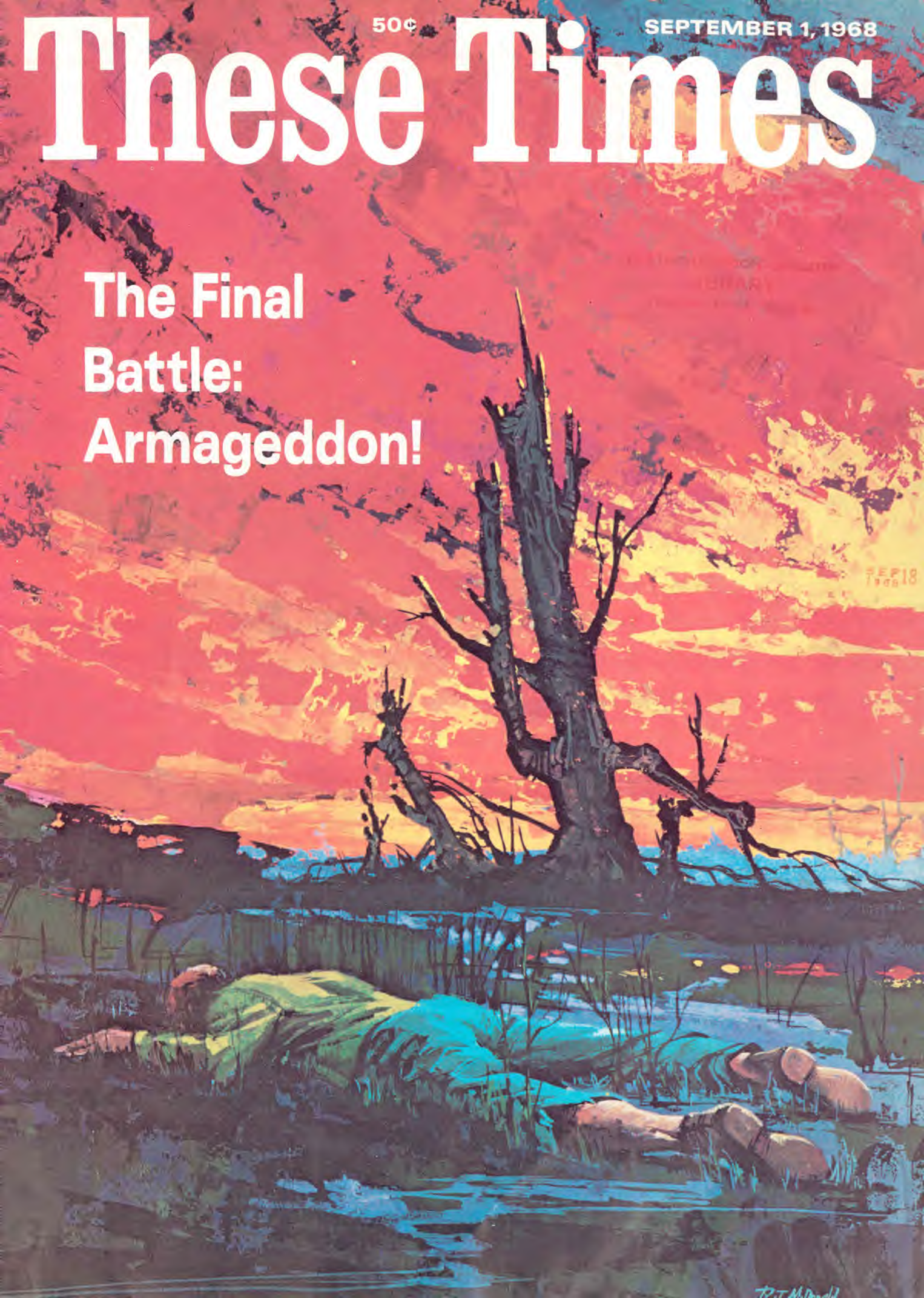


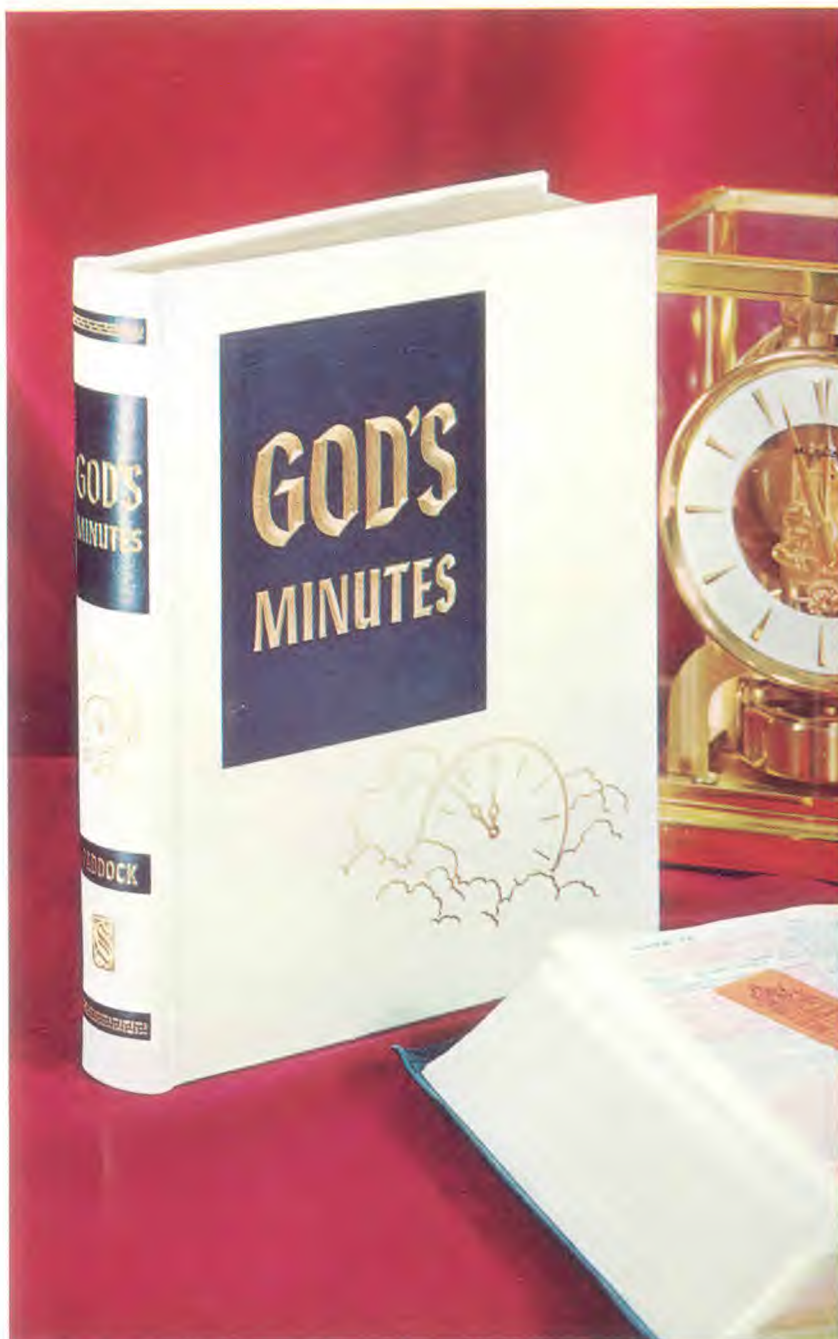
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No. 9

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This time

WHAT's behind rebellion in today's youth? Ever wonder how today's parents can prevent their children from becoming delinquents? To get some Christian answers, turn the page to B. B. Beach's "Morality in a Babylonian Society."

Dr. Beach, a Seventh-day Adventist administrator in Northern Europe, received his doctorate at the Sorbonne in Paris. His latest book is *Vatican II—Bridging the Abyss*.

Tiny Vietnam has captured the headlines during the past several years. Have we forgotten the 520 million Indians and their seemingly endless problems of overpopulation and underproduction of food? John M. Fowler, an assistant editor at the Oriental Watchman Publishing House in Poona, India, brings us up to date in his "India: Any Hope?" on page 8.

The executive director of Americans United for Separation of Church and State, Glenn L. Archer, this month presents "The Gathering Storm," which tells his impressions of the church-state controversy now raging in state legislatures and in Washington over government financial aid to church-sponsored institutions.

Warns Archer: "It will be a tragic day when the churches are caught up in the storm of church-state controversy and their spiritual ministries blown away by the winds of expediency. That is doomsday for the churches." Beginning on page 12, read how the "battle" is going.

Ever get a headache from listening to the banging of "pop" music issuing from your radio? You would get more than a headache if you could understand the words of some of those songs. Charles W. Keysor, in a "Reader's Choice" article on page 22, explores the startling situation and poses a thought-provoking question in "What Is 'Pop' Music Really Saying?"

Ever get the hopeless feeling your prayers go no higher than the ceiling? For a genuine inspiration, don't miss Ellen G. White's "Why God Listens to Your Prayers" on page 24.

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Cover: Painting by Ralph McDonald

Morality in a Babylonian Society

BY B. B. BEACH

Our western industrial society has been called a "Babylonian Society"—rich in goods, but poor in good. Personal morality appears to be ebbing low.

In the past the Christian churches exercised considerable moral restraint.

Our forefathers lived by stricter codes than we. They had much clearer principles and rules to live by. Freedom soon found its limits in the framework of what was permitted.

I would not want to so romanticize or idealize the past as to suggest that they were always faithful, virtuous, temperate, kind, and righteous.

Not all behavioral glitter is moral gold. However, church leaders did have a well-developed sense of sin. They often fell short of their ideals, but they *had* ideals. That generation was convinced that man could know what was right and what was wrong.

The great German poet Goethe lets one of his characters, Iphigenia, say that the voice of truth is heard by "every man, born under every sky, whose spring of life flows pure and unhindered through his bosom."

In contrast, modern churchmen are rather vague about their moral standards. Society today gives every



A pernicious "anything goes" attitude is placing mankind in a terminal condition.

indication of being in a moral flux, which makes agreement on standards of conduct very hard to come by.

Many young people appear to believe that anything is moral if you enjoy it, if it does not do any visible "harm," if almost everybody does it, and if the concrete situation gives it an aura of legitimacy and love. A pernicious, creeping, "anything goes" attitude of moral *laissez-faire* is placing mankind in a terminal condition. In speaking about this time of the end, Jesus foretold "the spread of wickedness." (Matthew 24:12, Phillips.*)

"Our culture has slipped into unsound habits of irresponsibility and egocentricity," wrote H. A. Overstreet. (*The Mature Mind*, p. 244.) Lacking guiding principles based on stable moral tradition, man is becoming a diminished creature, of the amoral, swinging-door mind type. The accent is not on moral *being* but on hedonistic *having*. The baseless emphasis is on having more and more, by being less and less, until you have everything without being anything: unthinking, unprincipled, want and want in a vicious circle, turning the treadmill of goods-getting. We complain about our materialistic age, as if consumer goods were at fault. The onus is on us: this is a self-indulging age of discontented wanters of things. The five mind-making powers—radio, television, press, cinema, and advertising—constantly remind us of what we do not have and almost plead with us to indulge ourselves.

I am not defending stern, puritanical, rigid, self-righteous moralism. But is it not symptomatic of today's moral elasticity and confused sense of values that the psychiatrist, labor boss, athlete, pop singer, and medical practitioner wield at times greater effective moral power than the minister of religion?

While we have become more and

more demanding regarding the accuracy of our technical measurements and laws of science, the opposite trend is noticeable insofar as ethical and moral values are concerned. True, what is permitted by law has not changed a great deal, but our society is becoming increasingly permissive regarding sex. Puritanism and Victorianism are "out"; indulgence and "playboyism" are very much "in." License, at least in traditional European society, was largely confined to the upper classes, and breaches of the Christian code were condemned (even if widely indulged in) among the lower strata. The sound concept of freedom with responsibility is being replaced by an unhealthy mood favoring freedom without limit. It is increasingly obvious that freewheeling permissiveness has saturated the entertainment and publishing spheres.

Theologians are seeking for a new morality based on relative, situational ethics and the absence of absolute, universal rules. They try to put that which is *good* in opposition to that which is *right* and talk about "the immorality of morality." Morality is to be based on love, not law. But it is a false dichotomy to put Christian love in opposition to divine law. True, it is a mistake to view the Bible as simply a code of morality that has fallen down from heaven. The Bible does not lay down rules in minute detail regarding how we should conduct ourselves in various and sundry circumstances. The Bible presents the basic and all-encompassing principle that we are to act in all circumstances as human beings created in the image of God, as objects and subjects of love, and as faithful followers of Jesus Christ, our Creator.

Our Christian lives are not hemmed in by petty regulations and sectarian taboos; but as Christians we are to know the truth, and it makes us free

of impediments that might keep us from being a full success. Of course, the Biblical principles have to be interpreted and applied in the light of the concrete situation. "The letter killeth, but the spirit giveth life." However, the spirit and fundamental principles of God's law are not to be compromised or set aside as some "situationists" appear quite willing to do.

Paul says, "All things are your's." 1 Corinthians 3:21. "All things that pertain unto life" (2 Peter 1:3) are ours: art and science, natural beauties and travel, research and study, work and leisure, sport and recreation, friendship and love. "All are your's" (1 Corinthians 3:22), but not without a foundation, a framework; not without underlying principles; for Paul goes on to remind us that we "are Christ's; and Christ is God's" (verse 23). We do not condemn lying, drinking, dishonesty, egotism because our moral code tells us not to lie, get drunk, cheat, and be self-centered, but because such ways of acting do not rhyme with love to God and neighbor and do not harmonize with the Fatherhood of God and the brotherhood of man.

One should not, however, fall into the error of thinking that *love* is morally easier to deal with than *law*. The opposite is true—love is more demanding. Law is often negative and teaches you essentially what you must not do; love is always positive and tells you what you should do. Law is an external norm; love is an inner-spring motive of conduct. Law tells us that one tenth of our income belongs to God; love constrains us in our relationship to God to reckon with the totality of our possessions, including ourselves. "Were the whole realm of nature mine, That were a tribute far too small." Law shows us that one seventh of our time

Continued

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—the weekly seventh-day Sabbath—belongs to God; love tells us that God has a claim on all our time. Indeed, “love so amazing, so divine, demands my life, my soul, my all.”

Christian love does not make law void. Like faith it establishes the law and gives it greater scope by placing it in our hearts. Love does not exclude moral principles and guidelines.

All men suffer from character weaknesses and lack of perfect love. Law

The weaker the person, the more external bolsters and props he needs. Authoritarian religions with rigid, detailed, restrictive codes appeal to weak, insecure individuals because of the false feeling of security, from womb to tomb and beyond, they engender. Many men fear moral responsibility and prefer to turn over authority for decision making to a priest or religious system. “For some of these, religion with its creeds, dogmas and ritualistic rubrics pointing toward a tidy Kingdom fulfills

Western civilization is being constantly eroded. Faced with phony and artificial double standards, with a growing discrepancy between what they are taught and what they see practiced in everyday life, wave after wave of young people are abandoning Christianity, or at least the ecclesiastical establishments with which it is identified. It was Walt Whitman who wrote about a child who stepped out into the world each day and became what he saw.

The reaction of young people to the

Faced with double standards, wave after wave of young people are abandoning Christianity.

performs in this condition a useful moral function. That which is weak needs to be strengthened and supported. Laws, regulations, and rules provide us with necessary support and orientation. Paul speaks of the law as our pedagogue, our “schoolmaster.” (Galatians 3:24.) It gives us “knowledge of sin.” (Romans 3:20.) As long as we do not sin, as long as our personal judgment is as right as a trivet, we do not need the law, but since “all have sinned, and come short of the glory of God” and no one’s judgment is perfect, we need the guidance and teaching of the law to point us to Christ and, by the grace of God, away from moral failure.

It is the Christian’s task to interact responsibly with the outside world. “To act so responsibly is, obviously, to invite rules, but rules primarily as supportive and instructional rather than as restrictive and judgmental. Life is more precious than law.”—Charles B. Ketcham, “The Search for the New Morality,” in *The Christian Century*, October 12, 1966, p. 1238.

For the Christian the commandments of God are like smooth and well-laid railroad tracks; they give guidance and direction. Like the locomotive, we find our freedom and self-expression, not in jumping the tracks and getting quickly bogged down in mud and mire, but in following the tracks to their appointed destination. Principles and guidelines help us to carry the responsibility of decision.

this idolatrous function.”—*Ibid.* The code appears to assume moral responsibility by offering predigested solutions in times of decision. This can easily lead to stultifying superficiality in conduct and cold formalism in behavior. It takes considerable inner strength, sensitive maturity, and moral stamina to adequately meet the responsibility of Christian freedom. No one can escape this personal responsibility. No moral code can make decisions for us; The vote is ours, and so is the moral responsibility.

Divine laws and prohibitions are not ends in themselves. They exist to prompt man to fulfill himself through authentic self-expression in harmony with the overarching will and love of God. God enjoins His children to keep the seventh day of the week holy, not in the interest of the Sabbath, but in the interest of man; man was not created for the Sabbath, but the Sabbath for man. Man is primary; law is secondary.

We are living in an age of tremendous growth of general information. What was once in the realm of private knowledge, now belongs to the realm of public knowledge. Young people today receive a mountain of scientific facts and detailed masses of information, but are left comparatively ignorant of ethical essentials. Many so-called Christian parents and teachers pretend to support the Christian ethic and world view, but largely ignore it, and thus in reality undermine it. In this way the Christian moral capital of

sham of official morality often takes the various forms of juvenile protest or escapism or a combination of both. We had the beatniks; today we have the hippies. These subcultures point to the depth of youth’s dissent. While protesting against a fraudulent, corrupt, ethically insensitive society, the hippies gather for hours to recite Sanskrit prayers and urge their followers to withdraw from “the snares and corruptions of a hopelessly complex society . . . to found little islands of peace and holiness.”—James Hitchcock, “The Christian and the Hippie,” *The Christian Century*, August 16, 1967, p. 1041. Having become alienated from their own families, they try to create a new family in the “flower-people communes” of “love-children.”

Torn apart by notional (what they are taught) and existential (what they actually witness) standards and values, many young people relieve the strain by various escapist pursuits, the most dramatic and dangerous being the “trips” into the never-never world of narcotics. The flowing tide of stimulants seems to engulf in drugs more and more of the younger generation—university students appear particularly prone. The number of “speeders” (“speed freaks,” “Meth heads,” etc.) using powerful amphetamines has increased tremendously. All this underlines the thought that the Christian code of ethics no longer commands the loyalty of even a sizable minority of the youth.



Another factor contributes to the moral confusion and crisis in the world of the teen-ager. An increasing number of parents desire to be relieved of the "burden" of imparting moral values and transmitting ethical standards to their children. This is no doubt due to the fact that while they go through the motions of accepting Christian moral norms, they are no longer really convinced themselves of their present relevance and validity. This moral opting out of the older generation inevitably produces a moral vacuum, and human nature—be it old or young—abhors a vacuum. We are thus faced with the great tragedy, not so much that positively wrong sets of values are being passed on—though this is certainly also the case—but the resignation of many parents from moral leadership has brought about such a lack of principles and conviction concerning life, the issues of right and wrong, the destiny of man, that very little if any positive effort is made to inculcate high standards of values in the youth of today.

Faced with the abdication of their elders, the young have filled the moral vacuum thus created with their own laws, rules, and ideals. It is their peer group that sets the standards. Teenage (including the early twenties) has thus become a "special sort of existence" ("Values to Live By in English Education," *Herder Correspondence*, July-August, 1967, no author), a closed-shop society with its own language, dress, hairstyles, behavior patterns, and sexual code. And yet, anyone who has worked with young people and has succeeded in bridging the gap and penetrating into this "exclusive club," cannot but be impressed by the rich capital of sincerity, idealism, and even heroism which awaits to be invested in the Christian enterprise. Alas, how much of it either lies unused or is frittered away in perhaps at times exciting, but vain and wanton, pursuits after sensations of pleasure.

This youthful idealism, devotion to a just cause, needs to be harnessed and propelled in the direction of the righteousness of God. The desire for straightforward, unequivocal answers should be met by providing the youth with clear beliefs and firm convictions based on the Biblical standard of loving God with all our being and our neighbor as ourselves. This will help bridge the growing hiatus between adolescent youth and mature adult, and lessen the existing generation tension.

Then will be fulfilled the prophetic words of ancient Israel's Malachi, who, referring to this time of the end before the advent of Christ, speaks of an Elijah-type work of educational reform which will first "turn the heart of the fathers to the children" and then as an

inevitable result turn "the heart of the children to their fathers." (Malachi 4: 6.)

END

*From *The New Testament in Modern English*. Copyright, J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Focusing



BY WALTER
RAYMOND
BEACH

FUNERALS

THE INTEREST of people in funeral services is amazing. The reason for this interest lies chiefly, I presume, in the fact that death is an experience common to all men. The "little black door of death" discriminates against none. Christian sympathy and hope no doubt heighten this interest—and so it should be. Then, what good word will be said about this departed one?

There is special interest in the funeral when the deceased has framed his own obituary while yet pursuing the earthly journey. The practice of doing this was more usual in the past than today. Possibly such desire to "keep the record straight" with regard to their purpose in life. That was the case for Thomas Jefferson when he composed the words to be engraved on his tomb. He did not mention the fact that twice he had been President of the United States. He wanted to make sure that generations to come would remember him as the author of the Declaration of Independence and the founder of the University of Virginia.

Be that as it may, what we usually call the "last rites" are not nearly so important, particularly for the one whose earthly days are ended, as are some of the burials human beings are called upon to perform long before. These interments are a part of every true autobiography. For instance, there comes a time when a choice must be made as to one's high purpose in life. Some definite vocation then takes over to the exclusion of all others. A similar process is repeated at every important turn in the road. Each time one must attend the funeral of what might have been had the decision been different, and the burial must be definitive. I can scarcely imagine anything more important in life than when each factor of a given alternative has been weighed

unhurriedly and a verdict reached, to make the judgment final. If one is always returning with question marks to the grave of that which he is supposed to have buried, he will never know happiness or progress.

A modern author has told the story of a funeral which, with variations, alas too often is true to life as we see it. In the story a wife reminds her husband, a successful physician, that materialistic ambitions have taken the saddle in his life. She reminds him, too, of his early ideals—ideals that had soared above any thought of sordid gain or self-aggrandizement. The physician, whose heart once had been so moved by human suffering, only smiles cynically and rejoins, "That was just the immature ideas of naïve years." The sad fact was, of course, that a once-promising young man had attended the funeral of principles which had been the object of his youthful commitment. He had buried them under an avalanche of moral defeat. Such a tragedy was described by someone thus: "Our visions pass—and leave us resigned to our ignoble days." What a funeral!

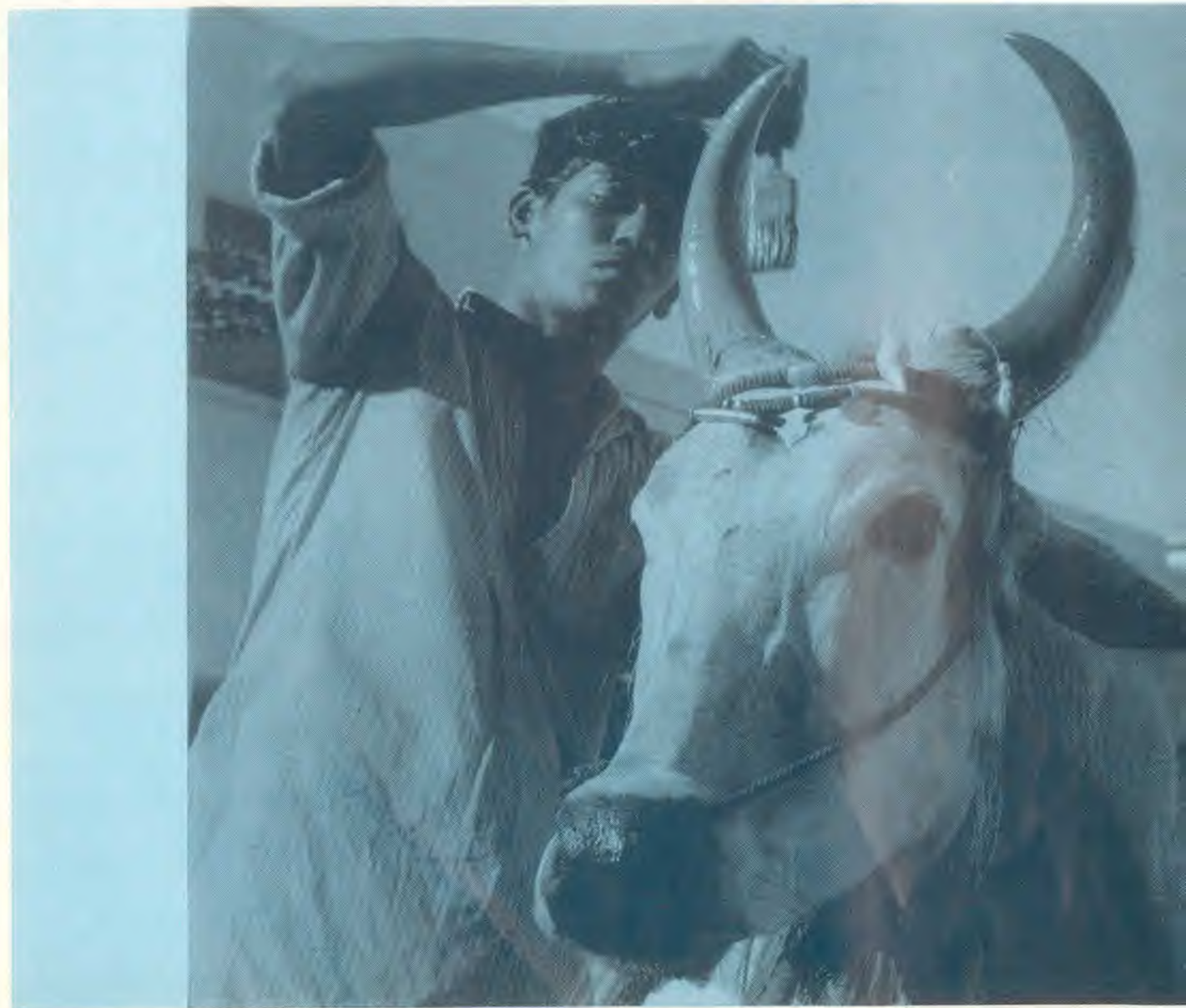
Quite different was the Apostle Paul's life. He attended funeral after funeral of what once he was; but each funeral was a stepping-stone to greater heights. He called this process putting away "the old man." (Ephesians 4: 22.) Of this first universal man, this spiritual giant, it has been said, "The vocabulary of the deathbed and the grave was constantly on his lips. Again and again he told the Christians of Europe and Asia the story of his own death and burial. . . . After holding the funeral service over Saul, he went on to the life of Paul."

Christianity is a religion of dying and living, of burials and resurrections unto life that shall endless be.

END

India: Any Hope?

BY JOHN M. FOWLER





P. V. Subramanyam

The nothingness of the present and the uncertainty of the future are threatening both the pride and the patience of the people. Time is running out.

MAHARISHI MAHESH YOGI is as popular as chewing gum across campuses from Boston to Berkeley. This jet-age guru of the Beatles, Mia Farrow, Shirley MacLaine, and the Rolling Stones, competes with cow and famine on the Who's Who of What's India. "My heart is bounding with bliss," the Yogi told a standing-room audience in New York last spring and invited all to practice his "transcendental" formula for universal happiness. His method, consisting of half an hour of meditation every morning and night, claims to guarantee an inner calm, besides dispelling "the clouds of war for a thousand years."

But ironically enough, the homeland of the Maharishi and a countless number of swamis and mystics has been in the mood of "meditation" for so long that today it desperately needs a "transcendental" crane to pull itself out—not to experience a bliss of a thousand years but just to have the assurance of one single tomorrow without someone dying of starvation, someone sleeping on the pavement, some group staging a riot, or some political bomb threatening to blow up the facade of Indian unity.

India is a land of contrast: heat and cold, flat plains and majestic peaks, poverty and affluence, primitive tribes and cultured sages. India presents, too, a mixture of the old and the new: the humble oxcart and the Mercedes-Benz competing for the dusty highways; hovels and air-conditioned apartments; squalor and breathtaking beauty. But perhaps the most staggering sight in India is its dense population: people, people, people, everywhere. Undernourished, barefooted, illiterate, but philosophically patient, 520 million of them!

Backed by four thousand years of history, India's people are proud. Cushioned by the Hindu philosophy of fate, they are patient. But the nothingness of the present and the uncertainty of the future are threatening both the pride and the patience. Time is running out. Unless something is done—and done quickly—the politic of India is bound to explode like a time bomb, causing repercussions beyond its borders.

The picture was not always that bad. Thirty years ago India was a grain exporter; today, despite sixty million farmers tilling one of the largest land expanses of any country, it cannot feed itself. A decade ago, no one could have doubted the unity of India; but today the question is how to prevent a breakup. A few years ago communism was never a serious threat to this temple-conscious land; but now the danger is very real.

How did India get into this plight?

The Food Problem

Take, for example, the food shortage. There are at least two reasons for this problem. The Indian farmer still tills with a wooden plow, harvests by hand, depends on the fickle monsoons, transports by bullocks on mud roads. The average size of a farm is less than four acres. This and widespread superstitious beliefs exclude the use of modern machinery. As a result, weather permitting, India's per acre production is about an eighth of that of Japan.

A second reason for food shortage is the country's zeal for speedy industrialization. Tomorrow's steel mills, dams, factories, nuclear reactors—"modern temples," Nehru used to call them—took priority over today's food. In the socialistic scheme of five-year plans, more capital was invested in industry than in agriculture. Thus while technology is riding the rocket (India can explode an atomic bomb in a few months if it wants to), agriculture is confined to the oxcart. As a result, when the century's worst drought hit the country two years ago, vast areas of farmland cracked, more than one hundred million people were famine-stricken, and the entire nation queued up before ration stores distributing American wheat.

True, a massive famine was averted, but still 70 percent of the people are drastically undernourished. Adding to this the problem of stray animals and

Continued



Though Indian scientists could explode an atomic bomb, Indian farmers still work largely with their hands and oxen. For many, superstitions and poverty do not permit use of modern machinery.

Continued

pests (rats alone amount to six times the human population and consume each year as much food as human beings), you have one vast continent of human misery.

Population Explosion

What's more, population is increasing so rapidly that the hunger gap is bound to become a hunger canyon in the immediate future. The baby boom is outwitting bread production. It is simply a case of the stork outrunning the plow.

India has only 2.4 percent of the world's land area, but 14 percent of the population. In the past five years the country's population has risen by sixty million. Each year, another Australia! If the present rate of 5.6 children per couple is not reduced sharply, the turn of the century could see one billion people in this impoverished land. "We have to control our population growth," Prime Minister Indira Gandhi told the nation recently, "before we are submerged by the sheer weight of our numbers."

"Control" is indeed the watchword of the Indian government, which has

adopted family planning as a national policy. By persuasion if possible and by pecuniary pressure if necessary, the government is hoping to reduce by 1975 India's annual birthrate from forty-two per thousand to twenty-five.

Social Problems

But consider the challenge of imparting new methods of agriculture or family planning in a country where 75 percent of the population are illiterate. Living in villages, untouched by modern communications, the poor masses merely exist in an atmosphere of apathy and fatalism. Caste is still an ugly problem. Superstitions and traditional institutions hold sway. (Chemical fertilizers pollute Mother Earth; killing a cow is a mortal sin and is equivalent to killing one's mother.)

The problem of illiteracy is further compounded by the fact that the country has fourteen major languages and more than eight hundred dialects. Each language claims superiority over the other, and the task of finding a link language for interregional communication is threatening to split the country along the middle. Hindi, a northern language, is technically the national

language, but the non-Hindi states of the south have gone to the streets to protest against it. "There is not a town," reported an influential daily, "which has not had the honor of staging a riot." In one month of riots last spring, the government-owned railways alone suffered damage of more than half a million dollars—this, in a country where the average per capita income is less than \$54 a year.

A Tired Land

Thus the problems of hunger, exploding population, linguistic animosity, and lack of leadership have combined to make India a tired and desperate land. Such a plight is obviously the forerunner of totalitarianism. "Why should the common man bother about the merits of democracy or the demerits of communism?" asks a political columnist. "He doesn't have anything to lose." Already Peking-style Communists control two key states of Kerala in the south and West Bengal in the northeast. The latter, on the doorsteps of hostile China, has already witnessed the worst type of political subversion in the form of peasant riots, leading to killing and plundering the

haves by the have-nots. Political leaders are openly calling for revolution.

But the \$64 question is, Can India be saved? Yes, believes Chester Bowles, the American ambassador to India. He should know. But for the generous aid of the American people, Indian democracy would have been written off long ago.

For two decades now, and four general elections later, the democratic machine in India has functioned effectively, though under unending strain. Freedom of speech, worship, and ballot has come to stay. If only population growth could be checked and food production boosted, India would turn the corner within the next few years.

With the help of foreign friends (the U.S. alone has contributed loans and grants of over eight billion dollars over the past twenty years), and with time, leadership, and a sense of purpose, this massive land can build itself into an enduring symbol of what freedom and democracy can accomplish.

The Responsibility of the Church

One more issue must be raised. How is the Christian church facing the crisis in India? Happily the church in India is fully aware of its responsibility in nation building. Through a well-organized network of schools, hospitals, and welfare centers, the church has exerted its influence far and wide. Top leaders of government and business have had their early training in Christian schools. Although Christians constitute only 3 percent of the population, from their ranks have gone out nearly 50 percent of nurses in India. When famine struck the country two years ago, the church was among the foremost to organize relief operations, dig wells, and run mobile centers. Last December when a devastating earthquake brought down Koyna, a western India township, Seventh-day Adventists were among the first to be on the scene. Thus through social and spiritual witness, the Christian church is alive to the demands of the critical times the country is passing through.

Nobody has all the answers to India's problems. "The next three to five years," says one official, "are going to be the most exciting periods in the history of the country." By then we will know whether India will continue to be a man-made crisis of misplaced enthusiasm or a land of promise and growth, of freedom and democracy.

END



U.S.I.S.

Above: Most Indian farmers still till with wooden plows, harvest by hand. The average farm is less than four acres.

Below: For millions of Indians, home is wherever they sit and build a small fire to cook whatever food is available. Average income is less than \$54 a year.



John M. Fowler

JUNE 8, 1966, will live forever in Kansas history as the day of the nation's worst cyclone. Topekans who survived the storm will tell their children and grandchildren how a giant bulldozer swept down out of the sky and leveled the capital city, killing or injuring thousands of citizens and destroying property worth one hundred million dollars.

It is an awesome and frightening

Immigrants of a later period, less aware of Europe's religious conflicts, were more inclined toward church-state union, the only relationship they knew. Two schools of thought evolved, and the storm began.

Those hostile to church-state separation have waged a studied and persistent campaign, especially since the turn of the century, to distort all legal opinions which upheld church-state separation. They have painted a false picture of the American public school system. They have used great political power to pass, in state and federal legislatures, laws hurtful to church-state separation. They have captured public schools with their teaching and teachers. They have maneuvered constitutional conventions to remove church-state separation provisions.

Blurred Line

More recently, a few politicians and churchmen, tipsy with the new wine of brotherhood, have involved the church and state in social welfare programs at public expense until the American public is beginning to wonder which is church and which is state.

Those who desire public taxes for churches have challenged and misapplied every judicial opinion that was favorable to church-state separation. Strangely, the very clergymen whose church had enjoyed one hundred years of religious peace and prosperity, the fruits of church-state separation, were the chief distorters. With the accumulation of numbers and political power the church-state unionists openly attacked the laws and their judicial interpretations. Let us examine the record.

Record of Misinterpretations

In 1899 a Roman Catholic hospital was using public tax funds. A legal protest was made. The court allowed the use of the tax money only because religious exercises were excluded from the hospital. Had religion been a part of the services of the institution, the court held that use of public funds would have been a violation.

In short, the legal opinion was a clear ban of public taxes to church institutions. Yet for nearly seventy years this case, *Bradfield v. Roberts*, has been cited as a precedent for the lawful use of tax moneys for church-related institutions, especially hospitals.

In 1903 the federal government was custodian of a trust fund belonging to the American Indians. The money was

THE GATHERING STORM

BY GLENN L. ARCHER

*Executive Director of Americans United
for Separation of Church and State*

**It will be a tragic day when the
churches are caught up in the storm
of church-state controversy and
their spiritual ministries blown away
by the winds of expediency.
That is doomsday for the churches.**

spectacle to watch Nature gather her forces into a cyclone.

But more alarming is the appalling silence that precedes the storm's impact. One feels as if the world were coming to an end, wishes he had lived more carefully and made better preparations for death.

Then suddenly the silence yields to the mighty roar of an approaching black inverted funnel—wind-laden, twisting, hungry for devastation.

Two Schools of Thought

For twenty years I have observed another storm gathering that may well destroy our heritage of religious freedom. The main thrust has been directed at the religious freedom guaranteed by the constitutional principle of church-state separation.

Early immigrants, fresh from the religious antagonisms and wars of the Old World, were determined to be religiously free. Gradually they evolved a plan. It called for church-state separation.

not government money but private money held by the government for the benefit of an Indian tribe. The power of disposal of the fund rested with the tribe.

Because some of this money was paid for religious purposes, a test case ensued. The case, entitled *Quick Bear v. Leupp*, reached the United States Supreme Court in 1903. The legal question was, "Can private money be used for religion?" The court said "Yes" only because public taxes were not involved. Yet the case, for propaganda purposes, has been distorted as precedent for the use of public money for religion, when in fact it was private money used for religion—"a proper use."

Deceptive Addition

In 1924 a legal action arose in Oregon to test the constitutionality of a law compelling all children to attend public schools. The question quite simply was, "Does a religious school have a right to exist?" The court said, "Yes." The question of public taxes for religion was not present in the case.

The parochial and private school people did not seek public taxes for their private schools. They sought only the right to build a church school at private expense. If you were to examine the Roman Catholic press and law journals, you would find the assertion that the court not only endorsed the right of a religious school to exist, but to exist "with tax support."

"With tax support" is indeed a novel addition by a deceptive pen. It was not included in the court's opinion.

In 1928, in *Cochran v. Louisiana*, the courts were invited to determine the constitutionality of the use of tax money to purchase textbooks for parochial school children. Here the legal question was, "Shall public money serve a private purpose?" The court upheld the use of tax money for public school books for any child.

The case was not argued on the basis that the Louisiana statute was a violation of church-state separation. The interpretation, however, has been widely employed to endorse public taxes for churches by way of the "child benefit" theory.

The case introduced the "child benefit" theory. Although spurious, the theory has served to cloud church-state issues more than any other judicial determination in our century.

This theory, if rigidly followed,

would approve tax money to buy long black stockings for children in parochial schools, for obviously long black stockings may sometimes benefit the child. The "child benefit" theory, a fiction at its best and unsound law at its worst, has been rejected by the New York Court of Appeals, ignored by the Supreme Court of New Mexico, adopted only by the National Council of Churches in 1963 as a gesture to brotherhood, and by the Roman Catholic lobby whose brotherly inclination has been no inhibition against prying a tax dollar from the public purse for the functions of a church.

No one seems to recall that even in the *Cochran* case the tax money could be used only for "nonsectarian" books. This fact—together with another, that church-state separation was not pleaded in the case—has been ignored by the proponents of the Elementary and Secondary Education Act of 1965 and by all others who espouse the "child benefit" theory as justification for supporting churches with taxes.

"Wall" Took on Judicial Dignity

With the court's holding in the *Everson* case of 1947, and in the *McCullum* case of 1948, the "wall" about which Jefferson wrote so vividly took on judicial dignity. Both decisions barred public money for churches and church-related institutions. Both made clear that a state could not establish a religion, or subsidize a religion, or favor a religion.

Yet the enemies of church-state separation have misinterpreted the *Everson* decision, to wit: Public taxes are lawful to transport children to church schools.

Actually the *Everson* case allowed only a refund to parents for bus expenses in a very narrow situation. It was not, nor was it intended to be, an all-out legal approval of bus transportation at public expense of all children everywhere attending parochial schools. It was not, as some allege, a green light to aid religion with taxes.

The *McCullum* decision was so clear in its ruling against taxes for churches that distortion or misinterpretation for self-serving sectarianism was difficult.

Something must be done. Action was prescribed. It came promptly.

Storm Hit in 1948

In November, 1948, the Roman Catholic bishops of the United States, in a statement issued by the National

Catholic Welfare Conference, called the phrase "separation of church and state" a "shibboleth of doctrinaire secularism." The bishops promised a reversal of the Supreme Court's decision.

The storm hit.

James M. O'Neill, a Catholic writer of note, called separation of church and state "spurious," and said there never had been such a principle. Father Thomas F. Coakeley, in a pamphlet published by the Roman Catholic Truth Society, said, "Church and state have never been separated in America." The National Catholic Educational Association charged the Supreme Court of the United States with "distorting" the First Amendment. Others said Jefferson had not meant what he wrote about "the wall" to the Baptists at Danbury.

Other judicial decisions, some appearing to moderate the storm of legal controversy, have come and gone. Those hostile to the American way of church-state separation have minimized their relevance and importance to separation.

Stands Like a Lighthouse

But above the legal controversy and self-serving interests, above the gathering storm, the American principle of the separation of church and state stands like a lighthouse in a storm—tall, bright, and immovable.

Justice Rutledge aptly said, "Establishment and free exercise were correlative and coextensive ideas, representing only different facets of a single great and fundamental freedom." Religious liberty and separation have become in America two terms which ideally, historically, and practically are inseparable.

Public Schools Attacked

There have been lightning bolts of false propaganda to discredit the American public schools. The main attack was that public schools are "godless."

Father Paul L. Blakely, S.J., wrote a small book entitled *May an American Oppose the Public School?* Father Blakely made three major points in his widely heralded, frequently quoted, generally accepted Roman Catholic position.

- The first duty of Roman Catholics is to refuse to pay taxes to support public schools (because they are godless).

- The first duty of Roman Catholics

Continued

Continued

is to keep their children out of public schools (because they are godless).

• The first duty of Roman Catholics is to put children in Roman Catholic schools (because public schools are godless).

This theme, "godless public schools," was underscored by Father William J. McGuchen; by Archbishop John T. McNicholas in 1947 before the National Catholic Educational Association; by Monsignor William E. McManus, assistant director, department of education of the National Catholic Welfare Conference; and by Bishop John F. Nall, of Fort Wayne, in a pamphlet, "Our National Enemy Number One—Education Without Religion."

In spite of recent ecumenical breezes this position has never been repudiated. It still persists at the community level and represents the position of the Roman Catholic lobby in Washington, D.C.

A New Attack

The campaign about the godless nature of the public school system eventually gave way to a new attack against church-state separation. Next, according to the Roman Catholic bishops, the American culture was secular and materialistic.

The official pronouncement had merit. The prose was dignified, the reasoning logical, the sentiment convincing. It was a wise and profound analysis.

Then this high-level statement began to appear in Roman Catholic publications from coast to coast with an interesting interpretation. The implication was that American culture was secular because the kind of education found in the Roman Catholic school was not national; that public funds would provide the kind of education that would solve the secular problem of the country.

Was the bishops' statement on the secular and materialistic nature of our society a genuine effort at correcting a bad situation, or was it an indirect way of breaking down church-state separation by encouraging public support of church schools?

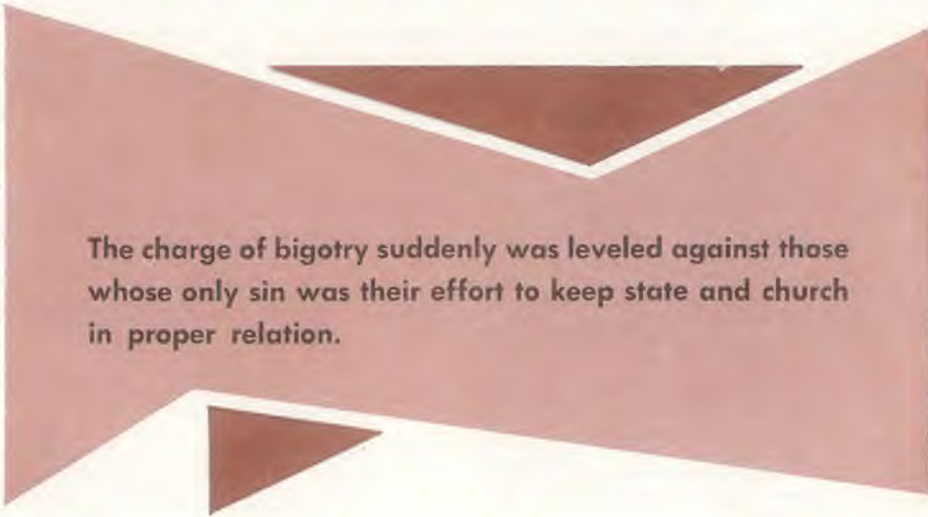
Or did the bishops' statement partake of both natures—a proposed solution to a problem and a pragmatic aid to establish a religion through taxes? The most charitable interpretation of the bishops' position is that they truly were concerned about secularism but that they were not adverse to making

known their belief that publicly financed Roman Catholic schools would be an agreeable arrangement.

More Subtle Attack

A more subtle attack on the constitutional principle of church-state separation came when the nation was apprised of the millions of dollars the parochial schools were saving the American taxpayer.

If one had lived in Nebraska, he would have been told in the secular and the Roman Catholic press that parochial schools had saved Nebraskans two million dollars. In New York it would have been \$100,000,000.



The charge of bigotry suddenly was leveled against those whose only sin was their effort to keep state and church in proper relation.

Throughout the nation it would have been two billion dollars.

Congressmen had armloads of such information. Public school officials were deluged with facts and figures. The purpose was clear, "Why not vote public taxes for the Roman Catholic Church, whose generosity to the taxpayer is unbounded?"

Churches which welcome the privilege to pay their own bills could have gathered and distributed impressive statistics, but they did not. Lutherans, Seventh-day Adventists, many other churches, have related schools; but not one boasted of its generosity to American taxpayers.

A Dissenting Voice

Congressman Andrew Jacobs, a Roman Catholic from Indiana, observed the drive of his own church. He boldly stated in the Indiana Teachers' Association magazine and on the floor of Congress, "Roman Catholics, who for their own purposes build church schools, have no right to public funds.

Neither do Baptists, Methodists, or any other church group. We Catholics have no right to complain of a double tax when we pay tuition to church schools and public tax for public schools. It is not a double tax imposed by the state. It is a tax we impose upon ourselves because we hold church schools have special value for us."

The new cloud to enter the church-state sky was called "bigotry."

Our Sunday Visitor, a Roman Catholic periodical published in Indiana, named Americans United "bigot." *Our Sunday Visitor* published a book entitled, *Who's Who in the POAU?* in which all our leaders were called "big-

ots," and most were referred to as "Communist sympathizers." Even congressmen opposed to taxes for churches were "bigots." Cardinal Spellman shouted "apostles of bigotry" at Congressman Graham Barden of North Carolina and his associates who stood for separation.

Some Protestant periodicals, eager to be fair and not knowing the score, attacked their fellow Protestants as "bigots." The charge of bigotry suddenly was leveled against those whose only sin was their effort to keep state and church in proper relation. When Mrs. Franklin D. Roosevelt spoke out for church-state separation, she became a "bigot."

"Captive" Schools

In this gathering storm against church-state separation there have been other strange winds. In many local communities the Roman Catholic interests have completely taken over the public schools, installed nuns as teachers, and siphoned from tax funds

salaries for the nuns. These salaries are turned over by them to the local priest or to special Roman Catholic orders.

In Indiana the nuns taught in the public schools for years. They drew public school salaries until the salaries accumulated enough money to build a Roman Catholic parochial school. Then the public school that had paid the bill for the new parochial school was all but closed after the church school was opened.

In twenty states there are public schools which functionally are Roman Catholic parochial schools.

Americans United has won many legal battles in these "captive school" cases. The victories not only have corrected violations but also have called attention to problems in the church-state area.

Government, Protestants, Batter "Wall"

In recent years the government in Washington has done little to protect separation. It has, in fact, done much to weaken it. Even a number of Protestant denominational leaders, pretending to defend separation, have been timid and hesitant when crucial welfare bills have been before Congress.

Americans United stood firm against those features in welfare bills which opened the public treasury to churches. Because we caught these legislative loopholes, we were not required to apologize later by saying the laws were good but administered unwisely.

Bills that provide unlimited discretionary power to administrators are never administered wisely, nor are they intended to be. All the opponents of separation wanted in these welfare measures was a legal intent from Congress to provide tax welfare for churches and church schools. Administrators could, and would, take care of the distribution in accord with intent.

A few Protestant leaders were too naïve to see the result or to discern the strategy in the elementary school bill, in the war on poverty program, and in the higher education programs. A few Protestant leaders declared that the welfare measures were compatible with church-state separation principles.

"A Heavy Blow"

The world now knows their proclamations to have been false. It knows that church-state separation was dealt a heavy blow in 1965.

You say that our government is good, kind, and just, and the church

need have no fear of becoming entangled with a welfare program.

This argument has its appeal. But history clearly shows that government has no competence in religious matters, that a government never gives without demanding, that a church and a government meeting at the public treasurer's office puts the church in jeopardy, that political churches will dominate the minority spiritual churches, that religion has never survived as a mistress of government.

In Jacksonville, Florida, the Office of Economic Opportunity is headquartered in the parish hall of Immaculate Conception Roman Catholic Church under the shadow of a prominent cross. In Mississippi the federal government has turned over eight million dollars to a church for antipoverty work.

Here is an intimate association of state and church in the work of charity. Recipients of the antipoverty aid will wonder to which they are indebted—government, church, or a combination of both.

Pseudo Ecumenism

The ecumenical movement professes to offer us the bright promise of a new day. We are all for that. Rivalries, hostilities, among churches are to cease, and such relations will be amiable. Who would oppose that? It is good.

Yet who can miss the devastating effects of a pseudo ecumenical movement on the separation of church and state? What happens here is that the historic proponents of church-state separation are demobilized by a permissiveness that passes itself off for brotherhood.

The Roman Catholic Church has changed, we are told. There is no danger to religious liberty in that quarter anymore. Let us have done, therefore, with fear and suspicion that this church is in any way opposed to those ideals of freedom which are dear to all of us.

It is true that there have been changes. It is true that the Roman Church has made massive efforts to get untracked and to become relevant to the twentieth century. All of this is to the good. The altering of its stance toward other churches is reassuring and commendable.

More Clerical Pressure

But alas! When it comes to church-state separation there has been no change whatever—unless it is toward more clerical pressure than before.

Here we are confronted with a savage thrust of political power by the Roman Church which leaves the ecumenists amazed and discomfited.

At the direction of Catholic priests from their pulpits, 100,000 Catholic laymen fire off canned telegrams to Governor Raymond Shafer of Pennsylvania demanding that he support state payments to their denominational schools.

In Ohio a single pressure has captured fifteen million dollars for church schools. Here, too, your public school textbooks teem with Roman Catholic religious ideology which discriminates against other creeds.

In New York the Roman Catholic hierarchy, led by the late Cardinal Spellman, commanded all priests to use their pulpits to urge affirmative votes for a proposed state constitution from which church-state separation provisions had been removed. The sum of two million dollars was poured into this effort of constitutional change, and even parish funds were spent for political purposes.

Reminiscent of Medieval Power Play

The Protestant ecumenical magazine *Christianity and Crisis*, which has supported Catholic subsidy claims for years, could not take this. The paper condemned the hierarchy's drive as reminiscent of medieval power play.

In Congress, House Speaker John McCormack, who has always done the bidding of the Catholic lobby, again intervened to kill judicial review. The extension of the Elementary and Secondary School Act, Senate version, contained a provision for constitutional review, as did the original bill. But when Speaker McCormack and his colleagues of the AFL-CIO finished with the legislation, judicial review was out. Now the unconstitutional flow of funds to church schools will continue because, thanks to Speaker McCormack, nobody can get into court to challenge it.

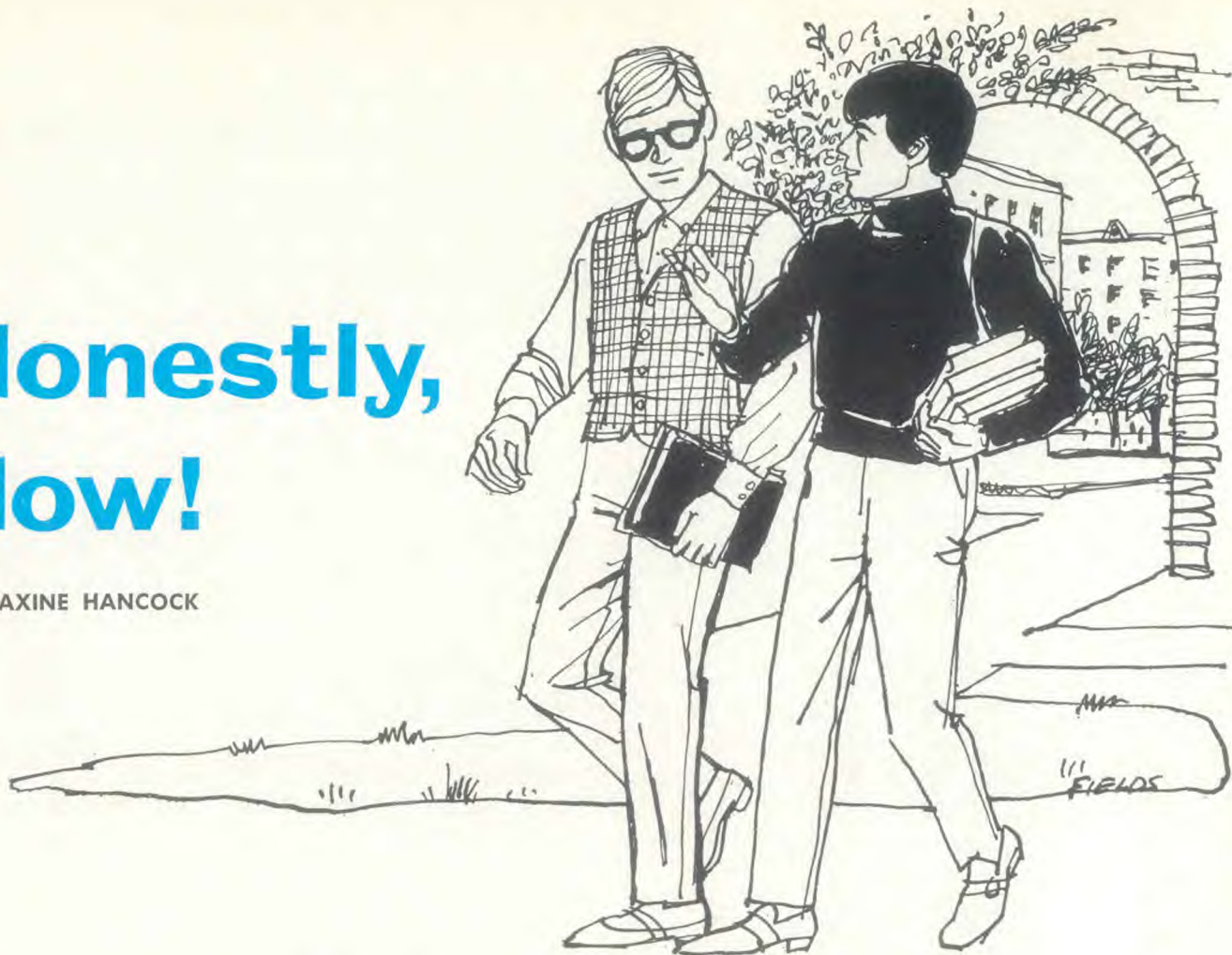
Ecumenists are supposed to smile at this "smoke-filled room" deal and allow church-state separation to slip down the drain. The church may be changing, but in this crucial church-state area the more it changes the more it is the same.

Let us have amicable relations. By all means let us have them. But amicable relations must be no excuse for a sellout of our heritage.

(Continued on page 31)

Honestly, Now!

BY MAXINE HANCOCK



WE WERE on our way to Anthropology 378 when Bud said, very casually, "How about coming to Bible study with me at noon?"

"To what?" I asked, frankly incredulous.

"Bible study," he repeated, dead serious.

"Bible study!" I hooted. "Why study *that*?"

He didn't answer, really. "About six of us fellows have been meeting in Cameron, Room 395," he said. Then he added, "If you came once or twice, you might see why we study it."

"It's just not my line, Bud," I said. But I didn't want to offend him, because Bud is a good guy. So I thought I'd better keep the conversation going for a minute or two longer—to make things sound not quite so rude and abrupt. "You know, Bud," I said, and I was puffing a bit between phrases because I found it hard to keep up with a six-footer's strides and talk too, "I don't really think . . ." (*deep breath*) "that an intellectually honest person can take the Bible seriously anymore."

Intellectual honesty is a great old court of appeal. Bud didn't say anything, so I gasped on. "Let's face it, everybody knows about the contra-

dictions. . . ." I was doing some fast thinking: it would be like Bud to ask for an example. . . . "And the myths like Adam and Eve and Noah and the boys." I paused to get my breath and get back in step with Bud. "I just don't see that it's honest to go on taking an outmoded book so seriously. That's all."

Bud still didn't say anything. We were almost to class. I thought probably I'd given him something to think about. Maybe neither of us would go to Bible study at noon today, I thought. We could have lunch together at caf and go over our anthro notes.

When Bud did say something, he said it so casually I thought he was changing the subject. "Say, Ron," he said. "Speaking of intellectual honesty . . ."

I fell for it hard. "Yeah?" I said, really interested.

"What do you think of a guy doing a critical review of a book he hasn't read?"

Honestly, now!

END

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While crewmen of the U.S. carrier *America* look on, a Russian ship (in the distance) zigzags past the U.S. destroyer *Richard E Byrd* in the Mediterranean. The Soviets now have enlarged their Mediterranean fleet to fifty ships, matching the size of the U.S. Sixth Fleet.

THE FINAL BATTLE:

Armageddon!

BY SIEGFRIED J. SCHWANTES

SEPTEMBER 1, 1968

WITH dramatic swift-
ness the
Arabs and Israelis flew at
each other's throats in June,
1967, in a savage battle that made
a horrified onlooking world hold its
breath for fear of going up in the
smoke of a nuclear holocaust. Had
Russia joined the Arabs and the United
States Israel, there might have been
no 1968.

Since the ending of the war a wave
of renewed Bible study has raced
through Christendom. For the moment,
at least, many Christians have begun to
look beyond next week's paycheck into
the intriguing Bible prophecies con-
cerning Israel and earth's final battle,
the Battle of Armageddon.

Do the recent clashes and mounting
tensions in the Middle East portend the
end of the world in that last conflict?
Will the center of this horror be fo-
cused on tiny Israel? Many are say-
ing, Yes.

What does the Bible say? It may
surprise you to discover that the word

Continued

CAN YOU ANSWER THESE QUESTIONS?

What is the Battle of Armageddon?

Who will participate?

Where and when will it be fought?

Until recently the U.S. Sixth Fleet cruised unchallenged in the Mediterranean. Now Soviet nuclear-powered submarines and surface warships "bristling with rockets" patrol the same waters. Is Russia referred to in Ezekiel 38 and 39?

Is the Biblical *Meshech*, Moscow? Is *Tubal*, Tobolsk?

Are the Jews in Israel as a fulfillment of Bible prophecy?

Will the nations of earth be judged on the basis of their treatment of the Jews?

When God said to the Jews, "Unto thy seed will I give this land" (Genesis 12:7; Deuteronomy 4:20, 21), was He speaking of the modern State of Israel?

What is so profoundly important about Armageddon?

Continued

Armageddon occurs only once in the entire Scriptures—Revelation 16:16: "And they ["three foul spirits"] assembled them ["the kings of the whole world"] at the place which is called in Hebrew *Armageddon*." (Revised Standard Version.)

It is very interesting that the passage which contains this verse does not say that "the kings of the whole world" are going to battle *each other*. The fact is that they are assembled, as verse 14 states, "on the great day of God the Almighty," a day on which, according to chapter 6, verses 15-17, "the kings of the earth and the great men and the generals and the rich and the strong, and *every one*, slave and free, hid in the caves and among the rocks of the mountains, calling to the mountains and rocks, 'Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb; for the *great day* of their wrath has come, and who can stand before it?'" (R.S.V.)

The great "day of the Lord," as Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Micah, Zephaniah, Zechariah, and Malachi all point out, is not a day on which nations do battle with each other, but rather a day on which a just and angry God executes His vengeance

on an unjust and perverse earth: "Neither their silver nor their gold shall be able to deliver them on the day of the wrath of the Lord. In the fire of his jealous wrath, all the earth shall be consumed; for a full, yea, sudden end he will make of all the inhabitants of the earth." Zephaniah 1:18, R.S.V.

In history the "day of the Lord" comes seldom (it came on Sodom, and before that on the whole earth at the time of the Flood); but when it does come, it is a time of reckoning between evil man and his God. And the final "great day of the Lord" will be the final reckoning—the end of the world as we know it.

The context of the term "Armageddon" in Revelation mentions a "sixth angel" pouring the contents of a "bowl" on "the great river Euphrates," drying it up "to prepare the way for the kings from the east" so that they might also assemble at Armageddon to do battle with God.

This "sixth angel" is one of seven who carry the "seven plagues." (Revelation 15.) These terrible plagues fall on those who persist in trampling upon God's holy commandments. They constitute the final punishments before the arrival of Jesus, "for with them [the plagues] the wrath of God is ended." (Verse 1, R.S.V.)

Three angels have already flown (chapter 14), proclaiming the last three messages of God's love and mercy.

The first announced that the hour of God's judgment had come, calling on all people to worship, not science, not man, but "him who made heaven and earth." (Verses 6, 7, R.S.V.)

The second angel foretold widespread defection from the faith resulting from a mass refusal to accept the first angel's message. We see this now. To countless millions of self-styled Christians the Christian faith has ceased to be a living issue. And the jumbled picture of Christian leaders increasingly mute on spiritual matters but increasingly outspoken on political issues is aptly described by this angel as "Babylon." (Verse 8.)

The third angel warned that those who compromise their allegiance to God with a false religion and false gods "shall drink the wine of God's wrath." (Verses 9-11, R.S.V.) In different ages there have been different forms of compromise. In the early centuries of the Christian church, one compromise took the form of emperor-worship. Yet, despite widespread defections at that time, thousands chose to die rather than to burn a handful of incense to the false-god emperor.

In the days just preceding the battle which God wages against a wicked and rebellious world, the test will be different only in form. The underlying principle remains forever the same—loyalty or disloyalty to God. According to verse 12, only those who "keep the commandments of God and the faith of Jesus" will answer God's "call for the endurance of the saints" and be saved from destruction.

In Revelation 14, following the vision of the three flying angels, is a vision of the second coming of Christ. (Verse 14.) Thus the warnings of these three angels are pictured as coming shortly before the appearance of Christ in the clouds of the sky.

Chapter 15 links the three angels of chapter 14 with the seven plagues of chapter 16, informing us that those who have "conquered" the allurements of the hosts of evil will eventually stand "beside the sea of glass with harps of God in their hands." These are God's people. These are "those who keep the commandments of God and the faith of Jesus."

The Bible is a Book about God. Considering that in its prophecy it embraces the whole of the history of man-

kind, it is not a very big Book. This is because it does not concern itself primarily with ordinary political events—even dismissing such cataclysmic events as “wars and rumors of wars” which last up until the time of Christ’s second coming. Political structures embracing hundreds of millions, such as world communism, may form and be dissolved without mention in the prophetic outline. It concerns itself with the solution to man’s basic dilemma—the problem of being right with God and thus safe to save.

Any attempt to associate Russia or China with the Battle of Armageddon rests on mere speculation. Nothing is said in the Bible to identify any particular nation. The attempt to identify Rosh of Ezekiel 38:3 (R.V.) with Russia rests on no better foundation. *Rosh* is the Hebrew word for “head.” It is applied to the preceding word “prince”—making the Revised Standard Version’s translation “chief prince” more accurate than “prince of Rosh.” As one fine commentary puts it, “any similarity

of sound between ‘Rosh’ and ‘Russia’ is purely coincidental. There seems to be no evidence that the name was applied to that country until about the 10th century A.D.”

The context of Ezekiel 38 and 39 in which the words *Gog*, *Magog*, and *Rosh* appear pictures a war to be waged by hostile nations against Israel, following her return from captivity in Babylon. But this prophecy rested on the condition that Israel would remain true to God. She didn’t, for Jesus Himself lamented, “Behold, your house is forsaken and desolate. For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’” Matthew 23:38, 39, R.S.V. The wonderful prophecies of the triumph of Israel have passed to the Christians, the followers of Jesus of Nazareth, whom the Jews rejected. (Romans 11.) Consequently, Revelation 20:8 connects Gog and Magog with the hosts of Satan as they make their hopeless attack upon the Holy City and the people of God, those who have accepted Christ.

The Battle of Armageddon is a battle of the kings of earth against the King of kings. It is not a battle between the nations on earth. Furthermore, it is a spiritual battle, a battle of good against evil, God against the rebellious and fallen Satan and all who march under his banner.

The ultimate issues to be decided upon this earth are not military, nor even political, but religious. As history approaches its thundering climax, it will become increasingly clear that the great problem which underlies all war is the rebellion of man against his Creator, the problem of sin. By rebelling against God we have cut ourselves off, alienated ourselves from Him. This is the source of all our sorrows and discontents.

It is upon this battleground, therefore, that the final battle will be fought. To reduce the world to one vast cemetery by a literal Armageddon holocaust just before Christ appears in the clouds of heaven (1 Corinthians 15) would be an anticlimax. The second coming

Continued

For the first time since 1948, when Jordanians occupied Jerusalem’s walled city and closed it to citizens of Israel, Jews flock to their most sacred shrine—the Wailing Wall. Some observers feel the Arab-Israeli conflict signals the first stage of Armageddon.



Continued

of Christ is the climax of the Battle of Armageddon.

Revelation is a book about Christ and His church (the "bridegroom" and His "bride"), its trials, persecutions, survival, and final triumph. Its ranks are decimated by widespread apostasy and persecution. The enemy longs to see the Christian witness extinguished from the earth. Our own time, which has been well described as the post-Christian age, has become a new "Dark Ages." Antichristian, anti-God brainwashing is producing a telling effect. Millions live as if God did not exist. Agnosticism and atheism are increasingly fashionable. The flippant "new morality"—which is as old as Sodom and Gomorrah—stands in diametrical opposition to the burning message of Revelation 14, which contrasts those who deny God with those who "keep the commandments of God, and the faith of Jesus."

But Armageddon is the Waterloo of all who oppose God. Armageddon occurs "on the great day of God the Almighty." The hosts of godless nations will array themselves against "the Lord and his anointed," Christ, so that they will be in a position to be destroyed by the fire of God. (See 2 Peter 3.)

The "dragon," "beast," and "false prophet" of Revelation 16:13 represent leading religious groups which have so far departed from faith grounded in the Bible that they are described as instigating the nations to stand in antagonism to Heaven itself.

This seems incredible, but it is no more incredible than the demands by the spiritual leaders of ancient Israel that Jesus should be crucified. The same raw hatred against "the Lord and his anointed" still exists today. Hate and prejudice always blind men—even to plain facts.

Will the Jews as a nation play a particular role in the final wrap-up of history? Do the recent victories of Israel over the Arabs signal the first stages of Armageddon? Once the Jews were God's peculiar people, "entrusted with the oracles of God." (Romans 3:2, R.S.V.) On this point the Old Testament (e.g., Ezekiel 36-39) is especially clear. But their hour of destiny came and went when they rejected Christ.

Jesus gave them His best, and they rejected Him. In His parable of the fig tree (Luke 13:6-9), the tree represented the chosen Jewish nation. For three years God expected fruit from

the tree, but it gave none. In mercy Christ pleaded that it be given one more year. Finally, just prior to His crucifixion, Jesus saw the tree pompous with foliage but without fruit. So He cursed it, and it withered away.

The promises have passed to the Christian church—spiritual Israel. (Romans 11.) The promises of restoration, such as in Amos 9:14, 15, were only partially fulfilled in the return to Jerusalem from captivity in Babylon. They will be completely fulfilled only with spiritual Israel—the Christian church—for as Paul says, "If you are Christ's, then you are Abraham's offspring, heirs according to promise." Galatians 3:29, R.S.V.

Consequently, in the last book of the Bible, the Revelation of Jesus Christ, the Jews have no assigned role. It is the Christian church—and not modern Israel—who proclaims God's final message of love to the world and who subsequently becomes the object of persecution. Whatever role the Jews may yet play is only peripheral to the central war between good and evil, Christ and Satan. It is in this war that the Battle of Armageddon is fought.

Unless the Jews accept Christ, they cannot be "Christ's" nor any longer "heirs according to promise," for it is the followers of Christ who will preach the "gospel of the kingdom" throughout the whole earth (Matthew 24:14) and thus prepare the way for the coming of Christ. It is this message which enrages "the kings of the whole world" and leads them to array themselves "on the great day of God the Almighty" to fight against God.

But the battle is no contest. God will win, for it is "the great day of God the Almighty." And those who oppose and persecute a minority loyal to "the com-

mandments of God and the faith of Jesus" will find to their consternation that they have been opposing God Himself.

Recently Evangelist Billy Graham had breakfast with his friend labor leader Walter Reuther. Reuther spoke with great enthusiasm about the technological breakthrough that is taking place. He exclaimed, "We are on the verge of paradise."

Graham replied, "Walter, there is only one flaw, and that is human nature."

Reuther replied, "That's the flaw."

According to Bible prophecy, the sinfulness of human nature is leading men rapidly to the final conflict of the ages, the Battle of Armageddon, "the battle of that great day of God Almighty."

The most important consideration in regard to Armageddon is that the battle is fought after the close of probation, the zero hour, after which man has no more chance for salvation.

How do you stand with God—now? A devout young clergyman was asked by one of his parishioners to explain the doctrine of election. His reply was, "You know what an election is, when we elect a president and a governor. In the kingdom of God there is always an election going on. Only three votes are cast. The Lord always votes for you. The devil votes against you. And you have the deciding vote."

Jesus once said, "He that believeth on me shall never thirst." At the close of the New Testament, He stated, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. Are you spiritually thirsty? Come to Christ, and your thirst will be satisfied forever. But do it now, for time is running out. END

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Your Questions, Please!

BY FRANK B. HOLBROOK

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.

Please explain 2 Corinthians 5:6-8.

The passage reads as follows: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

These verses express Paul's deep longing for eternal life with His Lord—a desire common to all sincere Christians.

Some, however, have thought from a casual reading of this passage that Paul teaches that a Christian goes immediately into the presence of Christ at death. But neither the immediate context nor the teaching of Scripture in general supports this perspective.

In verses 1-4 Paul observes that there are three states in which a person may be. By speaking of "our earthly house of this tabernacle" (verse 1), Paul refers to our present transient mortal life. Then the apostle speaks of "an house not made with hands, eternal in the heavens." (Verse 1.) For this "house" he longs. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." Verse 2. By means of this figure the apostle refers to the eternal state where the Christian will have an immortal body like Christ's. (Compare 1 Corinthians 15:51-54; Philippians 3:20, 21.)

In verses 3, 4, however, Paul makes it clear that there is an intermediate state between these two: "If so be that being clothed we shall not be found *naked*. For we that are in this tabernacle do groan, being burdened: not for that we would be *unclothed*, but clothed upon, that mortality might be swallowed up of life." This "unclothed" or "naked" state is death. When a person dies, he is neither alive in the mortal state or the immortal state. He is "unclothed," dead.

Death is the cessation of life. (See Ecclesiastes 9:5, 6; Psalm 146:3, 4.) The righteous neither go to heaven

nor praise the Lord. (Acts 2:29, 34; Psalms 115:17; 6:5.) The grave is the resting-place of the dead. (Job 17:13.) Because death is an unconscious state, it is commonly referred to as "sleep." (John 11:11-14.)

The righteous dead will rise to life again at the general resurrection at the second coming of Christ. (1 Thessalonians 4:16-18; Revelation 20:6.) But observe that the apostle does not want to die. He does not desire to be "unclothed." (Verse 4.) His wish is to be "clothed upon, that mortality might be swallowed up of life." (Verse 4.) In other words, Paul earnestly longs to be translated without seeing death. Such a privilege will be granted to those faithful ones who will be living when Jesus returns. (1 Thessalonians 4:17.) Translation was not permitted to Paul as it was to Elijah. (2 Kings 2:11.)

But since death is an unconscious condition—like a dreamless sleep—when the apostle and all the righteous dead are awakened by the voice of Jesus at the resurrection (John 5:28), it will seem that but an instant has passed since they fell asleep.

Does the Seventh-day Adventist Church allow young women to train for eldership, and could a woman be elected to the office of the President of the General Conference?

To the latter question I would answer that it is not impossible, but not very probable. I say this because, Scripturally speaking, God has usually worked

in His church across the centuries through the leadership of men; however, occasionally a woman has been appointed to leadership. Deborah is an example of a God-fearing woman who functioned as both a judge and a prophet during a critical period in Israelite history. (Judges 4:4, 5.) With the entrance of sin God saw fit to subordinate the wife to the husband. (Genesis 3:16.) This was not intended to reflect dishonor upon her, but was intended to bring harmony and to contribute to the wife's fullest happiness.

The Scriptures consistently recognize the husband as the proper head of the home. (Ephesians 5:23, 24; 1 Corinthians 11:3.) Just as the husband is the head and priest of the home, so he is the natural leader of a group of homes in a church congregation. And thus throughout the centuries of sacred history the religious functions of God's people have normally been discharged by men. Seventh-day Adventists have followed a similar pattern.

This does not mean that our women have no place in the Lord's work, or that they are particularly barred from public speaking. Young women train in our schools for a variety of positions in the organized structure. Some train as Bible instructors, taking the same basic course as the young men preparing for the ministry. In evangelistic meetings these will visit homes, will conduct Bible classes, cooking schools, or train laymen in Christian witnessing. Others trained in medical or educational lines serve the Church at home and abroad in various capacities with varying levels of responsibility. While it is not the general practice for our women to preach, some have been successful as evangelists on the public platform.

I do not know that the Church has ever set a binding rule on this matter, but in practice we follow the general Bible pattern. To my knowledge no Seventh-day Adventist woman has ever been publicly ordained to the gospel ministry by the laying on of hands. END

THE BEATLES—bless their shaggy heads—have plunged into the murky and turbulent waters of theology. Headlines trumpeted John Lennon's belief that the Beatles have become more popular than Jesus Christ. Some think this is a correct observation. But the real contribution of the Beatles and of other popular singers to theological dialogue is their songs. Listen to the words. Listen and you will learn how lots of people look at life.

As the father of five children, I have become, perforce, a student of popular music. At latest count, five radios are to be found from the basement to the attic of our parsonage. At almost any time of the day or night, "pop" music (or so they call it) pours from one if not all of these radios.

For a long time I tried to shut my ears to the caterwauling and the frenetic beat, beat, beat. But after a while my middle-aged eardrums capitulated, and I began to listen. What I heard caused me to listen seriously. For the "go-go" music that blares from millions of radios proclaims a popular philosophy of life—and sometimes a theology as well.

Evangelical Christians need to be listening, painful as this suggestion may seem, because pop music reveals what many, many people are thinking; what sort of values they admire; what idols are worshiped by the pagans in our midst. Pop music gives us an important clue to where the action really is—or should be—in our apologetics these days.

Take the perennial favorite, "I Believe":

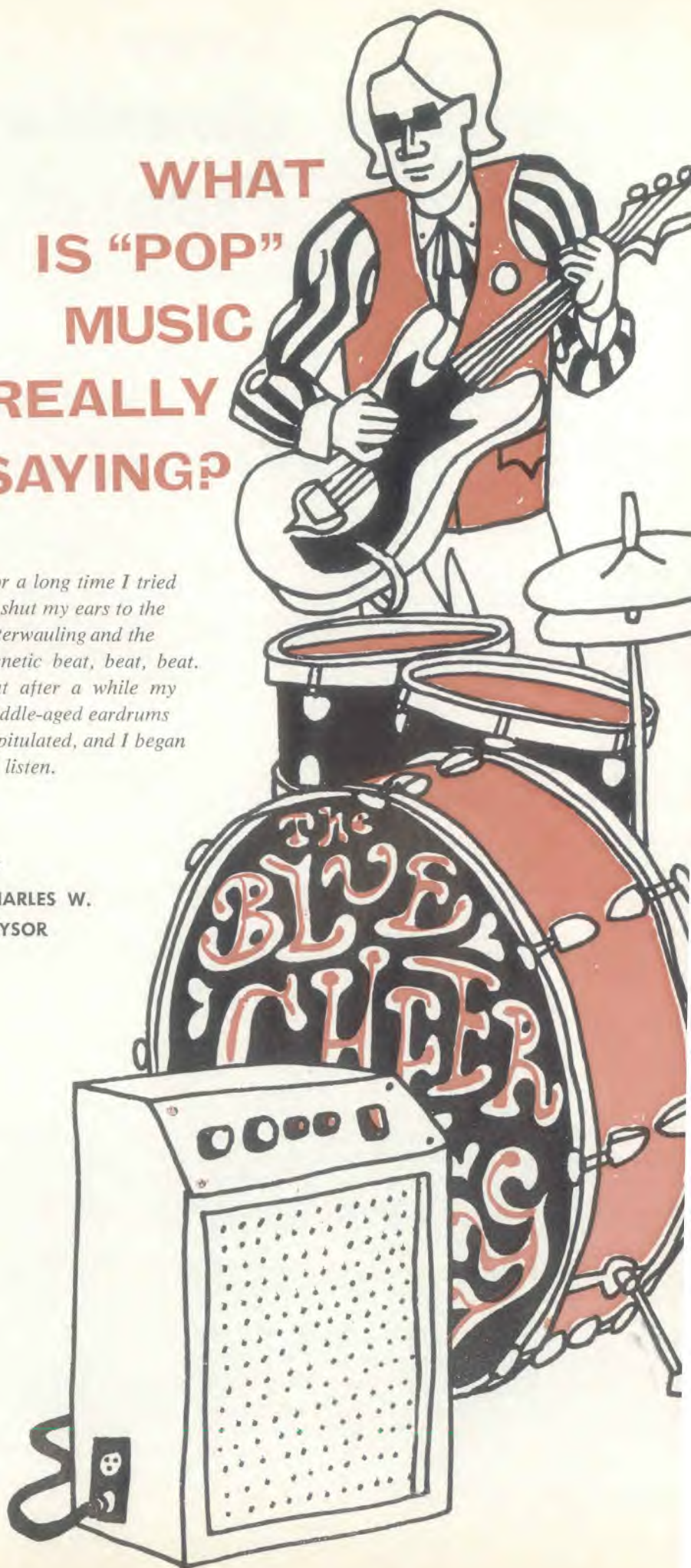
"I believe for every drop of rain that falls,
A flower grows.
I believe that somewhere in the darkest night,
A candle glows.
I believe for everyone who goes astray,
Someone will come to show the way.
I believe. I believe."

Here we have the essence of religion for many, including, alas, not a few church members. What counts is belief—any kind will do. The object of belief doesn't matter. You just have mystical faith in _____ (fill in the blank for whatever seems important to

WHAT IS "POP" MUSIC REALLY SAYING?

For a long time I tried to shut my ears to the caterwauling and the frenetic beat, beat, beat. But after a while my middle-aged eardrums capitulated, and I began to listen.

BY
CHARLES W.
KEYSOR



you). This popular concept of belief gropes and stumbles in a swamp of subjectivism, where it matters not whether one believes in the girl next door, America, or the "Man Upstairs."

What has caused this theological vacuum? How have so many people gotten the idea that belief has no fixed, proper object? This sort of mellifluous heresy could achieve popularity only in a Christless culture, where the world's Saviour has been forgotten or relegated to the Sunday School quarterly.

Listen closely to the radio, evangelicals. Listen and shudder:

"Every time I hear a newborn baby cry,
Or touch a leaf, or see the sky—
Then I know why I believe!"

Who says all the pagans live in darkest Africa?

Not long ago, the disc jockeys were spinning a little number that contained these lines:

"The purpose of a man is to love a woman;
The purpose of a woman is to love a man."

Is that so? Is *eros* the real reason for human existence?

According to this philosophy of life-a-go-go, man's destiny is fulfilled when two lovers meet, kiss tenderly, and live together happily ever after. Having each other, they need nothing else.

But eventually the honeymoon ends. And in the daily task of shared existence the couple face the grim reality of unpaid bills and nasty tempers. The challenges and tensions mount as the years roll by. *Eros* wears mighty thin by age fifty. And *agape* never gets in the front door. For divine love comes into a home as God's gift, and who needs God in the dreamland existence of popular music?

"The purpose of a man is to love a woman;
The purpose of a woman is to love a man."

That millions hear and apparently heed such drivel goes far to explain why divorce courts are busy. Why mental institutions bulge and psychiatrists have waiting lists. In this inane ditty we can perceive the tragedy of secular man, living in total oblivion to

the reality of God. But then we are advised that "God language" is no longer relevant. We learn that man, in his advance toward intellectual freedom, has left far behind such antiquated ideas as that of man's purpose being to glorify God and to enjoy Him forever.

The plaintive words of one Beatle favorite go like this:

"Yesterday, all my troubles seemed so far away. . . .
I believe in yesterday."

A broken romance is the occasion for the singer's lament. But the nostalgia over lost love broadens to a "looking backward" view of life as a whole. Today is nothing; tomorrow contains no possible hope or joy. Yesterday and its memories—this is all that matters. As I was listening for the hundredth time to the Beatle exaltation of "Yesterday," another set of words came to my mind. Whether or not Paul, by inspiration, foreknew the Beatles, his words do diagnose their basic problem:

". . . you were living utterly apart from Christ; you were enemies of God's children and He had promised you no help. You were without God, without hope." (Ephesians 2:12, *Living Letters*.)

The Christian looks to yesterday—but with gladness, not mourning. For yesterday God sent His Son. Yesterday His Son came, spoke everlasting peace, and died on the cross so that my sins, even mine, might be cleansed by His blood. Yesterday I was forgiven. So I rejoice in yesterday. I also rejoice in today. For this same Christ—now ascended in glory to the Father's right hand—sends His "loving Spirit into every troubled breast." The presence of His Spirit illuminates today and promises a tomorrow of glorious liberation and freedom. Today I am with Him. And tomorrow. And all the tomorrows. But without Christ, tomorrow is a blurred question mark. Without Christ, I can only weep about yesterday's memories—along with the Beatles.

For months the radio has been emitting the nasal voice of a young man stridently declaring,

"I cain't get no satisfaction!
I cain't get no girlie action!"

This put it a bit crudely. But the young man with the twanging guitar

has articulated the material orientation of our culture. Satisfaction, it seems, comes from gratification of the senses. Cigarettes. Cars. Boats. Ranch houses. Color television. "They satisfy"—or do they? Never has any culture known so high a level of satisfaction of material wants. But where is the fruit of this satisfaction? Its fruit is borne in jam-packed divorce courts, in decaying structures of authority in home, classroom, and community.

"I cain't get no satisfaction!"

So Watts erupts in an orgy of anarchy.

So Charles Whitman becomes the mad marksman on a Texas tower.

So a couple come to my study wanting to be married—he for the fourth time, she for the third.

"I cain't get no satisfaction!"

Naturally. You are looking in the wrong place. You are looking for satisfaction of the wrong sort. Long, long ago God gave His children some wise counsel about satisfaction:

"Stop loving this evil world and all that it offers you, for when you love these things you show that you really do not love God. For all these worldly things, these evil desires—the craze for sex, the ambition to buy everything that appeals to you and the pride that comes from wealth and importance—these are not from God. They are from the evil world itself. And this world is fading away, and these evil, forbidden things will go with it, but whoever keeps doing the will of God will remain forever." (1 John 2:15-17, *Living Letters*.)

We dare not chew our fingernails and lament about popular music as an affront to the soul and the senses. We have to hear the loneliness, the despair, the awful futility and triviality of which popular music is but a symptom. "Pop" music may be God's way of telling us how desperately millions of people need Jesus Christ. Who else can fill the terrible vacuum this music reveals? END
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WHY GOD LISTENS TO YOUR PRAYERS

BY ELLEN G. WHITE

Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to Him. In order to have spiritual life and energy, we must have actual intercourse with our heavenly Father. Our minds may be drawn out toward Him; we may meditate upon His works, His mercies, His blessings; but this is not, in the fullest sense, communing with Him. In order to commune with God, we must have something to say to Him concerning our actual life.

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

When Jesus was upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them that their petitions should be heard, is assurance also to us.

Jesus Himself, while He dwelt among men, was often in prayer. Our Saviour identified Himself with our needs and weakness, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies



The relations between God and each soul are as distinct and full as though there were not another soul upon the earth for whom He gave His beloved Son.

of strength, that He might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, "in all points tempted like as we are"; but as the sinless one His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.

Our heavenly Father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little and have so little faith? The angels love to bow before God; they love to be near Him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of His Spirit, the companionship of His presence.

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key

in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation.

There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him. He has promised, "I will pour water upon him that is thirsty, and floods upon the dry ground." Isaiah 44:3. Those who hunger and thirst after righteousness, who long after God, may be sure that they will be filled. The heart must be open to the Spirit's influence, or God's blessing cannot be received.

Our great need is itself an argument and pleads most eloquently in our behalf. But the Lord is to be sought unto to do these things for us. He says, "Ask, and it shall be given you." And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Matthew 7:7; Romans 8:32.)

If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favor of God; it is the worthiness of Jesus that will save us, His blood that will cleanse us; yet we have a work to do in complying with the conditions of acceptance.

Another element of prevailing prayer is faith. "He that cometh to God must

believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6. Jesus said to His disciples, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Do we take Him at His word?

The assurance is broad and unlimited, and He is faithful who has promised. When we do not receive the very things we asked for, at the time we ask, we are still to believe that the Lord hears and that He will answer our prayers. We are so erring and short-sighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. Rely upon His sure promise, "Ask, and it shall be given you."

If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who

Continued

Pray in secret, and as you go about your daily work, often uplift your heart to God.

Continued

sees everything in creation, and who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love, but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness.

When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own hearts. How can we pray, "Forgive us our debts, as we forgive our debtors," and yet indulge an unforgiving spirit? (Matthew 6:12.) If we expect our own prayers to be heard, we must forgive others in the same manner and to the same extent as we hope to be forgiven.

Perseverance in prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be "instant in prayer," to "continue in prayer, and watch in the same with thanksgiving." (Romans 12:12; Colossians 4:2.) Peter exhorts believers to be "sober, and watch unto prayer." (1 Peter 4:7.) Paul directs, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Philippians 4:6. "But ye, beloved," says Jude, "praying in the Holy Ghost, keep yourselves in the love of God." Jude 20, 21. Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God.

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul.

Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer meeting, faithful to do their duty and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven.

We should pray in the family circle, and above all we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith the soul holds communion with God and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.

Pray in your closet, and as you go about your daily labor let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God.

There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition

to God and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually and our invitation going up that Jesus may come and abide as a heavenly guest in the soul.

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God will walk in a holier atmosphere than that of earth and will have constant communion with heaven.

We need to have more distinct views of Jesus and a fuller comprehension of the value of eternal realities. The beauty of holiness is to fill the hearts of God's children; and that this may be accomplished, we should seek for divine disclosures of heavenly things.

Let the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun.

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. "The Lord is very pitiful, and of tender mercy." James 5:11. His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing

We are the constant recipients of God's mercies, yet how little gratitude we express.

that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." Psalm 147:3. The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son.

Jesus said, "Ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you." "I have chosen you: . . . that whatsoever ye shall ask of the Father in my name, he may give it you." John 16:26, 27; 15:16. But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works.

God does not mean that any of us should become hermits or monks and retire from the world in order to devote ourselves to acts of worship. The life must be like Christ's life—between the mountain and the multitude. He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. When men take themselves out of social life, away from the sphere of Christian duty and cross bearing; when they cease to work earnestly for the Master, who worked earnestly for them, they lose the subject matter of prayer and have no incentive to devotion. Their prayers become personal and selfish. They cannot

pray in regard to the wants of humanity or the upbuilding of Christ's kingdom, pleading for strength wherewith to work.

We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His Word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by their sanctifying influence, and we decline in spirituality. In our association as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. The proper cultivation of the social elements in our nature brings us into sympathy with others and is a means of development and strength to us in the service of God.

If Christians would associate together, speaking to each other of the love of God and of the precious truths of redemption, their own hearts would be refreshed and they would refresh one another. We may be daily learning more of our heavenly Father, gaining a fresh experience of His grace; then we shall desire to speak of His love; and as we do this, our own hearts will be warmed and encouraged. If we thought and talked more of Jesus, and less of self, we should have far more of His presence.

If we would but think of God as often as we have evidence of His care for us, we should keep Him ever in our thoughts and should delight to talk of Him and to praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; it should be the most natural thing in the world to make Him first in

all our thoughts, to talk of His goodness and tell of His power. The rich gifts He has bestowed upon us were not intended to absorb our thoughts and love so much that we should have nothing to give to God; they are constantly to remind us of Him and to bind us in bonds of love and gratitude to our heavenly Benefactor. We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of God shines in the face of Christ, who "is able also to save them to the uttermost that come unto God by him." (Hebrews 7:25.)

We need to praise God more "for his goodness, and for his wonderful works to the children of men." (Psalm 107:8.) Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us.

Anciently the Lord bade Israel, when they met together for His service, "Ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." Deuteronomy 12:7. That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving.

Our God is a tender, merciful Father. His service should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in His work. God would not have His children, for whom so great salvation has been provided, act as if He were a hard, exacting taskmaster. He is their best friend.

END



THE SEVENTH-DAY ADVENTISTS OF ISRAEL

A "THESE TIMES" PICTURE STORY

Pictures by Three Lions

WHILE the Arab-Israeli war left its scars on the Middle East, it also reunited many people who had been separated by the division of the city of Jerusalem. The two congregations of the Seventh-day Adventists, one in eastern Jerusalem and the other in the western section, now hold Sabbath services together, and members of the two congregations are getting to know one another and share their common faith in the land where much of Biblical history took place.

Only six members of the congregation in eastern Jerusalem remained there after the war. Their pastor is W. J. Clemons, thirty-two, who came to Jerusalem two years ago after serving in Libya and Jordan. He will soon be transferred back to Amman, Jordan, where there are 170 Adventists. There are three Adventist missionary schools, six chapels, and about twenty workers, teachers, and pastors throughout Jordan. Pastor Clemons, along with his wife and two young children, now aids in welfare work for the many Arab war refugees.

Pastor Clemons's congregation will

be absorbed by the western Jerusalem church headed by Pastor David Riemens, sixty-eight, who, with his wife, has worked for the church for thirty-eight years. His congregation in Jerusalem numbers twenty-five members, and he travels throughout Israel visiting the some sixty other Adventists scattered throughout the country and holding services in their churches. Many languages are spoken in Israel, and Pastor Riemens speaks in English, French, Spanish, and German. Through an interpreter, his services are translated into Hebrew, Hungarian, Bulgarian, and Romanian.

Pastor Riemens, who was born in Amsterdam, stayed in Israel during the war. He wanted to help the victims of the war, but Israel allows only its own government social workers to do this; so Pastor Riemens offered his services and now works through the social department as a volunteer helping Israelis. Although there is religious freedom in Israel, missionary work in the country is prohibited. Because of this, Pastor Riemens must remain anonymous to the people he helps. **END**



Left: Seventh-day Adventists from east and west Jerusalem meet each Saturday for Sabbath services. Seated at the right is Miss Julia Hoel, Adventist missionary for thirty-five years in the Congo, who returned to Africa after her furlough.

Above: Pastor and Mrs. W. J. Clemons and family (at right) pose with several church members outside their place of worship in eastern Jerusalem.

Adventists from eastern and western Jerusalem get to know each other after Israeli unification of the city.



Continued

Adventist Pastor David Riemens (second from left) and an Israeli social worker discuss welfare needs with a needy family.



Pastor David Riemens of the western Jerusalem Adventist church has composed music for piano and chorales. His compositions have been broadcast on "Kol Israel" and other radio stations.

Pastor and Mrs. W. J. Clemons call on a blind Arab mother and her children to give her a pair of shoes.



THE GATHERING STORM

(Continued from page 15)

A church, once it is caught in the eye of the church-state storm, may be destroyed forever. The church's walls may not collapse. Its program of activities may not cease or even be diminished; but it will be destroyed as a church, that unique institution ordained of God to do a divine work no other institution can do. For, make no mistake, when organized government begins to pay the bills of organized religion, the state begins to tell the church what it may and may not do.

The Supreme Court of the United States has ruled that "it is hardly lack of due process for the government to regulate that which it subsidizes." At this point the Lordship of Christ in the church begins to give way to the lordship of Uncle Sam, and the mission of the church as a spiritual and prophetic voice of God's law gives way to the role of the church as a timid propagator of the government's demands.

Even Cardinal Cushing, Roman Catholic Archbishop of Boston, has sounded this warning. The *Boston Globe* on January 26, 1964 (page A-7), quoted him as saying:

"I don't know of anywhere in the history of Christianity where the Catholic Church, the Protestant Church, or any other church has made greater progress than in the United States of America; and in my opinion the chief reason is that there is no union of church and state. . . .

"Once a state or government starts financing church-related schools or a church-related system of education, the next step is a controlled system."

Mark well his term, "controlled system." He did not say the system or

the church would be annihilated, only controlled. Right here is where the great danger lies. For the church may be visible to the eye—still be a center of activity—but without life. Like an animated cartoon, action may give it the appearance of life—but there is no breath, no spirit, no ministry of reconciliation and redemption.

It was a tragic day in 1966 when Topeka was ravaged by one of the century's most devastating storms. A much more tragic day will be that day

persons of no formal religious faith—all who believe firmly in this time-proved concept which has made our country great. We must be prepared to defend it against all who seek to subvert it.

END

(Copies of this article may be obtained from Americans United, 1633 Massachusetts Avenue, N.W., Washington, D.C. 20036. Single copy 5¢, 12 for 50¢, 30 for \$1.00, 100 for \$3.00, 500 for \$9.00.)

STATEMENT OF CORRECTION

The editors inadvertently produced some errors in Part II of "How Sunday Displaced the Sabbath" by Kenneth A. Strand (May, 1968, pages 26-29). The following will serve to make correction.

Ignatius' letter *To the Magnesians*, chapter 9, is often considered as an early proof of Christian Sunday-keeping because it refers to "no longer sabbatizing, but living according to the Lord's." Usually the last term ("Lord's") is translated "Lord's day," but it may also be translated "Lord's life" (in the Greek original, the word *day* does not actually appear, but the word *life* does). The important thing to notice, however, is that the reference is to the *Old Testament prophets*, as the context makes clear. The Old Testament prophets are the ones spoken of as no longer "sabbatizing," but living according to the "Lord's [day]" or "Lord's [life]." These prophets obviously did not keep Sunday; they kept the seventh day of the week. Hence, this passage from Ignatius cannot be considered as a Sunday reference.

The contrast which Ignatius makes between "sabbatizing" and the "Lord's [day]" or "Lord's [life]" is really not a contrast between two days at all. Rather, it is a contrast between two ways of life—between legalism and the

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.

when the churches are caught up in the storm of church-state controversy and their spiritual ministries blown away by the winds of expediency. That is doomsday for the churches.

What must we do? We must join together—Protestants, Catholics, Jews,

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life of the resurrection faith in Christ Jesus. It is not a contrast between Sabbath and Sunday, for the Old Testament prophets could not have been involved in such a contrast. But neither is it a contrast "between two different ways of keeping the one day the prophets kept," as we inadvertently editorialized Strand to say. Of course, a correct keeping of the seventh-day Sabbath could be considered as a *part* of the "life of the resurrection faith in Christ Jesus."

Strand also pointed out in his article that the weekly Christian Sunday undoubtedly developed in post-New-Testament times from an earlier *annual* Sunday-Easter observed by many Christians. Among evidences for the antiquity of this Sunday-Easter is its widespread geographical distribution at the time of the Easter Controversy of *circa* A.D. 190. At that time all the Christian world, except the Christians from the Roman province of Asia (in western Asia Minor), observed Easter on a Sunday. These Asian Christians, however, observed Nisan 14, regardless of the day of the week this might be. Therefore they have been called Quartodecimans or "fourteenthers." It is not likely that Sunday-Easter was simply a late Roman innovation (as is sometimes suggested), for how could a late Roman innovation of Sunday-Easter have so widely displaced a Quartodeciman practice by A.D. 190? Rather, there is evidence that both observances trace back through apostolic times to Jewish precedent: the Sunday-Easter going back to the Essene-Boethusian mode of reckoning the day for celebrating the firstfruits wave sheaf (Leviticus 23:10, 11) always as a Sunday, and the Quartodeciman practice going back to the Pharisaic emphasis on Nisan 14 as the day for killing the paschal lamb.

It should be noted that whereas the Pharisaic reckoning made Nisan 16 the day for celebrating the firstfruits, it is not certain that the Christian Quartodecimans paralleled the Pharisaic chronology in detail. Our evidence is too scant to determine whether Nisan 14 was the *only* day of the Christian celebration (in this case, presumably commemorating both the death and resurrection of Christ) or whether Nisan 14 was but the *beginning* day of a longer celebration. In any event, these Christians were called Quartodecimans *because of Nisan 14*, not because of Nisan 16, as we appeared to make Strand say.

END



Events

OF THESE TIMES

AMERICA NEEDS SPIRITUAL REVIVAL

"Let us, for God's sake, learn to live under law!" With those words the President of the United States responded to the assassination of Senator Robert Kennedy. But President Johnson was talking about all manner and all degrees of violence—on campuses, in public buildings, on main streets—and dark side streets.

The statement and the events which inspired it should have a sobering effect on all rational men. Now we have seen so graphically the inevitably ugly results of disrespect for law—surely rational men will sober up and cease and desist from the small crimes which lead to big ones.

But what of the irrational persons inevitably included in our conglomerate sardine society?

Sirhan Bishara Sirhan entered our "melting pot" but didn't melt. He retained a fanatical allegiance to his mother country, Jordan.

Lee Harvey Oswald, at least for a while, let his responsibility to his homeland be superseded by a distorted preoccupation with Castro's Cuba.

What I'm saying is that a presidential commission designated to determine what causes violence is going to seek a rational explanation for the behavior of irrational persons, and there is none.

I recall that during the height of the national controversy over Senator Joe McCarthy my own life was threatened. Scheduled to speak in a certain Southwestern town, I arrived to discover an extraordinary escort of police at the airport and FBI agents guarding my hotel corridor. These precautions, resulting from receipt of an unsigned postcard, I found embarrassing.

I telephoned FBI Director J. Edgar Hoover. "Anybody intending to shoot me is not going to send me a warning," I protested.

Director Hoover's response was firm: "You can't rationalize what an irra-

"HEAD OF CHRIST" ARTIST DIES



Warner Sallman (right), whose painting of the "Head of Christ" has had a worldwide circulation of more than 100 million copies, died in Chicago at the age of seventy-six. He completed the painting in 1926.

tional person is likely to do!" He went on to explain that if the protection were to be withdrawn—then anything should happen—the bureau would be in trouble for ignoring the warning. The guards remained.

I relate the experience only to underscore the problem facing the President's new commission as it undertakes to explain or anticipate what an Oswald or a Sirhan is likely to do. When the investigators have done their best, have piled more laws on laws, vainly trying to provide salvation by legislation, Americans may then recognize that the only way out is up; that the change must be made in the hearts of men.

Our beloved republic, born in pain out of a spiritual God-man wedding, has backslid so far that it now must be born again, one individual at a time.

We don't need more laws. All we need is renewed respect for the Basic Ten. If to a sophisticated generation it sounds "corny" to propose spiritual regeneration, so be it.

This generation will accept the narrow gate to heaven—or live in hell right here.—Paul Harvey.

"OLD RUGGED CROSS" IS MOST POPULAR HYMN

"The Old Rugged Cross" is the most popular hymn in the United States and Canada, according to a coast-to-coast Favorite Hymn Poll conducted by the Seventh-day Adventist Church.

Of the 103,718 adults, teen-agers, and children interviewed, 82,013 listed a favorite hymn, with 16,212 claiming "The Old Rugged Cross" as their favorite.

The other nine in the top ten were "How Great Thou Art," "Rock of Ages," "In the Garden," "What a Friend We Have in Jesus," "Beyond the Sunset," "Abide With Me," "It Is No Secret," "A Mighty Fortress," and "Faith of Our Fathers."

"The Old Rugged Cross" may always be the favorite English-language hymn because it focuses on the key to salvation, the sacrifice of Christ. As the hymn says, "On a hill far away stood an old rugged cross, The emblem of suff'ring and shame, And I love that old cross where the dearest and best For a world of lost sinners was slain."

On Sunday, October 6, the nationwide radio and television programs Voice of Prophecy and Faith for Today will feature the favorite hymns on special programs. END

We Quote...

James Freeman Clarke: "All the strength and force of man comes from his faith in things unseen. He who believes is strong; he who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master of all who are uncertain or wavering. Clear, deep, living convictions rule the world."

Bishop Fulton Sheen: "God does not love us because we are valuable; we are valuable because He loves us."

Benjamin Franklin: "When a religion is good, I conceive it will support itself; and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for help of the civil power, 'tis a sign, I apprehend, of its being a bad one."

Ellen G. White, "Counsels to Parents, Teachers, and Students," p. 66: "If men could see for a moment beyond the range of finite vision, if they could catch a glimpse of the Eternal, every mouth would be stopped in its boasting. Men living in this little atom of a world are finite; God has unnumbered worlds that are obedient to His laws and are conducted with reference to His glory. When men have gone as far in scientific research as their limited powers will permit, there is still an infinity beyond what they can apprehend."

Nina Willis Walter, "Science of Mind," May, 1968: "You cannot waste time, for time is always here, neither more nor less, and always moving at a steady pace. When you do not use time to the best possible advantage to yourself, to society, to God, you are wasting yourself."

Malcolm Muggeridge, British author, broadcaster, and wit: "Unspeaking clergymen twanging electric guitars denounce him [Christ]; (Episcopal) Bishop Pike of California casts him into outer darkness; from Woolwich, from Southwark and other famous sees come thunderous voices proclaiming that to be carnally minded is life, that it is the flesh that quickeneth. . . ."

"Let me tell you, in all honesty, that, in my opinion, if there are church leaders and clergy who have made such concessions to prevailing permissiveness and materialism, I personally shall be very surprised if, in a decade or so, anything at all remains of institutional Christianity unless there is a quick and dramatic reversal of their present attitudes."

Editorial

ASSASSINATIONS AND TOMORROW

SENATOR ROBERT F. KENNEDY, 1968. Civil rights leader, Dr. Martin Luther King, Jr., 1968. President John F. Kennedy, 1963. Senator Huey P. Long, 1935. Mayor Anton J. Cermak, of Chicago, 1933. President William McKinley, 1901. Governor William Goebel, of Kentucky, 1900. Mayor Carter H. Harrison, Sr., of Chicago, 1893. President James A. Garfield, 1881.

All these well-known men were assassinated in the United States during the past ninety years. But who remembers the names of the hundreds, the thousands, the hundreds of thousands of other, more common, American men, women, and children who were killed during the same time by lynch mobs, drunken or negligent drivers, and criminals of other kinds? Few Americans argue today that the temper of our nation is what it should be.

And a recent scientific opinion poll indicated that more and more Americans think religion is losing its influence on American life. The poll pointed out that in 1957, 69 percent of Americans thought religion was increasing its influence on American life. The percentage has steadily dropped until in April, 1968, only 19 percent of Americans thought the same. On the opposite side of the question, in 1957 only 14 percent of the Americans interviewed said religion was losing its influence. Today the percentage is 67.

If this poll is valid, Americans face more assassinations, more riots, more looting, more lawlessness of every sort. For if America's religious forces are losing the battle for the influence of men's minds, non-Christian philosophies must be winning.

What will our country be like when the eternal words, "Thou shalt not kill" and "Thou shalt not steal," are replaced by "Thou shalt kill—when it suits thy purpose" and "Thou shalt steal—when it suits thy purpose"? Will life really be happier?

No, if religion is really losing its influence, this country has double the trouble ahead. If the Christian ethic is lost and men develop a code to suit their tastes, intolerance of all sorts likely will take control. This type of code could easily lead the United States from its democratic form of government, where the rights of minorities are protected, to a totalitarian form, where minorities could just as well be imprisoned—or cremated—for no other reason than their mere existence. Hitler did it in Germany.

What would life be like if the leader of our nation had the power to arbitrarily decide to imprison those with blue eyes, or those who drive Chevrolets, or those who observe the Sabbath? Impossible for it to happen? Christ Himself said in Matthew 10:22 that His followers would "be hated of all men" for His name's sake.

So it isn't impossible for persecutions—even of Christians—to take place, even in the United States.

What is the person who searches for truth to do when such an unthinkable possibility confronts him? Give up his faith in God? Couldn't he easily reason that since world conditions are worsening and Christianity seems to be losing its influence, he might as well jump on the bandwagon?

Christians, of course, will jump on no such bandwagon. This is where God separates His true followers from those who claim only the name of His Son. The true Christian knows that it takes more than the sign of the cross to save men. Men must truly worship God. They must try to their utmost ability and knowledge to live the good life as outlined by God's Word.

These are the people who keep the commandments of God. How recently have we read through the Ten Commandments? They're listed in the second book of the Bible, Exodus 20. To cap off the short reading project, we could all benefit from reading Christ's Sermon on the Mount, in Matthew 5, 6, and 7. Those three chapters in Matthew plus the Ten Commandments are enough to set every one of us straight, if we but wish to do right. But we must search the Scriptures to find what is right.

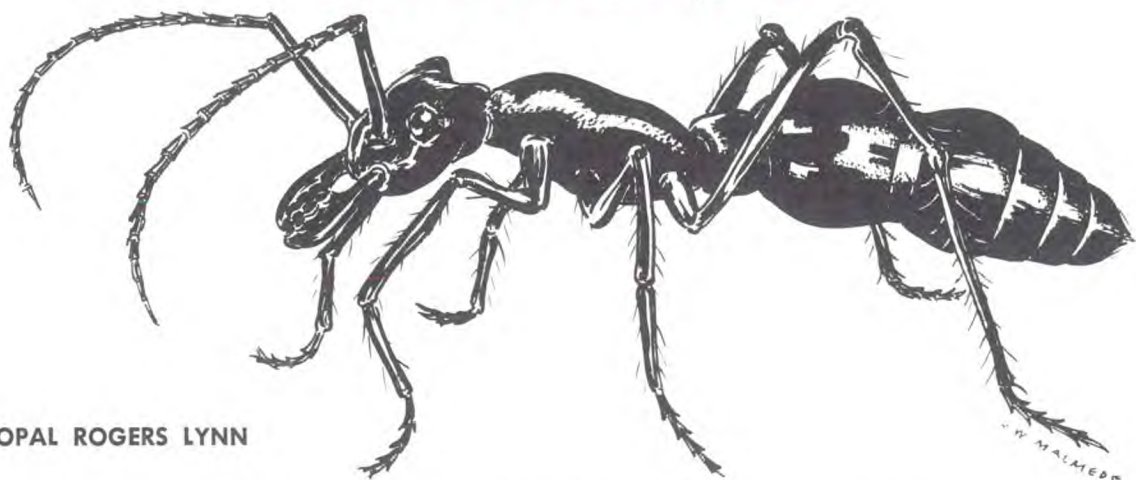
When we've finished reading the Ten Commandments and the three chapters in Matthew, we would do well to think about our personal reaction to what we have read. If we aren't doing what they suggest, isn't this a perfect time for a spiritual reformation in our lives? Most of us could easily afford to switch off our television sets for an hour—or two or three—without noticing any difference in our lives. Maybe we should put more of that largely wasted time to better use—to improving ourselves spiritually, mentally, and physically.

And if we are not perfect, what about our children? When was the last time we took time—yes, took the time—to read them a Bible story or to pray with them? We don't really believe that an hour or two each week in Sunday or Sabbath School will do the job, do we? They spend up to twenty times that much time each week in front of the family television screen. When a boy is trying to decide whether or not to steal a candy bar at the corner drugstore, will Superman burst through the ceiling and save him from the temptation?

Of course Superman will be busy at the newspaper office. And not many persons today hold that television is a great educator in the finer things of life. America will not be saved by Superman, or a clever spy, or a straight-shooting cowboy, or a talking animal, or a comedian with slightly off-color jokes. Christ still is the answer.

And if more Americans—Americans who are mothers and fathers—would take even just ten minutes a day to sit down with their families, their children, to study the Word of God and to pray for divine guidance in their lives and in their beloved country, there just might be a dramatic drop in the number of assassinations, riots, and other crimes. As long as sinful men inhabit this earth, it never will be an ideal place in which to live. But if more American families took the little time and made the simple effort to daily reinforce their Christian heritage, it would doubtless be a better place in which to live until Christ returns. R. W. N.

"GO TO THE ANT"



BY OPAL ROGERS LYNN

ANT MILE after ant mile the two-way highway stretched on—diagonally across the lawn, through a tube tunnel under the sidewalk, across a convenient wood-chip bridge over a low spot, finally disappearing altogether under the foundation of a building. Beaten almost as smooth and hard as our paved superhighways by millions of tiny feet, six to each owner, the road was generally quite hidden from view by arched dead grass cleverly woven into the green grass on either side.

Powerful little jaws, always slicing sideways like the swath of a scythe, had cut every grass-blade from the roadbed, leaving the roots to die. Every depression had been filled level with dirt laboriously carried in pellet by pellet, and all pebbles and obstructions removed. When the road perforce crossed a bare spot, it was cut a half inch or more deep, with dead grass or trash dragged over it for camouflage. When ants *must* travel over an open spot, they accelerate their speed.

Over this marvel of engineering skill and dogged hard work bumper-to-bumper two-way traffic moved smoothly—the incoming little VW's heavily laden, the outgoing ones empty.

Suppose we relax our muscles right here on Mother Earth's bosom for a sunny hour or two, but with our mental cogs set in high gear. An anthill is an excellent "listening" post, a busy schoolroom where the Master Teacher quietly and unforgettably demonstrates His "precious lessons."

Bees, wasps, and ants are considered the most intelligent of the insects, with

the ants probably holding first place. Sir John Lubbock, an authority on the Hymenoptera, made this daring declaration: "When we consider the habits of the ants, their social organization, their large communities, their elaborate habitations, their roadways, their possession of domestic animals and even, in some cases, of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence."

Though more than two thousand kinds of ants have been cataloged, all are noted for their industry. Nevertheless, they also take rest periods, sometimes relaxing or napping for hours deep in the privacy of their homes.

This reminds us that God, who never countenances indolence, solicitously invites, "Come . . . apart, . . . and rest a while," for He knows that quiet times are imperative for both physical and spiritual recharging.

No other creature, aside from man, can equal the ants as farmers. The harvester ants gather grain or grass seeds and carry them to their underground storerooms. There another specialized group of workers wait, the chewers—we might call them the millers. These grind the grain by chewing it thoroughly, mixing their saliva with it. The resulting sweet, sticky mass is a pleasing ant food.

In Texas another kind of ant is an expert gardener. In a large underground chamber the little gardeners meticulously prepare the seedbed by bringing in mesquite leaves, cutting them fine, and spreading this mulch in

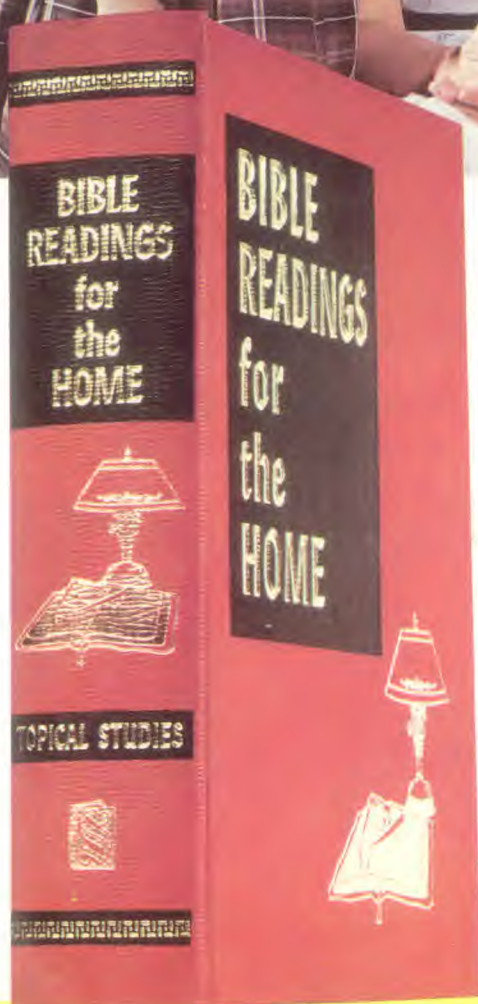
a thick layer over the floor. They actually plant mushroom spores in this hotbed, using only the specific kind they accept as food. Daily they tend their garden, weeding out every other kind of mushroom and plant.

In the tropical forests of South and Central America approximately one hundred different species grow their food in this way, each insisting on its own particular variety. Most spectacular of these are the parasol ants, so named because of their striking manner of running toward the nest carrying a large section of leaf waving above their heads as if trying to shade themselves from the hot sun. These ants swarm up certain trees, often denuding them of leaves. Holding a piece of leaf in her jaws, the edge resting in a groove on top of her head, each ant carries her "parasol" underground, where it is chewed to pulpy bits for the fungus garden. Some of these garden rooms are enormous, as much as three feet long and a foot wide.

"Go to the ant, thou sluggard; consider her ways, and be wise" (Proverbs 6:6), admonished the great naturalist Solomon. When we go, we return vitalized to set about our own tasks with energy and dispatch. If we would as diligently as the ant improve the faculties given us, how much our usefulness might be increased!

But the most arresting thought brought back from the anthill is this: Am I preparing for the future immortal life with as much perseverance as the little ant displays in preparing for her winter needs?

END



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