of an honest man that his word was as good as his bond. In recent years people do not seem concerned about basic honesty, as they once were. We have seen rigged television shows, read of financial empires based on fraud, and heard of persons of influence in public service using this in nefarious ways for personal profit. We have become so accustomed to this that we are more surprised to find that a man has been honest to his own disadvantage than to hear that a man has been unscrupulous and thievish to his own profit. In this atmosphere it is easy to rationalize a departure from chastity or excuse extra-marital cheating. Self-respect is damaged by laxness in moral conduct in any area.

The third breakdown of the moral code comes in social and sexual relationships. In participating in an intimate relationship a man and a woman assume certain responsibilities toward each other. These are spiritual, emotional, and material. They include the need for security of affection, expression of sexual urges, and the need for having children. Marriage entered and maintained in good faith provides safeguards for both participants, and a family provides the sanctioned answers to these problems. A sexual association outside marriage provides only hazards in place of safeguards. In a society conditioned by long generations of belief in monogamy it is no light thing to throw one's cap over the windmill. Society unites to protect itself by shouldering out into the cold those whose morals flaunt a disregard for the code which safeguards it. But law and cus-





*In nearly every newsstand across the nation are magazines such as these, displaying lurid titles and unscrupulous women. This corrupting material, sold by the millions weekly, is indicative of "the sexy sixties."*

tom and social approval alone cannot hold a marriage together. It depends on the cohesive quality of genuine affection and confidence between a husband and wife.

A casual liaison is destructive to the personality of those who indulge in it because it is not entered into with a desire to protect and serve a loved one, but to serve one's own bodily appetites. The participants face the constant dread of being tired of and discarded while they themselves are still emotionally involved with the other. It is rare

indeed to find these affairs begin and terminate without pain and harm to one or the other. The human personality is very easily damaged by careless or cruel treatment on the part of those who have been loved and trusted. Although this may occur in marriage, it almost invariably occurs in extramarital or premarital associations involving sex relationships. There is always the possibility that illicit sex activities will result in unwanted children. Many unhappy marriages have resulted from the pressure of unexpected parenthood on im-

mature young people, and many unfortunate infants have lost their lives from neglect, or have been shunted about from foster home to foster home with incalculable damage to their personalities and lives.

Young people today are very frank in regard to the morality they have proposed for themselves. A college senior phrased it for his fellows when he said, "Premarital sex doesn't mean the downfall of society, at least not the kind of society that we're going to build." These young people have not only rejected the traditional Christian standards of social behavior, but they have substituted new standards which deny the old values. They maintain that the criteria for sex relationships should not be right or wrong, but significance and meaning and satisfaction for those who engage in them. They do not correctly distinguish the definitions of love and sex, and in confusing the one with the other they mistake the means for the end.

In giving advice to young persons a noted physician explained that promiscuity destroys a person much as a narcotic does. It has the identical effect of bringing forgetfulness of disappointments and making a man feel great and grand, but there is a hangover the next day, and he is less able to cope with it each time. The young should know that

THE GROWTH rate of the teen-age population is four times as high as the U.S. average. The country now has twenty-four million people aged thirteen to nineteen, more teenagers than at any other time in history. Too many of these young people have new mores and new standards of sexual conduct. One put it this way: "Sex is conquest. Love is surrender. Who wants to surrender?"

*Look* magazine, in a recent report on youth, quoted Chaytor D. Mason, teacher of aviation psychology at the University of Southern California, as saying, "Society is under threat from many directions, automation, racial conflicts, nuclear arsenals. It is the threat of a very uncertain future." Commented *Look*, "And just as a pilot trapped in a burning plane rarely communicates with the ground, so earthbound citizens, when under pressure, tend to cut off the kind of communication love needs."

Family unity is lacking. Continuity of marriage is no longer considered a basic need by many. Consequently youth

has looked upon broken marriages, and has come, in many cases, to the cynical conclusion that marriage itself lacks value. The question is, Since we live in a society that is coming more and more to believe that there is no supreme moral authority, where can we get moral standards?

The most obvious source, the churches? Not so. "We churchmen are gifted at . . . watering down religion. The problem of the church today is ineffectiveness. We have never had attendance so high and influence so low," says Yale's Chaplain William Sloane Coffin, Jr. Harvard Divinity School's dean, Samuel Miller, declares, "The church simply does not have a cutting edge. It has taken the culture of our time and absorbed it." And French scholar Raymond Aron observes, "The American society is no longer accepting the Christian morality of sexual life—that sex should not be outside marriage. Divorce is completely accepted; freedom of sexual intercourse . . . is fully accepted. In sexuality, we are in revolt against Christianity."



promiscuity is habit-forming, and it can make a mess of their adult lives.

Substituting "freedom" for responsibility, society today has repudiated the ideals which have made it stable and constructive. This freedom is only illusory, for its indulgence leads into bondage of a truly oppressive nature—physical, psychological, and spiritual. There are many who consider morality to be only a set of restricting rules, a warning and a threat. It is far more than that. It is using the freedom of choice in a responsible way, for the best good of oneself and of others. Huxley once wrote that "a man's worst difficulties begin when he is able to do as he likes." The Decalogue as given to Moses, and the laws of the kingdom of God as given through Jesus Christ in His Sermon on the Mount, offer freedom to develop into the complete, responsible type of person God intends each of His children to be. This basic code of moral behavior is relevant to any age, whether of the oxcart or of space travel.

END

### CAN A "BORN AGAIN" CHRISTIAN BE LOST?

(Continued from page 9)

light which shines from God's Word. It has been used in attempting to justify the breaking of various commandments of God. One man went so far as to say recently, "Even though a person once converted should resort to drunkenness, murder, adultery, or any other sins, and should lose his life without repenting of those deeds, he still would be saved in God's kingdom." Such an attitude could lead to eternal destruction.

Let us notice one more portion of Scripture. In Ezekiel 18:24 we read, "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

May God help each of us to sense our own individual weakness, our need of constant communion with Christ, and the indwelling of His Spirit. Only as a person, by his own choice, maintains that connection will he be saved for eternity.

END



## FOCUSING

By Walter Raymond Beach

### COMFORT—AN ASSET OR A LIABILITY?



COMFORT is largely an invention of the twentieth century. Consider a simple thing like the modern sofa chair in which you can curl up and doze or just spread out with your legs slung across the side. This kind of furniture could easily have been fashioned by medieval or Renaissance craftsmen. There is nothing about the most softly padded armchair that was not in their power to create. They had all the necessary materials and know-how.

The fact is that a hierarchical system of life could not permit such a thing as a chair in which a person could loll or lounge like a lizard. Feudal times required man to maintain a dignified position at all times. Every man was always in the process of impressing either his superiors or his inferiors. Which ever way he looked, to the top of the caste or to the bottom, he had to maintain his dignity in order to survive. The very atmosphere of feudalism made it impossible for lounging furniture to be created. People who could afford chairs had them; but in those days the chair was a symbol of authority and majesty. Like a throne, a chair was used to sit in, but with majestic discomfort. Armchairs and sofas in which men and women could relax were not fashioned until the principle of democracy dictated that all men are created equal and none has the right to crush the dignity of another.

The comfort of well-heated rooms, taken for granted today, would have been possible to man long before it became popular. The Romans knew about central heating; but who, in those days, would have sacrificed the splendor of vast halls, endless galleries, or giant staircases for the type of house that could have been well heated? It was unthinkable. The wind whistling through the palace rooms was an ac-

cepted part of the splendor of living in a place where one room might well be a hundred feet long and thirty feet high. It was regal; it was grand; but it was cold and bleak!

Today we don't have to put up with shivering all winter long, as did the monarchs of old. We can recline on the sofa by the floor heater and doze comfortably. But when we wake up, our casual upward glance will not feast on a fresco painting, placed there by the great artistry of a master. The sofa in which we dozed off so peacefully lacks the graceful carvings of the chairs in the days of, say, Louis XIV. One can never have something for nothing, and our present-day comfort has been achieved with a loss of elegance. The money spent on plumbing today was at one time spent on marble staircases and hand-carved railings.

Personally, I am happy to sacrifice a certain amount of elegance to comfort. I like all the modern time-saving devices because they give me more time to do some of the things I should do and like to do. But herein lies a great danger. I believe Aldous Huxley is right when he makes this statement about comfort:

"I like rapid and easy transport, because by enlarging the world in which men can live it enlarges their minds. Comfort for me has a similar justification: it facilitates mental life. Discomfort handicaps thought; it is difficult when the body is cold and aching, to use the mind. Comfort is a means to an end. The modern world seems to regard it as an end in itself, an absolute good. One day, perhaps, the earth will have been turned into one vast feather-bed, with man's body dozing on top of it and his mind underneath, like Desdemona, smothered."—Aldous Huxley, "Comfort," *Readings in Exposition*, p. 156. We must take care that Mr. Huxley's fears never become a reality. Comfort must never replace energy in the pursuit of intellectual and spiritual growth.

END





Devane

# Trees of Righteousness

BY JAN DOWARD



When God made trees, He created the finest textbooks on Christian living extant. Poets and musicians have concentrated their efforts to bring people a closer realization of the beauty of trees. Naturalists have expounded on the wonders of them, but it is the Christian only who can fully understand the great spiritual lessons of growth in the Lord.

A beautiful ridge extends from the surrounding hills behind our house, from the north to the east. Its flanks are covered with coniferous and deciduous trees, which flourish in a rich covering of greenery from late spring through summer.

Though from afar it is difficult to tell the conebearing from the leaf trees, by the end of summer and toward early fall, one can easily distinguish the two. Slowly but steadily the trees change. A rainy spell may hold back that change, but it will come, eventually. When it does, almost overnight the trees are suddenly brilliant, declaring that fall is here and winter on the way. Bright hues and warm colors announce in grand splendor tidings of a new season.

And then winter sets in with all its cold blasts and storms. Winds whistle over the ridge behind our place, sending the mercury scuttling to the bottom of the bowl. Trees, stripped of their leaves, look gaunt and bare beside proud evergreens that have withstood many a wintry gale. They speak of the real and the genuine: only those who have their life hid in Christ can hope to withstand the storms of Satan and yet flourish. Make-believe Christians are hard to distinguish in the "summer" of prosperity, but let roaring winds of strife and hardship come, and leaves that once so proudly basked in the radiance of a noonday sun are suddenly gone from sapless branches. The Bible says, "The trees of the Lord are full of sap." Psalm 104:16. Rightly so, for the Christian must be nourished from the Lord. In himself he has nothing to offer. He cannot attain to any righteousness, but can only submit to the Lord and allow the "sap" of His graces to flow to his soul.



Doward



Doward





Doward

*In the spring our ridge takes on another coloration. Dead and lifeless branches suddenly burst with buds and blossoms. New shoots announce that spring is come, and a resurrection from the dead takes place before one's eyes. Nature, in all its loveliness, reveals that the lighter colors of the deciduous trees—given up as dead—are now under the transforming power of the fresh flow of sap, a fitting symbol of another resurrection; Even though one should lie down in dust, he shall arise to meet the Lord when He comes.*

*The sizes of the trees speak to one, too. Huge oaks and giant evergreens along river bottoms in hidden valleys, gnarled old pines on rocky reaches of far-off mountains—all have their peculiar lessons to teach. No man can exhaust the schooling, either. Roots from the monarchs of the dark forests bury themselves deep in the earth, ever seeking the level of the waters that flow through the valleys—nature's way of revealing that one must receive from "Him" deep drafts from the Water of life.*

*These twisted trees, battling against terrific odds in high country, tenaciously clinging to rocks, battered by fierce winds screaming over ramparts and whistling down canyons, give one courage to defy the tempests of despondency and discouragement.*

*Look, therefore, to the trees for lessons of life. Words of men may be forgotten, but in the trees is an ever-present stimulus for fresh thought. It is God's plan "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Isaiah 61:3.)*



Cook



## "Hope for These Times" - 23

By ADLAI ALBERT ESTEB



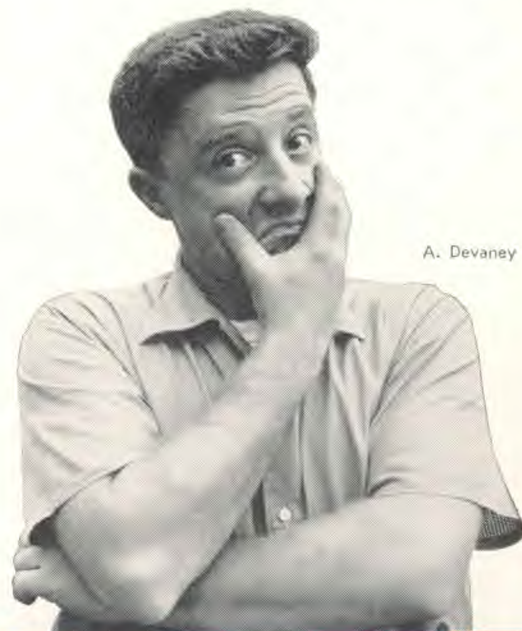
A. Devaney

### "COUNT YOUR CHANGE!"

That is one of the recent warnings from the Better Business Bureau. Why? Because there are clerks who are shortchanging customers and pocketing the difference. And some are shortchanging the company, too! Last year embezzlement—stealing company funds or goods—reached a staggering sum estimated at one billion dollars! Here is what one investigator recently wrote about it:

"Employees who cheat have created a national disgrace, robbing American business firms of an estimated \$1,000,000,000 a year in cash and merchandise. Supermarkets alone lose nearly \$100,000,000 annually, and the yearly loss in department stores totals more than \$200,000,000."—Alex Lee Greg-

# Who Is Being Shortchanged?



A. Devaney

ory, *Saturday Evening Post*, November 10, 1962, p. 68.

This appalling situation points up the woeful indifference to and disregard of personal responsibility in meeting the requirements of honest stewardship. Stealing is just one more striking evidence of America's toboggan slide in moral conduct. Modern man's flight from moral accounting is surely inviting spiritual bankruptcy. Our great American poet James Russell Lowell was right when he penned these words:

"In vain we call old notions fudge,  
And bend our conscience to our dealing;  
The Ten Commandments will not  
budge,  
And stealing will continue stealing."

It is a sad commentary on our civilization when so many "bend" their "conscience" to their "dealing," scorn "old notions" about virtue and honesty, go on in their reckless course of stealing, and break the Ten Commandments of

God. But those "Ten Commandments will not budge"! Eventually we will all be judged by that law! Certainly there will be a day of reckoning!

But there is a greater tragedy than crookedness among men. People are stealing from God also. In dealing with our fellowmen, you have to count your change because there are people who will shortchange you. We don't like to be shortchanged! Neither does God! However, are we not shortchanging God? "All have sinned, and come short of the glory of God." Romans 3:23. We have "come short." We have shortchanged God. We have misused the life He has given us. We have misappropriated the talents and the wealth He has lent us. We have misused the time He has allotted us. Surely a spiritual inventory of our lives would reveal that we have come short in many ways! In material things as well as in spiritual things we have come short.

God does not like to be shortchanged! Listen: "Will a man rob God? Yet ye



have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. 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." Malachi 3:8-10.

Nowhere in Sacred Writ does God throw out such a challenge to man as this one dealing with our stewardship. "Prove me now herewith, saith the Lord of hosts." How few *really* accept the challenge!

Alas! Our ideas of stewardship are much too narrow and superficial. We need to take a broader view of this important subject. We must study deeper into the profound implications of the principles underlying man's stewardship—not only in his dealings with his fellowmen but also in his relationship and his responsibility to his Maker. Are not our real success and our true happiness in this life—and indeed, our eternal destiny—at stake in this matter? Every human being is a steward in some respect, and each one of us will have to give an account of his stewardship sooner or later. And, judging by what we see in our confused and troubled world today, it may be sooner than we think! One prominent Briton has written: "Consider one single matter: The expenditure of public money on scientific and technological research in the past eighteen years. What has been the purpose of this expenditure? About 99 percent of it has had as its aim the perfecting of methods of mass extermination."

Certainly "Doomsday" is a definite possibility today. The whole world is standing on the dizzy edge of disaster, teetering on the crumbling edge of an abyss. It is now possible for some madman—drunk with power or with intoxicating liquor, or both—to punch a button that would open the floodgates of death and a holocaust of horror upon the human race. We live in a world that seems to be waiting for something to happen. Mankind is sitting on the anxious seat. Yes, we live in a waiting world. While waiting we have learned a new way of counting, and we don't mean merely counting our change. We call it "the countdown"—five, four, three, two, one, zero: BANG! We seem

to be breathlessly listening—not for the "last trump" but for the "last bang"!

Some people seem to be more interested in the "last bang" than in the "last trump." But is not the "last bang" related to the "last trump"? And the "last trump" is very definitely and closely related to the judgment of the "last day." It is time all men became intensely interested in what will happen at "the last trump, for the trumpet shall sound"! It is a life-and-death matter. Listen: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump: for the trumpet shall sound*, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:51, 52.

Here is another confirming declaration from the Word of God: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with *the trump of God*: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

Surely the world needs these words of comfort in an hour like this. Mankind is judgment bound. "Because he [God] hath appointed a day, in the which *he will judge the world* in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

That judgment day will be a day of reckoning. All of us will have to give an account of our stewardship! We will have to give an account of the way we have spent our life; the way we have spent our money; the way we have used our talents. Indeed, Jesus said, "But I say unto you, That every idle word that men shall speak, they shall *give account thereof in the day of judgment*." Matthew 12:36. On that reckoning day what will any ill-gained earthly wealth be worth? Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matthew 16:26.

Actually, is what we call "our" life, "our" money, "our" talents, really *ours*? The British Bishop George Horne referred to this matter in these words: "Our children, relations, friends, honors, houses, lands, and endowments, the goods of nature and fortune, nay,

even of grace itself, are only lent. It is our misfortune, and our sin, to fancy they are given. We start, therefore, and are angry when the loan is called in. We think ourselves masters, when we are only stewards, and forget that to each of us it will one day be said, 'Give an account of thy stewardship.'"—*The New Dictionary of Thought*, p. 615.

In the ancient Hebrew economy, integrity and strict honesty in business dealings were required. God demanded true measurements. "Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee." Deuteronomy 25:13-15. Furthermore, to honor God was also a divinely instituted principle and a vital part of faithful stewardship. "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty." Proverbs 3:9, 10.

It is evident that God, who created all things, has a claim upon all men and upon all that man may acquire. His claim must be given first consideration. If we give God this priority, then we may ask for the rich blessings which He has promised those who recognize and who honor His divine ownership.

The determination to honor God should be the most powerful of all the motives operating within the heart and mind of man. However, in spite of this, history is replete with the tragic results of man's failure to honor his Maker. Even in the beautiful Garden of Eden, Adam and Eve failed to understand this principle of stewardship. God had created all things for their comfort and enjoyment and had said, "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." Genesis 2:16, 17.

Think of it! There must have been thousands of trees from which they might "freely eat," but God reserved one tree from which they might not eat. It was to be a constant reminder of God's ownership. It was to be a test of their loyalty to the principle of stewardship. Man was the creature; God was creator. Man was always to recognize this relationship. To obey God meant peace, happiness, and life—abundant life for man. To disobey meant rebel-



lion against God's government, and that meant war, sorrow, and death. The tragic results of man's long history of rebellion are all too apparent to need any recapitulation here.

### Shining Examples of Faithful Stewardship

In contrast with the sad, sordid story of man's unfaithfulness, there are shining examples in ancient and modern history of those who have recognized God's ownership and have faithfully followed the principles of stewardship. Early in the history of mankind we read of those who paid tithe, such as Abraham and Jacob, as recorded in the Sacred Scriptures. We read that when Melchizedek, "the priest of the most high God," went out to meet Abraham on one occasion, "he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth. . . . And he [Abraham] gave him tithes of all." (Genesis 14:18-20.)

Here we see the principle of divine ownership enunciated—"the most high God, possessor of heaven and earth." We also note Abraham's recognition and acknowledgment of this principle, for Abraham "gave him tithes of all."



G. Dore, Artist

Now look at Jacob. He has just short-changed his brother, Esau, and his father, Isaac. Now he is fleeing for his very life. But something happens in the night, and he is changed. His very name, Jacob—cheater, shortchanger,

deceiver—is changed to Israel, an overcomer, a prince with God and with man! What a transformation! Listen to his new resolution: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, . . . then shall the Lord be my God: . . . and of all that thou shalt give me I will surely give the tenth unto thee." Genesis 28:20-22.

In these scriptures we find some basic, fundamental principles of stewardship. God is the creator of all things and therefore the owner of all things. We are to believe in God, recognize His ownership, and acknowledge our stewardship by our faithfulness in returning to God our tithes and our offerings and by living to glorify God.

Happily, modern history also provides some shining examples of men and women who believe in God with all their hearts, who have acknowledged God's ownership of their lives and fortunes, and have been richly blessed as a result of their faithfulness. And the world has been blessed as a result of their faithful stewardship.

Take for example the amazing story of Robert G. Le Tourneau, the founder and head of one of America's mammoth enterprises and a Christian layman who for many years has been devoting his time, his talents, and his money to the spreading of the gospel of Jesus Christ. Of him one writer said, "He proved that 'God will not be any man's debtor.' He said, 'I failed the Lord when I said, It will take all my finances to handle the program I have set this year, and next year I'll have a lot of money for the Lord. But I was wrong. It doesn't take much faith to count up what's left and give God a portion of it. God expects us to let Him have the firstfruits and trust Him that the harvest will be sufficient to meet the needs, for without faith we are told it is impossible to please Him. What a wonderful God we have! Why don't we believe Him more?'"—Albert W. Lorimer, *God Runs My Business* (The Story of R. G. Le Tourneau), p. 52.

After Le Tourneau's conversion he went to the minister with these words: "God did something for me last night, and I promised Him I would do anything He wants me to do from this day on." Commenting on this, Le Tourneau said, "I had an idea that in order to serve God I would have to be a preacher or a missionary, and that He might send me out as a missionary. I didn't see how

it could be done, but now I was willing, while before that I had not been. I said to the pastor, 'Do you think God wants me to be a missionary?'

"He said, 'Let's pray about it.' So we both knelt down and prayed. When we arose from our knees, he said these words to me—they still ring in my ears as the voice of God speaking to my soul—'God needs businessmen as well as missionaries.'

"I answered, 'I will do my best to be God's businessman.'"—*Ibid.*, p. 41.

Some years ago, through the facilities of a national broadcasting network, a broadcast was arranged by Robert Ripley, of "Believe It or Not" fame, of an interview with R. G. Le Tourneau, "God's businessman." Here is a transcript of part of that interview:

**Ripley:** Tell us what happened after you made God your partner.

**Le Tourneau:** The minute I started that partnership, business boomed. The next year my sales were over \$100,000. . . . It kept going like that, in leaps and bounds. In 1939 our sales were over \$7,000,000.

**Ripley:** All because of your partnership with God! What was God's share in your business?

**Le Tourneau:** I set aside 90 percent of the stock for God's use.

**Ripley:** Then actually 90 percent of your personal wealth goes to Christian activity? I understand that in the past year \$1,200,000 of your profits went to God's work.

**Le Tourneau:** Yes. To date more than \$10,000,000 has been God's share.

**Ripley:** Then you keep very little money for yourself?

**Le Tourneau:** Yes. You see, I don't feel that my brain made this money. I believe that the Lord made it possible for me to make it, and I'm only returning to God what belongs to Him. My motto is: "NOT HOW MUCH OF MY MONEY DO I GIVE TO GOD, BUT HOW MUCH OF GOD'S MONEY DO I KEEP FOR MYSELF?"

From this inspiring story you will notice that Le Tourneau did not stop with the payment of a tithe, or 10 percent of his profit, but finally reached 90 percent. Furthermore, the principle of stewardship did not stop with the use of his money but extended into the use of his time and all of his talents!

This is just one more thrilling story of a man who accepted God's challenge: "Prove me now herewith, saith the Lord." Countless others could give



## Who Is Being Shortchanged?

1. Who has shortchanged God? Romans 3:23.
2. How have many robbed God? Malachi 3:8-10.
3. What final reward comes to those who are faithful to the Lord? 1 Corinthians 15:51, 52.
4. Will ill-gotten wealth be worth anything then? Matthew 16:26.
5. Who should be first in our financial planning? Proverbs 3:9, 10.
6. Are we stewards of our words? Matthew 12:36.
7. How did Abraham and Jacob give examples in being faithful stewards of money? Genesis 14:18-20; 28:20-22.
8. Were Adam and Eve given a test in stewardship? Genesis 2:16, 17.
9. What is the result of unfaithful stewardship? Romans 6:23.
10. Does God require strict honesty and integrity? Deuteronomy 25:13-15.

their own testimony as to how God has blessed them. Indeed, I read that a few years ago an offer of a reward was made for the names and addresses of tithe payers who felt that God had *not* blessed them as a result of their faithfulness. Ten thousand people replied that they *had* received such a blessing. Not one replied to the contrary.

Here is the testimony of a Wyoming family concerning their first tithing experience: "A year ago last November my husband and I and our two older children were baptized into the Seventh-day Adventist Church. We accepted the principle of paying tithe but did not see how we actually could afford to, as it took every penny we earned to live. Nevertheless we agreed together that we would do so.

"When payday came, we made out a check for our first tithe before we wrote any others. There was only \$18 left to last until next payday, and before that we had to attend a four-day State Grange convention 300 miles away, as I was State Grange youth chairman. My expenses would be paid—after the convention. But we put our trust in the Lord and started out.

"When we arrived, I was asked to be typist, since the regular typist was absent. I typed throughout the convention

for \$1.00 an hour. The first evening, my husband's father handed us \$15 for some tires we had given him a few months previously. Then my husband was asked to take the place of one of the officers who was absent, and this meant his expenses would be paid also. After the convention we returned home with \$53 more than we had started out with.

"The evening after we returned home, we visited two elderly lady friends whose brother had owned a ranch near our home and had been a dear friend for many years. After his death we had taken care of his stock and fences until his sisters could find someone to care for his place. As we left they said they wanted to give us a little something for our help, and handed us a check for \$200.

"This was our first experience in tithing, but it is one that we will long remember. We have tithed continuously ever since, and have always had more for our own use than in the years before we began tithing!"

God means business when He says, "Prove me now herewith, saith the Lord."

Dear reader, as you have read this message, has the Spirit of God spoken to your heart? Have you been impressed

that, in some ways, you have been short-changing God and therefore yourself? Would you like to turn over a new leaf? Why not pause a moment, right now, wherever you are, and make this prayer your own:

"O God, I am sorry for my mistakes and shortcomings in the past. I see that I have been shortchanging You and therefore myself. Please forgive me. I realize that no amount of earthly gain can compensate for the loss of heaven and eternal life. From this moment help me to live for Thee so beautifully and to honor Thee so faithfully that never again will I shortchange Thee or myself or my fellowmen. Help me to fulfill my responsibilities to Thee as a faithful steward and thus find the secret of real success, genuine peace, and true happiness. In Jesus' name, Amen." ★★★

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# GUIDELINES FOR YOUTH

By Archa O. Dart

## YOUR QUESTIONS INVITED

Archa Dart, an experienced counselor of youth, has helped scores of young people. Perhaps he can help you. Write to him c/o THESE TIMES, Box 59, Nashville, Tennessee 37202. No names will be used.

## Q-A

*Every time I go out on a date, my mother says, "Remember to save your hugs and kisses for your husband." When I ask her why, she laughs and says, "If you use them all up now, you won't have any left for the marriage." That doesn't make sense to me. Why does she say that?*

Foolish as it may sound, there is a great deal of truth in it. Of course one does not have a certain given number of kisses inside him, but marriage counselors have observed that those who do a great deal of kissing before marriage have few for the companion. Hugging and kissing is the physical way of saying, "I love you." When a man (or woman) has no love for the other party but kisses anyway, he is a hypocrite. And a hypocrite despises himself. Thus he is damaged as much as the one he has deceived, or more. Nothing good can ever come from this kind of behavior.

But what about the couple who are in love? Every engaged person should be informed as to the possible emotional reaction that the young man is very likely to experience when intimacies are indulged in too freely. Occasionally it will be the woman who will have this unfavorable emotional reaction, but more often it is the man. After a time he is keenly disappointed to find that she has become common and even cheap in his estimation. He may try to regain his admiration for her, but more often than not he fights a losing battle with himself.

Perhaps neither of them is aware of what is causing his reaction. That which they both thought would strengthen their love for each other was the very thing that weakened and even destroyed it. He begins to wonder whether he will feel the same way toward her after marriage. Not understanding why he feels as he does, he often drops the girl with some flimsy excuse or with no reason at all, which leaves her wondering and greatly confused. Seldom does it occur to her (or him) that the liber-

ties she granted him have destroyed her charm for him. Both the young man and the young woman should know and understand this potential of physical contact. It calls for more and more intimacies until virtue is gone. Then suddenly realizing what has happened, a reaction sets in. To safeguard themselves against this kind of tragedy coming into their lives, it is wise for them to limit their physical expressions of endearment until after the wedding ceremony. Love is too sacred, too necessary for the enjoyment of the home, to mar or destroy its thrill by a few moments of reckless conduct.

## Q-A

*How can I make my intended believe I love her more than any other girl on earth? When I tell her I love her, she bursts into tears and sobs, "Oh, if you only meant it, I would be so happy." She says she loves me so much that she cannot bear to have me speak to any other girl. For that reason I don't go across the street now to see my cousin. Yet she questions my mother and brother and anyone who knows me about my affairs with other girls. And I don't have any. How can I prove to her that I love her?*

You can't. Some people even doubt the love of God after all He has done for us. If they can doubt His love, they certainly can doubt the love of a human being. This dear girl needs professional help, for she is jealous and is not in love with you. When one is in love he is happy; when he is jealous he is miserable. The jealous person desires to own you—mind, soul, and body. You belong to that person who does all your thinking for you, makes all your decisions, while your own desires and wishes are completely subjugated to his every whim and notion. If her actions annoy you now while you are still single, what torment would you have if you were married to her? If she were in love with you, she would be happy in your presence—not suspicious and afraid of you. Her face would light up with smiles when you told her you

loved her—not burst into tears. Right now you are causing her mental anguish. Encourage her to seek professional help as you step out of the picture.

## Q-A

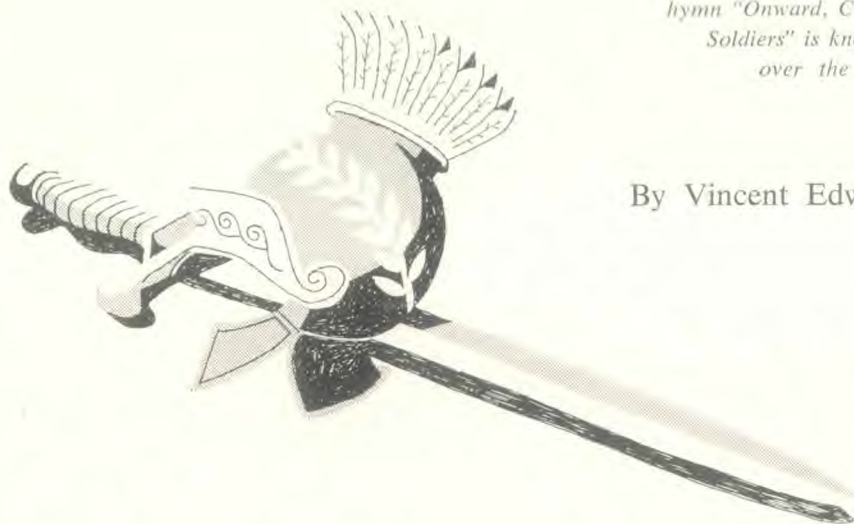
*When a boy around here has taken a girl out and spent money on her for flowers, candy, a dinner, or whatever, he naturally expects her to give him something in return. When I refuse to give my boyfriend a kiss, he says I am not treating him fairly. He says I am eager enough to accept all the favors he gives me but too selfish to give him any favors in return. I have offered to pay my own way, but he absolutely refuses to let me do this. What is the correct thing for me to do when he feels this way about me?*

It is difficult to think of anything more discourteous than for a young man to pretend to give something to his lady friend and then demand pay for it. We certainly would never think of inviting a friend home to dinner and then after the meal suggest that he pay for it. To do so would insult any refined taste. There is no friendship expressed or implied when one charges for his services or his "gifts." That is purely a business proposition and, as such, each party should know the details in advance. You should know whether he is offering you a gift or whether he is subtly trying to buy your favors. When a girl begins to sell her kisses for a price or pay her way with her feminine charms, she is in a way practicing a form of prostitution. No respectable girl will tolerate such a plan, and no Christian gentleman will ever stoop so low as to ask for such favors.

Etiquette rules that if a young lady chances to meet a gentleman friend at a restaurant and they desire to sit at the same table for a friendly chat, she should pay for her own meal; but if he has invited her to take dinner with him or to accompany him to a concert, he assumes the full responsibility of all costs. She is under no obligations whatsoever to repay him in any way, except appreciation for his kindness. END



*Just one hundred years ago  
a lowly Church of England  
curate wrote some stanzas  
for the boys and girls of a  
small mill town. Today his  
hymn "Onward, Christian  
Soldiers" is known all  
over the world.*



By Vincent Edwards

underprivileged youngsters of Horbury. This hymn—one of the best known to Christian believers everywhere—is now sung all over the world.

On a certain day in May, 1865, Mr. Baring-Gould had planned a special church festival for his boys and girls. It was Whitmonday, the day after Whitsunday, which the Church of England keeps as the anniversary of Pentecost when the Holy Spirit descended on the disciples, and the parson had arranged to have his young charges march through the streets of the little village.

Of course, music was needed for the occasion, but when he tried to find some appropriate hymn for the children to sing, there seemed to be nothing quite suitable. In his hurried need, he must have been suddenly inspired, for he sat up till late the night before, composing some stanzas and putting them down on paper:

## HYMN FROM HORBURY

**Y**OU mun tell us a tale afore you go!" As long as Dr. Sabine Baring-Gould lived, he never forgot that circle of eager young faces gathered around him in his first parish. In 1865—just one hundred years ago—he had come as a young curate to Horbury in Yorkshire, England's industrial north.

As there were no night schools in those days, he held classes every evening for the boys and girls who had put in a long day in the woolen mills. When the time came for the lessons in reading and writing to end, all those youngsters would beg Mr. Baring-Gould to tell them a story.

They would clamor so hard, and their demand would be so insistent, that they would even hold the young man by the coat lapels.

Then the parson would begin, "Once upon a time—," drawing upon the fertile imagination that would one day bring him fame for his novels of his native Devonshire. The group of children in their rough, cheap clothing would listen spellbound until he had finished.

The young parson never forgot those evenings!

At Horbury Mr. Baring-Gould was

really handicapped for space. His living quarters consisted of a small cottage of only three rooms, a single room and back kitchen on the ground floor, and a small room above. The latter was used for a chapel, where he held a service for his young people every Sunday evening.

There was so little room that soon that upper chamber would be crowded, and then latecomers would have to sit on the stairs and in the kitchen below. Under these circumstances the popular curate had to put up with quite a handicap when it came to singing hymns.

When a hymn was started upstairs, the music often crept to the listeners below so laggingly that they fell away behind. The result was that the words of the first verse would come drifting up through the holes in the floor, just as the singers above had got nicely started on the second verse! Luckily, Mr. Baring-Gould managed to control his sense of humor.

It was amid these surroundings that the gifted young parson performed a notable literary feat. Most churchgoers of today have forgotten the date, but it was just one hundred years ago that Mr. Baring-Gould wrote a hymn for those

"Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before;  
Christ, the royal Master,  
Leads against the foe;  
Forward into battle,  
See His banners go."

How astonished the young curate would have been if anybody had told him at the time that he had written one of the most enduring hymns of the Christian church! Dashed off so hastily, it wouldn't have more than a week or two of popularity at the most, so he supposed, for he afterward gave this report on the whole undertaking:

"It was written in a very simple fashion, without any thought of publication. I wanted the children to sing when marching from one village to the other, but could not think of anything suitable. So I sat up at night, resolved to write something myself. 'Onward, Christian Soldiers' was the result. It was written in great haste, and I am afraid that some of the lines are faulty. Certainly, nothing has surprised me more than its popularity."

Contrary to what might be supposed,



the music on this occasion was not the familiar tune one now associates with the hymn. A marching melody from a symphony by Franz Joseph Haydn was quickly adapted to the words, and it was to this tune—known as St. Alban—that those Horbury boys and girls marched triumphantly across the countryside.

It took another sudden burst of inspiration by a young composer to give the world the widely known melody. Arthur Sullivan was the twenty-nine-year-old organist of a London church when he decided one day that he would compile a new English hymnal. This rising young genius found it no trouble at all to write new tunes when those in the old collection did not please him, and he made many changes. However, "Onward, Christian Soldiers" was not published with a musical score till Sullivan's *Church Hymns With Tunes* came out in 1872. The tune was "St. Gertrude," one of several original melodies that the composer had inserted in the collection.

There is no stopping a hymn's gathering appeal. As the martial words and music gradually caught fire, more and more worshipers became fond of them. Tens of thousands were stirred and had their pulses quickened. In a sense, therefore, these stanzas became what is reckoned as the great Christian "marching hymn."

Not many years ago a great Sunday school convention was held in Washington, to which delegates came from all over the world. For this special gathering one hymn in particular was chosen—and its title can be easily guessed. It was arranged that on the Sunday when the convention was taking place, this hymn should be sung in Sunday schools in every land where Christianity is known. To that end the hymn was translated and printed in more than one hundred languages and dialects! Perhaps nothing could better prove what a universal favorite "Onward, Christian Soldiers" has become in this modern age.

END

Do you have problems, burdens, and perplexities that seem overwhelming? If you drop us a line, we shall be glad to join you in praying to our heavenly Father. Address all correspondence: Prayer Circle, Box 59, Nashville, Tennessee 37202.

## a significant moment in my life

By Gordon S. Balharrie

*Another in a series  
of spiritually significant  
occasions when Heaven  
seems to come  
a little nearer.*

IT WAS about the middle of the afternoon on a warm summer day at the old farm eight miles from the city of Ottawa, Canada. A ten-year-old boy had been playing in the farmyard. And, of course, on a farm there is always a variety of things to do. Chasing the calves, riding horses, climbing the apple tree, and playing with the dog were just a few of the regular activities. All these things could keep a boy busy for hours.

Suddenly in the midst of his play, the question entered his mind, "Where is mother?" Any boy of ten likes to know that his mother is somewhere handy in case of need. Jumping on the veranda, he pulled open the screen door, rushed into the kitchen, and called, "Mother! Oh, Mother!" But there was no answer.

Usually his mother was available with a ready response to his first call. Where was she now? He then went into the living room and called again. Still there was no reply. It was too early in the afternoon for her to be feeding the chickens or gathering the eggs. It would be at least another hour or so before the cows came in for milking; and while there were always scores of tasks to be done around the farm, he very well knew that there was plenty to occupy her full time in the house.

And that was where he expected to find her. So he was rather mystified by the silence that greeted his call. "Where can she be?" he questioned.

In this log farmhouse was a basement where vegetables were stored for the winter; and because it was rather cool down there, it also provided a convenient place for the milk, butter, and cream can. But surely mother would not be down there right now. And if she were, she could hear her boy calling and would certainly answer.

There was also an upstairs in this house used largely for storage since it was difficult to heat in the winter and was too hot in the summer.

"It is not likely that she would be up there," he thought to himself, "but just in case she is, I will go and find out."

He rapidly ascended the narrow stairway and found himself in a large upper room containing some boxes and a few articles of furniture. On the far side of this room were two smaller rooms, which on various occasions were used for sleeping quarters. The door to one of these was closed; the other was slightly ajar. But now his mood had changed considerably from what it had been out in the farmyard. His step was slower, and a quiet solemnity had crept into his soul.

Tiptoeing softly across the room, he peeked through the partly opened door and beheld a scene which left an indelible impression upon his memory. His mother was kneeling beside the bed in prayer. This was not the first time he had seen his mother pray. Prayer was a frequent activity in family affairs, but it seemed rather strange that in the midst of the busy round of farm activities she would take some time to spend with her Lord in the middle of the afternoon.

What was she praying about? Well, as this young fellow stood there looking into the prayer-filled room, he just didn't know for sure.

The years that followed, however, have given the answer. She was praying for herself, for her husband, for her daughter, Jean; and somehow he felt she was also praying for her son, Gordon.

Mother's prayers have followed me through the years and have provided a constant source of inspiration and strength since that memorable afternoon many years ago. I have heard mother pray many, many times, but no event in my life has been of greater spiritual significance than that prayer scene in the upper room.

END



# Who Kissed Me?

BY EVANGELINE BOOTH

ONE MORNING I stood outside the large iron gates of a local police court and temporary prison. There were people waiting there, some out of curiosity, and some because they had a relative inside.

I waited expectantly for the opening of the gate. I heard the shuffling of heavy feet. They came close; then I heard sounds of loud voices, and one especially that got louder and more shrill. It was the voice of a woman.

The gates opened wider, and I witnessed a sight which, if eternity can wash away from my mind, time never can. It was a woman. Two policemen walked in front, and two behind. One stalwart man firmly held the right arm, and another the left. Her hair was uncombed and matted and disheveled. Her right temple was blackened with bruises; clots of dry blood stood upon her left temple. Her clothes were torn and bloodstained. She tried to wrench her arms from the grasp of the police.

The very atmosphere of the morning was laden with her curses and her oaths. She tossed her head wildly as the six policemen dragged her down the passageway.

What could I do? One more moment, and the golden opportunity to be of help would be gone. Could I offer prayer? No, there was not time. Could I sing? It would be absurd. Could I give her money? She could not take it. Could I quote a verse of Scripture? She would not heed it.

Whether it was a Divine suggestion or not I did not stop to think, but the impulse of a burning desire which filled my heart as she passed made me step forward and kiss her on the cheek.

Whether the police were taken off their guard by my extraordinary action and had relaxed their grasp, I do not know, but with one wrench she freed her arms, and clasped her hands, as the wind spread her matted and disheveled hair, and she looked toward the gray skies and said, "My God!"

She looked around wildly for a moment and then said, "My God, who kissed me? My God, who kissed me? Nobody has kissed me since my mother died."

Lifting her tattered apron, she buried her face in her hands, and like

*She looked around wildly for a moment and then said, "Who kissed me? Who kissed me? Nobody has kissed me since my mother died."*







**Two women—a Spirit-led Christian and a cursing, miserable wretch—meet in an unforgettable confrontation.**

a little lamb she was led to the vehicle which took her to prison.

Later I went to the prison in the hope of seeing her, and at the door stood the warden. When I approached the warden, she said, "We think her mind has gone. She does nothing but pace up and down her cell, asking me every time I go in if I know who kissed her."

"Would you let me go in and speak to her?" I asked. "I am her only and best friend. . . ."

"Yes, of course."

The door was opened, and I slipped in. Her face was clean, her eyes were large and beautiful, and she said, "Do you know who kissed me?" And then she told me her story:

"When I was a little girl, seven years old, my widowed mother died. She died very poor although she was of gentle birth. She died in a back basement, in the dark. When she was dying she called me to her, took my little face in her hands, and kissed it, and said to me, 'My poor little girl. My defenseless little girl. O God, have pity on my little girl, and when I am gone protect her and take care of her!' From that day to this, nobody ever put a kiss upon my face until recently."

Then again she asked me, "Do you know who kissed me?"

I said, "It was I who kissed you."

Then I told her of Him whose life was so much more tender than mine could ever be, and how He went to the cross and bore our sins upon Himself and was wounded for our transgressions, that He might put the kiss of pardon upon our brow.

In Him she found light, and joy, and comfort, and salvation, and healing, and love. Before she was released from prison, the warden testified not only to the change in her life, but to its beauty. She was made, through Christ, the means of salvation to numbers of others who were down as low as she had been, and who were bound with as heavy fetters as those with which she herself had been bound. END

*READER'S CHOICE: This touching story of real Christianity in action was suggested by Anna Tucker of New Market, Virginia. Send in the magazine article or book chapter that has meant much to you. If you are first to submit it and we use it, you will receive \$15. —Ed.*





In the  
Ellen G. White  
Writings

## I discovered a gold mine of Bible truth

By D. A. Delafield

**I**N MY youth I joined a group of miners on a gold claim in Leesburg, Idaho, just north of the Salmon River. A sprawling stretch of hills and mountains richly forested with firs and pines kept a silent vigil around us while we worked the old claim.

There were five in our party, four experienced miners and one boy. I was the boy—just sixteen years old. All of us needed money badly. For weeks we dug in the shallows of the mountain stream that flowed through camp, and panned in the slushy wet sand. But we found nothing, only a few worthless “colors.” There had been gold in that stream—this we knew. Sixteen million dollars’ worth had been extracted from the claims along the creek. But that was in the years gone by, and if there was any left, we didn’t know where to find it; therefore we deserted the claim and made our way back to civilization, poorer but wiser than we had been before.

Now I do not count that Idaho adventure a real loss, for I made a discovery in those silent hills that affected my whole life. And that discovery is the theme of this article. Sick and discouraged with our poor luck, I turned to an old Bible mother had placed in my trunk. Opening it to the New Testament, I began reading in the Gospel of Matthew. There I encountered for the first time in a serious way the Man of the Book, Jesus Christ. I lost myself for two or three exciting hours, following Him from Bethlehem to Calvary. I was overwhelmed by the purity of His life and deeply impressed by the meaning-

ful simplicity of His teaching. I became conscious of having found a treasure of greater worth than the elusive gold of those hills. The One revealed in the Bible as the “pearl of great price” had come within my grasp.

At home again in San Diego, I reflected upon my experience; I had deserted the gold claim at Leesburg empty-handed with nothing to show for weeks of hard work. But I had acquired a knowledge of God through the Scriptures that had more than compensated for my toil. I had still to learn, however, that the riches of membership in God’s kingdom are more precious than earthly wealth. In the busy routine of life, I wandered away from God and soon forgot Him—the object of my grand discovery. For three years I searched in the streets and shops of the city, hoping to make some easy money, but again I was doomed to disappointment.

But though I had forgotten God, He had not forgotten me. A simple providence touched my life and broadened my outlook. A gentle old grandmother who had been praying for me led me back tactfully into possession of life’s real treasure. On a low protruding shelf between the living room and dining room of her home, she placed a copy of a little-known book, *Early Writings of Ellen G. White*. The author of this volume, I later discovered, was a New England girl of lovely character whose singular experience as a lecturer and author began back in the 1840’s. The little red book I took from that shelf was one of the first of forty-five major

volumes from her pen that were published over a period of seventy years. She wrote more than a dozen books after she was seventy years old. But I was ignorant of these facts at this time.

As I scanned the pages, I noted the title again, *Early Writings of Ellen G. White*. Who was this Ellen G. White? Why were her writings so important? My first question about the author was to be answered sooner than I expected; also the second question, about her message. But what cause did she represent? To what church did she belong?

I must say that my first impressions of the book were exciting. There came over me the deep and happy conviction that I had made a big discovery. I felt the great joy of the booklover who stumbles onto a new title written by a vigorous author. As soon as I could, I got down to serious reading, and I devoured the pages.

Then I questioned Grandma Williams about Mrs. White’s church connections. To this she replied simply, “Ellen Gould White was reared in a Methodist Episcopal home in Portland, Maine, but in her teens she became an Adventist, a Seventh-day Adventist.”

Well, that didn’t help me very much. “What is a Seventh-day Adventist?” I asked. There must have been a little resistance in my voice. Being a member of another denomination, I was naturally on the defensive. But Grandma Williams was very kind and she was also well informed.

She explained at some length the teachings of the church to which she (and “Sister White,” as she called her)



belonged. I was amazed to learn that the Adventists had grown to be a world church with thousands of churches and missionaries scattered in every land.

"Jesus is coming again soon," said Grandma Williams earnestly. "And in His providence God has raised up the Adventist Church in order to announce to the world His imminent return. This is the great burden of our message." And that, I noted, was the emphasis of this stirring book by Mrs. White.

"Those who have read Mrs. White's books," she continued, "are impressed that she must have written with the special illumination of God's Spirit. Our church leaders have followed her counsels regarding medical, educational, and evangelistic work, and all of these lines of gospel work have prospered. I think you will agree," she said, "when you get better acquainted with her books, that she could not have written as she did unless God had prompted her message."

I was not of a prejudiced mind; hence I continued to read the book *Early Writings* carefully. The author of this volume was, as Grandma Williams hinted, God's special messenger. Her writings would lead people to the Bible and not away from it. I discovered that this was true, that she encouraged Christians to read the Bible for themselves and not to let others do their Bible reading and interpreting for them. The Bible, she said in substance, was the great fountain of truth, a book that explained itself. On page 221 of *Early Writings* I found these words:

"The Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."

God's Book, the Holy Scriptures, is the divine textbook on salvation. And Christ is the Saviour therein revealed—the Way of life. Describing one of the great reformers, Mrs. White told of his glorious discovery of Christ as he searched the Scriptures of truth. With sympathetic pen, she related his experience:

"Oh, how precious to Luther was this new and glorious light which had dawned upon his dark understanding and driven away his superstition! He prized it higher than the richest earthly treasure. The Word of God was new. Everything was changed. The book he

had dreaded because he could not see beauty in it, was now life, eternal life, to him. It was his joy, his consolation, his blessed teacher. Nothing could induce him to leave its study. He had feared death; but as he read the Word of God, all his terrors disappeared, and he admired the character of God and loved Him. He searched the Bible for himself and feasted upon the rich treasures it contained."—*Early Writings*, p. 223.

In the mountains of Idaho I had stumbled upon the same treasure that the reformer had found. He had found Christ in the Bible; so had I. He made his discovery in the fifteenth century; I made mine in the twentieth. Christ is the Ageless One, capable of satisfying the heart-hunger of men in every generation. This is the Bible message: "Jesus Christ the same yesterday, and to day, and for ever." Hebrews 13:8.

I found my appetite whetted for the Sacred Scriptures after reading this book. *Early Writings* led me back to the Bible. Perhaps Grandma Williams was right about the author. Maybe she did have special guidance from God. One thing I know: As I returned to the Old and New Testament Scriptures, I experienced an even richer measure of satisfaction in Jesus Christ. And it was the Ellen G. White writings that rekindled my interest in the Holy Book. From that monumental date in my life until today I have never wandered away from the gold mine of Scripture.

**B**UT I MUST pass to another eventful day several years later when I had occasion once again to ponder the testimony of Grandma Williams. My stepfather presented me with a worn copy of a book he had had in his possession for years. The title was *The Great Controversy Between Christ and Satan*. I noted with keen interest that the author's name was Ellen G. White. "If this book is like *Early Writings*," I thought, "I will certainly read it carefully." And read it I did, staying up late every night for several weeks, long after the family had retired.

This radiant book held me with an even deeper fascination. It seemed like a jeweled casket filled with rich gems of Bible truth. Precious light was reflected with a heavenly brilliance upon the darkest problems that shadow the human mind. I found it difficult to lay the volume aside even though the clock chimed midnight or one in the morning. In this amazing new book I had

found a key to decipher the puzzling code of human existence. And now the mysteries of life's imponderables were represented to me in simple and understandable terms that I could appreciate.

I was impressed particularly with the fact that the author had recourse continually to Scripture texts. Light from the Bible broke through those pages on such questions as, "Why all the creeds and churches? How did sin creep in to our world? Where did the devil come from? When and how did the withering blight of selfishness first plague our human consciousness?" Illumination flashed also upon the doleful question of death and the big question mark of life beyond the tomb.

For all these questions I found satisfactory answers. I learned too that civilization was not to revert to a pagan existence, and that God had a plan to deal with the overpowering problems that frighten our world.

My most exhilarating experience in reading *The Great Controversy* came when I tuned my heart to the certain note of triumph sounded by the author. The kingdoms of this world were to become the kingdoms of our Lord and of His Christ. The advent of Christ the second time was near, so John declared in the Revelation. (See Revelation 11:15.) This truth stated so clearly in the Old and New Testaments gripped me. There is a way out then, I said with relieved satisfaction. God is not going to let our world burn out on the spaceless shores of eternity.

Christ is the guarantor of this ultimate salvation, Mrs. White made plain. He is not only the Author, but the Finisher of our faith; and it was in this emphasis upon Christ, the Son of God, that I came to respect the messages of this remarkable woman. John's words pressed upon my mind: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2.

Is not Christ the very center and circumference of our Christian faith? In the book *The Great Controversy* and her inimitable life of Christ titled *The Desire of Ages*, Mrs. White's Christ-filled message rings clear with the historic Christian teaching concerning Christ as Creator, Saviour, Priest, and coming King. Seven facts about Him were distinguishable above other truths she taught:

1. His preexistence and incarnation.
2. His sinless life and perfect righteousness.



3. His vicarious death upon the cross.
4. His literal resurrection from the grave.
5. His bodily ascension into heaven.
6. His intercession as our High Priest before God.
7. His second coming in power and glory.

Here are a few gems that I came across which magnify these central Bible truths:

**PREEXISTENCE:** "From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be 'God with us.'"  
—*The Desire of Ages*, p. 19.

**INCARNATION:** "By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. . . . In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."—*Ibid.*, pp. 24-26.

**SINLESS LIFE:** "Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God."—*Ibid.*, p. 762.

**VICARIOUS DEATH:** "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*Ibid.*, p. 25.

"The mystery of the cross explains all other mysteries. In the light that streams from Calvary, the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power."—*The Great Controversy*, p. 652.

**RESURRECTION AND ASCENSION:** "The resurrection and ascension of our Lord is a sure evidence of the triumph of the saints of God over death and the

grave, and a pledge that heaven is open to those who wash their robes of character and make them white in the blood of the Lamb."—*Testimonies for the Church*, Vol. 9, p. 286.

**INTERCESSION:** "After His ascension, our Saviour began His work as our high priest. Says Paul, 'Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.'"—*The Great Controversy*, p. 420.



**SECOND COMING:** "One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming. . . . The doctrine of the second advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise."—*Ibid.*, p. 299.

Still other questions began to clear up for me as I read this book. Life here in this world and life hereafter have meaning only in Christ. All the issues that shape life's experiences have their definition and clarification only as they relate to Him. History also takes on new meaning when Christ is brought

into the picture. And to the dweller in our twentieth century world all of life is tending toward that one far-off divine event toward which the whole creation moves—the return of Jesus. God is in charge of our world; He directs in the affairs of men and nations. He will not permit man to destroy himself. I read in the book *Education*, by the same author, these words:

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—P. 173.

I also found light and hope illuminating a tomorrow which before had seemed dark and meaningless. What about the future? I had asked—the dreadful future? Would it be world's end, Armageddon, and destruction? That was a doleful subject that needed illumination. What answer did the Bible give?

Well, there would be judgments for the rebellious and unconverted, but for the followers of Christ there would be eternal life and God's new world and the return of our Lord to usher in the eternal kingdom of God. And then God and His Son will dwell with His people forever.

"I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it," wrote Mrs. White, quoting the words of John the revelator. "The people of God are privileged to hold open communion with the Father and the Son. 'Now we see through a glass, darkly.' We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence, and behold the glory of His countenance."—*The Great Controversy*, pp. 676, 677.

"Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. 'There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away.' 'The inhabitant shall not say, I am sick: the



people that dwell therein shall be forgiven their iniquity.'"—*Ibid.*, p. 676.

The words that followed suggesting continual progress and development in the future state of immortality inspired me with hope:

"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."—*Ibid.*, p. 677.

As I came to the last page of the book *The Great Controversy*, the closing paragraph sounded an inspiring crescendo of hopefulness—a magnificent view of God's clean, new world. Listen to these words:

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all,

flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—*Ibid.*, p. 678.

And now I had come to the end of the book. I closed the volume and laid it aside; I did so with a sense of satisfaction and a heart burning with a passionate desire to pass on to others the truths I had learned. Never had the really big issues of life been presented so clearly to me. I had been searching around for a Rock upon which to plant my feet. Now I had found it; I felt secure at last.

I understood better, too, why I should stand firm on that Rock. The crisis of the ages was upon us. Christ was coming again. This the signs of the times foretold. The second advent was near. The great day was stealing gradually upon us; we needed to get ready. Mrs. White's books helped me to decide that the Bible could be trusted and that in its pages God had clearly marked out the pathway to everlasting life. I wanted to stand on the Bible side. From that time to this the Scriptures have been an inexhaustible gold mine of truth to me.

After reading *Early Writings*, *The*

*Great Controversy*, and other Ellen G. White books, such as *The Ministry of Healing*, *Patriarchs and Prophets*, and *Christ's Object Lessons*, I came to understand why Grandma Williams and literally millions of other people hold them in such high esteem.

It is little wonder that today these magnificent volumes are being read all over the world in scores of languages.

Perhaps in the library of your home you will find an E. G. White book tucked away, unread or forgotten.

In a recent year, over 400,000 copies of the book *The Great Controversy* were sold. (This book first appeared in the year 1884.) In 1956 the circulation of *The Desire of Ages* reached the startling figure of 530,000 copies. (This volume first appeared in 1898.) The continuing popularity of these books is evidence of their timeless quality.

*Education*, written by Ellen G. White in 1903, is now accepted as a textbook in numerous Christian academies and colleges. Yet Mrs. White was unable because of an accident to attend school beyond the third grade. *The Ministry of Healing*, published in 1905, has given the mold of Christian ethical witness to thousands of physicians and nurses in sanitariums and hospitals and private practices around the world.

Mrs. White was a little woman with expressive gray eyes. She was just five feet, two inches tall. Her husband, James White, was for years a denominational leader. She had four sons, two of whom became ministers. Her life was simple and unsophisticated, yet intensely active. She became a foreign missionary at the age of sixty-two. Her lectures on the Christian home and temperance gave distinction to the cause of truth which she championed. Mrs. White died in her eighty-eighth year.

Had it not been for the books *Early Writings* and *The Great Controversy* I might have forgotten forever the treasure of God's Word. I am grateful that Grandma Williams put the little red book on the shelf in her home. I have thought much about what she said concerning Ellen G. White and the books that she wrote. I am convinced now that all that she said was true. END

### A SHORT LIFE SKETCH OF ELLEN G. WHITE

*Both as an individual and as a lecturer and author, Mrs. Ellen G. White was an outstanding character.*

*Victim of a serious accident when she was nine years old, she was unable to continue schoolwork. To relinquish the cherished hope of an education was to her, as she later wrote, "the hardest struggle of my young life." The prospect of an early death sobered her and contributed to a truly remarkable Christian experience in one so young.*

*She shared in the hopes and expectations of the Adventists, and in their bitter disappointment in 1844. A few weeks later, in December, she was given the first of many visions she was bidden to relate. With her husband, James White, and other pioneers, she shared also in the experiences of earnest prayer and Bible study, as a result of which the distinctive doctrines now held by Seventh-day Adventists were developed.*

*She regarded herself as a "messenger" commissioned to make known that which was revealed to her by God. This she endeavored faithfully and untiringly to do by voice and pen. Her sphere of usefulness, very small at first, expanded, until during a period of nearly seventy years of public ministry her labors took her to Europe and later to Australia, where she spent ten years. Through her published works, her influence had become well-nigh worldwide before her death. She was the mother of four sons, two of whom lived to become ministers of the gospel.*

If you would like a free copy of the book *Ellen G. White and the Seventh-day Adventist Church*, by Mr. Delafield, simply write to THESE TIMES Gift Book, Box 59, Nashville, Tennessee 37202.





# apples of gold

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

## Rules for Daily Life

BEGIN THE DAY WITH GOD;  
Kneel down to Him in prayer;  
Lift up thy heart to His abode,  
And seek His love to share.

OPEN THE BOOK OF GOD,  
And read a portion there;  
That it may hallow all thy thoughts,  
And sweeten all thy care.

GO THROUGH THE DAY WITH GOD,  
Whate'er thy work may be;  
Where'er thou art—at home, abroad—  
He still is near to thee.

CONVERSE IN MIND WITH GOD,  
Thy spirit heavenward raise;  
Acknowledge every good bestowed,  
And offer grateful praise.

CONCLUDE THE DAY WITH GOD,  
Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead His righteousness.

LIE DOWN AT NIGHT WITH GOD,  
Who gives His servants sleep;  
And when thou tread'st the vale of death,  
He will thee guard and keep.

*From Mary H. Moore.*

## KINDNESS

On one occasion a painter asked Einstein to sit for a portrait and was told, "No, no, no. I do not have time."

"But I need the money I'll get for the picture," the painter said candidly.

"Well, that's different," Einstein replied. "Of course I'll sit."—Thomas Lee Bucky and Joseph P. Blank.

*From Tom Watson.*

More parents ought to straighten out their children by bending them over.

Self-pity is our worst enemy; and if we yield to it, we can never do anything wise in the world.

—Helen Keller.

*From Marcella Toland.*

Whatever I have tried to do in this life, I have tried with all my heart to do well; whatever I have devoted myself to, I have devoted myself to completely; in great aims and in small, I have always been thoroughly in earnest.

—Charles Dickens.

*From Mark Lane.*



# EVENTS OF THESE TIMES

## MENACE OF PROMISCUITY

The common preoccupation with sex in periodicals, books, moving pictures, and other media has deadened the shock any new sensational aspect of the subject may have on the public mind. A recent story in *The New York Times* by Val Adams, however, on the rejection of two television scripts by the National Broadcasting Company brings into focus one of the tragic results of uncurbed license in public morals.

The network canceled the project, which, in a two-part drama intended for sequences in two highly popular TV shows, presented the story of a high school boy who had contracted a venereal disease. Officials objected to passages and dialogue they considered too suggestive for television projection.

Dr. Luther L. Terry, Surgeon General of the United States, immediately pleaded with NBC to reverse its decision on the ground of some appalling statistics, currently compiled. He stated that 1,500 youngsters contract venereal disease in the United States each day. This means more than a half million new cases a year, and along with Dr. John D. Porterfield, president of the American Public Health Association, Dr. Terry urges the using of every possible means of education to warn youth of the dangers of promiscuity and its far-reaching physical and moral contamination. A further argument for more widespread education on the dangers of social diseases is the disquieting fact that antibiotic therapy to combat them is not proving to be as totally effective as is popularly believed.

## JAPAN—"WESTERN" BUT NOT CHRISTIAN

Conservative Japan steeped in hundreds of years of tradition has become a land where "East equals West" in less than two decades! The postwar period of Japanese history might well be called the "westward movement." The results: Japan is the leader in Asia. She is an equal partner with America in many areas, and is one of the world's top industrial giants (first in shipbuilding, and third in producing crude steel).

She has gone from devastating defeat to an enviable position in world leadership in just twenty years. How? Through native ability and western influence.

And what of that influence in the Christian sphere? Has it been commensurate with the influence in other realms? Although some 800,000 have become Christians, 25,000,000 new citizens have been born. Only a fraction over 1 percent profess Christianity.

Perhaps the most striking Christian influence is seen at Christmastime. The stores and shops are full of things to purchase, and there are special "Christmas sales." The Christmas decorations are evident. In both downtown Tokyo on the famous Ginza and in the lesser-known towns in the country the message of Christmas is being told. But what is this message? Santa Claus, the reindeer, and the sleigh. If ever a picture of the Christ-child is seen it is rare. Even outside a popular Christian store, one of a large chain in many cities, the sleigh and deer were the central Christmas display. Commercialized and without Christ—this is Christmas in Japan.

## A CENTURY OF SERVICE

One of the world's most effective agencies for good, the Salvation Army, celebrates its first century of service to mankind May 16 to 23. Humanitarians everywhere join in saluting the dedicated personnel of this far-flung organization. As fellow Christians, we are proud to list the following milestones in the 100 years the Salvation Army has been in existence:

1865—Founding of the Salvation Army by William Booth in the East London slums on July 2.

1880—The Salvation Army officially invades the United States—today almost 2,000 Salvation Army centers operate in fifty states.

1886—President Grover Cleveland gives the Salvation Army his official and personal endorsement.

1886—A Rescue Home for "fallen women" is opened in New York. Today the Army operates thirty-seven maternity homes and hospitals in the U.S.A.

1897—Salvage Brigades are established in New York City and Jersey City, the beginning of the Men's Social Service program, whereby homeless men are given an opportunity to reclaim their lives.

1901—First missionary hospital is opened in Nagercoil, India. Now thirty-one general hospitals are operated around the world.

1906—Earthquake and fire destroy San Francisco; all Salvation Army facilities lost. Almost immediately the Army opened the first camp for the homeless.

1917—Salvation Army work in France wins the respect and affection of doughboys and the whole nation.

1929—The Army answers the call of the needy during the great depression. The slogan: "No man need steal, starve, or commit suicide; come to the Salvation Army."

1945—Representatives of the Salvation Army are accredited to the United Nations as news correspondents for the Salvation Army press; Salvationists also serve as consultants in the Non-Governmental Organizations Division of the U.N.

1965—Around the world, 25,000 Salvation Army officers assisted by 30,000 employees implement the Army's spiritual and social ministry in seventy-one countries and geographic areas through 20,000 centers. The Army preaches the gospel in 147 languages.

## EXPOSITION OF FRANCIS XAVIER'S BODY

The Roman Catholic Church in India tried to stage a double attraction in 1964. Along with the International Eucharistic Congress which was held in Bombay, she threw open the doors of the church of Bom Jesus in colorful Goa, onetime Portuguese possession in India, so that faithful Catholics could worship the shrunken, mutilated 412-year-old remains of Francis Xavier.

Thousands from all over India and the world are flocking to see the remains first at the church of Bom Jesus (Infant Jesus) and later at the Se Cathedral, 200 yards away. Shrunken to nearly four feet six inches, the clayish-colored body is kept in a hermetically-sealed crystal glass case. The eyes are deeply sunk, and the dry skin on the face is separating from the bones. On the left side the peeling is so bad that the bone is visible.

The Indian government has been pumping money into the whole affair to



make it a success. It is estimated that nearly Rs. 1,800,000 has been allotted for repairs, renovation, and repaintings. Even Indian government archaeological experts have been brought in to lay gold leaf on one of the altars of the sacrament.

Ever since the Eucharistic Congress ended in Bombay, special trains and buses have been pouring pilgrims into Goa. The tourist finds liquor can be had freely there since India has still to clamp prohibition on the former Portuguese possession. Around the exposition site tourists can pick up bottles of cashew-nut grog, coconut "Feni," or, if he can afford it, a bottle of expensive Scotch whiskey.

Born on April 7, 1506, Francis Xavier, a Spanish nobleman, was a disciple of Ignatius Loyola (founder of the Jesuit order). Landing in India in 1542, he converted 700,000 Indians in three years, Catholics claim. Traveling on to China to spread his church's teachings, he died on a small barren island off the South China coast at forty-six. The governor of Goa had taken such a liking to the young Jesuit that he arranged for the body to be packed in dry quicklime and shipped to Goa. The body lacks a toe (bitten off by the wife of a Portuguese noble-

man, but later given back) and an arm which was amputated in 1615 by the Jesuits for exhibition in Rome.

It is this 412-year-old body which has been worshiped the past several weeks. One wonders what Martin Luther would have thought if he strode into the Se Cathedral and saw the humble kneeling before a dry, shriveled body praying for help in their Christian lives. Emblazoned on the glass panels of the coffin are the words "Pray for Us" in English, Portuguese, Latin, Hindi, Marathi, Tamil, Konkani, Telugu, Malayalam, and Kannada. Kneeling before the earthly remains of Francis Xavier, the faithful kiss the coffin and lisp their sincere prayers while a white-robed priest wipes the glass and ushers the devotee on. Does Francis Xavier hear these prayers? The Bible says, "The dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." Ecclesiastes 9:5.

#### PARENT BRUTALITY SHOCKING

A small girl, who apparently had an injured head, was brought by her father and mother into a Los Angeles hospital for a checkup. The parents explained that she had probably fallen.

In a quick examination the doctor

found a knot on her head as large as the end of a man's thumb. Suspicious, he examined her closer and found the whole side of her back black and blue. Beneath the sleeve on her arm, he found several more bruised spots. Under direct questioning, the parents finally admitted to beating her.

Acts of brutality by angry parents are growing in appalling numbers, and the situation is causing alarm to physicians and decent Americans the nation over. According to authoritative estimates, the number of child beatings resulting in injury to the victims is between 50,000 and 75,000 each year in the United States. Among children seen at hospitals in the Los Angeles area for this reason, about 10 percent die and 25 percent suffer permanent brain damage. Most victims are under two years of age, according to Dr. John L. Gwinn, of Los Angeles Children's Hospital, who said, "The problem is like an iceberg in the ocean—a small part of it is visible, but 90 percent is hidden."

This shocking mistreatment, with its obvious lack of love and self-control, is a far cry from the Master's words, "Suffer the little children to come unto me. . . . And he took them up in his arms . . . and blessed them." Mark 10: 14, 16.

#### WORLD CONGRESS ON EVANGELISM

For its tenth anniversary project, "Christianity Today" magazine is sponsoring a world evangelistic congress in West Berlin, October 6 to 24, 1966. Evangelist Billy Graham will be honorary chairman. The building shown below is West Berlin's Kongresshalle, which has been reserved for the event. It has a main auditorium seating 1,264 persons, plus three small halls wired for simultaneous translations. Anticipated are 700 delegates, 300 guests, and 100 observers. The purpose of the meeting is as follows: (1) to define

Biblical evangelism; (2) to expound the relevance of Christ's gospel to the modern world; (3) to stress the urgency of evangelistic proclamation throughout the world in this generation; (4) to discover new methods of relating Biblical evangelism to our times; (5) to study the obstacles to Biblical evangelism and to propose the means of overcoming them; (6) to discover the types of evangelistic endeavor currently employed in various lands; and (7) to summon the church to recognize the priority of its evangelistic task.





## CHURCH ATTENDANCE DROPS

According to a recent Gallup poll, America's interest in churchgoing continued to decline in 1964, after a peak year in 1958, when 49 percent attended, 4 percent more than in 1964.

Translating the percents to millions of adults indicates that approximately 49,500,000 persons attended church weekly, on the average, during 1964. The comparable figure for 1963 was 50,100,000, based on an adult civilian population of approximately a million less than last year.

Following are the highlights of the Gallup poll's annual audit of churchgoing in the U.S., taken nationwide at seven periods of the year:

Catholics were more faithful in their churchgoing than were Protestants.

Residents of the New England states—where the greatest proportion of Catholics live—scored highest in church attendance.

Negroes attended church in as great a proportion as did white people. It should be borne in mind, however, that Catholics—who are overwhelmingly of the white race—contribute largely to the figure recorded for white persons.

Persons in the white-collar occupation group were the best attenders. Manual workers had the poorest record.

## EDITOR LOOKS WISTFULLY AT OLDEN DAYS

In the America of yesterday you paid your debts as quickly as possible and went without things to do it.

You disciplined your children—but disciplined yourself first.

You spent less than you earned, and demanded your government to do the same.

You went to church, your children to Sunday School. You held daily prayers—and no court would have to interpose any law into your private religion.

You would have been horrified at (and quick to change) men in high places who made "deals."

You expected to prosper only by doing a better and better job.

You obeyed the law—but took active enough part in government to see that the laws were just.

And that was the character which brought this country victory in your lifetime, built it back from a shattering depression, and fed and saved the civilized world.—Abilene, Texas, *Bulletin*, quoted in *The Nebraska Issue*, July-August, 1964. END

## We Quote . . .

**Clifford P. Morehouse**, "A Layman Looks at the Church": "The church that lives to itself will die by itself."

**Federal Council Bulletin**, January, 1941: "We see now that, although mankind has achieved amazing techniques of scientific progress, it has not learned for what ends they are to be used. . . . We begin to wonder whether Aldous Huxley is right when he remarks that our technological advance has 'merely provided more efficient means for going backwards.' No longer do we feel sublimely superior to everything in the past, nor confident of our own human adequacy for the future. No longer able to believe, with Spencer, in inevitable progress, we try to escape from believing, with Spengler, in inevitable decay. So we begin to look for a religion which is grounded in history, and which offers promise of historical redemption."

**Herbert Clark Hoover**, thirty-first President of the U.S.: "The Bible is a postgraduate course in the richest library of human experience. . . . As a nation, we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

**Thomas Bailey Aldrich**: "What is more cheerful than an open wood fire? Do you hear those little chirps and twitters coming out of that piece of applewood? Those are the ghosts of the robins and bluebirds that sang upon the bough when it was in blossom last spring."

**Rabbi Maurice N. Eisendrath**, president of the Union of American Hebrew Congregations: "The growing demand for Federal aid to parochial schools is perhaps the gravest menace to the concept of separation of church and state. . . . If public funds are made available to parochial schools of all faiths, we may see the demise of public education in this generation. We will see America converted into a religiously compartmentalized society, with religiously-oriented political parties, turning America into a frenetic cockpit of religious discord and bitterness."

**Samuel McCrea Cavert**, "Pulpit Digest," November, 1964: "The worst moment for an atheist is when he feels grateful and has no one to thank."

**Bob Cousy**, all-time basketball great of the Boston Celtics, on colleges' making under-the-table deals with promising high school athletes: "What's wrong with this practice is that kids are being told at that impressionable time of their life that putting a ball in a basket is a skill of such overriding importance that grown and influential men are willing to come groveling at their feet."

**Sydney Harris**, "Chicago Daily News," January 21, 1965: "Elderly people who are bored are customarily those who cared only about their petty pleasures and profits in earlier years. 'Whoever shrinks from ideas,' said Goethe, 'ends by having nothing but sensations'—and the sensations of old age are inevitably dull."

**David A. Redding** in "The Miracles of Christ" (Fleming H. Revell Company): "To say, 'I'm not good enough for God,' is to sigh, 'I'm too sick to go to the hospital.'"



# EDITORIALS

## H.R. 2362

ONE OF THE most controversial bills ever to be proposed to Congress is the current legislation to aid education (H.R. 2362). At this writing the proposal is in the House subcommittee on education hearings. To us and to several others, the bill in its present form, with its fuzziness and daring novelty, endangers the basic American principle of separation of church and state.

In summing up the opposition's point of view, Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, states that some compromise will be necessary if a federal aid to education bill is to be adopted, and then concludes that the bill in its present form is a deceptive effort to sell aid to parochial schools under the subterfuge of aiding the needy:

"The stage setting is clear. Construct an educational package which is highly complex and full of innovations. Surround it with a great sense of urgency because everybody knows our public schools are starved for federal funds. . . . Give just enough aid to parochial schools to push away the veto of the Roman Catholic Church but not enough to drive away the support of the National Education Association. Allocate just enough money for shared time programs to titillate the growing Protestant interest in it, thus disarming the traditional Protestant opposition to aid to parochial schools. And then have this complicated package whizzed through the appropriate committees of both houses of Congress, with limited hearings, without any national debate . . . and get it into the Great Society before one citizen in a thousand has even the foggiest notion of what alarming experiments have been taken with traditional American liberties."

Surely clear-thinking Americans should oppose the following proposals of the bill:

(1) The use of federal funds to provide books and other materials to parochial schools in direct violation of the Constitutional requirement of church-state separation. (2) The plan for "consortiums" to operate supplementary educational centers, a proposal that establishes a partnership between church and state in education that not only is unprecedented in American history since the establishment of the public school system but is directly contrary to the entire philosophy of the First Amendment.

The bill as it stands should be clarified and redrafted to prevent grave invasions of the Constitutional principle of separation of church and state. K. J. H.

## PORNOGRAPHY—A BILLION-DOLLAR BUSINESS

THIS MONTH'S feature article alludes to the voluminous sale of pornographic literature as one of the causes as well as manifestations of the decline of United States morals.

Nearly every drugstore, bus terminal, newsstand, and bookstore stocks a large supply of off-color literature. A wholesale magazine salesman once stated, "A magazine with a scantily-clad girl on the cover is the fastest-selling item on the market, and if you put such a picture on a magazine, regardless of what's inside, I'll sell a million copies." The pornography industry in this country has become a billion-dollar business.

Despite attempts by concerned groups to curb the sale and distribution of objectionable material, the trend is still rising, and there is not much hope that it will change in the near future. One factor in the worsening picture is the lack of helpful decisions by the courts of the land. In fact, the Supreme Court has passed a new ruling which has struck down the existing statutes banning the sale of pornographic material.

Last November a subcommittee of the Tennessee Commission on Youth Guidance met to draft plans for a new, comprehensive law which would curtail the sale of immoral literature. The committee soon ran into snags, however: first when they tried to arrive at a definition of *obscene*, and second in attempting to design a law that would not violate rights guaranteed under the Constitution.

The situation is bad indeed. Can no reliable standard be produced for naming evil or no realistic provision be found for correcting it? And must the sale of this literature continue, even in the face of impending moral disaster?

Perhaps self-discipline in reading habits is one answer. But where can one find discipline these days? Is it not time for concerned individuals to think through this problem? The cause needs a multitude of strong voices.

L. P.

## THOMAS JEFFERSON'S PRAYER

ALMIGHTY God, who has given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning, and pure manners.

"Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues.

"Endow with the spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

"In the time of prosperity, fill our hearts with thankfulness, and in day of trouble, suffer not our trust in Thee to fail; all of which we ask through Jesus Christ our Lord. Amen."



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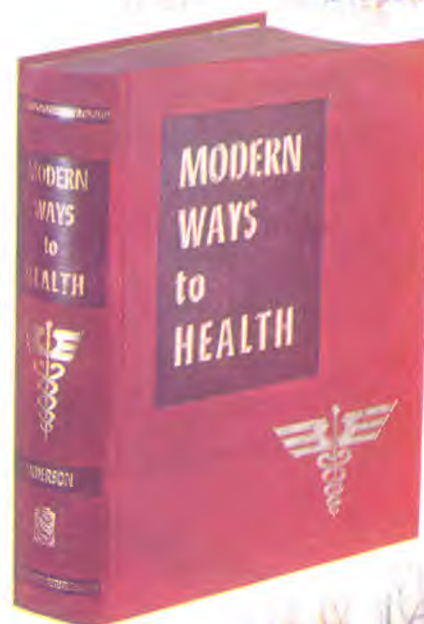


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