

These Times

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AUGUST 1968



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Skallops Thermidor

- | | |
|---|-------------------------------------|
| 1/8 c. butter or margarine
(1/2 stick) | 4 T. Parmesan cheese,
grated |
| 2 T. flour | 1/2 c. sauteed mushrooms |
| 1/2 t. paprika | 1/4 c. pimentos, chopped |
| 2 c. whipping cream | 1 can Skallops, cut to
bite size |
| 4 egg yolks | |

In sauce pan over low heat blend butter, flour, paprika, cream, and egg yolks. Allow mixture to thicken a little, stirring constantly. Fold in Skallops and salt to taste. Add Parmesan cheese, sauteed mushrooms, and pimentos. Heat through. Serve over toast points. Serves 4-6.

These Times

AUGUST 1968
VOLUME 77 No. 8

A RELIGIOUS MAGAZINE dedicated to the strengthening of the mental, physical, and spiritual life of the individual reader. Basing its recommendations on the living truths of the entire Bible, THESE TIMES promotes evangelical Christianity, the care of the needy at home and abroad, religious liberty, the systematic study of God's Word, the Bible, the exaltation of Jesus Christ, and the news of His literal soon coming.

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This time . . .

CAN A MAN allow one million volts to pass through his body and live?

This and other similar scientific phenomena are being explored at HemisFair '68 by thousands of visitors to the Sermons From Science presentation sponsored by Alive, Inc. (See Harold Walker's analysis of the impact of religion at HemisFair on page 30.)

These thousands of fair-goers will be confronted by conclusive evidence that God's spiritual laws as well as His physical laws must be obeyed.

The award-winning films produced by the Moody Institute of Science suggest that as a watch implies the existence of a watchmaker, the existence of our orderly universe implies the existence of a Supreme Planner. The Bible message, that this Creator can be known through His Son Jesus Christ, brings about radical transformation in the thinking of a science-oriented generation.

Alive, Inc., is a nonprofit organization of Texas businessmen and is not limited by denominational affiliation. It is composed of Christians whose only goal is to see people come to know personally the reality of Jesus Christ.

The fair covers 92½ acres in downtown San Antonio and will be open until October 6.



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Cover: Writer Harold Walker interviews head host (Chris Spencer) and head hostess (Pat Francis) in front of the "Alive" Pavilion. Photos, courtesy of HemisFair.

Does life have any meaning?

BY RUSSELL H. ARGENT

OVER a century ago Henry David Thoreau felt that "the majority of men live lives of quiet desperation." If Thoreau were alive today, he would discover that escaping from frustration is a thriving industry for Americans who spend from twelve to thirteen billion dollars on alcohol, some four billion dollars on cigarettes, and an unestimated amount on illegal drug consumption.

Modern man lives in chronic uncertainty, baffled by the apparent meaninglessness of his situation in a complex and tense world. Occurrences in his own life sometimes suggest he is the prey of blind forces and that existence is without sense or purpose. Many Americans today share the mood of the twelfth-century Persian poet who lamented:

"Into this Universe, and *Why* not knowing
Nor *Whence*, like Water willy-nilly flowing;
And out of it, as Wind along the Waste,
I know not *Whither*, willy-nilly, blowing."

Not surprisingly, some twenty-two thousand United States citizens each year end their quest for certainty by snuffing out their lives.

Christians are also aware that at times life presents questions which have no immediate answer. Life is not a neatly packaged bundle, gift wrapped. Dr. Joseph Sizoo, in one of his sermons, recalls incidents in his own ministry which suggest that life is a conundrum. He tells of a university student who reached the end of his academic career with a brilliant record, winning high honors



in his field. On the morning following his graduation he was to be married to his childhood sweetheart. A promising position awaited him. On his way to Commencement, he was struck and killed by an automobile.

Two Christian young people fall in love, marry, and make a Christian home. Earnestly they pray for a child and rejoice to learn that their prayer appears to be answered. The child is born a Mongoloid.

A man who lies on a hospital bed after thirteen operations and thirty-nine blood transfusions tells a friend, "I do not complain, but sometimes things do not make sense. I know all this will end in death. I want it, but it doesn't come."

At such times, when heaven seems closed to their prayers, and existence itself appears absurd, Christians also echo these words of the psalmist: "If the foundations be destroyed, what can the righteous do?" Psalm 11:3.

Faced with increasing tensions and problems in modern life, many people find an easy refuge in cynicism. One college paper, polling its students for the best definition of life, gave honorable mention to the following suggestions: "Life is a bad joke which isn't even funny." "Life is a disease for which the only cure is death." "Life is a jail sentence which we get for the crime of being born."

The problem lies in the fact that modern man, despite the awesome acceleration of knowledge, is unsure of himself and the basic purpose of his existence. One school of writers is even committed to the idea that life actually has no meaning and that death is the ultimate proof of its absurdity. They would agree with H. L. Mencken, who once wrote:

"The cosmos is a gigantic fly-wheel making 10,000 revolutions a minute." "Man is a sick fly taking a dizzy ride on it." "The basic fact about human existence is not that it is a tragedy, but it is a bore. It is not so much a war as an endless standing in line. The objection to it is not that it is predominantly painful, but that it is lacking in sense."

Yet if faith in life presents problems, lack of faith presents far more. For only men, in all creation, "look before and after And pine for what is not." Only man, in a society in which he feels himself an alien, faces the starry heavens and asks the question, Why?

Water and wilderness are largely tamed by his hand, property and law give him some degree of security, modern medicine helps ease his pain, yet deep within he remains unsatisfied.

Curiosity impels him forward. He climbs the highest mountain and searches the deepest ocean depths. He investigates the planets in his solar system in a feverish attempt to escape the dominion of time and space. Yet despite his technical advances and the vast material resources at his command, man ceaselessly searches for meaning amid the baffling circumstances about him. He needs to know if life has purpose and if there are values in the universe.

When I browse in the Library of Congress, I am impressed by the number of books written by philosophers and psychologists which claim to provide the key to living in an anxious age. Yet, however exhaustive the attempt or helpful the advice, the ultimate answer to man's search for meaning appears elusive.

Like waves which roll momentarily on a sandy shore—only to crest, recede, and vanish forever—the generations of men pass and are forgotten. Modern men in their loneliness all too often feel themselves "lost in a haunted wood."

Yet, as a Christian, I believe that there is an alternative to this dark forest in which modern man wanders. I believe that Jesus of Nazareth lived in this world to give certainty to man's troubled existence. "I am come," Christ said, "that they might have life, and that they might have it more abundantly." John 10:10. Peace and security can come from knowing the One who is "the same yesterday, and to day, and for ever." (Hebrews 13:8.) There is no other path to assurance. Wealth, pleasure, and power fade and lead only to frustration and emptiness when they become the ultimate end of life. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11.

The Bible says, "Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth?" Proverbs 22:20, 21. As I study the life of Christ, conviction grips my heart. Simply and directly, Jesus pointed to reality. He drew aside the veil which separates the seen from the

unseen. All the knowledge of His Father's house lay behind His statement, "I am the way, the truth, and the life," for who else could say in full assurance, "Before Abraham was, I am," and "He that hath seen me hath seen the Father"? (John 14:6; 8:58; 14:9.)

In a famous play by Arthur Miller, a wife protests the senselessness of a life which has brought her husband only emptiness and a suicide's grave. The theme of the play emphasizes that a man can't come into the world with nothing and then go out with nothing! He must add up to something!

I believe that man is valuable in the universe, because God created him. He is so important that the Son of God laid down His life to ensure that man will have life forevermore. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3:16.

A man may have vast authority, or be only a humble worker concerned about making a living, yet he can play a part in the vast purposes of God. "Are not five sparrows sold for two farthings," the Saviour once asked, "and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Luke 12:6, 7.

The Saviour I discovered in the Bible is interested in individuals; concerned about simple fishermen whose nets are empty and to whom He gives food. He makes a sick boy well and gives him back to a father in the Roman army. He makes a mother's heart leap for joy as He gives her back her son, alive once more.

Christ never talked in impersonal terms of the masses or ever exaggerated the importance of institutions. People were recognized as persons of worth, never as cogs in a revolving wheel. Disinterested love reached out and touched the heart of Mary Magdalene and led her to a new life, changed the hearts of "the sons of thunder," and broke the iron will of Saul the persecutor. Eventually, it conquered the mighty Roman Empire and altered the currents of history.

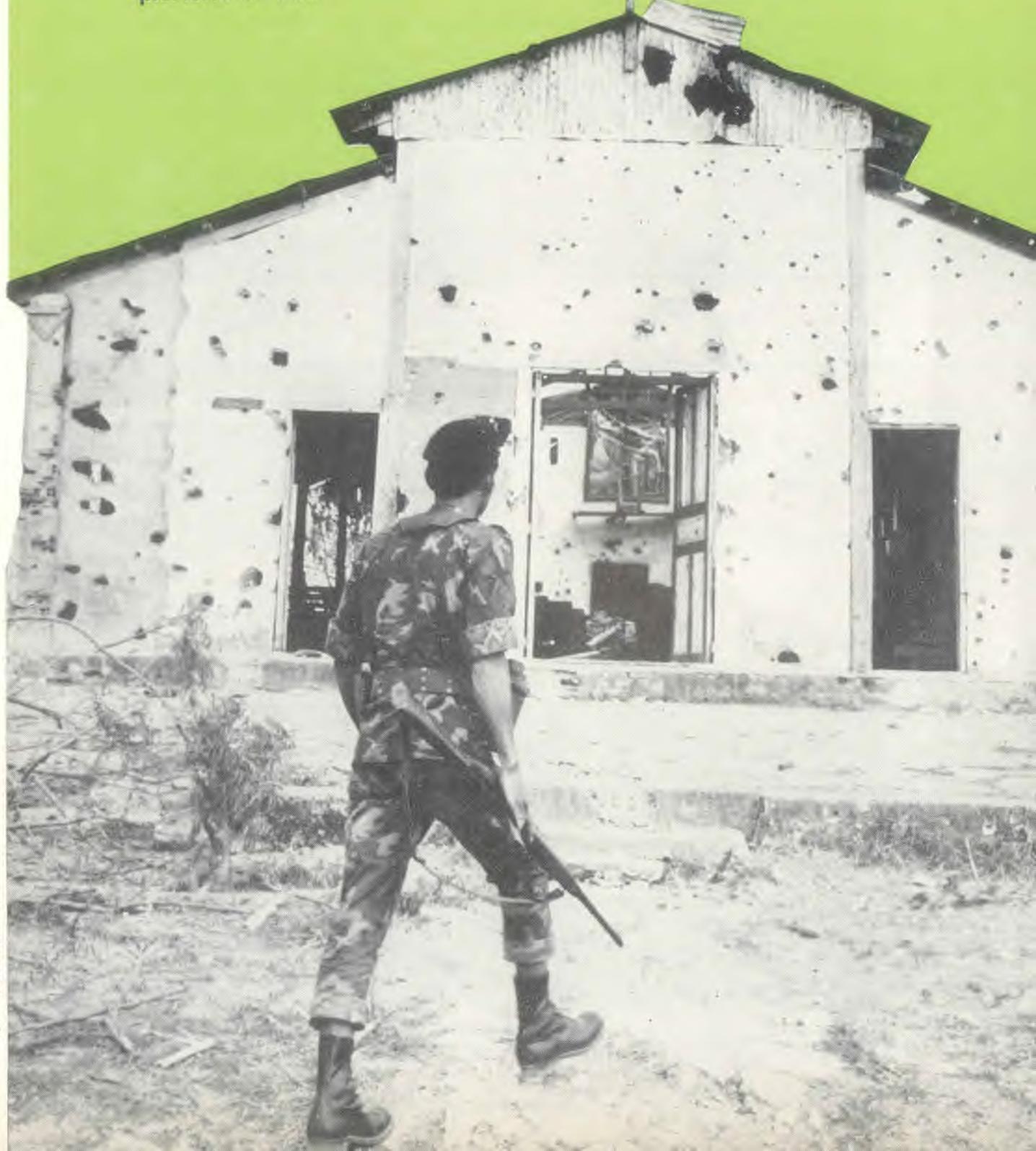
Yet the Jesus of the New Testament had no illusions about life. He had seen the worst and yet was able to radiate hope and courage. In spite of sorrow and hardship He kept a living faith in

(Continued on page 33)

WHAT'S HAPPENED TO THE CHURCH IN VIETNAM?

How one mission organization
has fared under the
pressures of war.

BY M. CAROL HETZELL



BEFORE WAR crept down across the paddy fields and jungle villages of Vietnam, Christian missions had established churches, hospitals, schools, and publishing houses there, as they have done in most of the 200-odd countries around the world.

What has happened to these church-related institutions? What has become of the missionaries, of their converts? How have these mission organizations related to the chaos and destruction of the Vietnam war? The press has reported the death of some—missionaries of the Christian and Missionary Alliance. What has happened to the others? Has faith collapsed under the pressures of war? A look at one mission organization may provide a clue.

Probably one of the most dovelike of denominations is the Seventh-day Adventist Church. Its young men enter military service when drafted, but only as noncombatants, and most of them are assigned to the medical branch of the armed services. Some 550 of these young men carrying first-aid kits instead of firearms are demonstrating their love for God and country now under fire in Vietnam. Eight have won the silver star for extraordinary bravery, twenty-two have earned the bronze star, and thirty-five have given their lives.

For four years now Adventist missionaries in Saigon have watched these young men arrive, pink-cheeked, with still a touch of laughter in their eyes. They have seen them later with the laughter crowded out by the grief and stench of death. And some never returned, but mingled their own lifeblood with the plasma they sought to give a wounded comrade pressed against an earth racked by shellfire.

Until January this was the closest Adventist missionaries in Saigon came to "feeling" the war. For months, even years, they had come to live with the vibrations of distant explosions. The shriek of planes was a constant and familiar sound. At night they could go out on the rooftop of their hospital at 2 Vo-tanh in the Phu-Nhuan sector of Saigon and watch the fireworks of war. But, except for some inconveniences, it did not touch them. Then came Tet!

People living overseas like to share sights and sounds with the folks back home. Mrs. Charles Harris, of Loma Linda, California, wife of the business manager of the Saigon Adventist Hospital, is no exception. She had set up her tape recorder to capture some of

the sounds of Tet, the biggest Vietnamese holiday of the year. What she captured was far more exciting than firecrackers! War moved in from the outskirts. It screamed and exploded all around her.

Snipers on nearby rooftops rattled rifle and machine-gun fire at men setting off satchel charges in the street just behind the mission compound. Helicopters swooped low and poured two hundred shots a minute into the block across the street. The racket effectively drowned out the exploding of shells and ground fire at the nearby airport under siege by the Viet Cong.

The fury of the battle continued until Friday, when it yielded to distant sporadic shooting. Once Mr. Harris attempted to slip out and lock the front gate. His attempt only drew fire, and he hit the ground. He finally managed to crawl back into the house.

"We were flat on the floor a good many times during this whole episode," recalls Mrs. Harris. "Our house was hit once. It was frightening."

Ralph E. Neall (East Randolph, New York), president of the church's Viet Nam Mission, described the assault as unnerving. The sound, he said, was deafening and seemed to come "right out of hell."

"Huey Cobra helicopters were shooting their miniguns and deadly rockets from a position right over our house," Neall said. "It is unnerving when you hear that sound and don't see the planes or what they're shooting at."

Dr. Jess C. Holm (Deary, Idaho), medical director of the hospital, remarked about the helicopters, "I'm glad they are accurate, because they were shooting over our heads from a distance of 3,000 yards."

When at last the missionaries were able to leave their homes, they saw a scene of immense destruction. Dead bodies lay everywhere. They marveled at their own escape, for houses all around their compound were flattened. Dr. Holm reports seeing truckloads of bodies being carried away to be burned. "Two thousand civilians died within two blocks of our hospital," he says.

The assault on Saigon brought streams of wounded to the hospital. Dr. Holm and Dr. Carlyle Welch (Lincoln, Nebraska) took turns staying overnight at the hospital, working nearly round the clock. The normal capacity of the hospital is forty beds. But civilian war casualties brought its capacity to a 200

percent occupancy. Patients filled every bed and bench. Others occupied stretchers placed on the waiting-room floor. This is the only U.S. mission hospital in Saigon. No one was turned away. No charge was made for treatment of war casualties.

With 48,000 homes destroyed in Saigon, people flocked to the mission for help, for refuge. More than a thousand moved into the school compound at 273 Cach Mang. Principal David Gouge, of Milton-Freewater, Oregon, made them welcome and attempted to arrange some feeding program for them. They set up little temporary shelters as close together as possible—a length of cloth tied to a tree, a blanket stretched beside the wall of one of the buildings, on the floor, or on a porch.

Regular classes suspended so that families could find shelter in the school itself. In their place the school scheduled classes in health and sanitation. For the children there were Bible story hours. Workers were assigned the task of helping refugees find lost children or relatives.

Saigon was not the only place where people came to the church for refuge. A report from Da Lat in the northern mountains of Vietnam informed mission officials that about six hundred Montagnard refugees were finding shelter in the Adventist church there. The pastor asked for help.

Many of the refugees were without adequate clothing, having left their homes hastily in the night. An S O S from the mission to its Singapore headquarters brought 112 tons of clothing by air. The mission also imported two thousand blankets and two thousand mosquito nets by air from Singapore. These were distributed among the refugees.

Word passed along from Singapore to the church's world headquarters at Washington, D.C., set in motion the Seventh-day Adventist Welfare Service (SAWS). The first action was to send \$5,000 in cash and 150 tons of additional clothing. Study was given means of providing for a building in which to stock relief materials in Saigon.

As is always the case in disaster, the danger of disease multiplies, epidemics threaten. Using SAWS-dispatched medicines, the hospital set up inoculation clinics. Word went out that free inoculations would be given all children

Continued



Left: Where once there were life and an ideal and hope for a brighter tomorrow, now there is the stillness of life snuffed out, fruitage of man's inhumanity to man. Below: Refugees set up temporary shelters at the Adventist school in Saigon.



Continued

brought to the clinics by their parents. Some five hundred children swarmed the hospital grounds the first day.

Clinics were also scheduled at orphanages in the Saigon area as hospital personnel could be spared. There are twenty-six orphanages in Saigon. Dr. Holm estimates that a million shots of polio vaccine will be given this year, plus other inoculations. The hospital is also supplying nonprescription medicines to the orphanages as needed. The task is enormous, for it entails records as well as the actual process of inoculating.

The church is providing a happier type of gift for orphanages, too—sports equipment. To talk of playthings in the midst of war seems ridiculous. But children must be kept occupied, and crayons, balls, chalk, pencils, games, and toys are as important to them as the free clinics, and certainly a lot more welcome, to their way of thinking!

In the middle of all this extraordinary activity, at the end of February Mrs. Jess Holm began conducting a new class in nursing. It is a small class, but one with serious purpose. Enrolled in the class are four Buddhists, three Catholics, one Christian Missionary Alliance member, and one Adventist. "One of the first choruses we taught our student nurses for evening worship," Mrs. Holm says, "was 'Safe Am I.'"

Another Seventh-day Adventist facility in Saigon is the Vietnam Signs Press, to which a number of Vietnamese look for a means of earning a livelihood. Le Cong Giao, the manager, a Vietnamese, reports that the publishing house has not lost one hour of work since the January offensive.

Looking to the publishing work of the church for sustenance are seventy-five literature salesmen. For some time these men have continued selling, even entering battle areas. However, with

the mounting sense of insecurity prevalent, these Christian salesmen are finding it difficult to carry on. Travel is definitely unsafe. People are afraid to open their doors to strangers, especially if the stranger carries a satchel, for the Viet Cong have used this method to transport weapons and explosives. Furthermore the people hesitate to spend money they might need later to rebuild their homes or reestablish themselves elsewhere. In the face of such a problem the mission has given financial assistance to these faithful men rather than watch their families suffer.

One gospel salesman, Phan Hong, was killed instantly with his wife and one child in an incident at Da Lat when a hand grenade exploded near them. Their death has left two small girls and a little boy homeless, looking to the mission for a solution to their future.

Usually restricting its work to the publication of gospel literature, the publishing house has resorted to print-

Right: Five hundred children came to be inoculated at the Saigon Adventist Hospital on the first day. Doctors estimate that a million shots of polio vaccine will be given this year, plus other inoculations. Below: Two Vietnamese girls who came to be inoculated.



M. Carol Hetzell

ing commercial work in order to retain its employees on the payroll. In return these men and women have demonstrated their devotion. During the January fighting, when curfews cleared the streets of people, the workers brought their families and stayed at the press rather than miss work.

In the lull between offensives, G. O. Bruce, treasurer of the church's Southeast Asia Union Mission, flew to Saigon to make arrangements for the evacuation of missionaries and their dependents. He found that none wished to be evacuated. Weary, however, from the tension under which they had been working for some time, a few did accept his invitation to temporary leave in Singapore—on the agreement that they would return shortly, because there was too much to be done, and too few hands were available to do it.

Flying in from the Adventist hospital in Penang came Dr. Fred Mote (Coalmont, Tennessee), to give relief to the two doctors at the Saigon hospi-

tal. His visit was more than welcome, but he could not pry the doctors loose.

By plane from Hue, an equally beleaguered area, came Dr. Carlos Swanson to pick up a month's mail. He checked on the rumor he had heard that the Saigon hospital had been closed and all U.S. personnel evacuated. A surgeon, Dr. Swanson has been more than busy at Hue. His visit was the briefest. Then back he went to stay by his post.

Aside from the war itself, the refugee problem in Vietnam is still the government's knottiest. It is estimated that there are approximately 600,000 refugees. For those in Saigon the government has promised 10,000 piasters, ten sacks of cement, and ten sheets of metal roofing for each family. To refugee families outside Saigon it has promised the same amount of materials, but 5,000 piasters. The Adventist Mission in Vietnam has made 800,000 piasters (\$7,500) available for rehabilitation of

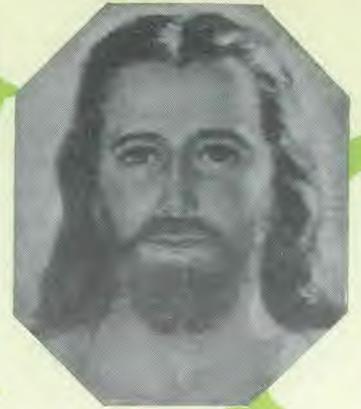
refugees in addition to its already functioning relief work.

Around the middle of February the American ambassador wrote U.S. citizens in Vietnam: "I would ask three things of each of you in this critical time: that you keep working to the best of your ability; that you give no credence to unconfirmed rumors which are so widespread these days; and that you make every possible effort to support the work of the Vietnamese in their own efforts to restore normal national life."

Snipers still occupy secret places in Saigon, waiting the return of their comrades in arms. The missionaries live with the knowledge that the Tet assault could be repeated at any time. But they work on "to the best of . . . [their] ability." They move about the work God has given them to do with the confidence that they are in His keeping. For them war cannot diminish one iota the worth of a human life nor the value of a man's soul. END

THE GREATEST GURU

BY GEORGE CHANDRASEKAR THOMAS



Today when the thought and culture of the once "inscrutable" Orient is being avidly learned in the West, and the rich and celebrated trek to the Himalayas in search of peace of mind, perhaps many Americans can gain a new appreciation of Jesus Christ if they see Him through the eyes of an Easterner.

CLAD in a loose, sleeveless garment of coarse wool, with feet shod in leather sandals and hair falling on the shoulders in curls, wearing, as almost everyone did those days, a beard that was medium length and forked, Jesus Christ walked about on the rough desert countrysides across the Mediterranean in the manner of a great Eastern sage or Guru.

He ministered to a group of timid and illiterate shepherds and tried unsuccessfully to change a generation of legalistic fanatics who boasted that they were God's specially favored and had in their possession the teachings of some of the world's greatest philosophers and prophets.

The time one might well call the Golden Age of the East, for the nations around Palestine experienced an intellectual vigor and spiritual awakening that happened never before or after in such intensity. It seemed as if all the religions of this time were clamoring for a vision of God.

East of Judea were the Persians, who at this time were eagerly studying Zoroaster. Beyond them on the burning plains of India the erudite Brahmins, now shaken up by Buddha's sweeping

success, reexamined the *Vedas* and *Mahabharatas* in the context of his teachings. Farther out in the East the remote and insulated Chinese, whose civilization was as ancient and advanced as any to the west of them, scrutinized Confucius. North of Palestine Greek philosophers tried desperately to extricate themselves from a passion-oriented society and to go deeply into philosophy seeking the Infinite.

Scattered all over the East at this time, from Qumran to the Himalayas and the Yangtze, small communities of Gurus and rishis and pundits preached metaphysics, practiced mysticism, scorned materialism, and, with the exception of the Jewish, exercised tolerance.

Their quest was exacting. Try as they might to understand God and life, they always found that the conclusions they reached were, as one Indian philosopher said, "indefinite and a bundle of contradictions. Life is so perplexing!" he mourned. "We are baffled in our hopes, cheated of our loves."

Still others, while not agreeing on what God was like, nevertheless concluded that He was inescapable. Sixth century B.C. Greek poet Epimenides portrayed our dependence as "In him we live, and move, and have our being." Holy men pointed out that God must possess the qualities of power and justice, righteousness, mercy, omnipresence, omnipotence, and omniscience.

But the more they sought after God, the less they seemed to find out about Him. The more they wanted to define Him, the more vague and amorphous He seemed. The more determined they were, the more confused they became. The Greeks, after creating an image for every conceivable characteristic,

finally created another, which they dedicated to the "Unknown God."

Into this world Jesus Christ came. Truly, as the Bible puts it, it was the "fulness of the time."

Jesus came with comparatively simple and practical teachings. What the Greek transcendentalists called "Ultimate Reality of the universe," Jesus called "My Father . . . in heaven."

Whereas the other philosophers had thought of every character that God may possess, Jesus gave as His basic a quality that none of them had envisioned. Concerning God, His teachings declared, "He that loveth not knoweth not God; for God is love." 1 John 4:8.

To all of Confucius' involved ethics, Jesus said simply, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7:12.

Whereas Buddha set Nirvana (the process of being absorbed as nothingness, at one with the cosmos, which he said will be obtained after several rebirths) as the goal for his disciples, Christ portrayed His gift of a purpose for sin-laden human beings in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

As a boy Jesus was no less ordinary than other children of the East. He spent toilsome days as a carpenter's son, subsisting on coarse flat-baked bread and syrup, which comprised the meals of the poor. He spent rugged nights as the Son of man on lonely mountains studying the way of salvation.

As a wandering Guru, he carried no elaborate valise, only the simple aba

that He wore. Nor had He a retinue of servants or a place to lay His head.

But the power of this Guru over the masses was more than magnetic. His thoughts transcended those of any sage or prophet that went before Him. His preaching was dynamite. The moral system He founded was not only revolutionary, but eminently superior to others, so flawless that it has ever commanded the respect of all men and has constituted the basic philosophies of the sages who followed Him.

He finally ended up on a cross, the Roman instrument of ignominy. But with it He has become the central point of history.

And His power over the masses has continued to be magnetic over the centuries. His followers through the years have gladly encountered danger, labored like supermen, suffered terribly, died nobly, and all on the belief that this Guru was the Son of God, that though He died on the cross He rose again.

How would the world have accepted it if Socrates, or Shakespeare, or Immanuel Kant, or Mahatma Gandhi had said, "I am the way, the truth, and the life"? Yet thousands of unquestionably virtuous, earnest men who labored for humanity in utter selflessness laid down their lives in support of just such a claim from Jesus Christ.

As a saint, He reached a height of holiness no Guru ever reached. Of Him, Mahatma Gandhi once observed: "The gentle figure of Christ, so patient, so kind, so loving, so full of forgiveness that taught His followers not to retaliate when abused or struck, but to turn the other cheek—it was a beautiful example, I thought, of the perfect man."

As I, an Indian national myself, write this article, I ask myself why I consider Jesus the greatest Guru. I can give many reasons. Let me give just three:

1. He is a leader who is far ahead of other teachers and philosophers.

While touring in the Middle East during the recent war, I found two conflicting situations. On one side was a victorious army with its general going ahead on the front lines. (One other country also had a well-disciplined army with its commander in chief out in the front lines, and although it did not win because of superior firepower of the enemy, it gave in each inch of territory after shedding precious blood.)

But another country had troops which when faced with a hard battle threw off their shoes in desert sands, abandoned valuable military matériel, and ran away in panic, because their commanders, as was later alleged by their own chief, tried to lead the armies from the comfort of the barracks in the rear.

Jesus Christ, the greatest Guru, is a general who blazes ahead on the front lines. He did not preach a code of ethics like a worldly wise man who first had his fling and then recommended abstinence from evil. He did not say, "Thou shalt not steal," when He Himself had sticky fingers. He did not say, "Thou shalt not commit adultery," when He did so Himself. (So many gods we worship here in the East have done just this.) Go down every standard of perfect moral living, and you will find that He has reached it in His life. He met the enemy head on. He was tempted in all points as we are, but He alone gained absolute victory.

2. He is the fulfillment of the hopes of all peoples, all Gurus, and all religions of the world.

As an Oriental, I have a deep regard for native faiths, because I believe every good teaching is a gift of God, the Father of all men, and is a preparation for the coming of a fuller revelation in Jesus Christ. I have read the *Vedas* and the *Puranas*, and have watched many a Hindu and animistic ritual.

Some rites I have looked on with

elation, and they have made me proud of my culture. Others have dumbfounded me, and I knew then that the enemy of good had sown tares that have grown and obscured whatever good was in them when they were first initiated.

The trouble with some religions is not that they possess no truth, but that the truth they have is so mixed up with folly and superstition that it is lost, and now that religion has no power or life-giving energy.

In Jesus all the promises, that may once have been inherent in all religions, find fulfillment.

3. He can put new meaning to your life.

His power can change hearts. Other Gurus have claimed to have this power, but when it came to the real workability of such a power, they have pointed to austerity and renunciation and the exercise of self-will as the means to obtain salvation.

In this respect Christ is sublimely different. He has promised the power of Heaven to aid in the process of transformation. Perhaps not all can understand how this works out. But those who have gone through this experience can attest to its truth and validity. They do not claim to completely understand this process either, but they know that this constitutes the biggest miracle on earth.

A person who has thus merged his life with Christ is a peace-loving person. Most often he is not seen in high stations of life. He is humble, but happy. He is a comfortable person to live with. Your name is safe with him, for his heart is pure, and gossip does not stain his lips. Your purse is safe with him.

He does not burden you with worries, because he trusts in God. He is not impatient, irritable, angry, or jealous, because Jesus Christ has cleansed him of these uncomely sins. He lives to serve and bless others as his Master did.

Centuries ago, the Christ the East as a whole rejected we accepted and were unquestionably blessed.

Today, could the reason for our moral decline, the reason why we often seem lost and thoroughly doubt-ridden, be that we have lost sight of Jesus Christ? Maybe we should restudy Him, and accept His offer of victory and peace and see how it works.

And we don't have to go to Himalayas to do that.

END

PRAYER CIRCLE

"Pray for one another," wrote the Apostle James, "that you may be healed." (James 5:16, R.S.V.) The privilege of prayer is one of God's best gifts, not that He isn't already willing to give us much more than we deserve, but He is waiting and longing for us to just ask Him.

We need your prayers, and you need ours. Pray for us, and we will pray for you. Send your prayer requests to THESE TIMES Prayer Circle, Box 59, Nashville, Tennessee 37202.

TO FEED SIX BILLION: SYNTHETIC MEAT

BY LEAMON L. SHORT

SLAUGHTERHOUSES and meat-packing plants in twenty years may be replaced by plants where meat is fabricated from vegetable sources.

The population explosion, urban expansion into prime farmland, maldistribution of food, and diseased animals are forcing scientists to develop meat substitutes.

Imitation meats offer the only hope for feeding the earth's growing population, which by the year 2000 may double its present 3¼ billion, says *Parade* magazine. By 2050, says *Time*, the earth's population will be 15 billion.

There is enough food to feed the present population, says the *Christian Science Monitor*, but it is maldistributed. And it will become more so as population increases in underdeveloped countries. The appetite for animal protein in the richer, industrialized countries further unbalances world food distribution. For example, Peru has become the world's largest exporter of

animal protein while most Peruvians suffer from protein malnutrition.

Animals are inefficient "food factories." This increases the need for meat substitutes. Some 80 or 90 percent of the nutritive value in vegetable food is lost when fed to hogs, cows, and poultry for conversion to animal protein, says UNICEF food technologist Max Milner. Much of it becomes waste, bones, hides, hair, and other inedibles.

A typical acre of land produces yearly about 43 pounds of protein when processed through an animal. That acre planted with soybeans produces about 450 pounds of protein.

Thus, today's world food crisis may force man back to his original diet of grain, fruits, and nuts. (Genesis 1:29.) According to the Bible, only after the Flood did man become a flesh eater. (Genesis 9:3.)

Food scientists are resourceful, sometimes in the extreme, in their search

Youngsters at a Guatemalan child-care center eat their cereal with varying gusto. Nonmeat proteins could furnish a cheap source of nourishment for them.



to satisfy the world's protein hunger.

To save grain for human consumption, Dr. Earl M. Kesler has developed for cows a mixture of newspapers and molasses to supplement a diet of cornmeal. The wood pulp in the newsprint is nutritious and adds needed fiber to the cows' diet. Molasses is cheap and helps the cow digest the paper.

More practical, the unexploited sea offers aquatic plants, such as algae and seaweed, which have a high protein content. The Japanese already enjoy green algae "potato chips."

A cheap, protein-rich diet supplement to prevent protein starvation among children in underdeveloped countries has been developed at the American University of Beirut, Lebanon. The product, *L'Aubina*, is a combination of wheat and chick peas. An intake of 3.5 ounces a day supplies a child with most of his protein and calories at a cost of about three cents a serving.

Another development involves making protein from oil. Recently 250 staffers of the British Petroleum Company tested, tasted, and approved for sale ham from a pig fed on a diet which included protein from microbes grown on oil. Scientists call it single-cell protein (SCP) since it comes from one-cell organisms. To make SCP, yeast is grown on oil in large vats. The protein is separated from the oil by washing and centrifuging. When dried, SCP looks like fine brown sugar, but, bland and tasteless, it will require flavoring. The high protein concentrate is as cheap and has as high a food value as fish meal, now considered one of the cheapest sources of high-protein food. Eventually, people will eat SCP directly without the pig as "middleman."

One of the readiest sources of vegetable protein is the pulse family of plants—peas, beans, and soybeans. This, says the Bible, is the diet that Shadrach, Meshach, Abednego, and

Daniel chose rather than King Nebuchadnezzar's rich meat and wine. "At the end of ten days . . . they were better in appearance and fatter in flesh than all the youths who ate the king's rich food." (See Daniel 1:5-21, R.S.V.)

Before Daniel and his companions purposed in their hearts not to defile themselves with the king's meat, their health was probably like that of the other young Israelites who were brought into the Babylonian king's service. They were all "children in whom was no blemish." (Daniel 1:3.)

Nebuchadnezzar's meat had been offered to idols, and it may have included unclean meats condemned in Leviticus 11. Thus, in refusing to eat it, Daniel and his companions were, in heathen Babylon, expressing their faith in the laws of health given by the true God.

Salvation is by grace through faith in Christ (Ephesians 2:8), not by meat or drink. But both the Old and New Testaments show God's concern for man's health. Christ fed the hungry, healed the sick, and then said, "Go, and sin no more." (See Matthew 14:14-21; John 8:11.) Christian ministers and missionaries today should follow His example.

Though adequate nutrition-wise, Daniel's simple diet would not be widely accepted today, especially where animal protein is plentiful. This is why food scientists have, for several years, tried to develop from vegetable sources meat substitutes that look and taste like meat.

The search goes at least back to the late 1880's when Dr. John Harvey Kellogg, founder of the cereal industry, experimented with simulated meat. His Battle Creek Food Company made Protose, a somewhat meaty product made of wheat gluten, peanuts, and corn.

In 1906 Loma Linda Foods, owned by the Seventh-day Adventist Church, began producing meat substitutes. Today, at plants in Riverside, California, and Mount Vernon, Ohio, they make such foods as Linketts, a wheat gluten "wiener"; Little Links, an all-vegetable breakfast "sausage"; and soybean milk, used widely by persons allergic to cow's milk. It is also ideal for stomach ulcer victims since it contains less acid than cow's milk.

In 1939, Worthington Foods, of Worthington, Ohio, began producing and marketing all-vegetable high-protein foods. During the meat shortage of

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World War II, Worthington and Loma Linda Foods could not keep up with public demand for simulated meats such as Choplets. After the war, when meat was again plentiful, demand for Choplets declined. This indicated a need for a vegetable product more closely resembling meat in taste and texture.

In 1954 Robert Boyer patented a process for spinning soybean protein

is a food supply and dietary of such excellence that the extent to which meats, fats, and sweets are added is of relatively little consequence," says Dr. H. C. Sherman in *Essentials of Nutrition*, 1951, page 334.

"No absolute physiological need exists for meat," says the Paris Conference of the International Scientific Food Commission, "since the proteins of meat can be replaced by proteins of vegetable origin."

processed meat and 15 percent of its fresh meat comes to dinner tables without the federal government's stamp of purity. This meat comes from small local meat processors whose products don't cross state lines. Only twenty-nine states have mandatory meat-inspection laws, and most of these are inadequate according to Department of Agriculture standards.

Recently a Senate Agriculture subcommittee heard descriptions from a 1962 Agriculture Department report of "non-federally controlled meat-packing houses alive with flies and vermin." Members were told that in 1966 federal inspectors forced producers to discard 250 million pounds of unwholesome meat. Last July the Department of Agriculture examined nonfederally inspected processed meat on grocery store shelves in thirty-eight states. Only thirty-nine of 162 samples tested met federal standards. Most of this involved additives—water, cereal, dry skim milk—that do not necessarily injure health but devalue the meat, says *Time*.

Some states permit antibiotics in meats, which is forbidden in interstate trade. This makes the meat keep longer but also enables unscrupulous dealers to sell diseased meat.

But meat-inspection standards for processors and distributors covered only by state law will become more stringent if legislation approved by Congress this year can be enforced. The statute requires states to raise their standards to at least the federal levels now applied to meat sent across state lines.

But to measure up to federal standards, the nation's 15,000 nonfederally inspected plants face costly modernization. Some 9,000 of these have annual sales under \$250,000, which, for most, would not justify the cost of modernizing to meet the federal standard. It remains to be seen how effectively this law can be enforced.

Of course the federal government has little control over meat once it reaches the meat market. *Time* (December 1, 1967) reported one market manager who admitted that after two days on the shelf packaged meat was repackaged, relabeled, redated, and again offered for sale.

But even flesh foods that meet federal standards may not be healthy. "Statistics of coronary artery disease for twenty countries have been re-evaluated, and a distinct association with high intakes of saturated fats and



These meatless luncheon slices are styled after smoked beef, corned beef, and smoked turkey.

into a meatlike fiber, which by 1962 was marketable.

Using Boyer's process, Worthington Foods, General Mills, and other food companies can spin soybean fibers into synthetic chicken, ham, bacon, and beef.

These products not only have the taste and texture of meat, they also provide the essential amino acids available in meat. Unlike flesh foods, the protein, fat content, flavor, texture, and tenderness of synthetic meats are controllable. There is no shrinkage in cooking. And in pound for pound comparison, the vegetable proteins cost less.

Animal flesh is not necessary in the human diet. "Lumberjacks may demand red meat," says Dr. Frederick J. Stare, of the Harvard School of Public Health, "but that demand rests upon habit and not on nutritional need."

"When grain products, vegetables, fruits, and milk have all been given their full places in the diet, the result

In addition, thousands of vegetarians have proved, by their robust health, stamina, and vigor that meat is not essential when replaced by vegetable equivalents. Among these vegetarians are Seventh-day Adventists, many of whom, for religious and health reasons, abstain from flesh foods. A vegetarian gourmet may delight in a Wham sandwich, spun from soybeans to look and taste like ham. Or he may choose a Vegeburger, a vegetarian hamburger made of ground wheat gluten.

Lack of grazing land, the population explosion, and maldistribution of food are not the only reasons for seeking a vegetarian diet. Some of the meat the housewife selects for the dinner table may not be fit to eat.

A meat inspection act passed in 1906 requires the Department of Agriculture to inspect every red-meat animal whose carcass moves in interstate commerce before and after slaughter.

But today, 25 percent of the nation's

animal proteins has been found," according to *Nutrition Review* (Vol. 18, No. 1, p. 9).

"A vegetarian diet can prevent . . . 97 percent of our coronary occlusions," says the *Journal of the American Medical Association* (June 3, 1961, p. 806).

As far back as 1906, Upton Sinclair in his book *The Jungle* brought to public attention the filthy conditions in the nation's meat-packing plants. This led to the federal meat-inspection law of 1906, the only such legislation until Congress passed a similar law this year. In 1905, Ellen G. White, prolific Seventh-day Adventist author, wrote in *The Ministry of Healing*:

"Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing."

"Often animals are taken to market and sold for food when they are so diseased that their owners fear to keep them longer."

"Those who use flesh foods little know what they are eating. Often if they could see the animals when living and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs."

"Those who eat flesh are but eating



Slaughterhouses and meat-packing plants in twenty years may be replaced by plants where meat is fabricated from vegetable sources.

grains and vegetables at second hand. . . . How much better to get it direct, by eating the food that God provided for our use."—Pp. 313, 314.

The writings of this Christian author played an important role in the founding of the all-vegetable simulated-meat industry.

In 1866 Seventh-day Adventists established the forerunner of today's Bat-

tle Creek Sanitarium and Battle Creek Food Company in Michigan. Their experiments with ways to provide a nourishing, palatable, harmless diet led to the invention of breakfast cereals and cereal coffee substitutes.

Even scrupulous inspection can fail to detect some diseased meat; some disease in both animals and human beings defies science and laws. This was forcefully illustrated early in December of 1967, when one of the most contagious and destructive of animal maladies, foot-and-mouth disease, plagued the English countryside. In the early days of the epidemic more than 280,000 cows, sheep, and pigs were destroyed to halt its spread.

The foot-and-mouth virus may have come into Britain in meat from Argentina that was eaten as garbage on a farm in England. Other European countries are suffering similar epidemics. The United States has been free of the disease since 1920, but it could be imported by the same roundabout way it came to England.

The population explosion, urban expansion into prime grazing land, maldistribution of food, and diseased flesh food are prompting a search for non-animal sources of food. Scientists, many of them led of God, search on. Will they find the food to feed six billion people?

The psalmist David said, "I have not seen the righteous forsaken or his children begging bread." Psalm 37:25, R.S.V.

END



A Worthington Foods Fry Stick, wheat and vegetable protein on a wood-skewer "bone," is similar to a chicken drumstick in taste, shape, and texture.

You're going to meet an old man someday! Down the road ahead—ten, twenty, thirty years—waiting there for you. You'll be catching up with him.

What kind of old man are you going to meet? That's a rather significant query.

He may be a seasoned, soft, gracious fellow—a gentleman that has grown old gracefully, surrounded by hosts of friends, friends who call him blessed because of what his life has meant to them.

He may be a bitter, disillusioned, dried-up, cynical old buzzard—without a good word for anybody—sour, friendless, and alone.

The kind of old man you will meet depends entirely on yourself—because that old man will be you. He'll be the composite of everything you do, say, think—today, tomorrow. His mind will be set in a mold you have made by your attitudes. His heart will be turning out what you've been putting in.

Every little thought, every deed, goes into this old man. *He'll be exactly what you make him*—nothing more, nothing less. It's up to you. You'll have no one else to credit or blame.

Every day in every way you are becoming more and more like yourself. Amazing, but true! You're getting to look more like yourself, think more like yourself, talk more like yourself. You're becoming yourself more and more.

Live only in terms of *what you're getting out of life*, and the old man gets smaller, drier,



**DON'T
BE
A
CRABBY
OLD
MAN**

BY RICHARD C. HALVERSON

harder, crabbier, more self-centered.

Open your life to others, *think in terms of what you can give*, your contribution to life, and the old man grows larger, softer, kinder, greater.

A point to remember is that *these things don't always tell immediately*. But they'll show up sooner than you think. These little things, so unimportant now—attitudes, goals, ambitions, desires—*they're adding up inside* where you can't see them, crystallizing in your heart and mind. Someday *they'll harden into that old man*—nothing will be able to soften or change them.

The time to take care of that old man is right now—today, this week. Examine his motives, attitudes, goals. Check up on him. *Work him over while he's still plastic*, still in a formative condition. The day comes awfully soon when it's too late. The hardness sets in, worse than paralysis; character crystallizes, sets, jells.

Any wise businessman takes inventory regularly. *His merchandise isn't half as important as he is*. Better take a bit of personal inventory, too—we all need it—in the light of Christ and His Word. You'll be much more likely to meet a splendid old fellow at the proper time, the fellow you'd like to be.

“Be not deceived; God is not mocked: for *whatsoever a man soweth*, that shall he also reap.” Galatians 6:7. “The path of the just is as the shining light, that shineth more and more unto the perfect day.” Proverbs 4:18. END



PRESCRIPTION:

A BETTER FUTURE FOR YOU AND THE WORLD

BY FRANCIS F. BUSH

Man cries out for peace openly and vigorously, but punctuates his cry with Molotov cocktails and sniper bullets.

Something basic and very important about man and his world is at last being demonstrated clearly in our time. Despite science's triumphant story of progress with fascinating promises of a future that thrills the imagination, it becomes increasingly clear that the golden age of his world raises man's hopes only in technological, material progress.

The physical comforts and possessions which technology

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promises cannot give us assurance that our hunger for peace, happiness, self-discipline, and character maturity, the greatest need of all, can ever be satisfied.

The universal restlessness of our world today proves this. Riots and hundreds of less violent explosions of human frustration demonstrate that even though physical comforts improve, people have a more compelling desire, the irrepressible desire for equality, acceptance, respect, and love.

We cannot consider the possibilities of a better future for man without considering the problem of man himself.

Today man cries out for peace openly and vigorously, but punctuates his cry with Molotov cocktails and sniper bullets. His avowed striving for a better-spirited world is characterized by brilliantly calculated efforts to crush the spirit of his fellowman by terrorism. Talking peace, he fails to make his point without making war. He cannot effectively talk about love without showing hate. He expresses individuality by showing contempt for the moral rules that safeguard society and protect the happiness of all. He seems unable to enjoy success unless he contributes to someone else's failure.

This is the message that comes through the dispatches that dominate our newspapers. It is a message that raises an unavoidable question: Is man morally or spiritually capable of making this a world of peace and happiness? Is human progress accomplishing what man needs most? Since human progress has not changed man morally, will man's long dream of a happy, peaceful, and prosperous world end in complete disillusionment?

The explanation that the inspired writers of the Bible give concerning man and the promises of God concerning the future of our world is dramatically vindicated by what we see happening today. It demands that we take a few minutes to consider what the Book says about man and his need, and then investigate the plan it presents for the future.

Today's events emphasize what the Apostle Paul said in Romans 3:10, "There is none righteous, no, not one"; and in Romans 7:14, "I am carnal, sold under sin." The ancient observation of the prophet Jeremiah concerning man's moral capacity is quite up to date: "Can the Ethiopian

change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

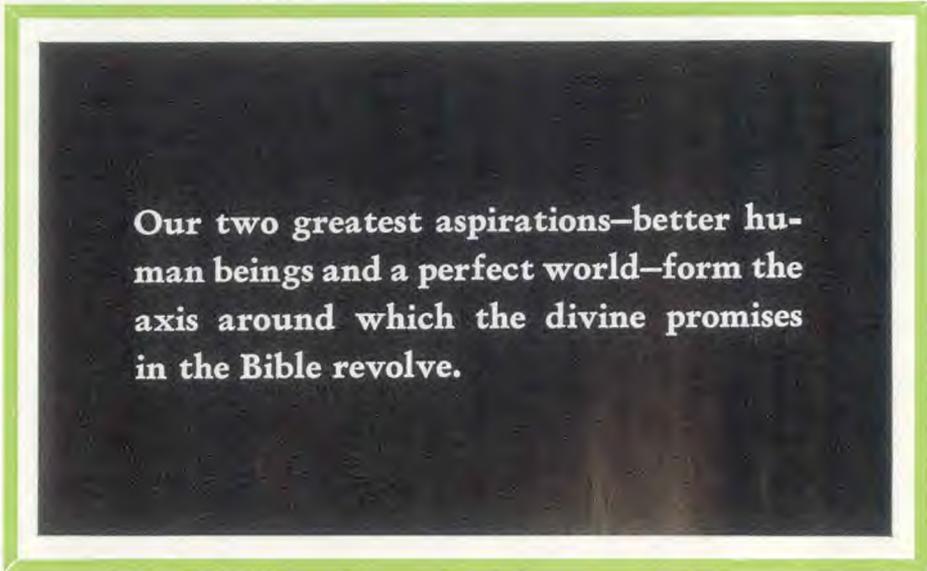
To these inspired insights of the Bible prophets we can now add our own conclusions: Give man knowledge and opportunity, place in his hands the tools to do what he pleases and the power to use them, and the result is a frightening demonstration of his spiritual depravity.

Man's inherent moral weakness is now flowering to full bloom against a luxuriant background of material progress, and it is a repulsive blossom, as virulent as it is ugly. It holds no promise of Utopia.

Our two greatest aspirations—better

If we recognize our moral sickness as a human race and turn to the Redeemer for healing and restoration, we must recognize that full restoration includes the coming of the Redeemer's kingdom. The Lord's Prayer teaches us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" even before we pray, "Forgive us our debts," or "Give us this day our daily bread."

The New Testament focuses upon the second coming of Jesus Christ as the great hope of the church. Jesus gave His own promise to His disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto



Our two greatest aspirations—better human beings and a perfect world—form the axis around which the divine promises in the Bible revolve.

human beings and a perfect world—form the axis around which the divine promises in the Bible revolve. They are inseparable in assessing the good news of the prophets. And the persistent appeal of the inspired writers is that we not underestimate our dependence upon divine power in both areas.

Man cannot save his soul by his own skill. He needs a Saviour, and the Saviour was *promised*. So also man cannot make a perfect world by his own inventions. He needs the Messiah, and the Messiah's kingdom is *promised*.

New Testament discussions of divine purposes repeatedly refer to the promises given to Abraham, the "father of the faithful." With him God made an "everlasting covenant" reported in Genesis 17. This covenant included justification by faith, having to do with man's moral nature (see Romans 4), and it also included a better world (see Hebrews 11:8-16).

myself; that where I am, there ye may be also." John 14:2, 3. When He stood before the high priest on a very solemn occasion, under oath, He said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64.

In writing to Titus the Apostle Paul said we should all be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13.)

The hope of a glorious appearing to usher in the kingdom of God is not a New Testament invention, however. It is the teaching of the Old Testament prophets as well. The psalmist wrote, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather

my saints together unto me; those that have made a covenant with me by sacrifice." Psalm 50:3-5.

And the prophet Isaiah seems transported in vision down the centuries to that day as he writes, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25:8, 9.

One of the most ancient books of the Bible is the Book of Job, and this ancient patriarch is quoted in these words: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27.

The most forceful Old Testament prophecies of the coming King are found in the Book of Daniel. Here it is graphically pointed out that the kingdoms of this world are on a collision course with the kingdom of God, and that the kingdoms of this world are not the material out of which the kingdom of God will be made.

The second chapter illustrates the kingdoms of the world by an image of gold, silver, brass, iron, and clay. Daniel represents the kingdom of God by a great stone miraculously cut out of a mountain, which strikes the nations, grinding the metallic parts to powder.

The wind blows the powder away, and the stone which struck these kingdoms grows into a great mountain until it fills the whole earth.

Each of his prophecies repeats the same theme, each adding more information concerning the manner in which the kingdom of God will displace the kingdoms of this world, until in the final chapter the prophet writes:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

During the Japanese occupation of the Philippine Islands, the promise of General MacArthur, "I shall return," kept the spirits of the patriots from failing even during the most difficult days of the war. Matchbooks circulated through the islands carried on the covers the words "I Shall Return."

The Christian's war has been much longer, and at times discouraging, but the promise of Jesus, "I will come again," still thrills the hearts of men. When the hour is darkest, this promise is brightest. It is the hope we need now.

Lord Shackleton and his men on expedition on Elephant Island in the Antarctic were in such desperate need of food and other supplies that their only hope was for Shackleton to search for help. He made a perilous trip over wintry mountains and came to a settlement where he received supplies and another ship.

He encountered almost impossible difficulties in getting back to his men. He tried again and again to reach Elephant Island, and was repeatedly blocked by ice, storm, or fog. One day, not far from the island, an opening through the ice suddenly appeared.

He quickly ran his ship to the island and was surprised to find his men ready to get on board instantly. They came back from the island just in time before the ice closed again. The whole trip in and back again lasted only half an hour.

Shackleton asked one of his men, "How did it happen that you were all ready for me? You were standing on the shore ready to leave on a moment's notice."

"Sir," the man replied, "you said you would come back for us, so we never gave up hope. Whenever the sea was partly free of ice we rolled up our sleeping bags and packed our things, saying, 'Maybe Shackleton will come today.' We were always ready for your coming."

Can we trust the God of the Bible and Jesus Christ His Son any less?

We can rely only upon divine revelation to understand what the second coming means. The second coming is not a reincarnation of the spirit of Christ in men. Neither does it take place for each man individually when he dies.

When Jesus ascended to heaven, angels appeared to His disciples, "which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same

Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

It is plain that Jesus will come as visibly as He left. It will not be a quiet repetition of the birth in Bethlehem, for as John the apostle writes, "Behold, he cometh with clouds; and every eye shall see him." Revelation 1:7.

When Jesus described His coming in His own words in Luke 9:26, He said, "He shall come in his own glory, and in his Father's, and of the holy angels."

Such a manifestation of glory surely could not be an obscure event, but fits in with the expression we read in the Bible, his "glorious appearing." In His intimate discussions with His disciples recorded in Matthew 24:30 Jesus said, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

The coming of the Holy Spirit brings the life and truth of Jesus into the soul temple, but this is not our Lord's return. Jesus referred to the Holy Spirit as "another Comforter." (John 14:16.)

But the angel's promise was that "this same Jesus . . . shall so come in like manner as ye have seen him go into heaven." When Paul describes the second coming, he says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

Bible references to the second coming portray it as a dramatic intervention in the affairs of men—sudden and catastrophic. Here again the Apostle Paul is particularly descriptive. He says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come

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to be glorified in his saints, and to be admired in all them that believe . . . in that day." 2 Thessalonians 1:7-10.

The death-of-God theology is a logical conclusion to the concept that only this world of the present is the kingdom of God. The god of human progress is dead, but he was a false god. The God of Abraham, Isaac, and Jacob is not dead, and He is the God who promises the return of Jesus.

The coming of Jesus will bring consternation and dismay to the leading men of earth. The Apostle John in vision saw their terror as they were aware of the coming of Christ. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Revelation 6:14-17.

As the Bible writers describe this great event, we are struck with the fact that although the majority of the world's inhabitants, including its many leaders, are confronted by disaster at the second coming of Christ, at the same time the Christian is told to look for this as the blessed hope—something to be anticipated with joy. His coming will be a blessed event only to those who love His appearing.

Says Paul in Hebrews 9:28, "And unto them that look for him shall he appear the second time." In still an-

other place he declares, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Timothy 4:8.)

Why is there such a difference between those who love His appearing and those who are confronted by disaster at that event? It is because man is separated from God by sin and fears His righteousness. Only those who have been transformed in nature by the saving power of Christ can rejoice in the prospect of the second coming. "The kingdom of God is within you."

The principles of this world are not in harmony with the principles of the kingdom of God. A basic change in nature is necessary. If this were not true, God might have established His eternal kingdom centuries ago in harmony with the temporal expectations of the Hebrews.

Jesus came incarnate in human nature and lived His perfect life among men and died upon the cross in order that sinful men could be restored to harmony with Heaven. His coming again will be to receive believers and transformed personalities into His kingdom. The promises, we must remember, include this as well as the coming of the kingdom.

The Apostle Peter finds this at the heart of the great promises of God. Speaking of "great and precious promises," he says "that by these ye might be partakers of the divine nature." (2 Peter 1:4.) The beloved John declares, "When he shall appear, we shall be like him." 1 John 3:2. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Colossians 3:4. When Jesus

described His coming, He said, "He . . . shall gather together his elect from the four winds . . . of the earth." Those who are elected to the kingdom of God are those who have had the inner transformation which brings their lives into harmony with the principles of the kingdom of God.

The invitation to a place in Christ's coming kingdom is compared by Jesus with an invitation to a wedding. (Matthew 22.) It is more intimate, more personal, than a political event. Those whom Christ comes to receive have a personal relationship with Him.

It is not only a better world they desire; they have learned to desire to be with Jesus. The prospect of the kingdom is beautiful because they know it is the kingdom of Jesus. He is in reality the center of their desire and hope. They are confident that any kingdom would be right with Him as their King.

How is it that people of this world, naturally lacking in spiritual values, can become this way? It results from their recognizing their need for a new moral nature, then believing that the divine processes which offer this new nature are fulfilled in Jesus.

They see it first in Jesus' own life, and then put their trust in His word to fulfill it in theirs. This faith grows as it is exercised and results in daily transformation in character.

Joy and hope replace disillusionment and defeat. The word *hope* is not enough. They must add an adjective; it is the "blessed hope."

The danger of our world is a fact, plain enough for all to see, and so is the doctrine of the second coming a Scriptural fact. But to admit the facts is not enough. We must believe. We must trust Him who has promised. We must look to Him, and then look for Him. END

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Your Questions, Please!

BY FRANK B. HOLBROOK

An acquaintance claims that God is displeased with us when we do not shout, scream, and cavort actively as the Spirit moves us. The text is quoted, "Make a joyful noise unto the Lord." Psalm 98:4.

Shouting has never been a sure sign of saintliness! The apostle talks about a loveless, professing Christian as being "a noisy gong or a clanging cymbal." (1 Corinthians 13:1, R.S.V.) Paul's counsel to the noisy church at Corinth is still pertinent today: "God is not the author of confusion, but of peace, as in all churches of the saints." "Let all things be done decently and in order." (1 Corinthians 14:33, 40.) God does not gauge worship by the decibels of the tongue, but by the contriteness of the heart!

Would you please explain Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

The term "soul" in this text is a rendering for the Greek word *psuchē*. This term has a variety of meanings and is translated in different ways according to the sense of the passage. Contrary to popular thinking, though, *psuchē* never has the sense of a conscious entity which is able to live apart from the body. *Psuchē* commonly means "life" (Matthew 2:20; 6:25; 16:25); many times it simply means a "person" (Acts 7:14). Again, it may refer to the mind and the emotions. (John 12:27; Mark 14:34.) Of all the varied meanings the best in this context is "life." This is a cryptic saying of Jesus which at first appears to be paradoxical. The persecutor cannot take the Christian's life in any final, ultimate sense. He may bring temporary death, but the Christian's life is hid with Christ in God (Colossians 3:3), who will raise

In this column Pastor Frank B. Holbrook answers questions regarding spiritual truth, ethical behavior, and Biblical understanding. Write to him c/o THESE TIMES, Box 59, Nashville, Tennessee 37202. Names are confidential. If a personal answer is desired, please send an addressed envelope. Only questions of general interest are published.

him up in the resurrection (1 Thessalonians 4:16). In other words, the persecutor can kill the body, that is, can deprive a man of his present life, but he cannot rob a Christian of his eternal future life, which he holds by faith in Jesus Christ (1 John 5:11, 12), and which he will receive at His second advent (1 Corinthians 15:51-54). By contrast, however, God can take away an impenitent man's future life and can purge the universe of his presence. This action on God's part is the result of our choice and not of His desire. (Ezekiel 33:11.) The use of *psuchē* in a double sense of this present life and of eternal life is illustrated by another companion statement made by the Master. "Whoever would save his life [*psuchē*, present life] will lose it [eternal life], and whoever loses his life [*psuchē*, present life] for my sake will find it [eternal life]. For what will it profit a man, if he gains the whole world and forfeits his life [*psuchē*, eternal life]? Or what shall a man give in return for his life [*psuchē*, eternal life]?" Matthew 16:25, 26, R.S.V.

Do you accept the new translations of the Bible? Are these new Bibles good for a person to read?

Translations of the Scriptures into English (and other languages as well) will continue to be made from time to time. One major reason for this is that language itself continues to change. Not only does spelling change, but

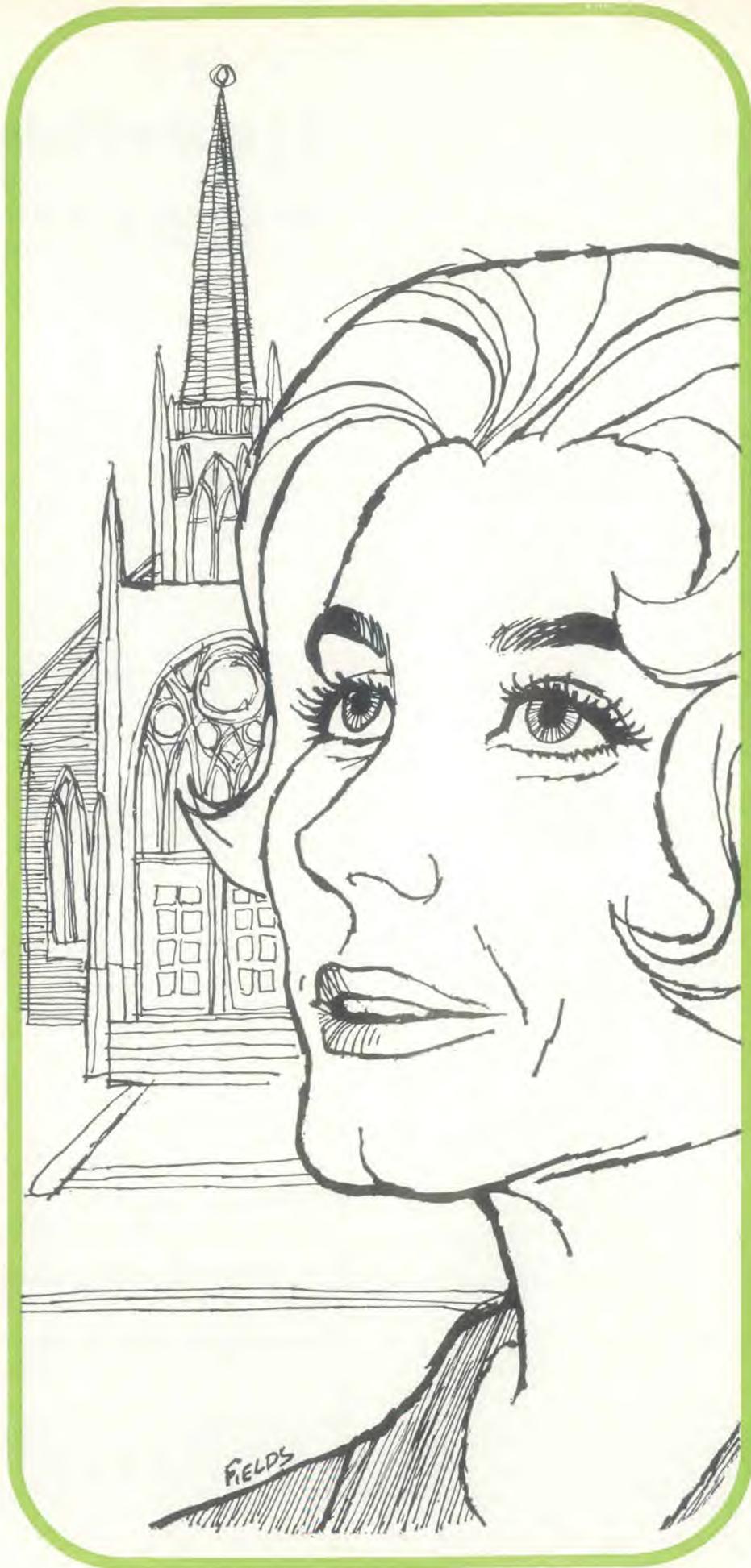
words and expressions become archaic. Sometimes they may take on an entirely new meaning. For example, the term "to prevent" means "to hinder" in our times; but in the seventeenth century it meant "to precede." (1 Thessalonians 4:14.) In Exodus 34:21 is the expression "earing time," which sounds to us as though the crop was about ripe. But the old English meaning is really "plowing time." New translations attempt to make the Scriptures more meaningful and more readily understood by using up-to-date terms and current forms of speech. The discoveries of many ancient Biblical manuscripts over the years and the development of the science of textual criticism has increased our knowledge of the basic text of the Scriptures. Archaeological researches have likewise shed light on various words and expressions as well as on ancient backgrounds and customs. Consequently, there has increased an accumulation of linguistic knowledge which has made it possible in more recent years to translate with greater clarity some formerly obscure passages. One will have to weigh the value of a given translation against the purposes of the translators. Some translations try to stand as close to the original text as possible, that is, word for word. Others try to capture the thought in current English. The latter make more interesting reading, but may tend toward interpretation. You will find a blessing in reading and studying either type, for the truth of God can be found in any translation. For close and exact study of a passage, it is wiser to stay with a standard version such as the King James Version, Revised Version, Revised Standard Version, etc. But for devotional reading many of the others now available will make a real, spiritual contribution to your understanding of the will of God. END

*I had cried until there were
no tears left. Sorrow
and shame had come to us—
and ours was a minister's
home. Then I discovered that*

Heartache Is Curable

ANONYMOUS

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IT HAPPENED on my birthday. I had just returned home from a party which the ladies of our church had given in my honor. Because my husband is their pastor, they had gone all out to make it a lovely one, and I would have enjoyed it to the full if it had not been for the nagging fear about our daughter Lori which had haunted me for days.

Our lives had been busy—filled with other people's sorrows and tragedies but never with our own. Until recently. But we couldn't pinpoint the problem. When we had been asked at a New Year's prayer service to write down special things we desired of the Lord, my first request had been that Lori would come to a place where she would serve God out of love and not because we required it of her.

Now as I spread my gifts before Lori (everyone else had gone to bed), she looked at them in a detached sort of way. When she spoke, I could sense that something was preying on her mind that she wasn't telling. My apprehension mounted. I tried to switch the conversation to her plans for the next day. She turned away impatiently. She began to cry—gently at first, then in body-shaking sobs.

"What is it?" I asked. "You know I want to help. You know your father and I love you."

Then the truth came out. "I think I'm going to have a baby," she said, sobbing again.

For a moment I said nothing. Later I realized I should have been shocked, stunned. Yet I wasn't.

"What is wrong with me?" I asked myself. "This is a minister's daughter who has disgraced herself. She's my daughter, too. What will this mean to our home, our church, our reputation in the community? I should be indignant, but I'm not."

That was only the beginning. I soon discovered that there was much more to the situation—a situation which many Christian parents (including men and women in parsonages) are going through today.

Looking at Lori now, her body shaking with sobs, I realized I could not condemn her. She had never been sure of herself. She had begun life with some disadvantages, one of them an impediment in her speech. She had fully overcome that, but she had never overcome a feeling of inadequacy. In her early years it was not so apparent, for people accept children for what

they are. But when she reached her teens and had to compete for her place in life, this feeling of inferiority began to rear its head. . . .

She withdrew into books—a harmless pastime, to be sure—but we knew it was an escape from the difficulty of meeting people. At church she would sit a row or two behind a gang of kids her own age. I suggested that she show herself more friendly and sit with the other girls.

"I don't know if they want me to," she would say. Her sister would have walked up and said, "Is there room for one more?" Or she might even have said, "Shove over, you lucky people!" But Lori couldn't.

We began to notice that all her friends were either younger or older than herself. I finally decided that she found it difficult to cope with her own age group. If she associated with older friends, people didn't expect her to measure up to them; and if she mixed with younger girls, she could meet their challenge. In either case she was adequate to the situation. With her own age group she could not compete and was ill at ease. This feeling was partially justified. Some areas of school-work were hard for her. She was not quick to catch on to a joke. Many things that were simple for others were difficult for Lori. All this made her uneasy.

Something else bothered us. For close friends she always picked those with problems. Maybe it was no more than overweight or buck teeth, but at least they had a problem, and she found security with them. She was always for the underdog. She complained to me sometimes that she was embarrassed by some of the girls that asked to eat lunch with her at school. They didn't know how to dress or they didn't have money to dress properly. She befriended them, yet she was embarrassed because of them. They too were seeking friends, and they felt comfortable with Lori.

To make matters worse, she had a number of cousins in the same town who were what you would call tops. One was a charming girl, poised and beautiful. I don't think she ever had an enemy. At first we thought she would help Lori. But the lovable, easy-going personality of her cousin made Lori feel dull and unlovely. She ran from the girl.

She was in the same class in high school with another cousin. He could make a speech at the drop of a hat; Lori envied that. He sailed through his school years with honors, while she struggled for every ordinary mark. She felt so inadequate around him that she shied away from the groups where he presided. She managed to cover her feelings until few realized the battle. We saw it and offered help in every way we could, but we could not stop the devastation.

When Lori went away to a Christian school, we relaxed, thinking this was the answer. But you carry yourself wherever you go, and the same battle confronted her there. She was matched up with a roommate who "never did anything wrong." Soon they had nothing in common, and Lori dreaded every day.

At semester break they were allowed to change roommates. Lori chose a girl who was there only because her folks insisted on it, whose heart wasn't in her studies, and who slid through without much effort. But she did have a problem—a bad case of acne. The dean wrote us that he was disappointed in Lori's choice and feared the outcome. But now Lori was at ease. She settled down to a rather enjoyable season.

That summer she took work in an office. Things leveled off, and all looked well. But the calm was all on the surface. Although work was fine and she applied herself diligently, noon hours and coffee breaks bugged her, she told us. People expected her to chat casually, and she couldn't. So she took up with a girl at work who had unsavory friends. With these she felt at ease. There were no dates, as such, just meetings at drive-ins for a coke or a ride around town. Because she hadn't done any of the many questionable things these friends had done, she felt above them morally. It increased her self-esteem, and this she needed badly.

But we were worried. We agreed with her on a coming-home hour of eleven o'clock. This was early perhaps for a girl her age, but we did not like the group she was running with. More

Continued

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Continued

than once she was taunted with, "It's time for Lori to go home to Mommy," but she came. Yet she always went back to the crowd.

The next summer she took a job out of town. We weren't really happy with the set-up, but we didn't have the answer at home, and we were groping for anything that would give her a break. Her new job was frustrating. It required that she work with a new group of people every few days. She was faced with the old problem of meeting people, only in an increased measure. After several months of this her nerves began to give way. One day she blacked out on the job, and the supervisor sent her to a clinic for a physical check-up. The doctor diagnosed it as nervous exhaustion. He supplied her with tranquilizers and a written statement that she should drink beer as a relaxant. (I have read the paper since, myself.)

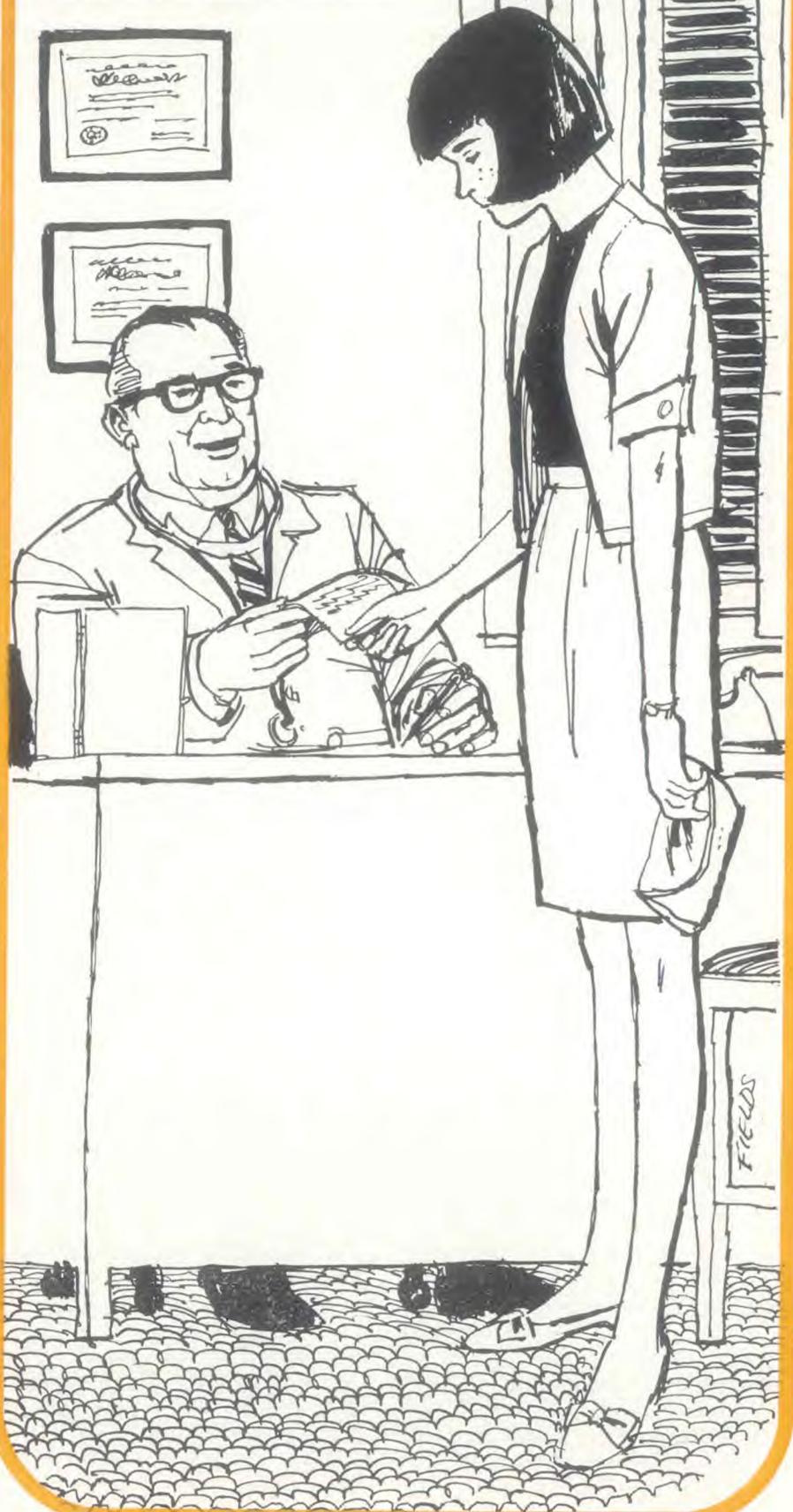
Now Lori was faced with something new. We had never had intoxicating beverages in our home, but this was what the doctor ordered. She tried it. She wrote home and told us all except the doctor's recommendation of beer. She knew we would not have approved.

Now her letters revealed she was feeling better. She would take "just what the doctor ordered" and go off to work. At last she could face each day. She liked this new feeling. She didn't struggle so with her inadequacies. She lost her overpowering fear of people. She could laugh when they laughed. . . .

She wrote home nearly every week, and quite often she phoned. Then one day she called saying she had quit her job because she wanted to come home. That was fine. She had been gone for more than a year, and we had sometimes wondered if it wouldn't be better for her to live at home and work, yet we tried not to run her life. Now that she was returning, all of us were happy. We welcomed her with open arms. This time she seemed to find friends quickly, and we were relieved. Perhaps she had found herself at last, and things would be easier for her. My heart sang.

But as the weeks went by, we became disturbed. Lori was troubled underneath, not just in the old way but with an uncertainty that we could not exactly lay our finger on. Every parent with teen-agers fears the loose morals of this generation. We were possessed with this fear.

The doctor diagnosed it as nervous exhaustion. He supplied her with tranquilizers and a written statement that she should drink beer as a relaxant.



Then it was my birthday. The gifts lay forgotten on the table. Lori had disclosed her fears, and I put my arm around her while she wept. What could I say to this girl who had tried so long to cope with life and had never succeeded on her own? I was overcome with compassion, and I wept with her. My heart felt nothing but forgiveness.

But that didn't answer our problems. What should we do? Could we go on? Would we have to leave our church? And of course the inevitable question: What would people say? No one else knew her battle. We could not expect them to understand; and if they did understand, it was still wrong.

I wanted to run. Suddenly I could think of nothing more inviting than a small cabin back in a deep woods, far from any road, far from communication of any kind. I had always loved my parents and family, but now I could think of nothing better than to get away from them. Time always had passed quickly for me because I had had a variety of interests. Now each hour was a day. Nights were endless. We had always had the welcome mat out for friends passing through the city. We were happy to share a meal or a bed. Now I cringed at the very thought of company.

The officials of our church were more than kind. They would not give any consideration to our leaving. From some standpoints it would have been easier to go than to stay, but we knew we must stay.

The world became a gray mass to me. My eyes no longer saw; they only stared into space. The housework got done, but only because it had been done so many times before that it took no mental effort. I answered the door. I answered the phone. But no matter what words came from my mouth only one thought possessed my mind.

My husband was better at meeting people than I. His strength and help supported me greatly during those long days. He understood my tears. When you are torn with sorrow, you want to talk it out completely with someone. Whenever we were alone, that was all we could talk about. We studied every angle of the past to see where we had failed. It was like a broken record. We were weary with the sound of it, but still it played in our minds hour after hour.

There were few places that I could

even release my tears. At church I choked them back because of the people there; at home I strove desperately not to show my fears in front of the other children. One day when I was so distressed I could no longer eat, my husband drove me to a quiet lake some miles from our home. We sat alone on the shore. There in the wind and the sun, with his arms about me, I sobbed aloud. He let me weep, and it brought some relief to my aching heart.

I had known very little real trouble in my lifetime. I had grown up in a happy home. I had a happy marriage. Now there was an aching lump in my chest that never left night or day.

We decided that, once the thing was known, there was no use to discuss it further. I'm sure many people wanted to talk to us, to sympathize with us, but we knew the less it was talked about the better.

About that same time God began to talk to me. Until then I had been in such a state of mind that I probably could not have heard His voice. The first time was on a Sunday morning. I found Sunday morning services a particularly hard time. I felt many eyes were upon me, not critically, but perhaps with some interest as to how I was "taking it." This certain day I was looking at a window, hoping that my face did not betray my thoughts. Quietly God spoke to my heart. There was no voice, but He said to me, "You are suffering shame for another; I suffered your shame." Was this the same feeling He had for *my* sin? Had He shuddered because of my actions?

From that day, things took on a new perspective. Whenever I thought about our own sorrow (and it was never far from my mind), I thought too of the sorrow that my sins had caused Jesus.

I had to answer some questions for myself.

Was I ashamed because our child had sinned, or because people knew about her sin?

Was I crying because Lori had rebelled against the righteousness of God, or because our name had been dragged down?

Would I rather that she had gone on living carelessly, with people thinking she was O.K., than to have this shock bring her to a place of repentance?

Honest answers brought me up with a start. If I was crying because of what

people might think, or because our family name had been besmirched, then it was my pride that was hurting. If I could even think of choosing to let her go on in her sin as long as it didn't look too bad rather than have her shocked into a place of repentance, then I was condoning her sin. I had to ask God's forgiveness for my self-righteousness. He already had called it "filthy rags"! (Isaiah 64:6.)

With this knowledge came an understanding of the whole situation that could have brought me release, but still I carried my burden.

Then God, through His Holy Spirit, impressed upon my mind the fact He wanted to heal my aching heart, but I wouldn't let Him. I was shocked when this truth really reached me, for I wanted so much to be free of the whole thing. Then I realized that though Lori had confessed, and God in mercy had extended His forgiveness, yet I was crushed by public opinion. It was not before the eyes of God I was cringing; it was before the eyes of friends and neighbors.

But could I appear before people as my former happy self? What would they think? Would they feel I was winking at sin? They expected me to be sorrowful, didn't they? It had always been easy for me to see the bright side of life, but surely no one expected me to smile now. How could they equate happiness with the shame that had come to us? At the same time, I knew I would be failing God to refuse His comfort and balm. I knew it was wrong to try to live up to an image that people expected to see when God was offering me peace. I accepted the understanding of the problem as the Holy Spirit brought it to me, and with that acceptance came a very real healing of my heartache.

About that time a visiting speaker came to our parish. His announced subject, "The Love of God," was an old one, and it aroused no particular interest until I began to grasp what he was saying. He was explaining that extent to which God would go in love to bring a person into right relationship with Himself. He said that if a fortune stood between us and God, God might *in love* take that fortune from us, for God is not interested in the fortune. He is interested in us. If we, in good health, turned our energies away from God, He might *in love* allow sickness to

(Continued on page 28)

FIVE WAYS THE LORD'S SUPPER CAN HELP YOU

BY SYDNEY ALLEN

"This do in remembrance of me."



WHEN Albert Schweitzer was a young pastor in Alsace-Lorraine, he conducted worship in the village church every morning. One old gentleman came every day. This impressed Schweitzer, but when he learned that the old fellow was totally deaf, his wonder was increased. Why should anyone attend an early service every day if he couldn't hear the sounds of worship?

One morning Schweitzer scribbled a note and handed it to the man after the service: "Why do you keep attending when you can't hear?"

The old man looked at the words for a moment and then looked the young pastor in the eyes. A smile came over his grizzled features as he spoke in the abnormally loud voice of one who cannot hear: "Oh, Pastor, the communion of the saints, the communion of the saints!"

I. It is the priceless privilege of all Christians.

It was this communion which the Christians in Corinth needed to appreciate. Members from different backgrounds had allowed hostility to grow up between them. These cliques were putting their own interests ahead of the interests of the community. Where the true communion of the saints exists, the opposite is the case. "Wherefore, my brethren, when ye come together

to eat, tarry one for another." 1 Corinthians 11:33.

One of the groups was saying, "When we eat the Lord's Supper, it just whets our appetite for more, so we make a full meal of it."

They must have brought their lunch to church. Others, who thought this improper, refrained from taking part in the meal. Evidently some of the poor members, who would gladly have joined the eaters, were prevented from doing so.

As a result of this, the Lord's Supper, which was intended to unify, had become the symbol of division. While one group was having a feast, the others sat glaring at them, muttering hard things about "those gluttons."

In the church we should do things together—no group has any special privileges. "And if any man hunger, let him eat at home; that ye come not together unto condemnation." Verse 34.

The church is a mixed society, made up of people of every social stratum, tribe, color, nation, interest, and condition. The communion of the saints is the blessed divine adhesive which holds all these diverse elements together. Do you always put that relationship high on your list of values? Do you tarry for one another? For example, do you wait for some pleasure of your own in order that the church as a whole may have what it needs? It is often the case

that our checkbook is the most revealing index to our character.

When we eat the symbolic bread and drink the symbolic cup, it should link us with the great worldwide community of God's people. We celebrate this festival, and we vote for the maintenance, expansion, and deepening of that fellowship. If we refuse to join the celebration, we are voting to destroy its unity.

II. It is your chance to renew your covenant with Christ.

The spy is a romantic figure. His every word must be weighed for effect, his every action is carried out in great danger. He has entered into a secret covenant with his employer, and is completely cut off from all the intimacies and confidences which the rest of us take for granted.

When a spy is off duty, it must be a relief for him to talk to those who are his friends.

As Christians, we are agents of the Great King in a hostile territory. We cannot fully communicate with those who are hostile to us because they don't understand the "code," that is, the language of faith.

If we are doing our duty as agents for the Lord, we will long for a chance to meet with those who share our work. They understand us. We have something in common with them which is



more precious than family ties. We have all subscribed to the same covenant.

Paul described for the Corinthians how the Lord's Supper was begun: "This cup is the new testament [covenant] in my blood: this do ye, as oft as ye drink it, in remembrance of me." 1 Corinthians 11:25.

Agreements, treaties, and contracts are different types of covenants. Sometimes, as was the case with Legaspi and Sikatuna in the early history of the Spanish Philippines, the covenant is ratified as the two parties drink wine mixed with the blood of the two signatories. Covenants are known to all the tribes of men.

The covenant of which Jesus spoke here is mentioned in the Book of Jeremiah. God made covenants with Adam, with Noah, with Abraham, and with the Israelites. All of these agreements had the same terms—obedience to the law and provision for forgiveness, which was symbolized by animal sacrifices. Each of the prophets tried to get this basic agreement renewed. Jeremiah foretold the day when this venture would come to success.

When Jesus called the cup at the last supper "the new covenant in my blood," He was, in effect, saying that He had fulfilled what Jeremiah had predicted. He told His disciples, and He tells you, that when you drink this

cup, you are renewing your agreement to follow Him. That agreement began at your baptism. If you deliberately stay away from this service, you declare that you don't want any part in the covenant of salvation.

III. It is a memorial of the crucifixion.

An important movement in our day states that its objective is to train people to live for this life alone. Listen to what Laurens van der Post, a respected South African reporter, has to say concerning a recent visit to Kiev.

"Some of the bloodiest struggles of the war had swayed back and forth across these plains. One day I asked my guide if I could see a military cemetery, for I imagined that, after such slaughter, there must be many. At once she took me back to the Eternal Flame in the center of a granite, stereotyped war memorial. I shook my head and explained what it was that I wanted to see, but she became somewhat confused and said she thought there must be similar cemeteries in the Soviet Union though she had never seen one. She added that this monument was for all the dead and surely it did not matter to the dead whether they were individually or collectively buried! Once dead, surely nothing mattered to the dead!"

This government bulldozes the

corpses of its heroes into a vast, impersonal mass grave. No names, no reminders, no individuality, just so many thousands of stiff bodies scooped into a hole in the ground. Is it possible that the government is afraid that remembering the dead will have an influence upon the way her people live?

By contrast, in Fort Bonifacio, near Manila, thousands upon thousands of crosses and stars of David, bearing names and dates, mark the graves where the cream of American manhood rests—men who died that the world might live in peace.

I visited this sacred spot with J. R. Nelson, a longtime friend. He wanted to find the marker for his nephew. We found it, engraved in marble upon a stela erected to commemorate those boys whose remains were never recovered. What a reminder of the horrible cost of war, in terms of the personal, individual love, which is, after all, the only kind we can understand!

It was that kind of love which led Jesus to accept the cross for you and me. To remind us of that, He said at His last supper, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death." 1 Corinthians 11:26.

Kenneth N. Taylor's fresh paraphrase puts it in a little different light: "For every time you eat this bread and

Continued

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drink this cup you are re-telling the message of the Lord's death, that He has died for you."—*Living Letters*.

The drinking of the cup and the eating of the bread reminds you and me that our sins caused Jesus' body to be broken like a piece of bread and that our sins caused His blood to flow like wine from a cup. When we partake of this meal, we are symbolically retelling the message that Jesus died for us.

From the standpoint of Jesus, that death was not some vast, impersonal, universal transaction. It was a personal rejection, a personal condemnation, a personal forsaking. It was pain, agony, and damnation—and He took it lovingly!

He wants us to remember all this when we take the symbols of the Lord's Supper into our mouths. When we remember how much our salvation cost, our gratitude to the One who paid it should serve to deter us from sin.

IV. The Lord's Supper warns you to prepare for judgment.

Once Lyndon Johnson was assured of his party's nomination in 1964, he decided that he wanted Hubert Humphrey for his running mate. He invited the senator in and fixed him with a Texan's piercing gaze: "Hubert, is there anything in your past that you'd be ashamed to read about in the papers? If there is, you'd better tell me right now, because I don't want to be surprised."

Humphrey replied that there was nothing of which he was ashamed. The President was satisfied. Humphrey received the nomination.

Hardly a month goes by without a public official's wrongdoing being revealed. One of the important functions of a free press in an open society is to make such derelictions from duty and honesty known.

How would you like to have some skilled reporter get onto your trail? Would you become alarmed because of what he might find? Remember, God is conducting an investigation far more searching and comprehensive than any press-inspired investigation.

In his letter to the church at Corinth, Paul gives us the blueprint for the Lord's Supper in the church. He told the Christians in that city, "But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Corinthians 11:28.

According to the Bible, we live sub-

ject to the decisions of the judgment bar of God. That tribunal, far more exacting than any court of public opinion, will decide our destiny. One of the important reasons for celebrating the Lord's Supper is the spur that it provides to self-examination.

This great celebration, coming periodically in the church's life, is an excellent reminder that we must not just drift along, indifferent to our fate. It tells us to stop and face up to what we are doing. Its powerful symbols tell us to make things right with God and our fellowman.

When we have carried out the exacting self-examination which Paul suggests, we can come to the Lord's table with a ready heart. Because we have searched our lives, the symbols of Christ's indwelling will signify His rule in our lives.

V. It assures you of final rescue from sin.

Sir Ernest Shackleton and his group planned to attempt a trip to the South Pole from the Weddell Sea. Their ship had just anchored when the Weddell Sea froze solid. Their ship was stuck fast, like an almond in a chocolate bar. All thought the expedition had to be abandoned. They could think only of getting back alive. They possessed no means of communication with the outside world. The closest settlement was hundreds of miles away.

All the men climbed into the ship's boat and launched out into the deep. After a terrible ordeal they finally reached Elephant Island, an uninviting rock, completely frozen over. They made camp on a little spit of land. Their provisions were running short, and the cold was almost unbearable.

Shackleton, with no modern instruments to rely on, got into the boat again and started out for South Georgia Island, the nearest settlement. The sea between the two islands is one of the most dangerous in the world.

He was gone for over a month. Every day the men awoke from their miserable sleep, wet, hungry, full of pain, and afraid. With eager eyes they looked out over the gray seas, hoping to catch some glimpse of their leader's return.

There was no word, no sound, no sight of any rescuer for days and weeks. What if Shackleton had reached South Georgia but was unable to return? But they had confidence in Shackleton. They knew he would return.

Then one morning they caught sight of the sweetest vision any group of derelicts could see—a whaling boat, warm, full of food, and safe, steaming toward them. A great shout went up. "We knew we could trust him! He's back, just as he said!"

They listened as Shackleton told of the struggle to get that boat across those awful seas. They heard how he had reached Georgia Island, but had landed opposite the whaling station. Rather than to go back to the boat, he had started out, on bleeding feet, to cross a mountainous stretch of snow and ice which no man had ever crossed before.

Shackleton told them how he had finally fallen, exhausted, into the arms of a Norwegian at the station. Every whaler on the place came around and shook the brave Irishman's hand after they heard of his incredible journey. Many of them had tears in their eyes as they looked upon his haggard face.

Shackleton told his men of the difficulties he experienced in getting anyone to sail for Elephant Island. "The men are all dead by now," the whalers had declared. "Why go back and risk your life again?"

Because he was a man of his word, Shackleton stood firm. He was safe, but the rescue operation wasn't complete. He demanded to be taken back to the men.

The Bible tells an even greater rescue story. And, it isn't finished yet. The climax is yet to come. Jesus spoke of it when He said, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till he come*." 1 Corinthians 11:26.

Bound to this vale of pain and tears, we have been told by our Rescuer to await His return. When we partake of the holy meal He prescribed, we show that we believe He will keep His promise.

Since a living understanding of the Lord's Supper can do these things for us, aren't we foolish to miss it? **END**

HEARTACHE IS CURABLE

(Continued from page 25)

come, for He is not so much interested in our good health as He is in our relationship to Him. If we disdain the Word of God and turn to sinning, He may *in love* allow us to be dragged through the mire of sin if that will

cause us to call upon Him, for He is not so much interested in our reputation as He is in the condition of our mind and heart.

As he spoke, I saw the *love of God* in all that had happened in our home. We had been concerned for a long time over Lori's spiritual condition. We had prayed daily that she might have a vital relationship with Jesus Christ. The personal disaster had brought an answer to our own prayers, and we had failed to see the love of God in it all.

We have not suddenly found life to be a bed of roses. Lori is back home with us. That alone was quite a hurdle. Some felt the baby should have been hush-hushed and Lori never allowed to come back. But we are convinced that would not have been accepting God's answer. We have looked at the examples in the Bible where Jesus dealt with those who had similarly sinned. In every case, He forgave them. Not once did He turn away from them—or turn them away—to spare His pride or reputation.

Lori still has herself to live with, and it isn't easy when people know the mistakes she has made. But she is brave and is faithfully attending church, quietly taking her place. There are tears sometimes at home, and not everyone realizes why she is a bit old for her age, tiring quickly of the gay laughter that most young folks enjoy. She has suffered through a long, long year, wishing sometimes that she were dead. She knows anguish, too, from loneliness and the memory of what she has given away. We can only trust that God and time will bring some happiness to Lori.

If you asked me today what I would do if I were told that I could erase this past year from our lives, I would be slow to answer. Certainly we are not happy for what happened to us, and God forbid that we should in any way justify sin. But I am a different person than I was a year ago, and so is my husband. Our family is closer than it was a year ago. We are ever so sorry that this happened to Lori, but we are not sorry for what happened in her heart and ours. We have understanding and love that we did not have a year ago. We are not as quick to judge others for their failures. We know we will be better able to counsel other weeping parents, for we too have wept. We are hoping that we shall be able to help the many young girls who, like Lori, find themselves in a situation from which there is no escape.

END

Focusing



BY WALTER
RAYMOND
BEACH

A PAT ON THE BACK

UNQUESTIONABLY, millions would be uplifted and helped if from someone they trust they once in a while could have a gentle "pat on the back." This, no doubt, is why Dr. Frederick Brown Harris, Chaplain U.S. Senate, has suggested an honorary degree for those who so often are responsible for other people's accomplishments: POB—"patters on the back."

When some frail mortal's outlook is clouded with fear, self-depreciation, and failure, often nothing does more for him than a "pat on the back." This gesture of an understanding heart must not be confused with the more generous "slap" on the back. Though possibly well meaning, the "slap" may be nothing more than the exuberant gesture of a boisterous extrovert. The "pat" is a simple sign of approval, belief, and confidence that can change a darkened day for a struggling comrade into a vista of blue skies.

The "pat" is often the providential "push" that starts a life on its way to achievement. Charles Dickens recognized that such was the case for him. At a time of frustration, a friendly factory hand by the name of John Black strengthened his self-respect and helped him not to despair. Dickens did not forget that friendly pat and at his hour of glory wrote, "Dear old Black! My first hearty out-and-out appreciator!"

An elderly minister gave a casual pat and was highly rewarded for it. At the time of his funeral, one of the best-known contemporary preachers gratefully declared, "I decided to enter the ministry because of the encouragement I received from this servant of the Lord. With a gentle pat on the back he said some generous things about my first faltering and faulty sermon. With-

out that pat I would have turned aside from the ministry."

How different this world might be were all of us to watch for providential occasions to praise honestly those with whom we come in daily contact. Children might take an entirely different turn were parents to stand ready with a pat instead of constant criticism and reproach. The latter can only develop a complex of failure, while the gesture of appreciation will strengthen morale.

This was demonstrated unmistakably at a reception when the family's young lady of six years conducted herself in such a way that the gracious mother could only take pride in her daughter's training. The mother bent and whispered a word of commendation. She got her reward in the little daughter's look of satisfaction as she undertook to do better with the next guest.

An English author published a book with a pointed and poignant dedication: "To my wife, whose lack of interest in this volume has been my constant despair."

That may have been in the time of long ago, but it finds a modern counterpart in wives who take their husbands' toil and success as a matter of course. How much better to grant their companions a well-meaning pat on the back. And how many wifely existences would be lifted from the slough of despair to the highroad of joy should husbands and children be more thoughtful and generous with the pat on the back. The Book of Proverbs records for mankind's admonition, "Her children rise up, and call her blessed; her husband also, and he praiseth her, saying: Many daughters have done worthily, but thou excellest them all." Proverbs 1:28, 29, A.R.V. END



Events

OF THESE TIMES

the porch wall immediately capture your attention.

Entering the foyer, I was given the opportunity to register. A literature rack stuffed with tracts beckoned with such titles as "Truths We Hold" and "God Wants You." That was about the strongest religious line I would encounter.

Very gracious female guides, most of them in late middle age, enthusiastically answered questions and showed me through the gallery of oil paintings depicting the role Baptists have played in American and Texas history. Picturing such past glory as the founding of Baylor University, chartered February 1, 1845, "which makes it older than the state of Texas," one guide mentioned, and the lonely figure of Roger Williams leaving Connecticut, the gallery was impressive. Throughout this particular section of the exhibit one senses a strong emphasis on religious liberty with such figures as Williams, along with James Ireland and the Baptists' modern champion, Dr. George Truett.

Another area is devoted to the mission work of the church. A little Mexican boy, naked from the waist down,

RELIGIOUS FARE AT HEMISFAIR

As the nickel chased the dime into the slot on the vending machine, I punched the "Sprite" button, watched the eight-ounce cup fall into place and fill with five ounces of ice and three ounces of . . . orange soda. But, considering the heat rising from the walk toward the "Tower of the Americas" 622 feet above and the brisk mile-long walk from my car, orange soda was welcome even if it was hiding in a cup of ice and masquerading as Sprite!

I sipped it slowly, eyeing the row of automated consumable items before me, which I noted included everything from "peco brittle" candy to off-brand cigarettes. This variety was no match, however, for the "omniformity" of dress riding around on the thousands of human vehicles wending their different routes through the colorful pavilions, sidewalk cafés, theaters, and concession stands beneath the monorail.

Feeling a little out of place in my business suit, I took a little comfort remembering I had on sunglasses, and then a little more when I thought, "Well, at least my suit is *green*—now if only I had on one of those wild hats like that fellow right there—" And then it hit me: "This really *is* HemisFair '68, and I'm forty feet from the first part of my assignment—the Baptist Pavilion."

The Baptists secured the site for their display from the government through the Urban Renewal Program. It is the old historic Eagar House facing west on Alamo Street, a scant four blocks south of the Alamo itself. Built in 1866, its limestone-rock walls have echoed the voices of many famous guests, including Robert E. Lee, U. S. Grant, Jefferson Davis, and Douglas MacArthur. Its latest resident was Mrs. Florence Eagar Roberts, who moved out less than two years ago to make way for the restoration after living there for nearly one hundred years.

Near the pavilion is the item Baptists are counting on for cultural attraction to their display. It is an

"assemblage"—a seven-foot figure constructed from discarded portions of old churches from various parts of the world and various periods in history. It depicts a man kneeling with one arm raised heavenward in keeping with the pavilion's theme: "Man's Search for God."

Because of its proximity to the outer wire fence of HemisFair, it is difficult to get a full view of the old house before entering. Except for the sign above the door notifying all who enter of its Baptist connection, the aura one feels when touching the first roughhewn step is historical and not religious. It is a step back into time after leaving the automated snack bar and gift shops just four car lengths away! Striking photos with Biblical captions hung on

PROCESSION AT HEMISFAIR'S DEDICATION



Protestant, Catholic, and Jewish religious symbols were carried in a procession preceding the dedication of San Antonio's HemisFair '68 at an ecumenical service before the fair's main gates. In this photo two young Jews, one carrying the Menorah, walk near the front of the procession, which continued for twelve blocks in downtown San Antonio. Attended by more than 13,000 persons, the dedication was led by clergymen of the three groups.

eagerly downs food from his Baptist benefactors in a dark hovel, oblivious to the camera. The scene flashes to Africa, with an African Baptist preacher serving the Lord's Supper to his congregation, their black faces contrasting with the uniform white frocks they wear.

Entering a little room containing twenty chairs, I sat down to await the ten-minute film which is the climax and finale of the exhibit housed in the Eagar Home. It pictures an archaeologist living half a million years in the future discovering clues to the American religious life of today. He sees from his diggings the search of twentieth-century man for God. From the evidence he concludes that man's attempts to find God through materialism, science, and the arts bypassed His basic revelation—Jesus Christ.

Stepping out the back door, I was met with the ringing beat of a folk group singing "If I Had a Hammer." Looking them over, I saw the fresh faces of six teen-agers and three guitars. Three boys played the guitars, and joined with their voices were the voices of three girls. Dressed in attractive, simple, matching attire, they were from the Youth for Christ, San Antonio chapter. Mixing the secular with the sacred, they preceded the religious renditions with sentence testimonials regarding their happiness in the Christian way. Sixty people looked and listened with interest. In a lively interview after the program I learned that five of the six were Baptists. All were high school students except one, who was a college freshman. "Those testimonies—did you mean what you said?" I asked. "Sure we did!" "You better believe it!" "Why, I've never been so happy since I became a Christian three years ago!" "Do you have to say those things to remain a part of the musical group?" I pressed. "No, sir; we just say what we feel!"

I asked their opinion as to the strongest point of the whole pavilion. They unanimously felt the singing took the honors and reminded me that several groups from Youth for Christ were there through the day, so they were not necessarily voting for themselves. They also felt the film was terrific, with a real impact to it, but that there should be more religious emphasis in the pavilion.

Interviewing nearly twenty persons who had toured the Baptist display, I came up with some varied and significant responses—and conclusions. The majority of the visitors are Baptists.

Many others are members of conservative religious bodies. The older people felt the film was a waste of time with no message. One lady said, "It doesn't get to the point at all. I feel it would repel young people." The young set felt the film was the high point of the tour with a real impact message. All felt the general impression left upon them in the rest of the display was historical more than religious. In fact, the staff commented that most of the questions from guests centered around the house. The younger people felt the oils had no meaningful message; many of the older ones felt they were the highlight of the pavilion. One young man expressed extremely strong feelings for a more pure religious emphasis. The youth also felt a much better image would be reflected with some young people worked into the staff.

With these varied reactions loading my metal computer, I drank deeply of the ice water served by the Baptists and started the long trek to part two of my assignment: the Mormon Pavilion.

It is reported the Mormons believed in their display to the tune of one million dollars. It's easy to believe that!

The pavilion is staffed by young men exclusively. The senior guide is an old fellow of twenty-six! The others are aged nineteen to twenty-two and all "missionaries" working in the two-year program of self-sustaining ministry required of them. Well dressed, polite, confident, seriously intent upon their mission, they have to be listed very, very close to the top of the pavilion's assets.

A larger-than-life golden angel on a high pedestal guards the entrance to the Mormon building. Directly inside one finds himself in a beautifully carpeted room with floor-to-ceiling mirrors on the north and south walls. These mirrors represent man's infinity both before and beyond, the guide told us. From here we were taken to a mammoth room ringed by huge lighted pictures depicting religious scenes and figures, each one used as the basis for a one-minute doctrinal lecture by the guide. Dominating the room is a life-size white stone statue of Joseph Smith.

A twelve-minute film completes the tour. Professionally produced, the movie presents the theme of the pavilion: "Man's Search for Happiness." The film emphasizes the immortality of the soul. Its chief point is that man has existed always—life on this earth is but part of his total experience to better fit

him for reentry into immortal life beyond.

Guests are invited to register as they leave. One guide told me that religious instruction was readily available in the home to anyone touring the booth and desiring it. One young lady was receiving counsel in a side room while I was there.

In interviews afterward the film was
Continued

These Times

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praised by almost everyone as the strongest asset of the Mormon Pavilion. One man, a member of the United Brethren Church, said, "We just don't know all the answers about the future life, and that film gives us something to strive for." A nineteen-year-old said, "Boy, that film was terrific, a real message." Seventy-five percent of the forty persons with whom I viewed the film were teen-agers, and had someone dropped the proverbial pin, only the thick carpet would have prevented our hearing it!

For some reason, perhaps the more advantageous location, a much broader cross section of religions was touring the Mormon Pavilion than the Baptist display. The guest list included Methodists, Catholics, Universalists, Jews, Baptists, Presbyterians, and Lutherans.

Next door to the Mormons I enjoyed one of those unbeatable Moody Institute science films at the "Alive" Pavilion. This is an interdenominational undertaking by a group of Texas businessmen including a drug salesman, tire dealer, film producer, city mayor, dentist, attorney, television engineer, and many others. But the little gift plays a vital role as numerous individuals give their five- and ten-dollar donations.

Serving standing-room-only crowds all day, this pavilion is also staffed by the young set, largely volunteer. Many dedicate ten- and twelve-hour days! After the science film, guests are invited to tarry for another ten-minute picture which gets right to the point—the need for Christ and how to receive Him. This film averages over 1,100 guests each day, and more than 400 of them remain for counseling to learn more of the Christian message. Hundreds of registered commitments have been made at these sessions.

After four hours at the religious pavilions alone, looking, listening, and questioning—one would have to make an attempt at assessing the religious aspect of HemisFair '68.

I was struck with several impressions. First of all, the utter disinterest of the masses in religion. For instance, there is no doubt the location of the Baptist Pavilion does little to build its guest traffic. But to date, with one million people through the turnstiles at the Fair, this pavilion has seen only thirty thousand of them—barely 3 percent! And that in a Baptist state in a nation claiming this great church as one of its largest.

The Mormons in a much better location are seeing 10 percent of the fairgoers. But really—can this either be called significant when one remembers a fairgoer is keyed to seeing the unusual for curiosity's sake? Not that the Mormon Church is of itself a curiosity, but with only two million members one would have to realistically recognize that many people are ignorant of its teachings, its organization, and its practices, meaning some undoubtedly enter the display for reasons other than pure religious interest.

The "Alive" Pavilion is also running about a 10 percent ration, perhaps a little higher.

Second, the refreshing example of youth. Maybe this offsets the first impression somewhat—it needs to be offset! But these youth! The way they sit through the films, the close attention they give to serious requests for response regarding the religious pavilions, and their monopoly of the attendance figures at the displays—encouraging!

Closely akin to this were the obvious signs of the generation gap alluded to by the media today. It exists in religious attitudes: the older ones so certain that the film in the Baptist Pavilion was meaningless—the youth just as em-

phatic that it was the very salvation of the same pavilion. The older ones so proud of their history—the youth so concerned that something happen *now!*

I was struck also with the impact of the *different* emphases between the pavilions: the Baptists casting their lot with the soft sell; the Mormons, so clearly in contrast, gambling that they will do best by simply getting right to the point; and the Alive staff combining the two approaches.

The overriding impression, however, does not augur well for a nation so clearly indebted to its religious heritage, for if HemisFair '68 has a religious point to make, it has to be that religion is just out of the game—period! The three displays mentioned here—while extremely worthy—are the extent of the visible religious impact, or lack of it, at a World's Fair covering ninety-two acres in a city 250 years old, expecting seven million visitors this summer!

One could look at the awe-inspiring Tower of the Americas, the tallest observation tower in the Western Hemisphere, and feel that maybe—just maybe—it could represent man reaching Godward. More realistically, one could also feel that maybe it could better represent man's aloofness, or at best his disinterest, toward God's eternal values. After all, even the kneeling figure at the Baptist Pavilion kneels on one knee only!

As I walked out of the Fair, my mind mulling over the impact, a young hippie stepped in front of me. "Sir," he fibbed, "we just hitchhiked down from St. Louis, and we need some money to buy food. Would you help us out?" "Sure I'll help you out!" and I dropped a quarter in his hand.

As I moved on, the images whirled before my mental movie screen: the vending machines, the hippies, the monorail curving skyward, the huge Arena, the Tower, the fresh-faced Mormon guide, the guitars, the old house, the ancient porch, the limestone wall, the picture. The picture—yes!—that photograph on the porch, the dilapidated barn, leaning precariously above the deserted, weedy farmyard, and the caption—that caption!—right out of Matthew 23: Jesus gazing through tear-distorted eyes over old Jerusalem, His lips reluctantly forming the condemnation, "Behold, your house is left unto you desolate," till "ye shall say, Blessed is he that cometh in the name of the Lord."—Harold Walker. END

BAPTIST PAVILION AT FAIR



This seven-foot figure of a man on hunched knee looking up to heaven is a dominant feature of the Baptist Pavilion at San Antonio's HemisFair '68. The modern sculpture was fashioned from discarded portions of churches around the world.

Does life have any meaning?

(Continued from page 5)

the eternal realities. I read of His acquaintance with harshness, selfishness, and tragedy. And at Calvary He demonstrated that evil cannot triumph over good. Even in the darkness He showed that God is there.

Through His death and resurrection evil is forever defeated and moral law is shown to lie at the foundation of the universe. Love and goodness and beauty are at the heart of things.

And so I believe that a day will come when "Christ will lead His redeemed ones beside the river of life and will explain to them all that perplexed them in this world. The mysteries of grace will unfold before them. Where their finite minds discerned only confusion and broken purposes, they will see the most perfect and beautiful harmony."

Christ once asked, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

The question remained unanswered. Yet the Bible shows that there will be a people in the end of time who "keep the commandments of God, and the faith of Jesus." (Revelation 14:12.) They, like the Apostle Paul, can say, "I am sure" (Romans 15:29), because they know the power of the Holy Spirit and are acquainted with the Lord Jesus. They, like Job in ancient times, have come to see the limitation of the human view and are willing to say, "Though he slay me, yet will I trust in him." Job 13:15.

I find the answer to the enigma of life in the knowledge "that God was in Christ, reconciling the world unto himself." (2 Corinthians 5:19.) This is my anchor amid the uncertainty of tense times and the fluctuating tide of philosophical speculation. Here is a light which shines along the uncertain path of man's pilgrimage.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57. END

We Quote...

"Grit," February 25, 1968: "The best things in life move slowly. They can hardly overtake one who is in a hurry. We are making haste to ill purpose if we 'haven't time' to read good books, to think quietly, to visit our friends, to comfort the sick and sorrowing, to enjoy the beautiful creations of God and man, and to lend a hand to a struggling brother."

Denver's Juvenile Court Judge **Philip B. Gilliam**: "Americans have a habit of simplifying a question or disregarding it. Juvenile delinquency is not simple—years of wrong enter into the problem.

"Stay with the fundamentals. We've heard thousands of 'solutions,' but we have to go back to one simple thing—'be decent.' The family must love one another, discipline their children, teach them to be strong."

Laurence M. Gould, President Emeritus, Carleton College: "I do not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care. Arnold Toynbee has pointed out that nineteen of twenty-one civilizations have died from within and not by conquest from without. There were no bands playing and flags waving when these civilizations decayed. It happened slowly, in the quiet and the dark when no one was aware."

Dr. Wilbur L. Schramm, "Mickey Mouse, Where Are You?" by Robert Higgins, "TV Guide," March 23, 1968: "The kind of child we send to television, rather than television itself, is the chief element in delinquency. . . . The roots of delinquency are . . . much lower and broader than television. They grow from the home life, the neighborhood, and the disturbed personality. The most that television can do is to feed the malignant impulses that already exist."

Ellen G. White, "Signs of the Times," November 17, 1898: "The Lord is in active communication with every part of His vast dominions. He is represented as bending toward the earth and its inhabitants. He is listening to every word that is uttered. He hears every groan; He listens to every prayer; He observes the movements of everyone. He approves or condemns every action. . . .

"He is the friend of all who love and fear Him, and He will punish those who desire to lead them from safe paths, or put them in positions of distress as they conscientiously endeavor to keep the way of the Lord. . . . Then let men be careful how, by word or action, they cause one of God's children sorrow or grief."

Editorial



CHURCH UNITY PACE QUICKENS

THE QUICKENING pace of church unity movements calls for a last-chance, Bible-oriented reevaluation of the whole enterprise. There are perils that need restating, now that the phenomenon seems to be getting off dead center.

Church mergers, supplementing such organizations as The National Council of Churches and The World Council of Churches, are being effected with increasing rapidity, making superchurchism and earthbound ecumenicity an explosive trend of the times.

For example, the Consultation on Church Union (COCU) which embraces ten denominations, with a total membership of 25 million (African Methodist Episcopal Church, AME Zion Church, Christian Methodist Episcopal Church, Christian Churches [Disciples of Christ], The Methodist Church, Evangelical United Brethren Church, Presbyterian Church, U.S. [Southern], United Presbyterian Church, Protestant Episcopal Church, the United Church of Christ), meeting in Dayton, Ohio, recently called for a stepped-up plan of unity possibly by 1969, but no later than 1970. Likewise the Church of England and the Methodist Church will move formally into the first stage of reunion, after two centuries of separation, in 1970.

Not all Christians, however, are enamored of this superchurch idea. Average members of the cooperating COCU churches, for instance, still have pegged out the points at which they will push the panic button if the ten-denominational union consensus cuts into doctrines or practices they hold dear. But will they be heard?

The whole unity movement, of course, is not (and never has been) a monolithic endeavor. There has been room for a wide spectrum of opinion on so basic a matter as the nature of the church. Unfortunately, however, although there is no doubting the sincerity of ecumenical leaders, a new element of activists is emerging among mission executives and youth that would ride roughshod over steadier heads and over the belief that the basic need of any church organization is for a regenerative faith in the dynamic doctrines of the Word of God.

The emphasis now seems to be on radical, "practical" Christianity to meet the problems of mission in the world. The new unity is to be based on need for a solid front to tackle the specific problems of race, religious liberty, mixed marriages, and services to mankind (in the areas of politics, war, and economics).

Skip the ecclesiastical red tape, they say; unite now and work out the forms of unity later. Doctrinal positions, it seems, are of relatively minor importance.

The great danger of it all is simply this: that in the general religious declension of our day ecumenists could well be deluded into replacing personal spiritual renewal and a sound eschatology with panic-oriented activism that would eventually influence the state to enforce their decrees and to sustain their institutions. The infliction of civil penalties upon dissenters would inevitably result.

A unity based on fear, opportunism, and pressure, instead of utter commitment to spiritual doctrines of the Holy Scriptures, is not a sound one. The Bible declares that before the coming of the Lord there will exist a state of religious decay similar to that in the first centuries. "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And all they who "receive not the love of the truth, that they might be saved," will be left to accept "strong delusion, that they should believe a lie." (2 Thessalonians 2:9-11.) When this state of ungodliness shall be reached, the same results will follow as in the first centuries.

Dr. W. A. Visser 't Hooft, former secretary of the World Council of Churches, pointed out the need for personal spiritual renewal and a renewal of the eschatological hopes of the church:

"It is through the Bible and the Bible alone that the Church can and must recover the eschatological dimension of its own existence. . . . And a Church in which the Bible has the last word will never be able to forget that it is not the Kingdom of God, and that it lives under the constant judgment of the Kingdom of God." —*Living Room Dialogues*, National Council of Churches of Christ, pp. 165-167.

What we are concerned about is a man-made ecumenicity. Unless the unity is of believers in a personal Christ based on utter commitment to the spiritual doctrines of Holy Scripture, then global church unity is not enough; in fact, it is extremely dangerous.

K. J. H.

"If We Will But Listen"

"If we will but listen, God's created works will teach us precious lessons of obedience and trust."—Ellen G. White.

ALL NIGHT the train rumbled relentlessly on, carrying me, young and alone and apprehensive, into the unknown—a new work, with new people, in a new state. Rousing at dawn from a fitful sleep that gray midwinter day, I glanced at the speeding landscape, and my heavy eyes widened with surprise at my first glimpse of those stony fields of Dakotaland.

Accustomed to the rich black loam of the wheat and corn belt, I was nonplussed to see level fields bristling with jagged rocks of all shapes and sizes. Mile after mile fled back to the east, and still stones, stones! How could such fields be cultivated? I puzzled.

Rock in its place is indispensable. The backbone of our earth, its enduring substance, is rock. Everything of worth must have a solid foundation. The foundation of the church, and of every individual member, is Christ, the Rock of Ages. But helter-skelter rocks in a farmer's field—and unorganized, aimless Christians, as well—defy the Creator's plan of productivity.

Many years later I stood with my husband and daughter one sunset hour in spring on the shores of Lake Michigan. Not the vastness of that great body of fresh water, not its restless magnificence, made the most lasting impression, but the sleek beauty of the small stones at our feet. Varied in size and color and texture, they possessed this startling common denominator of refined elegance—*smoothness*.

Week after week, year in and year out, that unfettered, often surly, giant—called Michi-guma by the Indians, meaning "big water"—had pummeled and pounded, rolled and rubbed, tumbled and thumped, slapped and shuffled, those rocks in its bosom and then had tossed them ashore.

Listen to the boisterous conversation of the waves, but hearken also to the whispering of the stones!

What is *our* daily rubbing of elbows with family, fellow workers, or schoolmates doing for *us*? Are our needle-sharp corners and knifelike edges being chipped off and smoothed on life's emery wheel? Are uncouth manners, unkind remarks, hot retorts, vanishing?

Each individual is the architect of his soul temple. Day by day he is unconsciously fitting a habit here, a trait

there, in the structure he is fashioning. When finished, will it be a palace or a hovel? Is Jesus the honored Chief Cornerstone?

Only as we follow the "blueprint" scrupulously can we build nobly, for no one is capable of drawing up his own plans for his life. And the divine Architect must be beside us always, patiently guiding our hands as together we fit each character stone into place.

How are we building today? With "wood, hay, stubble," or with carefully hewed and polished stones?

If this temple is completed a worthy edifice, God will fuse it into a single building block for His celestial cathedral. He will polish and shape it to fit the choicest and most advantageous spot for that particular stone. "Ye also, as lively stones, are built up a spiritual house." 1 Peter 2:5.

Now change the figure of speech slightly: Never forget that the Creator

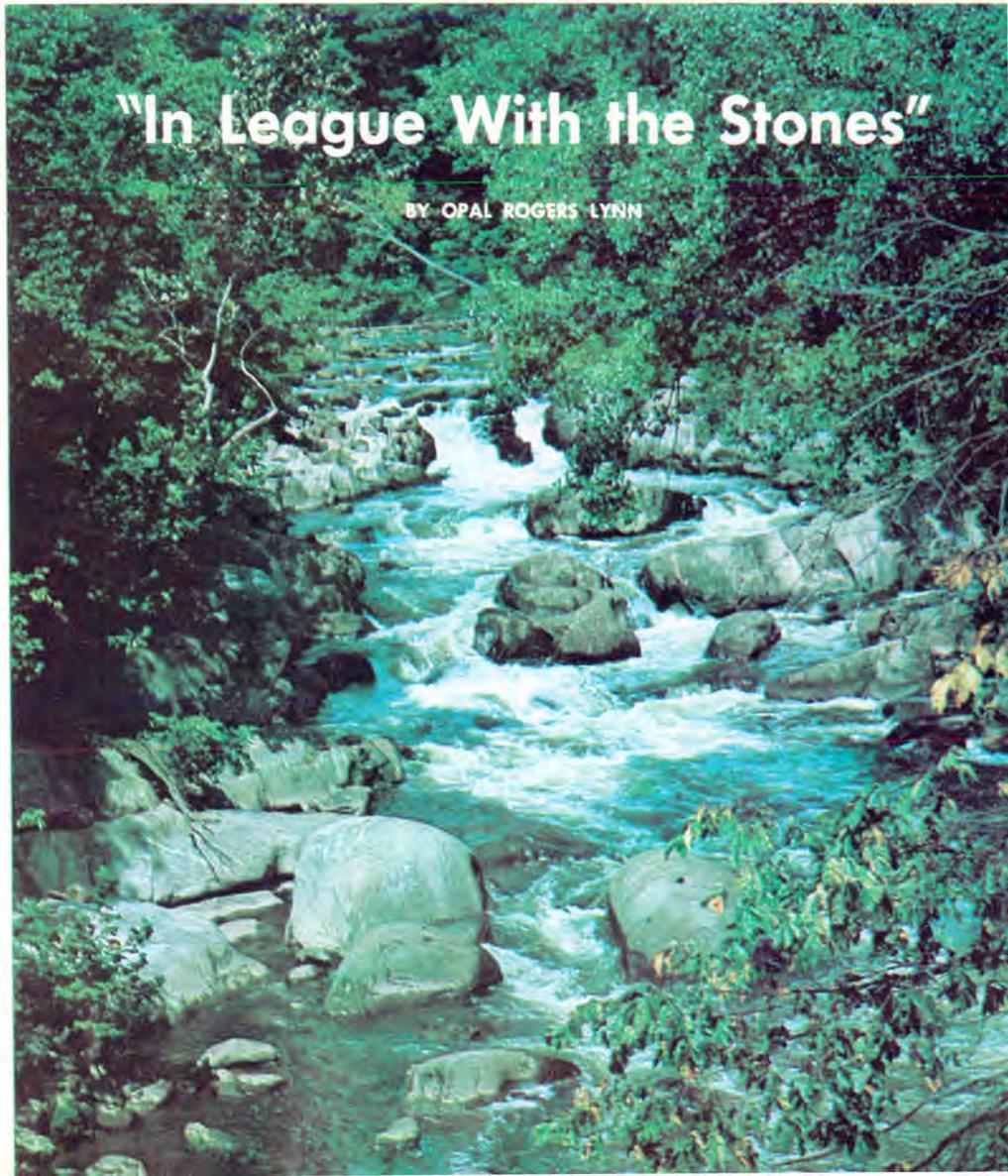
has embedded something of rare value deep within each person. He plans that you and I should be radiant gems adorning His House of Splendor.

But we are yet "in the rough." We must be wounded and ground and polished till we cry out in distress. The Master Workman, however, is only chiseling away the worthless crust, seeking for the diamond, the ruby, the emerald, or the sapphire—the true gem—He has hidden in us. If we refuse to submit to His polishing, we will remain only worthless pebbles. But skillfully planned and cut by the heavenly Lapidary, we may at last grace heaven's Temple Beautiful. "I will make a man more precious than fine gold," He promises, "even a man than the golden wedge of Ophir." Isaiah 13:12.

Let us meanwhile "be in league with the stones of the field" (Job 5:23), for they have many things to say to us. "If we . . . [would] but listen," "the stones would immediately cry out." Their lessons would fit and square us, "as lively stones," for a place in God's living church in Paradise. END

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