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JUNE 1965

These Times

**THE
CHRISTIAN
PATTERN FOR
MARRIAGE**



THE GOSPEL ACCORDING TO AYN RAND



AYN RAND has been described as a profound philosopher of the twentieth century.

Her books, *Atlas Shrugged*, *The Fountainhead*, *For the New Intellectual*, etc., have sold millions of copies, and influence many thousands of American students and young adults. It is this influence on young people that makes her important to the Christian—because just about everything Christianity teaches, Ayn Rand is thoroughly against.

Her philosophical movement is called *Objectivism*. In an interview with a New York columnist, Ayn Rand expounded some typical *Objectivist* viewpoints: "I am not merely anti-Christian," she stated; "I am antimystical. The cross is the symbol of torture, of the sacrifice of the ideal to the non-ideal. I prefer the dollar sign—the symbol of free trade, therefore of the free mind."

Other choice tidbits from *Objectivist* philosophy: altruism is evil; money is the root of all good; man's highest moral purpose is his own happiness.

Objectivist lecture courses are well attended in several major cities. One of the courses is entitled *The Destructiveness of the Concept of God*. This is really the basic motivation of *Objectivism*, and is echoed by the first of Miss Rand's many premises, which has been stated as follows: "Man can perceive and understand reality, but only through reason. Intuition, emotion, faith have no validity as paths to knowledge."

That premise turns an ever-increasing number of young people away from Christianity and our churches—young people who have neither the experience nor the background to recognize and ward off such manifest nonsense. They look upon Miss Rand as the messiah of capitalism. If she is the messiah of anything, it is atheism, for no responsible

capitalist would tolerate the extreme codes of conduct and greed which comprise Miss Rand's "sermon on the mount."

How, for example, can Miss Rand state in her premise that faith is invalid as a path to knowledge? Now, how in the world would she know? She has never had faith; never been called by the Spirit of God; never experienced the compelling magnetism of God as He draws a person to Christ; never been taught by the Spirit of God, which reveals knowledge of an infinitely higher quality than the primeval variety foisted on us by Ayn Rand. Her philosophy retrogresses to that of the serpent in the Garden of Eden who convinced Eve that God's word was meaningless.

Under the pennant of capitalism, Miss Rand deceives thousands of young people, instructing them in atheism and in self-indulgent venality that would shame even the voracity of a Judas. As one critic has put it: "Miss Rand makes well-poisoning seem like one of the kindlier arts."

Ayn Rand is easily America's most articulate and influential anti-Christian. It is well for the Christian to know her and to be aware of her *Objectivist* movement, because *Objectivism* is becoming an increasingly important factor in Christianity's challenge to young people.

Nothing is more illustrative of the solid anti-God earth in which *Objectivism* is planted than this brief dialogue between Miss Rand and an interviewer:

"If you see a man starving, lying in the street, ill," questioned the interviewer, "nothing moves you to give him help?"

"If I can afford it, and know nothing evil about the man," replied Miss Rand. "Yes, in an emergency I would help him."

Thus, you have the world of the *Objectivist*. Lovely, isn't it? END

By Fred Bell

Champions of Faith • 10

These Times

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This time

FORTY YEARS AGO the average young man looked for a girl who could cook, cut, and can; sew suits and socks; be a good mother and a loving wife. Today the picture has changed. Sewing is irrelevant; a working knowledge of household affairs will suffice (the maid can handle the details); being a good mother is relatively unimportant (the baby-sitter—and grandma—can help raise the kids). As for the loving wife part, that hasn't changed much; the question now is, Will she love me only? The average young man today wants a wife who can dress fashionably, has at least one year of college, and can supplement the husband's income with a job of her own.



How long will it last?

That these changes of attitudes and standards have affected the stability of the home is evident in the rising divorce rate and increasing teen-age marriages. With nearly one out of four marriages failing, clergymen and educators are indeed becoming alarmed. In an article in the Nashville *Tennessean*, "steady" dating and the lack of enough guidance counselors are blamed for the "very serious" problem of teen-age marriages in high schools. Under the practice of "steady" dating students do not get to meet other people. The same article admonished, "It is the duty of the parents to step in and eliminate the practice, or to discourage it whenever possible."

Another large factor in the teen-age marriage problem is the ease with which one can get married. The divorce rate is heightened by the same token.

Believing that it is high time to reexamine those good old-fashioned principles of love, courtship, and marriage, THESE TIMES has chosen as its cover story an article dealing with these fundamentals ("The Christian Pattern for Marriage," page 11).

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RIVERS of ink and oratory have flowed over and around the third session of Vatican Council II. Seldom have so much hope and disappointment, assurance and doubt, optimism and pessimism, been poured out upon an assembly of eminent religious leaders. It was undoubtedly "one of the most important single events in the Church history of the twentieth century," in the words of Anglican Canon Pawley, reporter and observer in Rome since 1960.

From the ocean of words delivered in Rome at and between Council sessions, and from the multitudes of opinions now pouring from the world press, we find the most varied ideas as to the results of this illustrious assemblage of many thousands of church fathers, bishops, and hordes of aides, observers, reporters, etc.

The wholly committed ecumenist tells us that the united church is drawing nearer and, given time, "we shall tear the partitions [between Rome and the separated brethren] down."—Douglas Horton, Congregationalist, former dean of Harvard Divinity School, in *Steps to Christian Unity*, ed. John A. O'Brien, p. 233.

The ordinary Roman Catholic priest, viewing the changes in collegiality, whereby the collective authority of the bishops is acknowledged as in apostolic succession, thus sharing authority with the still infallible pope, exclaims, "It looks like a renewed church."—*Newsweek*, December 14, 1964.

Nonclerical reports, on the other hand, have noted the behind-the-scenes power struggles, political pressures,

BY HARRY W. LOWE

"The interest of many evangelicals in Bible prophecy makes them wary of international ecclesiastical organizations which unwittingly may pave the way for the integrating force of antichrist who will coordinate ecclesiastical as well as political and economic life under his absolute control."

and intrigues so characteristic of the Roman Church for long centuries, and not a few prelates of the Church have noted the same. It has been reported that both sessions of Vatican II presided over by the as-yet-unknown new pope "have ended in a mood half sour, half sullen."—*Ibid.* "What might have been the council's most satisfying session had ended in deep division and bitterness," reported the same journal, November 30, 1964. This divisive tone arose from Eugene Cardinal Tisserant's high-handed and irrevocable Council presidency decision that the schema "On Religious Liberty" would not be released for vote of the fathers until the next session. This was a deep disappointment to the U.S. and other Western prelates.

That many Roman Catholics are sorely disappointed may be seen from some remarks of the brilliant and outspoken young German Jesuit Hans Kung, appointed by Pope John XXIII as an official theologian for the Council. He has strongly advocated "abolition of the Index and of the star-chamber techniques in dealing with questions of heresy" (*Steps to Christian Unity*, p. 75), and believes that both Roman Catholicism and Protestantism need extensive internal reforms before unity can come. Immediately after the Council he was in Washington, D.C., addressing a conference on "Freedom and Man," at the 175th anniversary of Georgetown University, and he said the immense labors at the Vatican Council will be in vain if the central administrative machinery of the Roman Catholic Church is not renewed and reformed. "Nothing has been done," he said sadly, "to assure us that the needed reforms will be made."—

Evening Star, Washington, D.C., December 3, 1964.

The Position of Protestant Evangelicals

At major ecumenical gatherings, evangelicals are not much in evidence, or, if present, are not often vocal. Similarly, they have not ventured often enough, nor courageously enough, into print to express their obvious fears of the kind of world church called for by many ecumenical visionaries.

A welcome exception was the recent article "The Ecumenical Movement Threatens Protestantism," by two Baptist clergymen—Henry A. Buchanan and Bob W. Brown, in *The Saturday Evening Post*, October 24, 1964, reproduced in *Christianity Today*, November 20, 1964. They attacked the idea that religious divisions are "a sin and a scandal," as the ecumenist insists; they foresaw the compromises of religious conviction that may be forced on evangelicals by reunion with Rome; they upheld the idea that division has often come through honest doctrinal differences; and they denied that Luther, Calvin, Wesley, Knox, and their descendants "have been haggling over nonessentials." They then spelled out specifically some doctrines on which little discussion has yet taken place: baptism, the Lord's Supper, authority, sacerdotalism and church government, mariology, religious liberty, etc.

"What we need," they said, "is not to annul the Reformation but to complete it." Clearly these men looked back to the dark shadows cast by a dominant Church, and they heard the warnings of history with some alarm.

On the same order, but in much greater detail, is the praiseworthy "Symposium on the Ecumenical Movement,"

by several well-known evangelicals, put together by W. Stanley Mooneyham, and published by Zondervan in a book entitled *The Dynamics of Christian Unity*. This is a dignified, scholarly presentation which faces problems squarely and with humility, and it provokes thought on almost every aspect of religious pluralism and ecumenism through Christian history.

Another courageous warning appeared in 1964 in the *Banner of Truth*, London, England, paperback series, from the pen of a Belfast Presbyterian minister, Donald Gillies. His *Unity in the Dark* is 120 pages of forthright, documented dissuasive worth reading.

"The Magna Charta of the Ecumenical Movement"

This is how Dr. Vernon C. Grounds, president of Conservative Baptist Theological Seminary, Denver, Colorado, describes a phrase in John 17:11 that is used incessantly by ecumenists to prove that Jesus prayed for one world church: "That they may be one, as we are." He urges a study of verses 21 through 23—the high priestly prayer of our Lord—and adds with deep spiritual penetration:

"Now in this petition our Lord is pleading for a unity which only His redemptive passion could effect, a oneness akin to the oneness within the Godhead—a spiritual, of course, an organic oneness, a vital oneness which goes an infinity beyond any mere oneness of will or purpose, or love. It is a oneness which the philosopher might choose to call ontological, a oneness which exists under all deceptive appearances to the contrary, an inalienable oneness of life and being. . . .

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UNITY

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"Because the redemptive passion of Jesus Christ has secured and is daily securing the fulfillment of His own petition, all believers are already one: They are one in the sole way that our Saviour asked for their unity. They may not be one organizationally, but they are one organically. They may not be one structurally, but they are one spiritually. They may not be one visibly, but they are one vitally. And that—and that alone, I venture to assert—is the burden of our great High Priest's intercession."—*The Dynamics of Christian Unity*, p. 16.

This is the invisible spiritual church of the faithful throughout the centuries in which men like Charles Spurgeon believed, and not a monolithic world organization based on the fallacious doctrine of apostolic succession. Karl Barth, guardedly interested in ecumenism, recently said: "The fact remains that the unity of the Church does exist, but on an invisible and spiritual plane."—*Steps to Christian Unity*, p. 88. It is this kind of unity that permits God's saints to worship Him in diverse ways according to conscientious conviction.

Henry Buchanan and Bob Brown were right in saying, "In striving after a superchurch, we may destroy the heritage of diversity that has enriched our spiritual life."

What we must learn is that if, in this diversity, we cannot see eye to eye on all points, we must rightly represent our Master in dealing with one another, and thus remove the curse of sectarian and interdenominational bitterness. Given that, we shall serve God more acceptably in our diversified forms than we ever could in a world church unified by a dismal coerced conformity that certainly would be against the conscience of many.

The Disturbing Neglect of Doctrine

Rugged evangelicals love God's Word and its doctrines. Those of us who have attended many ecumenical gatherings have heard very little about doctrine. Dr. Vernon C. Grounds says: "They ignore doctrine, they minimize the apostolic deposit of faith, and emphasize a structural oneness about which Paul says nothing."

What Paul does speak of as existing in his day, when there was no visible

world church structure, is seen in Ephesians 4:3-6: "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Bishop Lesslie Newbigin goes so far as to decry this basic doctrinal unity:

"The true character of this union of believers with one another in Christ is disastrously distorted when it is con-

"Thus far the dream of a world church is only a dream. But the dedication of its devotees makes it a frightening possibility."

ceived of essentially in terms of doctrinal agreement. The effect of such distortion is to break the Christian fellowship up into rival parties, each based upon some one-sided formulation, and eventually into completely separated bodies."—Cited in *The Dynamics of Christian Unity*, p. 21.

Protestants must never forget that in Roman Catholic thinking both morals and dogma are involved in unity. Unity simply means reunion with, or a return to, Rome:

"Catholics know, and so do non-Catholics, that the Church of Rome cannot renounce anything which constitutes dogma or morals, and that therefore the only way to include her in reunion is to accept her whole faith. That is why Catholics maintain (and non-Catholics realize that Catholics do maintain it) that the real and true aim of the movement towards unity is the acceptance of the Catholic faith by all Christians."—Father Charles Boyer, Professor of Theology, Pontifical Gregorian University, Rome, quoted in Donald Gillies, *op. cit.*, p. 31.

The present Pope Paul VI has said that unity "cannot be realized save in the identity of faith, participation in the same sacraments and the proper harmony of a single ecclesiastical direction, even though this allows for a great variety of verbal expressions, etc."—*Steps to Christian Unity*, p. 36.

Other Obstacles to Reconciliation With Rome

When the rugged individualist Karl Barth, the eminent Swiss theologian, was recently asked what he thought was the greatest obstacle to reunion with Rome, he said he would suggest one word:

"That very small word 'and.' When we say Jesus, the Catholics say Jesus *and* Mary. We seek to obey only our sole Lord—Christ. The Catholics obey Christ *and* his earthly vicar, that is to say, the Pope. We believe that the Christian is saved by the merits of Jesus Christ; but the Catholics add: *and* by his own merits, that is to say, his good works. We think that the only source of Revelation is the Scriptures; the Catholics add: *and* Tradition. We say that knowledge of God comes through faith in His word, as it is expressed in Scripture. The Catholics add: *and* from Reason."—*Steps to Christian Unity*, p. 90.

Protestants who have lived in predominantly Roman Catholic countries share Karl Barth's conviction that there is a bent toward intolerance in Romanism. When the Roman church is in the majority, she deals out intolerance to minorities according to her own ideas, as in the recent vexatious persecutions in Spain. When she is in the minority, she claims freedom and tolerance according to Protestant ideas on freedom for minorities; or so it seems to many of us.

There is a large group of Roman theologians who are not content with the doctrine of the Assumption of the Blessed Virgin Mary, or with the declaration that Mary is the mother of the Church. They want the Church to proclaim as a dogma that Mary is the co-redemptress of mankind. That would take us back to fighting the battles of the Reformation anew, or we should lose our evangelical theology completely. Any doubt that reunion with Rome means abandonment of Protestant theology is seen in the comment of Dr. L. J. Rogier, at Nijmegen, Holland, on the recent acceptance of Roman Catholicism by Princess Irene when she married Spanish Prince Carlos Hugo of Bourbon Parma. Said the Roman Catholic historian:

"We mean by reunion the return of one Church under one supreme pastor, a church drastically changed in its structure and earthly appearance, but
(Continued on page 31)



SEVENTH-DAY ADVENTISTS

AND THEIR MESSAGE

BY R. ALLAN ANDERSON

ONE OF THE fastest-growing movements in Christendom today is the Seventh-day Adventist Church. Many reasons could be given for its rapid spread throughout the world, but the greatest is the conviction that God has a special message for this generation, which is to prepare men and women of all nations and languages for the imminent return of Jesus.

Adventists are a people of prophecy. They came on the scene in fulfillment of prophecies in the books of Daniel and Revelation, books which have always had a large place in their the-

ology. They recognize that there are devoted Christians in every denomination who are living up to all the light they have and are serving the Lord with sincerity. Yet there are important truths in God's Word which are unknown among many Christians. And these truths must be proclaimed before our Lord's return.

That we are living in a time of confusion and crisis needs no emphasis. Statesmen, educators, journalists, scientists, philosophers, diplomats—all declare these are perilous times and we

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SEVENTH-DAY ADVENTISTS *Continued*

Experiencing the joy of
salvation through Jesus
Christ their Lord, "they
carefully keep the
commandments of God,"
and delight to observe the
seventh-day Sabbath.

need God. Students of history and political science may regard the international scene as "an enigma wrapped in a riddle." But students of God's Word see in it all a fulfillment of prophecy.

The Book of Revelation is one of the most interesting portions of Scripture. It is not a prose composition, but rather a drama portraying the tremendous struggle between two kingdoms—the kingdom of light and the kingdom of darkness. From the time it was written it has claimed the interest of God's people, but its most important message is for earth's last generation. In the closing chapter the Lord says, "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Revelation 22:7. And again: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Verse 12.

In chapter 12 we have a most impressive symbolic prophecy of the church in her warfare against the forces of evil. John pictures a woman "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." (Verse 1.) Our Roman Catholic friends apply this to the virgin Mary. But from earliest Christian times this has been understood as a symbol not of Mary but rather of the true church as a whole.

In both Old and New Testaments a pure woman is the symbol of God's people. Through the prophet Jeremiah the Lord said, "I have likened the daughter of Zion to a comely and delicate woman" (or, a woman "dwelling at home," margin), Jeremiah 6:2. A beautiful symbol indeed! And a most apt description of God's faithful people!

And the Apostle Paul uses the same figure. He says, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11:2. Samuel J. Stone's well-known hymn expresses the same thought:

"The church has one foundation,
'Tis Jesus Christ her Lord;
She is His new creation
By water and the word;

From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died."

God's true church is a pure and "holy bride." This is in sharp contrast with the "great whore" mentioned in Revelation 17:1, "with whom the kings of the earth have committed fornication." (Verse 2.)

To the woman of chapter 12 a child was promised. But a great red dragon stood waiting to devour the child as soon as He was born. (Revelation 12:4.) Jesus was the Child born to the church. And the monstrous dragon is "that old serpent, called the Devil, and Satan." (Verse 9.) From His birth to His crucifixion Jesus faced the most bitter opposition.

Then we read, "Her child was caught up unto God, and to his throne." Verse 5. When our Lord burst the bands of death and rose triumphant over the grave, He ascended to God's throne, where He now intercedes for us. The resurrection of Christ was the master stroke of divine strategy. It completely outmaneuvered the devil.

Cheated of his prey, the enemy of God and man then turned all his venom upon the church. Says the Scripture, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Verse 12. As his time grows shorter, his hostility grows more intense. In verse 17 we read, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Although the devil has always hated the church, his greatest attack will be upon God's "remnant," a loyal, faithful people who by His grace "keep the commandments of God." But more, they also have "the testimony of Jesus," which "is the spirit of prophecy." (Revelation 19:10.)

In chapter 13 the prophet pictures the forces of evil in the guise of a hideous beast which arises from the sea, and he made war with the saints and

overcame them. (Verse 7.) In prophecy a beast signifies a political power. And it was the dragon who gave this beast his power and his authority. The blood-stained record of the awful persecutions of God's people has filled many books.

But in earth's last generation the great enemy brings up all his reserves for one final desperate attack. He forms a triple alliance—"the dragon, . . . the beast, and . . . the false prophet" (Revelation 16:13)—and these unite for the purpose of corrupting the truth, deluding the multitudes, and destroying the people of God. By miracles and all manner of deception the devil gathers the unbelieving world "to the battle of that great day of God Almighty." (Verse 14.)

The Apostle Paul speaks of Satan working "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." (2 Thessalonians 2:9, 10.) And so great will be the deception that Jesus said, "If it were possible, they shall deceive the very elect." (Matthew 24:24.) The elect will not be deceived, for they will be fortified by the Word of God. Those who neglect or reject God's truth, even though they might claim to be true, will in the end be counted on the side of Satan. "Because they received not the love of the truth, that they might be saved, . . . for this cause God shall send them strong delusion, that they should believe a lie." 2 Thessalonians 2:10, 11.

To prepare His people for this last overpowering delusion God is sending a special message "to every nation, and kindred, and tongue, and people." (Revelation 14:6.) Those who accept God's final message of mercy are spoken of as the "called, and chosen, and faithful." (Revelation 17:14.)

In every great crisis there have been loyal and faithful ones whose allegiance to God has been more precious than life itself. And in the last hours of history God will again have a loyal "remnant" who will remain true to Him and His Word. And they will be gathered from every tribe and nation. Upon these the dragon will vent his rage, and they will feel the full impact of his

wrath. The expression "remnant" is significant. When a department store advertises a remnant sale, we know those last pieces of cloth bear the same pattern, color, and texture of the original. And God's remnant, His last faithful people on earth, will bear the same identifying marks of the original apostolic church.

During the apostasy of the Middle Ages many great truths of the gospel were lost, such as baptism by immersion, and the seventh-day Sabbath. But before the end all that was lost will be recovered by those who diligently study God's Word. "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." Isaiah 58:12. God's eternal law, which He spoke and wrote in stone at Sinai, which has been so bitterly opposed by the enemies of righteousness, and which has always been recognized as the true standard of Christian living, will be honored by God's remnant people.

They do not keep the law to be saved, but as an evidence of salvation. "He that saith, I know him, and keepeth not his commandments, is a liar," said the Apostle John, "and the truth is not in him." 1 John 2:4. And again: "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24. He also gave us these wonderful words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." Verses 1, 2.

To be like Christ is surely the aim of every true Christian. Is that your aim? If so, then this promise will have real meaning for you: "And every man that hath this hope in him purifieth himself, even as he [Christ] is pure." (Verse 3.) The life of Christ is the standard for God's people, and His remnant in these last days will strive to meet that high ideal. They will be an obedient and sanctified people in the midst of a world of confusion and strife. The

prophet Isaiah said, "Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isaiah 60:2.

We live in a scientifically oriented age, but a spiritually darkened age. The United States crime bill is more than three times that of our educational bill. We hear much these days about juvenile delinquency. Should we not be hearing more about parental delinquency? When families met together for morning and evening prayers, a civilization was built up that was the envy of the world. In those earlier days God was recognized as both Creator and Redeemer. But modern education has led the present generation far from God. Time was, and not so long ago, when men believed the story of creation and recognized themselves as God's creatures. And they offered to God their worship. But in the classrooms of many universities and colleges, even in high schools and elementary schools, the idea of an all-powerful God, the Creator of heaven and earth, is regarded as a worn-out fable.

About the middle of the last century two men appeared whose teachings were destined to influence profoundly the thinking of the entire world. One was Karl Marx of Germany, a philosopher; the other, Charles Darwin of England, a scientist. Both had been reared in Christian homes, but their studies led them far from the gospel of love. Marx became the great apostle of communism. His anti-Christian ideas are almost too horrible to read. But more than a billion people have endorsed them.

Listen as he says, "We make war against all prevailing ideas of religion. . . . The idea of God is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, of equality, of culture, is atheism." Darwin also left no place for a Creator. His *Origin of Species*, published in 1859, became the textbook for the next generation or two. He claimed that life in all its multiform species is the result of "spontaneous generation." This "modern scientific world view" not only de-

(Continued on page 31)



HE WHO gave Eve to Adam as a helpmeet, performed His first miracle at a marriage festival. In the festal hall where friends and kindred rejoiced together, Christ began His public ministry. Thus He sanctioned marriage, recognizing it as an institution that He Himself had established. He ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above.

Christ honored the marriage relation by making it also a symbol of the union between Him and His redeemed ones. He Himself is the Bridegroom; the bride is the church, of which, as His chosen one, He says, "Thou art all fair, my love; there is no spot in thee." Song of Solomon 4:7.

Christ "loved the church, and gave himself for it; that he might sanctify and cleanse it, . . . that it should be holy and without blemish." (Ephesians 5:25-27.) "So ought men to love their wives." Verse 28.

The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities.

Those who are contemplating marriage should consider what will be the character and influence of the home they are founding. As they become parents, a sacred trust is committed to them. Upon them depends in a great measure the well-being of their children in this world, and their happiness in the world to come. To a great extent they determine both the physical and the moral stamp that the little ones receive. And upon the character of the home depends the condition of society; the weight of each family's influence will tell in the upward or the downward scale.

The choice of a life companion should be such as best to secure physical, mental, and spiritual well-being for parents and for their children—such as will enable both parents and children to bless their fellowmen and to honor their Creator.

Before assuming the responsibilities involved in marriage, young men and young women should have such an experience in practical life as will prepare them for its duties and its burdens. Early marriages are not to be encour-

THE CHRISTIAN PATTERN FOR MARRIAGE

BY ELLEN G. WHITE

In every way encourage each other in fighting the battles of life; study to advance each other's happiness—such is the advice of this dedicated marriage counselor.

aged. A relation so important as marriage and so far-reaching in its results should not be entered upon hastily, without sufficient preparation, and before the mental and physical powers are well developed.

The parties may not have worldly wealth, but they should have the far greater blessing of health. And in most cases there should not be a great disparity in age. A neglect of this rule may result in seriously impairing the health of the younger. And often the children are robbed of physical and mental strength. They cannot receive from an aged parent the care and companionship which their young lives demand, and they may be deprived by death of the father or the mother at the very time when love and guidance are most needed.

It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection.

Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle. Those who are actuated by true love are neither unreasonable nor blind. Taught by the Holy Spirit, they love God supremely, and their neighbor as themselves.

Let those who are contemplating

marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve.

If you are blessed with God-fearing parents, seek counsel of them. Open to them your hopes and plans, learn the lessons which their life experiences have taught, and you will be saved many a heartache. Above all, make Christ your counselor. Study His Word with prayer.

Under such guidance let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God. Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him, and who will make him happy in her love.

"A prudent wife is from the Lord." Proverbs 19:14. "The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the

(Continued on page 29)

DANGEROUS

A LITTLE GIRL asked a man to pick a flower for her, which he did. She looked at it, smelled it, and handed it to the man, and said, "Now please put it back." This was, of course, an impossibility. As the flower cannot be returned to its stem, neither can the spoken word ever be recalled to the lips. Words are dangerous. Once they wing their way, they are gone forever. You may be sorry and apologize for what you have said, but the damage is done. No wonder the Lord tells us in Proverbs 21:23: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." What lamentable troubles are wrought by an unruly tongue. It has been wisely said, "A loose tongue gets its owner into many a tight place."

In Ephesians 4:29 we read God's Word on the vital subject of the believer's speech. "Let no corrupt communication [worthless speech] proceed out of your mouth, but that which is good to the use of edifying [benefiting], that it may minister grace [blessing] unto the hearers." Here we see both the negative and the positive aspect of Christian speech. From the negative standpoint, no "worthless speech" should come from our lips. Positively, our speech should be both a benefit and a blessing to our hearers.

What does God mean by "worthless speech"? It appears from the Bible He means three things: indecent speech, deceiving speech, and slanderous speech.

Indecent Speech

This has to do with the obscene and filthy stories heard so frequently around the office, in the shop, or in the school. It is the foul and coarse talk which comes from the lips of so many. Isaiah had been tainted by this heinous sin. He cried out to God: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isaiah 6:5. The Lord gave Isaiah a complete victory, and the once defiled lips were transformed to proclaim God's message boldly.

Not only should the believer in Christ desist from immoral speaking, but he should not even listen to such speech. Some who would not think of

telling these vicious stories, thoughtlessly join the crowd and seemingly enjoy listening to this kind of corrupt speech. Is this not equally as sinful?

In one of the Virginia campaigns, General U. S. Grant was resting in a farmhouse with some of his officers, heartily enjoying the good clean sport of exchanging amusing stories. Sanctified humor is indeed a gift from God. One of the officers said, "Now I have a story to tell, since there are no ladies around." General Grant looked up and quietly remarked, "No, but there are gentlemen here." The story was never told.

Closely akin to the filthy story is profanity. There are unwise Christians who do not always guard against this kind of "worthless speech." Many of us are constantly confronted by those who cannot speak a solitary sentence without punctuating it frequently with profane words. God says in Exodus 20:7: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." But someone may say, "Though I use profanity occasionally, I never take the Lord's name in vain." God replies in Matthew 5:34: "I say unto you, Swear not at all; neither by heaven; for it is God's throne." There are those who think nothing of blessing God on Sunday and cursing God on Monday. The Bible declares this to be a mark of the unsaved, for God catalogues the characteristics of the unbeliever in Romans 3, verses 13 and 14, stating: "Their throat is an open sepulchre, . . . whose mouth is full of cursing and bitterness." Under no circumstances should believers in Christ bear the stamp of this diabolical characteristic. It is "worthless speech." It accomplishes nothing and is detrimental in every aspect.

If people must be profane, why do they take God's name in vain? Why not Browning's, Shakespeare's, or someone else's? Why pick on God? The answer is simple. Such speech is but another sly and subtle trick of Satan to get man to blaspheme the name of the Lord, whom he should honor and love.

Deceiving Speech

This form of "worthless speech" has to do with lying. It matters not whether they be white lies, black lies, or any other color. They should not proceed out of the believer's mouth.

David said in Psalm 116:11: "I said in my haste, All men are liars." He thought he had spoken out of turn, but the facts prove he wasn't so far wrong. A survey in one of our large Eastern cities reveals that out of 10,000 men and women, 98 percent were in the habit of telling lies. How common a practice, even among Christians! Husbands and wives lie to each other. Children lie to their parents. Employees and employers try to deceive each other with lies. No, David was not impetuous in his observation. David was right!

Psychologists now tell us men and women cannot get along without lying. After probing the inside facts on honesty, they have declared that honesty is not always the best policy. They tell us we should not feel a sense of guilt every time we are tempted to stretch the truth, for this is natural. The psychologist is correct! It is natural for the unredeemed man, for "the natural man receiveth not the things of the Spirit of God." (1 Corinthians 2:14.) "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Psalm 58:3. But for the true believer in Christ, lying is an abnormality. Even though the psychologist may try to tone down and moderate the seriousness of lying, God's attitude has not changed. To Him a lie is "worthless speech." He hates lying and liars. In Proverbs 6:16, 17 He says: "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue," and in verse 19, "a false witness that speaketh lies."

In Revelation 21:8 God offers a word of caution to the unsaved and warns that liars will be judged, "All liars, shall have their part in the lake which burneth with fire and brimstone." In Ephesians 4:25, He admonishes the Christian to renounce lying and says: "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another."

BY J. ALLEN BLAIR

WORDS

If the pen is "mightier than the sword," for good or ill, what is the strength of spoken words? A written word can be destroyed or taken out of print, but an unseemly word, uttered in a moment of haste or anger, can never be recalled.

No Christian should be deceived by this degrading and detrimental form of "worthless speech." Speak the truth in love. Be honest with all men. There are no shortcuts. You have a Saviour to respect and venerate.

Slandorous Speech

How prevalent this kind of "worthless speech" is in Christian circles! Gossiping, backbiting, and acrimony are important wedges used by Satan to destroy Christian unity and harmony. Indescribable injury is being suffered in the church of Christ as a result of this loathsome disease.

Frequently slanderous speech assumes some form of grumbling, complaining or murmuring. The children of Israel had no sooner been miraculously delivered from their Egyptian bondage than they began to murmur and complain against God. The early church, shortly after its inception, began to prosper. Yet, what do we read next but that "there arose a murmuring." Wherever a work of God is being done, you may be sure Satan will find some willing aspirants for the advancement of his fraudulence and trickery by means of "murmuring." He usually enmeshes the weaker Christians, and they become more and more critical and malicious in their speech. Their sky darkens until it has no sun. All becomes as darkness. They criticize everything and everybody, and soon are so victimized and duped that they can no longer see the good, but only the bad. This is a cancerous disease which can easily weaken and enfeeble the most mature believers. Are you afflicted? Get to your knees quickly and confess it. Receive the soothing balm of the Holy Spirit's healing before it is too late.

Slandorous speech is "worthless speech" of the worst kind because of the effect it has on others. Someone has well said, "Some Christians are very polished; everything they say casts a reflection on someone." They appear very sanctimonious and pious, but their speech betrays them. God says in James 1:26: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." It is totally inconsistent with the Christian pattern of life

to talk God in one breath and to criticize our brother in another. God declares this kind of Christianity to be but vain chatter.

The slanderer is usually known by his gossiping. Like all gossipers, he has few or none of the facts. Because of his lack of understanding, he gets things all mixed up. Like a blotter, he soaks it all in but gets it all backward. Because of this, he consciously or unconsciously perverts the facts and assumes the role of judge, becoming harsh and critical. God says in Romans 14:10: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." We are called to be witnesses, but at no time has our God appointed us to the bar of justice as judges. God alone is the judge. We are commanded to pray one for another but never to judge one another.

Few of us realize the rapidity with which the venomous words of gossip travel. Dr. Cantril of Princeton University ran a series of experiments to prove the velocity of gossip. He called six students to his office and in strict confidence informed them that the Duke and Duchess of Windsor were planning to attend a certain University dance. Within a week this completely fictitious story had reached no less than two thousand students. The town officials phoned the University demanding to know why they had not been informed. Press agencies were frantically telephoning for details. Dr. Cantril states, "That was a pleasant rumor. A slanderous rumor travels even faster."

Unfortunately, the gossip does not recognize the fallacy of his own evil. How many times we have been approached by those who say, "Now I am not gossiping, but I think you should know . . ." They prefer to think of it as information, but it is just a self-justifying, polite way of prefacing a piece of bitter gossip. Christian, if gossip comes to your ears, do not pass it on! Refuse to tell it! In Proverbs 26:20 we read of a sure cure for gossip: "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." A fire will be but smoking embers if wood is not added. Likewise gossip will die never to live

again if, by God's grace, you refuse to repeat it. Let it die in your heart. The strife will cease at that very moment. Progress in God's work will no longer be hindered. Souls will be saved. Your church will prosper. You will be happier. How we need to cry out in the words of David's prayer in Psalm 141:3: "Set a watch, O Lord, before my mouth; keep the door of my lips."

Consider, on the other hand, the positive side of the Christian's speech. It should *benefit* and *bless*. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Ephesians 4:29. God not only tells us in this verse what not to do, but very clearly what to do. It is not enough to refrain from "worthless speech," but as believers we should substantiate our faith with helpful and kindly words that bless others. Paul surely advocated this in Colossians 4:6: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."

A famous publisher declares, "If you are an articulate person, you utter some thirty thousand words each day." Think of it! If put in print, this would mean enough books to fill an entire college library. How many pages of these volumes you are constantly writing will be denounced by God as "worthless speech"? We read in Matthew 12:36, 37: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

In the final analysis of "worthless speech," the problem lies deeper than we have mentioned thus far. In Matthew 12:34, the crux of the matter is unfolded: "Out of the abundance of the heart the mouth speaketh."

If Christ is your Lord and you are failing God with "worthless speech," bow your head and confess your sin immediately. Pray with David: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalm 19:14. **END**

(For reprints of this article write to American Tract Society, Oradell, New Jersey.)

WHY THIS nationwide increase in teen-age drinking? What can parents, teachers, and responsible public officials do about it?

Recent outbreaks of drunken teen-age violence and wild car rides that have resulted fatally for youthful beer drinkers have focused national attention on the problem.

For instance, one balmy evening not long ago, two thousand teen-agers converged on a popular Hollywood night spot. They came in flashy foreign sports cars and battered Model T's.

The Los Angeles *Times* reported: "Before the night was over, 300 of them were drunk. Another 300 were drinking. . . . A score of fights were nipped before they could blossom into riots. Many who weren't fighting were necking. Most of the seating space was occupied by young couples in clinches. One police officer reported seeing a girl kissed by ten different boys in the space of several minutes."

But the *Times* hastens to explain: These youngsters were not typical juvenile delinquents. They were just a bunch of kids out for a good time. But does this apathetic or sympathetic explanation justify such orgies?

Certainly this one cannot be dismissed as something found only in Hollywood. Nor is the problem confined to our big cities.

In rural New England not long ago a carload of teen-agers were returning home from a night of beer drinking at a roadside tavern just across the state line. All seemed so peacefully idyllic—the stately elms along the country highway, the dew-wet stone fences glistening in the moonlight. Far off a rooster crowed.

Then suddenly there were screams, a loud crash, and eventually the wail of sirens!

The car had crashed into a tree. Three of the youngsters were dead when state patrolmen pulled them from the wreckage. One died en route to the hospital. The others were maimed for life.

This particular accident occurred in Connecticut. But night after night similar teen-age tragedies are occurring throughout America.

You may feel that your own family is safe from tragedy of this kind because your son or daughter does not drink. One good man who thought his son was asleep in his upstairs room was awakened one morning by an insistent knocking on his front door. The parish

the baited trap



TEEN-AGE
DRINKING
IS ON
THE RISE

priest had come to tell him that his boy had been killed in a drunken crash.

Recently such teen-age accidents have become routine. Alarmed by the rising death toll, several state legislatures and various safety organizations will give special attention to the problem this year. But they need your help.

What are the contributory factors? What can be done?

Roadside taverns, which sell beer and other alcoholic beverages to minors, will be chiefly blamed. Yet guilty as they are to contributing to juvenile delinquency, these roadside drinking stations are only the more obvious part of what is wrong.

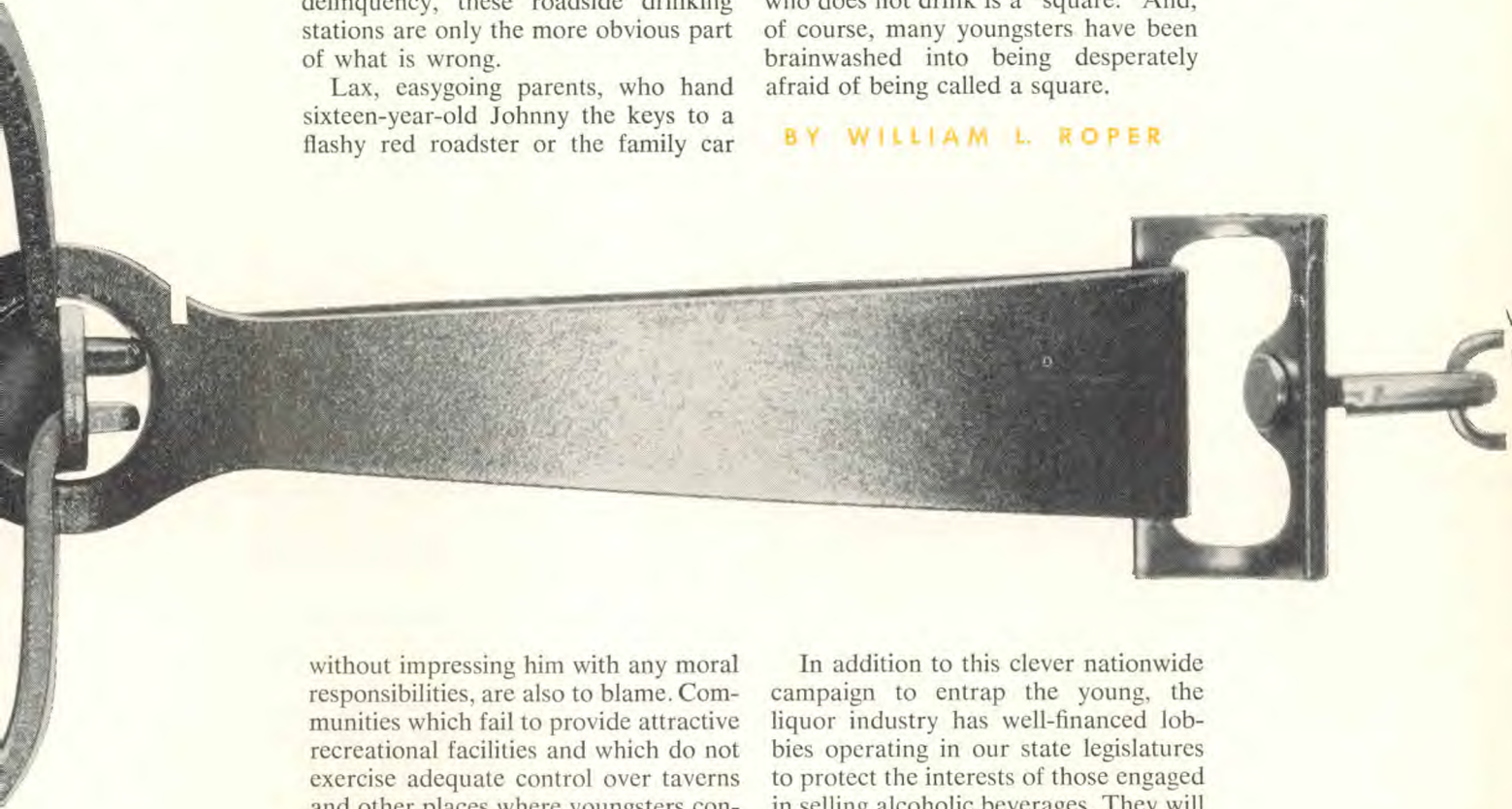
Lax, easygoing parents, who hand sixteen-year-old Johnny the keys to a flashy red roadster or the family car

drinking is glamorous. They use the subtle "soft sell" technique, enlivened with glamorous, romantic settings and seductive background music.

This year they will spend more than they did in 1960, and their advertising will be bolder than ever. Their key objective will continue to be, Hook the young with the glamor line.

In other words, they will continue to promote the concept that the drinking of alcoholic beverages is romantic, smart, thrilling, and adventurous; that it is fashionable and that any youngster who does not drink is a "square." And, of course, many youngsters have been brainwashed into being desperately afraid of being called a square.

BY WILLIAM L. ROPER



without impressing him with any moral responsibilities, are also to blame. Communities which fail to provide attractive recreational facilities and which do not exercise adequate control over taverns and other places where youngsters congregate are likewise responsible.

But a major cause of the problem that deserves national attention is the millions being spent on television and other advertising by the beer manufacturers to entrap the young.

One top beer manufacturer, Anheuser-Busch, spent \$3,717,300 on television advertising and \$4,464,873 on outdoor advertising in 1960. This did not include the millions spent on newspaper advertising and other forms of exploitation. Three other brewers, Falstaff, Pabst, and Hamm's, spent a combined total of \$7,462,040 on television advertising and \$4,272,976 on billboard and outdoor advertising during the same one-year period.

These are but a few of the companies that are spending millions to make your boy or girl think that beer

In addition to this clever nationwide campaign to entrap the young, the liquor industry has well-financed lobbies operating in our state legislatures to protect the interests of those engaged in selling alcoholic beverages. They will bitterly fight any attempts to restrict their advertising or their sales. And in many sections of the United States, particularly in fast-growing California, they will try to eliminate legal barriers now blocking the sale of alcoholic beverages in the vicinity of schools and colleges.

These are a few of the facets of the problem, which demand the attention of Christian parents. Another facet of the problem confronts citizens of Vermont, New Jersey, Pennsylvania, and Connecticut, because the adjoining state of New York continues to permit the sale of intoxicating liquor to minors.

Not long ago the governors of New Jersey, Connecticut, and Pennsylvania called upon New York officials to press for new legislation raising New York

Continued

baited trap

Continued

State's minimum drinking age from eighteen to twenty-one. Thousands of thoughtful citizens, not only in these neighboring states and Vermont, but also in New York State, too, are joining in the appeal to change the law, which has become a major factor in New England delinquency.

"One of the most tragic facts in the situation," Mrs. Florence P. Dwyer, the Republican congresswoman from Elizabeth, New Jersey, pointed out recently, "and one that is often overlooked, is that New York's 18-year-old minimum drinking age is not the real minimum. Children—boys and girls of fourteen and sixteen are able to obtain alcoholic beverages in New York with relative ease."

Despite the proof that New York State is in the questionable position of maintaining a dangerous but attractive nuisance, the New York lawmakers have defied all urging to change the state's liquor law. Guy Savino, a writer for the *Newark Evening News*, and other New Jersey journalists have charged that the liquor lobby, which is very powerful in New York political circles, is blocking the change urged by responsible citizens.

In urging a change in the New York law, Ned Parsekian, New Jersey motor vehicle director, has testified before a New York legislative committee that from 1955 through 1961, twenty-nine New Jersey youngsters under twenty-one had died in traffic accidents while returning from drinking in New York State. Col. William Baumann, chief of the Vermont State Police, reported a number of similar accidents. Several months ago a carload of seven Vermont juveniles were killed when their car roared out of control as they returned homeward following a drinking lark in New York. Girls as well as boys have died in accidents of this kind.

One recent study disclosed that 90 percent of the youngsters sixteen to eighteen years of age in a suburban New York community had taken a drink on at least one occasion. Malcolm E. Harris, director of the Alcoholic Beverage Control Department for California, estimates that California may have as many as 700,000 teenagers who drink, some only occasionally. Dr. Henry J. Wegrocki, chairman of a subcommittee on alcohol, a division of Governor Edmund G. Brown's Advisory Committee on Youth, is convinced that teen-age drinking has become a serious problem in California, and that teen-age drinking does lead in some cases to chronic alcoholism. Dr. Nicholas J. Khoury, chairman of the Los Angeles Medical Association's committee on alcoholism, expresses similar concern.

Los Angeles Police Department records show that roughly one third of the 24,326 juveniles arrested in 1962 had been drinking, and that many of those booked for major offenses had been addicted to alcohol in some form.

In a usually quiet residential city, Montclair, California, a police officer was beaten to death by a drinking, enraged teen-ager when the officer tried to quiet a wild party early in the morning of June 19, 1961. The youth had staged the party during the absence of his parents.

Other peaceful communities have been shocked in recent months by teen-age violence, in which intoxication was a factor. In March, 1963, two teenagers, who had been drinking, shot and wounded a sixty-five-year-old man in a robbery attempt, fled in a stolen pickup truck, shot and killed a pursuing highway patrolman, and later rammed a police car at a roadblock, crushing a deputy sheriff to death. This violence, too, occurred in California, where teen-age crime in recent months has led Governor Edmund G. Brown to set up a special committee to study the problem.

While there is need to investigate and attack the problem locally, long-range national remedies must also be applied. It seems evident that as long as parental controls are lax and intoxicating alcoholic beverages are sold to youngsters—legally—in some communities, there will be teen-age trouble of this kind. And teen-age drinking can lead to alcoholism. Some experts estimate that the United States now has between 4.5 and 5 million alcoholics.

How many more will our current teen-age drinkers add to this total? No one knows, but that explains why so many state officials and students of the problem are concerned.

What can you and I do to tighten controls and change things?

We can organize, first in our home communities and then at the state level, to make our voices heard in our state legislatures.

As Representative Dwyer has said: "The time for action is now. Let the people know the awful facts and give voice to the cries of outrage."

In one way the New England fight to change New York's drinking laws has been of service to the entire nation. It has served to focus the spotlight on the tremendous power that the liquor lobby still has in the New York State legislature. In other states, too, this influence is still dominant. As Christian voters, we need to be diligent and alert to correct this situation.

Back in 1939 the Philbrick investigation disclosed the menace of the liquor boss in California politics. The people of that state remained apathetic about the danger and shame of this domination, until Lester Velie pinpointed the situation in an article in *Collier's* magazine in 1949. He put into print for all to read the boast of Artie Samish, the kingpin liquor lobbyist, that he was the boss of the California legislature. Even docile members of the legislature resented this boast. This was the beginning of the end for Artie Samish as a power in California politics.

The Christian people of America are more powerful than any liquor lobby when they make their voice heard.

You and I can do something about this growing teen-age drinking problem. For one thing, we can write letters to our editors, lawmakers, and television stations, protesting advertising designed to glamorize drinking as the smart and popular thing to do. And we can exercise parental discipline fairly, but firmly. END

GOD'S ANSWER TO SPACE PROBLEMS

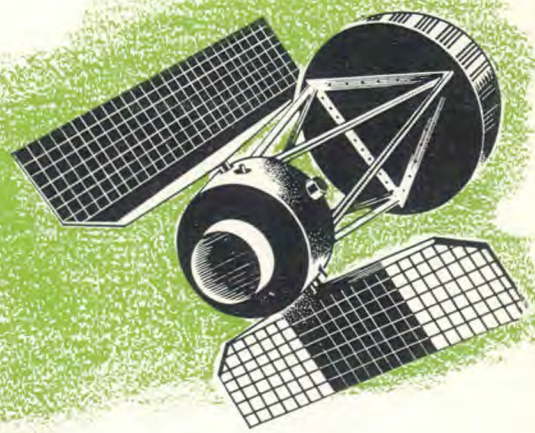
By C. E. MOSELEY, Jr.

WITH THE BIRTH of the space age, time's family is increasing. And so far, this latest fledgling of time is doing well. The age of space presents man's latest exploits in aerodynamics. In it man has not merely achieved a first penetration of outer spheres with Sputniks and Explorers; he has literally thrust *himself* out of this world's atmosphere into the uncharted, airless beyond.

Since achieving these amazing feats, travel in space is no longer a fantasy ventured upon only in comic strips; it is no more the proud ponderings of men of science, who dreamed of exploring distant heavenly bodies. Travel in space has arrived. With planned and manned flights into outer space already behind them, adventurous scientists are presently designing enormous craft in which they envision flights to the moon, to Mars, to Mercury, and to other worlds beyond. Such trips, they say, may eventually be made with the regularity of modern commercial air travel.



A. Devaney



A Dream Come True

Centuries of dreaming and trying, of failing and trying again, lie back of man's miraculous flights through the heavens. Since his first questions about how the birds fly and his wonder at flying leaves before a driving wind, man has dreamed of flying. The stories of his early attempts at flying vary from fanciful tales that gave children nightmares, to simulated wings and kites of sorts that mangled the bodies of the fool-hardy and took lives. Man's more successful efforts toward mechanical flying have developed roughly through these three stages: first, the gas balloon, then powered balloons, after that, heavier-than-air machines.

The two Montgolfier brothers are credited with flying the first gas-filled balloons in France in 1783. The first passengers were a chicken, a sheep, and a duck. In the same year a man went aloft for the first time near Paris and landed safely.

The gas balloon proved to be capricious and hazardous in blowing winds, and the search for power and controls was begun. A steam motor powered the first balloon in 1852. Flying advanced slowly until giant Zeppelins were powered across continents and over the seas by propeller-driven, high-combustion motors in the early 1900's.

About this same time (1900) larger and yet larger kites were developed into man-carrying gliders in Germany and elsewhere on the Continent. It was the successful glider flights of Otto Lilienthal and his untimely accidental death that rekindled the inventive genius of Orville and Wilbur Wright. These brothers successfully flew a glider at Kitty Hawk, North Carolina, in 1900; and when Orville Wright flew his first motor-propelled airplane on December 17, 1903, the science of aviation was

here to stay. Thus man's centuries-old dream of flying came true.

Aviation and Jet Propulsion

One of the most thrilling chapters in the story of man and his flying is that telling of his spectacular adventures with jet-propelled rockets and missiles. The desire for greater power and speed in aviation led to experiments with jet power and rocketry.

As with other adventures in flying, the roots of jet propulsion lie in antiquity. About one hundred years before Christ, an Egyptian invented the jet engine. Egyptian jets were steam powered. Solid fuels for jet power were the invention of the Chinese. It is not known when or how the Chinese developed dry black powder, sky rockets, and related fireworks; but by A.D. 1232 they were using jet-propelled rockets to panic their enemies with fright. And later, the employment of rockets to illuminate the skies in the War of 1812 inspired Francis Scott Key to write of "the rockets' red glare" in our national anthem.

Today the thrust of jet power is driving planes and missiles across the skies faster than sound. It was in 1947 that Charles Yeager made aviation history when he drove Bell Aircraft's jet-powered X-1 up to speeds faster than sound and became the first man to achieve that amazing feat. Yeager's speedy flight proved that manned aircraft could break the sound barrier. The thrust and speed of his plane convinced men of science that jet motors could be built powerful enough to thrust missiles into outer space, and possibly to propel mankind in his explorations of the planets.

The Space Age Is Born

A bare decade after the X-1 flashed across the sky at supersonic speeds, Russia shocked the world with the announcement that on October 4, 1957, a three-stage rocket of her invention had launched a man-made missile into orbit around the earth. With this momentous orbiting of Sputnik I, the space age was born!

Since the launching of Sputnik on that proud October day, dozens of missiles have probed deeper into space, around the moon, around the sun, on toward Mars and other worlds.

The pay loads of these missiles have been instruments reporting in-flight data on weather and radiation, and animals

harnessed with apparatus for testing conditions involving man's flight in space.

Hardly had the excitement of the Sputniks and Explorers cooled, however, when the world was again thrown into a dizzy whirl of nostalgia with the breathtaking news that the Russian Yuri A. Gagarin had been rocketed into orbit around the earth and had made a successful reentry into earth's atmosphere on April 12, 1961. Other cosmonauts rode their rockets into space and returned in rapid succession. America's Alan B. Shepard broke the space barrier less than a month behind the Russian, on May 5, 1961, and became the first man to manually control a space vehicle in flight. Virgil I. Gribson repeated in July, and Gherman S. Titov orbited the earth seventeen times

in twenty-five hours and landed somewhere in his native Russia on August 6 of the same year. John Glenn and others have since carried the space program ahead.

With the achieving of these and other successes in space travel, men began in earnest to redesign their craft and to chart proposed courses to explore the new frontiers. There is no limit to the possibilities in space travel now, they say—that is, unless time and Providence interfere. And from the shape of conflicting developments in science and power politics, that interference may not be long in coming.

Time's Abortive Threat

Brilliant and spectacular as man's successes in space travel have been, his hopes of eventual exploration of the



Lester Quade, Artist

outer worlds now appear to be seriously challenged. An abortive threat is suddenly interposed between man and his hopes before any real progress toward planetary travel has been made. The instruments, rockets and missiles alike, which hurled their human cargo into orbit, have been converted into mighty monsters of annihilation, and civilized man is potentially threatened with extinction by the fruit of his own inventions.

While scientists invented to probe the expanses of outer space, men of war have quickly seized upon these inventions to further the fortunes of war. Powerful multistage rockets, capable of launching manned vehicles on exploratory errands, are now carriers of dreadful atomic and hydrogen explosives. And today there is no distance upon the earth, no continent, island, or city, that cannot be reached with nuclear explosives, delivered either by aimed rockets or by orbited craft! The implications here have shaken the nations with terror!

Consider the destructive power and horrors of nuclear explosives. In the cremations of Hiroshima and Nagasaki as many as 150,000 Japanese may have perished in the fiery blasts of the first two atomic explosives used in combat. Twice the number killed may have been maimed in the same moment! An island atoll in the Pacific disintegrated and disappeared from the map in one nuclear explosion. Lethal death-dealing radiations from these explosions can be wind- and rain-borne miles from the

point of detonation, and will kill or inflict permanent injury up to two weeks after the explosion.

The awesome, blast-driven, fiery hell seems to melt metals and stone as easily as it consumes wood. An ever-present "ball of fire" said to be "hotter than the sun," and which expands from ten to twenty-five miles in every direction in nuclear explosions, appears to ignite the hurricane winds its blast creates. No life survives in the area of the fireball; and for miles beyond, inestimable damage to life and property results. Now we are informed that a single nuclear device can destroy a city of millions. It is admitted by men of war that the present stockpile of nuclear weapons in the possession of the "threatening nations" is more than enough to destroy all living things upon the earth.

We say "threatening nations" because in past months new threats of global conflict arising from the Berlin crisis, the Cuban crisis, the disturbances in Vietnam, in Borneo, and the border clash between China and India have each led the so-called "atomic powers" closer to the brink of a third world war. So real are the dangers of a global nuclear war and so frightful are the results that men of science and statesmen alike are telling the world, "The leaders of nations had better play it safe," "Time is running out," "It is later than you think," "It is minutes to midnight" for civilization, and "Life on this planet as we now know it faces extinction, should a nuclear war develop."

Will God Forbid?

It can now be said that it is not merely the threat of a global nuclear war that may ruin man's chances of rocketing himself to the planets; it is not simply that diminishing time may dim his hopes, and abort his plans; for another, and perhaps a far more haunting, question now facing would-be space travelers is whether or not divine Providence will permit it. This is no idle or presumptuous question. Repeatedly thoughtful men are inquiring, "Will depraved man with all his tendencies toward evil, selfishness, greed, and lust for power be permitted to set unholy feet upon yet unfallen worlds?"

Let it first be stated that all humanity may take sweet comfort and hope in this *one sure thing*—that life on this small planet will never be completely snuffed out in a nuclear war of man's creating. (See 2 Thessalonians 1:7-9.) The God which "cannot lie" has clearly spoken out upon that! Great Jehovah has long endured the distresses of nations, the sufferings and perplexities of humanity resulting from the ragings of evil-inspired men. He may yet suffer that anger of the nations which could vent its fury in a global nuclear war. But according to His unfailing prophetic word, before a nuclear war can destroy the race of men, God Himself will intervene with His personal appearing, and good men, who love and serve their Creator, will be transported out of the angry inferno into His kingdom of glory, while divine wrath works to "destroy them which destroy the earth." That destruction promises to be severer far than any man-made nuclear holocaust. (See Luke 21:25; Revelation 11:15-18; 2 Thessalonians 2:7, 8.)

And oddly enough, as if to mock the hopes of impenitent man, the space travel which they so earnestly desire, Jehovah abundantly provides for His true followers. For His personal return to earth, which dashes all hopes of riding mighty rockets to worlds beyond, provides the occasion for the most spectacular flight of humanity through the spacious heavens that can be imagined.

The Biblical record declares that though evil men will be destroyed "with the brightness of his coming," those who die loving and serving Him "shall be raised incorruptible" and join those "changed" persons who have never fallen in death. This combined host of



Wm. Heaslip, Artist

God's Answer to Space Problems

1. Where are man's home and God's dwelling? Psalm 115:16; Acts 17:26.
2. What is said of Christ's soon coming in space? 1 Thessalonians 4:13-18.
3. What is the Christian's hope? Titus 2:13; 1 Corinthians 15:19-23.
4. Will life on earth be completely wiped out by nuclear war? 2 Thessalonians 1:7-9.

5. What is said of the redeemed Christians' journey through space? 1 Thessalonians 4:16, 17.
6. Will fallen man have a chance to travel through space to inhabited worlds? Revelation 11:18.
7. What is said of Jesus' journey from earth to heaven? 1 Timothy 3:16; Mark 16:19; Luke 24:51.
8. What is the cause of the world's peril? 2 Timothy 3:1-5.
9. What should Biblical warnings mean to us? 2 Peter 3:11, 12.
10. What will follow this destruction? 2 Peter 3:13, 14.

the redeemed will be "caught up together . . . to meet the Lord in the air." Think of it! Redeemed Christians *will take their first thrilling flight through outer space with Him* to realms beyond! "And so shall we ever be with the Lord." 1 Corinthians 15:52, 53; 1 Thessalonians 4:16-18.

Small wonder the prophet suggests, "Wherefore comfort one another with these words." Indeed what buoyant hope, what breathtaking wonder is this—a splendor unimaginable, a glory "to be admired"! 2 Thessalonians 1:10.

But again, will fallen man succeed in reaching other worlds by his own efforts? To do so, he must face staggering possibilities and meet and overcome almost insurmountable obstacles.

First, he must soon succeed, or he may never set foot on the planets in space, for time is running out on him because of the continuous threat of a global nuclear war, which would surely prevent his flight.

Secondly, should a nuclear war threaten the extinction of mankind as scientists predict, then the unflinching word of prophecy promises that divine Providence would interpose with His personal return, not alone to save His righteous followers upon earth, but to

"destroy them which destroy the earth," thereby destroying any chances of planetary travel by fallen man. (Revelation 11:18.)

Thirdly, so far as Biblical records indicate, sin has thus far been confined to this one planet. And since the chief of sinners, the supreme tempter, the father and originator of lies and deception, has exerted his worst influence upon the unfallen worlds to no avail and has put forth his most determined efforts to induce representatives of the inhabited planets to sin, and to date has failed (compare Revelation 12:12 and Job 1:6-12), it is therefore highly doubtful that puny man will ever be permitted so much as a trial visit to those planets!

Moreover, what conditions hostile to human life and alien to its survival, undetectable and unreportable by missile-borne, man-made instruments, which may be encountered in flight or upon the surfaces of the planets may not be conjectured here. And although countless death-dealing or life-sustaining unknowns may conceivably exist in the vastness of the visible planetary habitat, *of this we may be sure*, the earth has been "given to the children of men," and *even here* the boundaries

"of their habitation" have been divinely set. (See Psalm 115:16; Acts 17:26.) Further, since the antediluvians sought to rise above their environment and were prevented (Genesis 11:1-8), man's hopes of planetary travel may well be prevented also.

What is of transcendently greater importance, however, is the fact that the resurrected Lord has already ascended to realms above, and He took with Him resurrected men from this earth. (See 1 Timothy 3:16; Matthew 27:52, 53; Ephesians 4:8.) For all time, this demonstrates His power to do so again. Truly wise men, then, and all who devoutly long to be divinely and safely transported out of this world into realms beyond are well advised to plan their future with God. His plan alone cannot and will not fail! ★★★

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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

I am a young woman twenty-two years of age and am very fond of one of the fellows in our senior class at college. He has asked me to marry him after graduation, but when I see so many of my former schoolmates getting a divorce, it alarms me. Some seem to have a love that is here today and gone tomorrow, while others seem to have a love that endures no matter what. How can I tell which mine will be, or can I?

Yes, you can. Success does not come by chance. There are certain "symptoms" that indicate whether your love is the kind that can last or whether it is a will-o'-the-wisp that will disappear at the very time you think you have it. First, let us look at some of the symptoms that are almost sure to bring disappointment and heartache.

1. You are together so much of the time that neither of you can get anything done.

2. Your main attraction is physical—you must be touching, hugging, kissing.

3. You are so "in love" that your studies are affected and your work is neglected.

4. Advice from parents, teachers, and preachers is considered interference.

5. You can't "waste time" getting acquainted; you must marry immediately.

6. You have no definite plans beyond the wedding.

Love can last and become stronger and sweeter when both the young man and the woman have:

1. Character. No one with a weak character can make a strong companion. One who takes God as his Counselor and Guide in everything has a strong character.

2. Health. One who carelessly neglects his health is thoughtless of his loved ones, and one who deliberately abuses his body does not love anyone. Love prompts one to care for his health to the best of his ability.

3. Intelligence. Intelligent people improve every opportunity to increase in

wisdom and learning and to use this knowledge to benefit others. Selfish people use their skills to glorify self.

4. Emotional balance. They take responsibility. They can plan their work and work their plan. They are happy. The sad, gloomy, easily discouraged person loves himself more than others.

5. Ability to work. Love cannot grow in idleness. A person who is in love will do something useful.

If you and this young man have these five standards, your love can grow more charming and beautiful day by day.

Q-A

My father is Caucasian and my mother is Oriental. I have dated American boys and I have dated Oriental boys, and cannot say which I prefer. When I think about marrying any particular fellow, I wish he were more like the other. Which one should I take, an American or an Oriental? I want a happy home.

Marry someone just like you—part Caucasian and part Oriental. If you should marry anyone else, you would not be satisfied. You (and he) would always feel that something was lacking, as there would be. One marries for companionship. The two must be alike to be companionable.

Q-A

Is there anything wrong with having a hot rod? All my friends have a car that is chopped and channeled, and I feel I should be able to have one too. Since I have quite a bit of spare time after school hours, I would like to buy a cheap used car and work it over thoroughly, but my parents are opposed to this idea. I feel their viewpoint is most unreasonable, particularly since most of the young people in my class either have a hot rod or are working on one. In my opinion, the time spent chopping and channeling a car to sports car size would be well spent, and would give me good mechanical experience. Do you have any suggestions as to how I might present this matter in such a

way that my parents would be more reasonable, and what is your view of having a hot rod and making a hobby of working on one?

If you are planning to be an auto mechanic, I am sure your parents will see light in your learning all you can about automobiles and how to make them run. If you are not planning to specialize in mechanics, but desire to have hot rods as a hobby only, no doubt your parents will go along with that, too. Tell them what your plans are and approximately how much time you plan to spend, and then see that you stick to your plans.

Do not allow your hobby to master you and keep you from your major responsibilities. A hobby can be a help or a hindrance, you know. When used as a diversion from major study, it enables one to be refreshed and to return to his regular occupation with renewed vigor and enthusiasm. But when the hobby absorbs all his time and effort, his major work suffers. A small lifeboat is a help in time of need, but a large bulky lifeboat is a hindrance. A hobby is a blessing when it plays a minor role to the major occupation.

If you are not planning to be an auto mechanic and are not using hot rods as a hobby only, you would be wasting time. We do not learn to embalm a body unless we plan to be a mortician. Right now in the teen-age years, time is your richest treasure. It requires time, as well as talent, to develop skill in any trade or profession. Protect your time and allow nothing to rob you of it.

Another way of winning your parents to your way of thinking is to take a course in auto mechanics under a skilled instructor first. This will come as near as anything to convincing them that you are definitely planning to make auto mechanics your lifework. Also it is amazing how much time, effort, and money can be saved in learning many of the "short cuts" from one who knows. After you have learned the fundamental principles of mechanics, your own original work will be more enjoyable and profitable. END



BETWEEN TWO WORLDS

*A
Significant
Moment
in My
Life*

By Leonard C. Lee

IT WAS midnight in a hotel room. I was a lonely, frightened boy as I looked out of the window at the world that seemed crumbling beneath me. The buildings I could see looked solid enough in the chill autumn air, but my dreams had turned to dust and ashes.

I sat down on the bed to think and review my life. I had quit high school to farm my mother's farm and planned to be a farmer. Then my mother, who had been a widow for ten years, married again; and her new husband wanted to run the farm. I had then gone to western Canada with an emigrant train. There I dared the northern wilderness in search of adventure and gold. I knew that more than once the hand of divine Providence had intervened to save my life. I wondered why.

When I came back from Canada, I became interested in North Dakota politics and joined the Nonpartisan League. I knew some of the big leaders—Bill Langer, later senator and governor; and Milton Young, long-time senator. I was encouraged to get in the thick of it and climb to the top. I invested money in a chain of League stores and was sent to work in one at Kulm, North Dakota, to gain experience.

Before leaving Fargo for my new appointment in Kulm, I picked up some papers from a depot reading rack and put them in my pocket. When I arrived in Kulm, I found a mixup in orders. I had been sent from the Fargo headquarters, and another man had been sent from the Jamestown office to fill the same position. We would both have to wait till Monday to get it straightened out.

The two days I spent in Kulm were

two of the loneliest of my life. It was a German town, and I never heard a word I could understand unless I spoke to someone—and all were strangers. I went into a restaurant to get some supper and met a school friend from my hometown of La Moure. Homesickness got the best of ambition, and since I also wanted to see a certain girl, I rode back with him.

I had not kept in touch with this girl, and when I went to see her, she told me she was engaged to a friend of mine. I went to the hotel to think, to look at myself—my past and my future. I stood between two worlds, the world that had been and the one that was to be. I knew I could not change the past, but the future—perhaps God had plans for my future.

I took off my coat and saw the papers I had picked up in the Fargo depot. I began to read a religious journal, *Present Truth*; and as I read, the fear and disappointment melted away. I began to see how marvelously God had led me. Perhaps His hand was blocking my road to a career in farming, in adventure, in politics, and even in social affairs. I had been making decisions without asking divine guidance, and I had made a miserable failure.

Hours passed as I read and prayed and looked up texts in a Gideon Bible. Heaven drew near, and a voice seemed to whisper, "Walk with Me, and I will open rich doors of service and satisfaction."

A name was stamped on the magazine—Pastor P. G. Stanley, of Fargo. I resolved to go and see him. I began to see that the two worlds I stood between were mine and God's. Before the morning light I knelt by the bed and chose God's way with all my heart. He held the future in His hand and could choose for me much better than I could.

I did visit Pastor Stanley, and he arranged for me to attend Emmanuel Missionary College. There I made new friends and caught new visions of life and adventure and a career for God and humanity. I am glad He closed those doors and opened one I had not dreamed I could enter, and said, "Follow Me."

I have never forgotten the struggle and the victory of that night. The sense of God's presence and the knowledge that He cared has helped me over many a decision in the path of life and service. He never closes one door without opening a better and nobler one—one that leads to eternal life.

END



FOCUSING

By Walter Raymond Beach

CHRISTIAN SEPARATENESS

A RELIGIOUS magazine ran a story recently on a group of Christians in the British Isles who are known as the "exclusive brethren." This group have adopted a rigidly literalistic view of Paul's counsel to the Corinthians on separateness (2 Corinthians 6:16, 17), and are resolutely determined to separate themselves entirely from society. They have set up standards that forbid, among other things, association with people who are not "exclusives." They marry almost without exception within the group.

The leader of the group, James Taylor, Jr., continues to promote the most drastic separation on pain of excommunication. The report is that approximately one half of the members have complied with their leader's orders: exclusive landlords have evicted unexclusive renters; fishermen have dismissed from their employ unbelieving crewmen; and some wives in divided homes have refused even to speak to their husbands. Naturally, marriages have foundered on these rocks of exclusiveness. Other hardships have resulted. Two women in total despair allegedly committed suicide because they were no longer permitted to speak to their long-time nonexclusive friends.

No doubt the group has been sincere in this effort to live a so-called "holy life." History records numerous attempts to live religiously with little or no contact with the unbelieving world. Actually, such attempts stem from selfishness. These exclusives cut themselves off from those who might be benefited by their life and influence. They are unconcerned about others and certainly cannot claim Christ as their

pattern, for Jesus mingled constantly with sinners and those who held viewpoints and standards that differed sharply from His own. At Jacob's well He endeavored to save a woman of ill repute. He entered the home of Jairus to raise to life the little daughter of the synagogue's ruler. He stopped a funeral procession at Nain and involved Himself in the distress of a widowed mother, restoring her only son to life. He dealt with a demon-possessed man in the land of the Gadarenes and sent him back to be a blessing in society. Jesus thrust Himself into the mainstream of life in order to bless the world.

Likewise, the disciples involved themselves deeply in every human situation where they might make an impact for God's good news. They traveled from city to city, mingling with the population and proclaiming by word of mouth and example the virtues of the new way. They practiced no withdrawal or separation from society. Like the Master, they capitalized on every social contact to advance Heaven's cause.

We are to act like our Saviour and like the apostles. The Christian must never blur the line between right and wrong. The frontiers between good and evil must be sharp and evident. Today's world of misbehavior and misconduct needs the virile witness of a Christianity without compromise. At such a time, Christians will not distort their principles; they will take advantage of every opportunity to draw near to a needy world. Kenneth Wood has stated the Christian attitude correctly and forcefully: "Sin must ever be shunned, but people never."

END





Not since the great covered-wagon migrations of the past century have so many American families abandoned comfortable homes to trek into the wilderness and sleep under canvas. Yesterday's camping families were seeking new land and fresh opportunity; today's family campers are looking for new scenery, fresh air, and inexpensive fun.

LIKE many young families, we took up camping several years ago because it seemed the only way we could afford to visit the folks back home. We had money for gasoline and food, but little for motels. That first year we bought a Boy Scout tent, some cheap sleeping bags, and a Sterno stove. Our outlay was about \$60. We survived, had money to spare, and surprised ourselves by enjoying every minute of it.

Enjoyment was the last thing we expected, having preconceived notions about pioneer hardships. We visualized ourselves whacking down trees to make lean-to shelters, maybe even toting water in leaky birch-bark buckets. This, we soon found, was "survival" camping of the kind taught to paratroopers, something quite different from what modern families experience. Family camping reduces to three different kinds: "canvas motel" camping for those whose main interest is low-cost overnight shelter en route to faraway places; "summer cottage" camping for folks who discover a pretty spot and want to stay there; and "safari" camping for the luxury lovers.

The first few seasons our tent was merely a canvas motel. It sheltered us from Atlantic squalls, Rocky Mountain storms, and Southern pine burrs. Those first years taught us a lot. We learned to allow one hour in the evening and one in the morning to make and break camp. We found that at popular camp-



Standard Oil Co.

Our Tabernacle in the Wilderness

grounds, the best sites are gone after 4 P.M. We learned to look for sites conveniently near, but not on the path to, the water sources and sanitary facilities. And we found it wise to carry a powerful transistor radio for weather reports.

As we matured in the art of camping, we saw that others used tents as summer cottages and tried it ourselves. Now we specialize in this long-term camping, and when we find an ideal spot, we stay a week instead of moving on in the morning.

Even people with enough money to purchase a motel of their own can be found out in the woods today, camping. House trailers, modified delivery vans used as rolling homes, and piggyback camping units on truck bodies are becoming the new status symbols of our time. For those with the means to acquire such niceties, camping can be as luxurious as a maharaja's tiger hunt. But a large cash outlay is not necessary for trailside comfort. (I draw the line at campers who outfit themselves so lavishly that they carry along portable television sets and electric blankets. They seem to miss the point of the whole thing.)

The essentials, from our experience, are these:

Stove of the two-burner "white gas" type. Forget about charcoal broilers.

BY GAYLORD BRILEY

They burn the handles off pans, are slow to heat, and can't boil water. Do your cooking on a real stove, and build your campfires for fun.

Cooking gear can be old pots and pans or a nested set of camp cookware. Paper plates and paper towels are helpful. So is an ice chest.

Sleeping equipment may be regular bedding or sleeping bags. We find air mattresses or aluminum folding cots more important than sleeping bags, for they keep you well off the ground, which otherwise steals a lot of body heat. If an air mattress is your choice, buy the rubberized type, as the plastic models frequently develop slow leaks which have a way of depositing a sleeper on the floor around sunup.

Tent—available money will dictate its size. Just be sure it is simple to erect, has a sewn-in floor, no center pole to get in the way of sleepers, and plenty of room for everyone to stretch out without touching the sidewalls, which tend to leak if rubbed in the rain.

What to take along is really not such a problem, for you will find salesmen eager to fill every real or imagined camping need. The actual problem is, "Don't just camp there. *Do something.*" After the tent is up, the beds made, and the water carried, what then? Is this all there is to camping? Some campers, prepared to cope with Mother Nature but not themselves, frantically go around retightening the tent ropes and

chopping more wood, just to keep busy.

Like everything else, we learned the hard way about what to do while camping. When we finally realized that nature is not a giant television set to be looked at from a sitting position, we had learned half the lesson and started having fun. To start off, we make it a point now to camp, when possible, near good swimming, so that we can put in an hour twice a day when the weather is good. Maybe someday we will take up boating, too, or water-skiing. Right now we find plenty to do.

On windy days I take pictures, or we add to our shell collection, or roam lakeshore and creek bed looking for distinctive stones. Every region has rocks peculiar to the area, and we think it nicer to collect these genuine souvenirs of our campsite than some Oriental imports.

We started learning what rocks to look for after spending a dollar on a paperback book called *Rocks and Minerals* (Golden Press, New York). But the real fun in geology—picking out the valleys carved by glaciers, recognizing the cores of ancient volcanoes, detecting dried-out lake beds—came after reading *The Face of North America*, by Peter Farb. This book goes with us on all trips.

Another book we take along is the *Complete Field Guide to American Wildlife*, by Henry Hill Collins, Jr.,

Continued

**By day, a quart of fresh raspberries in between swims;
by night, a glimpse of God in the heavens above.**

which describes "all species of birds, mammals, reptiles, amphibians, food and game fishes, seashells," etc., that we are likely to encounter. We do our reference reading in winter and keep our eyes open in the summer.

Last season I lifted my gaze above our trailer-tent and saw peculiar scratches on the bark of a nearby beech tree, going up for ninety feet. They turned out to be marks made by a hungry young bear the autumn before, as he climbed the tree looking for nuts. We were relieved when one of our tree books said beechnuts ripen in October. Since this was only July, we did not

have to worry about sharing our campsite with a bear.

On rainy days I read, and my wife catches up on letter writing. These are the days we visit indoor tourist attractions, such as old forts and famous birthplaces. Crowds are thinner, and it beats staying in the tent all day. Drizzly days are also good for shopping or stopping by the self-service laundry. If you are wealthy, foolhardy, or have an extremely good understanding with your wife, it is also a nice time to poke around souvenir or antique shops. (My wife always points out that we save so much money camping that we can af-

ford to buy the pretty dish or darling jug or whatever has caught her eye. This is a hard argument to answer.)

Less-expensive pleasures come from really getting to know the countryside in which we are camped, its history, its famous people and traditions. The local chamber of commerce always has some material on this sort of thing, and the old-timers in front of the post office can tell you the rest. We enjoy studying these regional claims to fame and become, for all purposes, local inhabitants. If there is a rodeo or band concert or sailboat race, we attend as if it were in our own hometown.

Picking wild fruit is fun and so is buying fresh produce by the roadside. Even without our sharpened appetites it would taste noticeably better than what we buy at the supermarket back home. Last summer, just to be able to say we did it, the three of us polished off a quart of fresh raspberries every afternoon, between swims. That's almost like Eden, without snakes.

Between camp chores and these activities, the days always pass quickly. When night creeps on, we keep the campfire going and don't light the lantern till we have to. Look at those stars! Are they really up there all the time we're in the city? Neon and smog will never take the place of starlight and the moon on a lake. This may be the night the ranger said they show free nature films at the pavilion, but it's more fun to sit around the fire and sing.

A dozen old hymns and melodies and a box of fire-toasted marshmallows later, the family goes to bed. I stay up awhile, studying the red embers and thinking of the ancient Hebrew feast of tabernacles, when for seven days each year Jewish families lived outdoors in booths made of branches to commemorate the years their fathers dwelt in tents as they passed through the wilderness. One long last look at the heavens, and as I step inside the tent, a fragment of an Old Testament verse runs through my mind, and I understand something of what motivated Abraham when he "removed his tent . . . and built there an altar unto the Lord." END

As life in the cities gains in momentum, urbanites are finding the wholesomeness of natural recreation and the aesthetic values of the quiet wilderness more and more appealing. Here, amid boulders and birches, a family prepares to dine picnic style.



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"Then the earth reeled and rocked;
the foundations also of the mountains trembled
and quaked, because he was angry."
Psalm 18:7, R.S.V.

ABOUT the turn of the century, articles came from the pen of Ellen G. White, early Seventh-day Adventist author, stating that because of drunkenness, crimes, and corruption, there would soon be great distress and disasters. The judgments of God would fall upon the earth, a few drops here and there. Through the columns of a well-known Adventist paper, Mrs. White warned:

"Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world to-day as He looked upon it in Noah's time. He is sending His message to people to-day as He did in the days of Noah."—*Review and Herald*, December 11, 1900.

Three years later she expressed regret that so few had a sense of the impending destruction of cities "almost given to idolatry." (*Review and Herald*, September 10, 1903.)

Repeatedly she warned by voice and pen that "cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God."—E. G. White *Manuscript 35*, 1906.

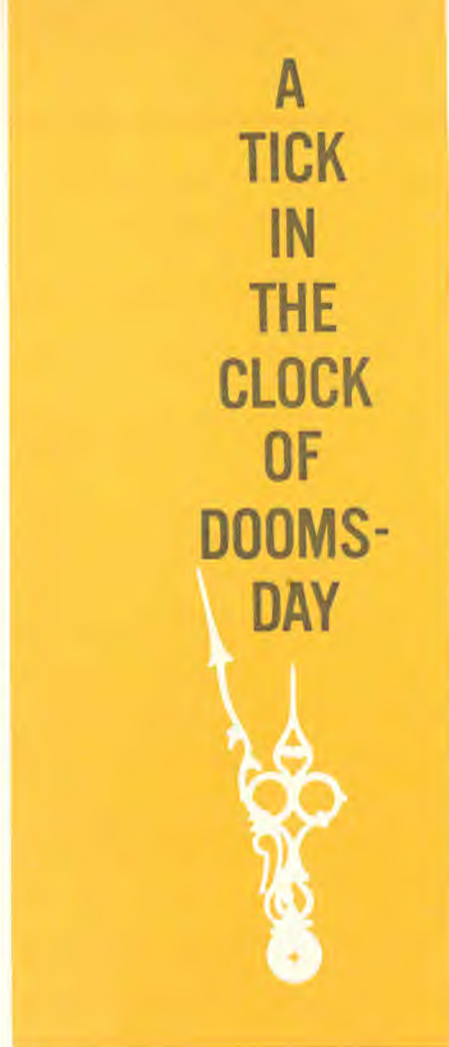
She warned two cities in particular, located less than one hundred miles from her home, of impending trouble. She wrote:

"Not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath."—E. G. White *Manuscript 114*, 1902.

The devastating San Francisco earthquake of April 18, 1906, four years later, fulfilled the prediction. Oakland was damaged, but largely spared.

Residents of the great city who came through the destruction were deeply impressed that the earthquake and fire were judgments of God.

According to *Collier's* magazine, 490 city blocks were destroyed. Between 225,000 and 256,000 were left homeless. Between 452 and 498 died in the cataclysm, and 1,500 were injured. Property was destroyed at the rate of one million dollars every ten minutes. Although the earthquake caused con-



siderable damage, a far greater devastation was wrought by the fire, which at times burned with blast furnace heat, ranging up to 2,000° F.

During the sweeping blaze that followed the quake, many of the residents of San Francisco thought that the end of the world had come. "Rumors, tidings of catastrophe, flew up and down the lines. Chicago was in flames. A tidal wave had engulfed Seattle. New York had toppled into the sea. Confusion and chaos were besetting the world. San Francisco's fate was merely a tick of the clock of doomsday."—*Collier's*, March 30, 1956.

Yet the morning of the quake, April 18, was a soft spring morning, "a dawn filled with tremulous, pale-green light and bird song, and quite lovely enough for the birth of a world, or the death of one."—*Ibid.* Awakening San Fran-

ciscans thought that morning only of the birth of a world. When they retired that night, it seemed like a world dead or dying. They watched the smoldering ruins of their stricken city, and while the smoke arose to high heaven from the still active flames, they awaited word of the devastation wrought in one city or another around the world.

Mrs. White, writing in the *Signs* of December 4, 1907, harked back to the free-flowing liquor days before the April 18, 1906, earthquake and to the dissipation and crime in the city, linking the earthquake and the fire to the drunkenness of resident and visitor alike. She wrote:

"In the calamity that befell San Francisco the Lord designed to wipe out the liquor-saloons that have been the cause of so much evil, so much misery and crime."

Mrs. White found Biblical support for her views on the cause of the calamity that befell San Francisco in the following Old Testament warning and prediction of Isaiah 5:25:

"Therefore is the anger of the Lord kindled against His people, and He hath stretched forth His hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still."—*The Signs of the Times*, November 27, 1907.

In solemn words she asked:

"Has not this prediction been fulfilled in San Francisco, in Valparaiso, and in Kingston? Yet how few recognize the hand of God in these judgments!

"Well could it be said of the cities of our world to-day, as the Saviour declared of the cities wherein most of His mighty works were done, 'Woe unto thee!' "—*Ibid.*

In the *Signs* of November 20, 1907, Mrs. White wrote with sensitive insight into the causes of many human calamities:

"In these days when vice and crime of every form are rapidly increasing, there is a tendency to become so familiar with existing conditions that we lose sight of their cause and of their significance. More intoxicating liquors are used to-day than have ever been used heretofore. In the horrible details of revolting drunkenness and terrible crime, the newspapers give but a partial report of the story of the resultant law-

Continued

BY D. A. DELAFIELD

What can moderns
learn from the
destruction of a
great city?

DOOMSDAY *Continued*

lessness. Violence is in the land. And yet, notwithstanding the many evidences of the increase of crime and lawlessness, men seldom stop to think seriously of the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age."

These conditions in human affairs were signs of the times, reminders that Christ's second coming was near, at the door. She wrote:

"Upon those to whom God has given light, rests the solemn responsibility of calling the attention of others to the significance of the increase of drunkenness and crime. They should also bring before the minds of others the Scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. . . .

"The evils that are so apparent at the present time are the same that brought destruction to the antediluvian world. 'In the days that were before the Flood,' one of the prevailing sins was drunkenness. From the record in Genesis we learn that 'the earth also was corrupt before God, and the earth was filled with violence.' Crime reigned supreme. Men whose reason was dethroned by intoxicating drink, thought little of taking the life of a human being.

"As the days of Noah were, so shall also the coming of the Son of Man be.' The drunkenness and the crime that now prevail have been foretold by the Saviour. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of Christ. The very conditions we see in the great cities of our land, the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of the rulers of the

people, the dead and the dying whose destruction can be traced to the use of poisonous liquor—all these evils are but a fulfillment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven.

"The Lord cannot bear much longer with an intemperate and perverse generation. There are many solemn warnings in the Scriptures against the use of intoxicating liquors."—*Ibid.*

Yet the beautiful city by the Golden Gate failed to learn its lesson. Today San Francisco drinks 3,000,000 gallons of distilled liquor every year. That averages four gallons for every man, woman, or child in the city annually, twice as much as the national average per capita. Alcoholics are twice as numerous in San Francisco, and its average liquor consumption rate twice the national average.

Following the 1906 tragedy, however, liquor stores were closed in the city. In the December 4, 1907, *Signs* Mrs. White wrote:

"For a time after the great earthquake along the coast of California, the authorities in San Francisco and in some of the smaller cities and towns ordered the closing of all liquor saloons. So marked were the effects of this strictly-enforced ordinance that the attention of thinking men throughout America, and notably on the Pacific Coast, was directed to the advantages that would result from a permanent closing of all saloons.

"During many weeks following the earthquake in San Francisco, very little drunkenness was seen. No intoxicating drinks were sold. The disorganized and unsettled state of affairs gave the city officials reason to expect an abnormal increase of disorder and crime, and they were greatly surprised to find the opposite true. Those from whom was expected much trouble, gave but little. This remarkable freedom from violence and crime was largely traceable to the disuse of intoxicants.

"The editors of some of the leading dailies took the position that it would be for the permanent betterment of society and for the upbuilding of the best interests of the city, were the saloons forever to remain closed. But wise counsel was swept aside, and within a few short weeks permission was given the liquor-dealers to reopen their places of business upon the payment into the city treasury of a license-tax much higher than had formerly been paid.

"In the *Outlook* of Nov. 3, 1906, the situation is thus described:

"During the two months and a half after April 18, San Francisco was probably the most orderly large city in the United States. Violence and crime were practically unknown. During that time the saloons and liquor-stores of the city were closed tight. About the middle of July the saloons were permitted to open again. This action of the city government was accompanied by the expectation on the part of many citizens of an outbreak of violence and disorder. Clergymen, and it is said even the police, advised men and women to carry firearms for their own protection. For the past three months San Francisco has been living under a reign of terror. In eighty days eighty-three murders, robberies, and assaults were registered on the police records. A despatch to 'Ridgeway's,' a new weekly periodical, reports the sale in San Francisco during one week in October of over six thousand revolvers. The police have been, and are, powerless to preserve order and protect the city—in the opinion of the best citizens of San Francisco because the heads of the force are corrupt and are doing the will of a corrupt government."

"In the calamity that befell San Francisco the Lord designed to wipe out the liquor-saloons that have been the cause of so much evil, so much misery and crime. In legalizing the sale of liquor, the guardians of the public welfare proved unfaithful to their trust. Those who were placed in positions of official responsibility were given opportunity to become thoroly familiar with the advantages of the closed saloon, but they deliberately chose to enact laws sanctioning the carrying on of the liquor traffic. Did they not know that in doing this they were virtually licensing the commission of crime?"

What will be the end of it all? And what lesson have America and the world learned from April 18, 1906? San Francisco is only one city in the United States. The sickening scenes of earthquake, tidal waves, fire, and disaster seem to pass unheeded by the careless multitude. Thinking people will heed the warnings God has given and by faith repent of their sins, and prepare for the coming of our Lord! END

(For your free copy of D. A. Delafield's book *Ellen G. White and the Seventh-day Adventist Church*, write to THESE TIMES Gift Book, Box 59, Nashville, Tennessee 37202.)

"The Lord cannot bear much longer with an intemperate and perverse generation. There are many solemn warnings in the Scriptures against the use of intoxicating liquors."

THE CHRISTIAN PATTERN FOR MARRIAGE

(Continued from page 11)

days of her life." Proverbs 31:11, 12. "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." Verses 26-29. He who gains such a wife "findeth a good thing, and obtaineth favour of the Lord." (Proverbs 18:22.)

The After Experience

However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the after years.

As life with its burden of perplexity and care meets the newly-wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other's character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discern in each other unsuspected weaknesses and defects; but the hearts that love has united will discern excellencies also heretofore unknown. Let all seek to discover the excellencies rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another. There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love cannot long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy.

"Forbearing One Another in Love"

Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a dis-

appointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.

Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves.

Let each give love rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims.

Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of Him each is to ask, "What is right?" "What is wrong?" "How may I best fulfill life's purpose?" Let the wealth of your affection flow forth to Him who gave His life for you. Make Christ first and last and best in everything. As your love for Him becomes deeper and stronger, your love for each other will be purified and strengthened.

The spirit that Christ manifests toward us is the spirit that husband and wife are to manifest toward each other. "As Christ also hath loved us," "walk in love." Ephesians 5:2. "As the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Verses 24, 25.

Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate and courteous.

By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do.

Happiness in Unselfish Service

But remember that happiness will not be found in shutting yourselves up to yourselves, satisfied to pour out all your affection upon each other. Seize upon every opportunity for contributing to the happiness of those around you. Remember that true joy can be found only in unselfish service.

Forbearance and unselfishness mark the words and acts of all who live the new life in Christ. As you seek to live His life, striving to conquer self and selfishness and to minister to the needs of others, you will gain victory after victory. Thus your influence will bless the world.

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom cannot do, His grace will accomplish for those who give themselves to Him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring.

"Better than gold is a peaceful home,
Where all the fireside charities come;
The shrine of love and the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tried with sorrows by heaven's decree,
The blessings that never were bought or sold,
And center there, are better than gold."
—Anon.

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.



Cities Service

apples of gold

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

The Swedish Nightingale, Jenny Lind, made a great success as an operatic singer, and money poured into her purse. Yet she left the stage when singing her best and never went back to it. She must have missed the money, the fame, and the applause of thousands, but she was content to live in privacy.

Once an English friend found her sitting on the steps of a bathing machine on the sea sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset.

They talked, and the conversation drew near to the inevitable question: "Oh, Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success?"

"When, every day," was the quiet answer, "it made me think less of this [laying a finger on the Bible] and nothing at all of that [pointing to the sunset], what else could I do?"

From Harold Knight.

IF

If you want to be distressed—Look within.
 If you want to be defeated—Look back.
 If you want to be distracted—Look around.
 If you want to be dismayed—Look before.
 If you want to be delivered—Look to Christ.
 If you want to be delighted—Look up.

From F. E. Thumwood.

AT DAY'S END

Is anybody happier
 Because you passed this way?
 Does anyone remember
 That you spoke to him today?
 The day is almost over,
 And its toiling time is through;
 Is there anyone to utter now
 A kindly word of you?

Can you say tonight, in parting
 With the day that's slipping fast,
 That you helped a single brother
 Of the many that you passed?
 Is a single heart rejoicing
 Over what you did or said,
 Does the man whose hopes were fading
 Now with courage look ahead?

Did you waste the day or lose it?
 Was it well or sorely spent?
 Did you leave a trail of kindness,
 Or a scar of discontent?
 As you close your eyes in slumber,
 Do you think that God will say,
 "You have earned one more tomorrow
 By the work you did today?"

—John Hall.

From Mrs. Fred Hanson.

stroys God from the minds of the people, but it also destroys the very basis of any kind of moral idealism.

In the Scripture we read, "God created man in his own image." Genesis 1:27. But today man is trying to create God in his own demoralized image. Little wonder Jesus said, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. Faith is surely a scarce commodity these days, and the results of our loss are tragic. Yet despite this blatant apostasy, this arrogant atheism, there will be a people who will heed God's last appeal: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

When John in vision saw that people gathered out of every nation of earth, he cried: "Here is the patience," or the steadfastness, "of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. It is the faith of Jesus which leads them into a life of obedience. Experiencing the joy of salvation through Jesus Christ their Lord, "they carefully keep the commandments of God," and delight to observe the seventh-day Sabbath, recognizing it as "the Lord's day" and the sign of His creative power, just as the bread and wine at

the Lord's table are the sign of His redeeming power. Rejoicing in the forgiveness of sins through the blood of Jesus Christ by His grace, they are preparing for a place in His eternal kingdom of glory.

God's call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4), is very real to them, and they have separated from the great Babylon of error and apostasy. Have you heard that call? There can be no greater privilege than to be found following in the footsteps of our Lord.

When once we see our Saviour as both Creator and Redeemer, it is a joy to walk in the path of His commandments. Someone might ask, "Does it matter which day we keep? Is God really particular?"

Let me tell you a story: Years ago in one of the large cities in Australia where I preached for years, a young woman whose soul was deeply stirred accepted the thrilling truth of our Lord's imminent return. She later embraced the full message of grace and began to observe the seventh-day Sabbath. She was the soprano soloist in one of the large churches in that city. Hearing of her decision, her good pastor came to discuss the Sabbath with her. Among other things he said,

"Betty, you do not need to trouble your little head about the Sabbath. That is not important."

Handing the Bible to him, she said, "Pastor, will you show me from God's Word that the first day of the week is the Sabbath?" He tried but failed. Then she turned to the many texts which show the seventh day as God's day of worship.

Realizing he had lost the argument, he then said, "But after all, what does it matter? All God wants is one day in seven." But that seemed to her to be an even weaker argument. So he turned to something a little more personal. "Betty," he said, "I understand you are soon to be married."

"Yes," she said blushing.

Then he continued, "Now I have known you all your life. Could I ask which one of those Brown boys you are marrying? They are quite a large family."

"Well," she said with a twinkle, "do you think it really matters? Just one in seven, you know."

He saw the weakness of his argument, and with a smile he left. That young woman was not satisfied with "just one in seven." Neither is God satisfied with just any day. He calls us to separate from all error and to fully surrender *our* wills to Him. Then He pours forth His Spirit into our hearts giving us grace and strength to do *His* will. God's Word says, "To obey is better than sacrifice." 1 Samuel 15:22. Joyful obedience is the highest form of worship. END

UNITY

*(Continued
from
page 6)*

not in its teaching and doctrinal authority."—*Religious News Service*, June 2, 1964.

A Frightening Prophetic Portent

Dr. Earle E. Cairns, of Wheaton College, Illinois, has voiced in his own way what readers of *THESE TIMES* have read in other words many times:

"The interest of many evangelicals in Bible prophecy makes them wary of international ecclesiastical organizations which unwittingly may pave the way for the integrating force of anti-

christ who will coordinate ecclesiastical as well as political and economic life under his absolute control."—*The Dynamics of Christian Unity*, p. 53.

The reader should study Revelation 13:4-17 in this connection, and observe what looks like a fearful portrayal of coercive ecumenism in the three spheres named in the above paragraph.

Evangelicals who fear all we have written here, and much more that might be written, will approve two striking sentences from Dr. Cairns:

"Thus far the dream of a world church is only a dream. But the dedication of its devotees makes it a frightening possibility."—*Ibid.*, p. 73.

To some of us it all adds up to a vision of frightening monolithic menace, the eventual enforcement of a unity that is greatly to be feared! END

"God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."

MUST THIS PEACE CONFERENCE FAIL TOO?

Two thousand "men of goodwill" met in New York to plan earth's tomorrows on the basis of the papal encyclical *Pacem in Terris* (Peace on Earth). Here is an evaluation of the chances for success in the light of Bible prophecy.

By Roland R. Hegstad
Editor of "Liberty" Magazine

YOU would have to go back to pre-Reformation days to find anything like it—representatives from nations around the world meeting to seek the way to world peace on the basis of a papal encyclical!

I watched them enter the Assembly Hall of the United Nations that chill evening of February 17, concerned men from America, Russia, Yugoslavia, Great Britain, Germany, Japan, Asia, Africa, Latin America. Men with the weight of the atom on their shoulders—and never has so little weighed so much—meeting to seek peace on earth, and using for the basis of their discussion Pope John's historic encyclical *Pacem in Terris*, "Peace on Earth."

In a departure from centuries-old protocol, the encyclical had been addressed by the pope not simply to Roman Catholics, but to "all men of goodwill." Now, in an extraordinary response, more than two thousand delegates from twenty nations met in New York City for the first session in the Assembly Hall of the United Nations, and for three days of subsequent meetings in the Hilton Hotel.

What cause more noble, what pursuit more futile, than that which brought them—peace! No hope more ardently pursued, more passionately wooed, more agonizingly evasive—peace.

There was the Vice-president of the United States, Hubert H. Humphrey, who delivered the keynote address; Chief Justice of the United States Supreme Court, Earl Warren; United Nations Secretary, U Thant; and the first president of the United Nations General Assembly from black Africa, Alex Quaison-Sackey.

During the three days of general meetings I listened to them and to other dramatis personae from diplomatic centers of the world: Paul-Henri Spaak, Vice-Premier and Foreign Minister of Belgium; Madame Vijaya Lakshmi Pandit, Governor of Maharashtra, India, and former president of the United

Nations General Assembly; Lord Caradon, England's Minister of State for Foreign Affairs; Aba Eban, Deputy Prime Minister of Israel; Pietro Nenni, Deputy Prime Minister of Italy; Adlai Stevenson, representative of the United States to the United Nations.

The litterateurs of the world were there also: theologian Paul Tillich; historians Arnold Toynbee and Yevgenyi Zhukov of Russia's Academy of Sciences; Nobel-prize-winning scientist, Linus Pauling; Deputy Chief Editor of *Pravda*, N. N. Inozemstev.

THEY CAME IN RESPONSE to an invitation from educator Robert Maynard Hutchins, president of the Center for the Study of Democratic Institutions, a thinking man's organization, with headquarters in Santa Barbara, California. But it was not the invitation that brought them. It was the atom—the fearful specter of a world bereft of its reason, whirling madly about on a pivot of fear, driven farther, ever farther, from that Utopia once dreamed toward that Armageddon now dreaded.

They came during the second month of what the United Nations had hopefully designated "International Cooperation Year." But even as they met, the assemblage recessed in frustrated futility and went home. They spoke of peace, but the echo said "Vietnam"; they spoke of world law, but the headlines read "Riot in Brooklyn," "Bloodshed in Selma," "Bomb Blast in Vatican," "Mob Violence in Uganda." They spoke of technology, of lands flowing with milk and honey through the cooperative efforts of scientists, but one and a half billion people are suffering from malnutrition; seven hundred million adults are entirely illiterate, one third of the world's adult population; there are groups of states where income is 2,000 percent higher than that of others, figures given by Israel's Deputy Prime Minister, Aba Eban. And always their speech was set against the bitter reality of launching pads and atoms, ever atoms. Never, I thought as I listened to their speeches, never were materialists and religionists alike so aware of the reality of the unseen. And the catalyst that drew them together was that which they feared might blow them apart.

Hubert Humphrey set the tone in his keynote address: "The leaders of the world must understand . . . that since that day at Alamogordo when man acquired the power to obliterate him-

Because of the timely nature of its contents, this special report to the readers of THESE TIMES replaces the originally scheduled news events and editorials. It is our hope that this significant article will be read with more than ordinary thought and consideration.

self from the face of the earth, war has worn a new face. And the vision of it has sobered all men and demanded of them a keener perception of mutual interests and a higher order of responsibility."

Earl Warren continued the leitmotiv: "As civilization has developed, war has become more brutal and more deadly. Today it has the potential of destroying mankind itself."

Wrote Pope Paul to the conference: Failure to foster friendship and shun armed conflict in "the present grave international crisis . . . would have incalculable and frightful results for all mankind."

As if to add further to the note of desperation, newspapers of February 18 headlined Secretary of Defense McNamara's estimate that up to 149 million Americans would be killed if Russia struck at our urban centers and missile sites simultaneously. It was small comfort to read that an attack concentrated first on military sites might mean that fatalities could be held to 122 million, or that our surviving weapons could kill 100 million Russians and destroy 80 percent of Russia's industrial base.

Mr. McNamara was outdone in the sanguinity of his estimates only by N. N. Inozemstev, Deputy Chief Editor of *Pravda*, who, perhaps with an eye toward China, cited "expert" calculations that "about a billion people would perish in the very first 'exchange' of thermonuclear blows, while hundreds of millions more people would become victims of nuclear radiation."

Observed *Saturday Review* Editor Norman Cousins: "What is at stake today is not primarily Christian civilization or Islamic civilization or Jewish civilization or Hindu civilization or any other but the civilization . . . of man."

It was this stake that brought some two thousand "men of goodwill" together in New York to plan earth's tomorrows on the basis of the papal encyclical *Pacem in Terris*.

THOUGH AT THE CONFERENCE in the capacity of a journalist rather than as a participant, I trust I may be counted among those men of goodwill who are concerned for the future of frail humanity. Certainly it is in the spirit of charity that I report my concern over several aspects of the convention.

I am concerned, first, that it used as its blueprint Pope John's *Pacem in Terris*.

It was Princeton's Professor of Religion R. Paul Ramsey who told Summit Conference delegates of a Britisher who met an Irishman and asked him the way to Roscommon.

"Oh, you want to go to Roscommon?" the Irishman replied.

"Yes," said the Britisher, "that's why I asked you."

"Well," replied the Irishman, "if I were going, I wouldn't start from here."

I, too, would have preferred that the council not start from here—that is, with the papal encyclical *Pacem in Terris*.

If the record of intolerance written by the Papacy through black centuries must, in charity, be forgotten, let us not forget that the doctrines that gave birth to persecution have not yet been repudiated. It is historically incontrovertible that the organization which through *Pacem in Terris* places laudable emphasis upon truth, love, freedom, and justice, ever has been in the vanguard of those tyrannies that have denied men the right of conscience to seek truth and establish justice.

Not that the Papacy alone has persecuted. But we cannot fail to note that it is not Protestant Spain that continues the practice, nor Protestant Colombia. Even *Pacem in Terris*, which defines the basis for freedom more generously than the present pope and curia seem willing to accept, is circumspectly ambiguous in its definition of terms. Take, for example, its emphasis on each man's right "to worship God in accordance with the right dictates of his own conscience, and to profess his religion both in private and in public." This translation differs from those circulated widely in the United States: "According to the dictates of an upright conscience" (Vatican Press) and "according to the sincere dictates of his own conscience" (N.C.W.C. edition). The questions—Under what circumstances and to what degree, if any, does a person with erroneous but sincere convictions have a strict "right" to pursue these convictions? and What duties, if any, does this impose on others?—have not yet been answered. Catholic theologian John F. Cronin, S.S., points out that "the Latin literally translated has an element of obscurity (perhaps calculated) in regard to this question."

The message of the pope is not, from the standpoint of political realism, either radical or revolutionary. Perhaps what most ensured its reception was simply, as *Time* observed, that it con-

tained ideas "whose time had come round at last."

Basically, the encyclical discusses the rights and duties of individuals in their relationships with one another, and the correct relationship of state with state. The pope found the answer to these relationships in a cherished concept of Catholic philosophy—natural law—man's instinctive knowledge of right and wrong. Man has the duty to cooperate with others in building an orderly world. Today, said the pope, the moral order demanded by natural law requires a "supranational public authority"—that is, a world government. Here is his plea:

"Today the universal common good presents us with problems which are worldwide in their dimensions: problems, therefore, which cannot be solved except by a public authority with power, organization, and means co-extensive with these problems, and with a worldwide sphere of activity. Consequently, the moral order itself demands the establishment of some such general form of public authority."

IT IS HERE that my second concern comes, at this insistence upon the necessity of a "supranational authority" to preserve peace. To be effective, such an authority, as speaker after speaker at the conference pointed out, must have a police force—several speakers used the term "coercion"—to impose the peace.

Many of the discussions centered upon the problems inherent in "coercion." For example, upon the agenda were: "Requirements for Peace: the Nature of the Problem"; "Military Confrontation"; "National Sovereignty"; "Peace Keeping"; "The Rule of Law"; "Alignment and Nonalignment"; "Political Instability"; "Ideology and Intervention."

On a number of these points the encyclical itself is ingenuously silent. One American Jesuit described its vague generalities on coexistence as "a lump of suet in a pudding."

I, for one, would be chary of surrendering one principle of our Bill of Rights for the sake of the security supposedly inherent in a world police force. National sovereignty is not, in my estimation, what World Court Judge Philip Jessup called it—"a quicksand." The United Nations Declaration of Human Rights is a commendable document, but commendable

Continued

PEACE CONFERENCE

Continued

documents may have little meaning when confronted with uncommendable realities, one of which is the prejudice inherent in the human heart. Many member states of the United Nations do not guarantee their own citizens the rights that the Declaration of Human Rights enumerates as basic.

Under the shadow of the atom the old argument might once again appear conclusive: "It is expedient for us, that one man should die for the people, and

could be translated into reality without a fundamental change in the nature of man. Here is my third concern.

Vice-president Hubert Humphrey expressed this appraisal of the hope afforded by the encyclical: "John XXIII presented to the world a public philosophy for a nuclear era. . . . It represents not a utopian blueprint for world peace, *presupposing a sudden change in the nature of man*. Rather, it represents a call to leaders of nations, *presupposing only a gradual change in human institutions*." (Italics supplied.)

What a practical (shall I say existential?) politician applauded, the

complished and left unaccomplished by the Reformation, this concept still prevails or reprevails among the historical denominations; it is basic to the philosophy of the social gospel and the ecumenical discussions sweeping Christendom.

Under this humanistic umbrella—and humanism it is—most philosophies of the world can comfortably find room. Thus Linus Pauling, a Nobel-prize-winning scientist, could say to the convention: "I believe that we have now reached the time in the course of the evolution of civilization when war will be abolished from the world, and will be replaced by a system of world law based upon the principles of justice and morality." And a Communist dedicated to dialectical materialism could take his place at the conference table.

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that the whole nation [read "world"] perish not." John 11:50. The script of closing events reads ominously: "All that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. Or, as John the revelator said, in reporting "the things which shall be hereafter": "And the dragon [Satan working through earthly governments] was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

To human wisdom in this ecumenical age such a development now seems impossible, but as the restraining hand of God is withdrawn from men who scorn His precepts, there may be strange developments. That "bent" nature, of which C. S. Lewis wrote, can be very bent indeed, when God's love is not our motivation.

THE CONFERENCE WAS REPLETE with anomalies. One could look over the audience and see United States Communist boss Gus Hall amiably discussing a speech with a Catholic priest; nuns in severe coifs and black robes were crowded next to society matrons in cocktail silk; a Soviet unabashedly testified to his confidence in the triumph of socialism at a meeting opened with the reading of a friendly message from Pope Paul VI. But foremost among the irreconcilable features was this: Pope John, speaking in the name of One who said, "My kingdom is not of this world," set forth a blueprint for heaven on earth! A blueprint that a number of speakers seemed to believe

Bible-oriented Christian must question. Can peace emerge from evolutionary-processed human institutions? Or does man still need that dramatic confrontation with his Lord which is productive of new birth. Was it not the Apostle James, "moved by the Holy Spirit," who asked, "But what about the feuds and struggles that exist among you—where do you suppose they come from? Can't you see that they arise from conflicting passions within yourselves? You crave for something and don't get it, you are jealous and envious of what others have got and you don't possess it yourself. Consequently, in your exasperated frustration you struggle and fight with one another." James 4:1, 2, Phillips.*

"Do you imagine that this spirit of passionate jealousy," says James, "is the Spirit He has caused to live in us?" It is God, he says, who "gives us grace potent enough to meet this and every other evil." (Verses 5, 6.)

The concept of an evolutionary kingdom of God on earth, which permeates *Pacem in Terris*, might be described as the residual fallout from Augustine's explosive *The City of God*, which became the guiding principle of the medieval church. The stone of Daniel 2 was the earthly church; its fall had taken place at the first advent of Christ, and through the centuries it was to grow ever bigger and bigger until it finally displaced all worldly powers and filled the whole earth.

Today, after all that has been ac-

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A NUMBER OF SPEAKERS laid healthy emphasis upon world law. "Perhaps the time has come when fear of extermination combined with faith in the power of goodness will guide us toward a more secure existence and a better world," said Chief Justice Earl Warren. "I happen to believe that the basis for an ordered world is Law." On the same panel Dr. Kenzo Takayanagi, chairman of the Constitution Revision Commission of Japan, pointed out that his nation had outlawed war through Article Nine of the Japanese Constitution. He went on to suggest that the elusive goal of peace could be achieved through a "multilateral treaty for constitutional amendment . . . recommended by the United Nations to its member states." Sir Muhammad Zaf-rulla Khan, judge, International Court of Law, observed: "It is only in the realm of law that the sovereign equality of states can be converted from a political ideal into a manifest reality." But Mr. Khan said what most Christian statesmen present did not: "In the last resort, peace must be built in the hearts of men." In a poignant aside from the printed text, he added, "We must lift our hearts to heaven, for there can be no peace in earthbound hearts."

(Another diplomat observed wryly that the problem with *Pacem in Terris* is that it is addressed to "men of goodwill," leaving a substantial remainder unaddressed.)

To assess correctly the chances for world peace through world law, while men yet have hearts in which the principles of law are not scribed, I had only to look again at the sordid records



Since the fateful day at Alamogordo, New Mexico, war has worn a new face.

of lawlessness chronicled on the front pages of current newspapers scattered about the conference hall, the content of which we have already noted. During the years 1958-1962, U.S. population increased 7 percent while crime increased 27 percent! According to the Federal Bureau of Investigation, crime soared 13 percent higher in 1964 than during 1963. And the trend is the same all round this lawless world! As Eugene Burdick, associate professor of political science at the University of California and coauthor of *The Ugly American*, put it, "There is considerable evidence that man is not by nature pacific," that he is, in fact, a "bloodthirsty animal."

How can one hope for peace among the nations through respect for world law when people who make up those nations cannot respect the laws that govern their nations? How can one achieve world peace when nations are bereft of national peace? Ultimately we come back to James: The key to peace in society is peace in the individual heart. And peace in the heart comes, says the Scriptures, only with individual commitment to God's law. "Great peace have they which love thy law" (Psalm 119:165), wrote the psalmist.

The conference, committed to a humanistic, natural-law approach to world peace problems, found no answer to these questions.

CENTURIES AGO MEN WHO searched the Word of God diligently dared to chart the course of closing events. I have just reviewed a number of their predictions as chronicled in Dr. L. E. Froom's definitive four-volume set, *The Prophetic Faith of Our Fathers*. Roman Catholics, Protestants, and others traced the prophecies of Daniel and Revelation and drew a blueprint which fits over current developments in the religious and political worlds too well to be coincidental.

They predicted that in the heyday of Rome's power the church would receive a "deadly wound." It would be stripped of its power over the nations. But the wound would be "healed," the Papacy would regain its spiritual and temporal sovereignty, and all the world would accede to Rome: "Power was given him over all kindreds, and tongues, and nations." Revelation 13: 7. Others predicted that Protestantism would lose its reason for being, forget why protest is part of its name, and join with Rome to further mutual interests.

It is worth noting that even as thought leaders of the world held their conference in New York, Vatican Bridgebuilder Augustin Bea was in Geneva, snipping the ribbon opening a new shortcut through the Reformation mud flats. There he delivered word that the Papacy, in a historic reversal of post-Reformation position, would not only recognize the good efforts toward union of the World Council of Churches but also join with the Council in seeking ways toward unity!

Said Cardinal Bea: "The Holy See greets with joy and fully accepts" an invitation from the Council "to explore together the possibilities of dialogue and collaboration." It is this same head of the Vatican Secretariat for the Promotion of Christian Unity who has made it clear that the Roman Church must not be expected to compromise on matters of doctrine.

Students of Bible prophecy have predicted that enforced Sunday observance would be part of a worldwide program for peace. All their predictions are a matter of record. It is also a matter of record that Pope John's *Mater et Magistra*, an encyclical that preceded *Pacem in Terris*, said: "The Church has always demanded an exact observance of the third precept of the Decalogue:

'Remember that thou keep holy the Sabbath day.'" The encyclical also called on "all, public authorities, employers and workers, to observe the precepts of God and His Church." In a subsequent address the pope added: This "presupposes a change of mind in society and the intervention of the powers of the state."

AS FOR "PACEM IN TERRIS," when I consider it against the backdrop of ecumenical developments and the climate of fear precipitated by the atom, I see no reason to disagree with Educator Robert Hutchins, who called it, in his opening address to the convocation, "one of the most profound and significant documents of our age."

When, with an awareness of Bible prophecy, we consider the effects on world opinion of Vatican Council II, the historic meeting of the pontiff and Metropolitan Athenagoras, Greek Orthodox leader, on the Mount of Olives just a little more than a year ago; the pope's subsequent visit to India, where his reception surpassed those given to "other gods and goddesses," as a Bombay paper reported it, surely we must acknowledge that strange, eventful history is being written. Behind the puppetlike manipulations of man we discern cosmic powers in conflict, cosmic events in transition.

That Protestants, Buddhists, agnostics, and atheists were willing to meet and discuss earth's tomorrows within the framework of world order envisaged by Pope John is nothing less than momentous. And that the United Nations should have lent its support to the project is, as Italy's Vice-Premier Pietro Nenni asserted, a "sign of the times."

President of the General Assembly Alex Quaison-Sackey spoke words worth remembering at the opening session of the convocation. After calling *Pacem in Terris* "a guiding beacon in a world anxiously searching for concord and understanding," he added: "The voice of Pope John was never heard in this hall, but tonight we hear the echo of his papal message, and the voice of those leaders who have answered his call."

If the scores of prophetic expositors cited by Dr. L. E. Froom prove to have read "the sure word of prophecy" correctly, the encyclical penned by an aged—and, I believe, kindly—pope may be destined to bring to earth not peace, but a sword. END

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