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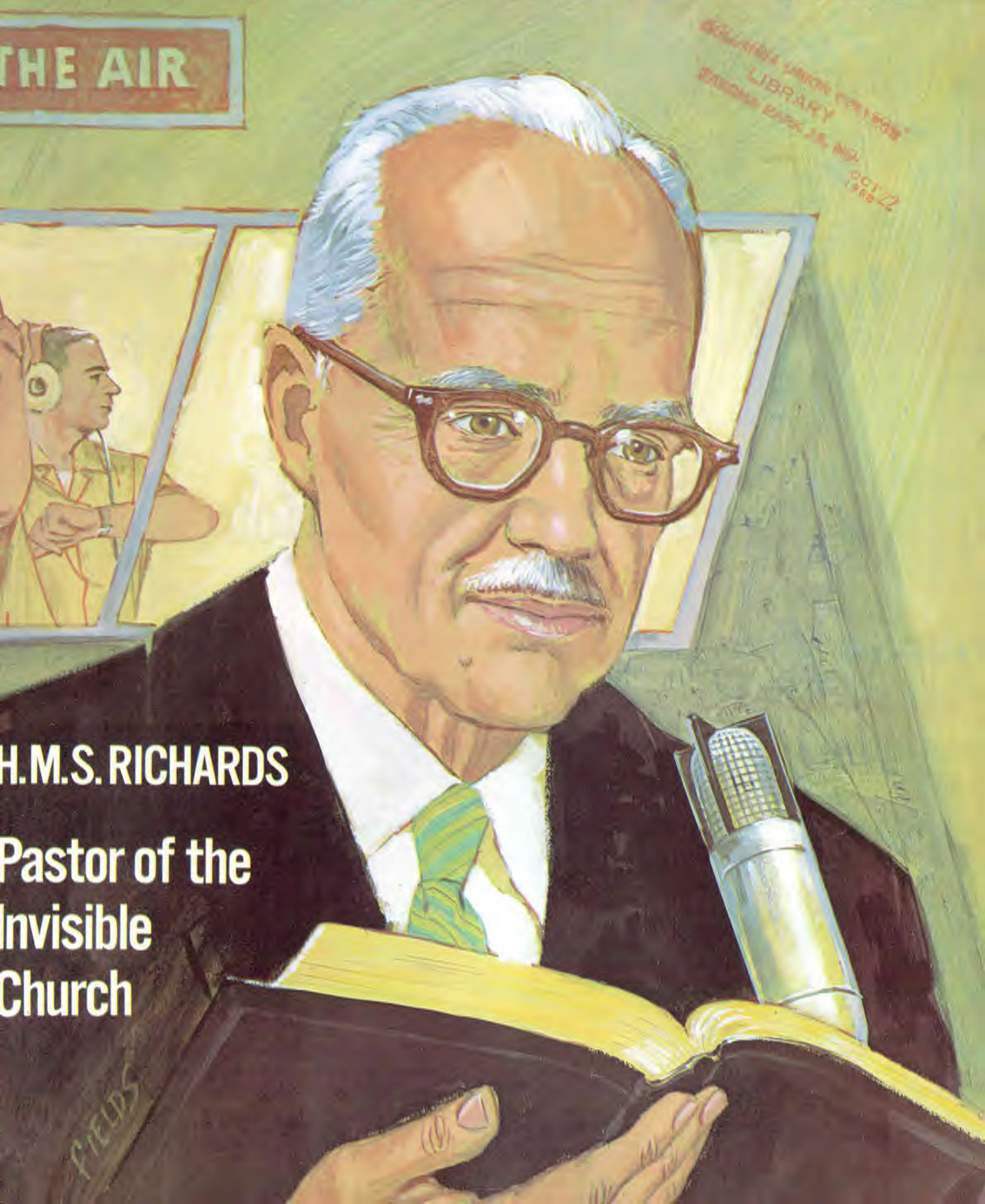
NOVEMBER 1968

# These Times

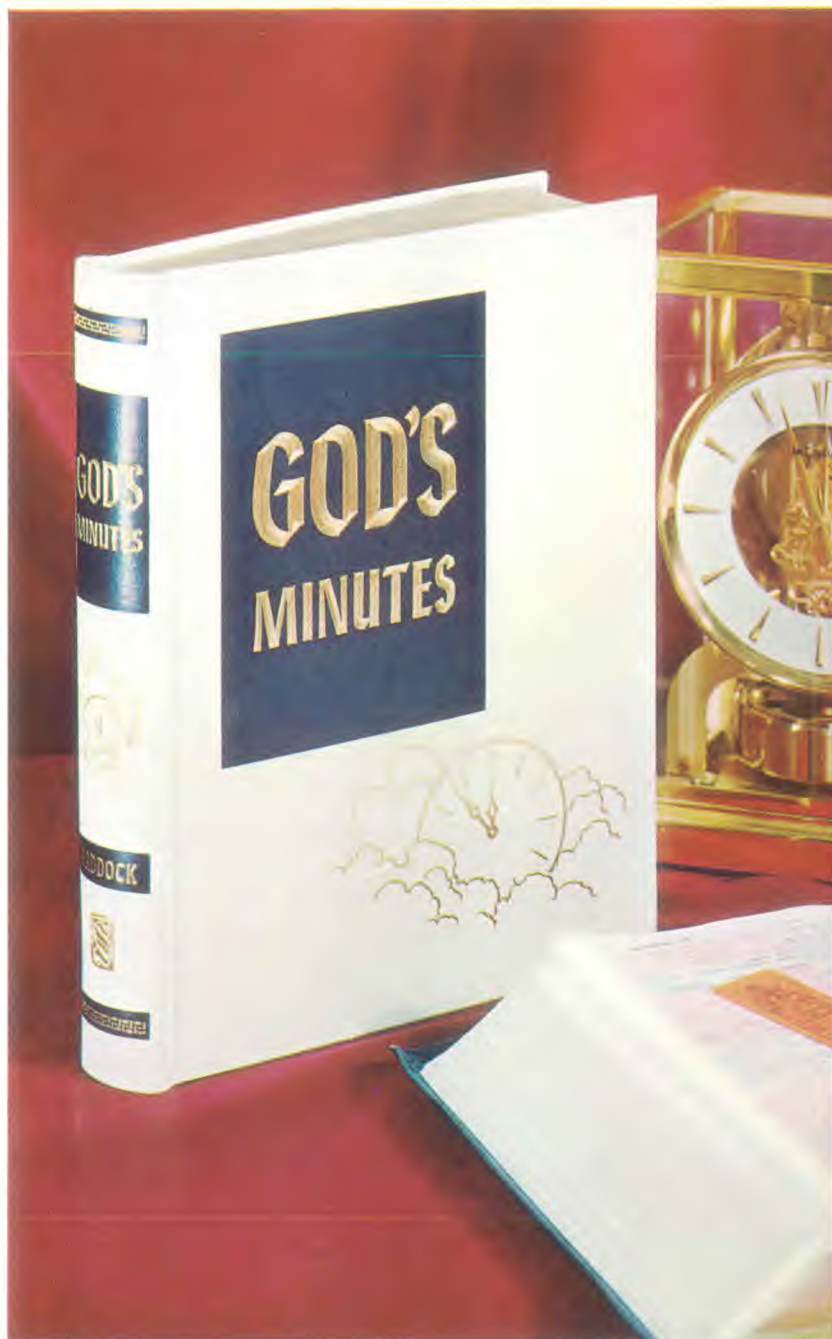
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# These Times

NOVEMBER 1

1968

VOLUME 77

No. 12

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

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## This time . . .

**D**ID Christ walk on water? Was He really raised from the dead? What about the stories of creation, the Flood, the Tower of Babel? If you've ever wondered whether these stories are true or whether they're the product of someone's imagination, turn the page and begin reading Gottfried Oosterwal's "Bible Stories: Truth or Nonsense?" in which he tells the difference between two kinds of myths and their relationship to Bible stories. Dr. Oosterwal teaches at Andrews University, Berrien Springs, Michigan.

More than 1,300 radio stations around the world carry the good news about Christ through the "Voice of Prophecy" program. Millions know the radio voice of Dr. H. M. S. Richards, the forceful minister who has conducted the program for more than twenty-five years. What motivates this dedicated Christian broadcaster? Read Arthur E. Sutton's "Pastor of the Invisible Church," beginning on page 8.

What causes doubt and skepticism? Do Christians have reason to doubt Holy Scripture? In "What to Do With Doubt" on page 12 Mrs. Ellen G. White answers these questions for modern Thomases.

Has your eye been caught recently by the brazen advertisements for what's being shown in movie houses these days? If not, you'd be shocked to discover that nudity abounds, adultery is a common subject, and lesbianism is raking in the dollars for movie moguls. On page 15, in Eleanor E. Meier's "What About Movies?" a group of teen-agers discuss whether or not they should attend such amusements.

Some modern youths are bowing to the god of LSD, but in "A Living Hell," page 22, Lambert Dolphin, Jr., describes the nightmares he underwent for up to six months after he experimented with the drug. Mr. Dolphin reveals the secret of how he finally overcame the terrible fears and sensations, the temporary insanity, the strange, seductive forces that swirled around him.

The chaplains corps during World War II sometimes was considered a joke. But the view is different when presented by men who have watched chaplains in action in Vietnam. For a firsthand account of a missionary who has visited South Vietnam three times, read Don A. Roth's "Battlefield Pastors" on page 24.

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Cover: Painting by Don Fields



# **Bible stories: truth or nonsense?**

What about creation? the Flood? the Tower of Babel? Christ's walk on water? His resurrection?

By Gottfried  
Oosterwal



**W**HEN the German theologian and historian Rudolf Bultmann in 1941 published his essay "The New Testament and Mythology," he ignited a fire which after the war spread from Germany all over Europe and to the United States. It affected theologians and physicists, orthodox and liberal Christians, believers and unbelievers, the man in the street as well as in high society.

Literally hundreds of books and articles appeared on the topic of Bible and mythology. It was discussed in learned journals as well as in newspapers and the popular press. And still, Bultmann's ideas are very much a live issue in theological societies and semi-

naries, as well as in church board and young people's meetings.

What was it that aroused this lively interest among theologians and laymen alike? Did Bultmann make such a new and shocking discovery? Or was it just his wonderfully clear style of writing? Apparently Bultmann touched on questions which had long been smoldering in the minds of thousands of people, and his essay fanned the flames.

Those questions boil down to the one great problem: How should we, people of the 1960's, with all our knowledge of physics, biology, and geology, of anthropology, paleontology, and astronomy, understand such Biblical stories as the creation of man and the world, the Tower of Babel, the

stories of devils and demons, of speaking animals, the virgin birth, Jesus' walking on the sea, and His bodily resurrection from the grave? Are not these stories a flagrant contradiction of what modern science and technology tell us?

Bultmann's solution to the problem was not that of nineteenth century liberalism, which just discarded such stories. No! Bultmann stressed that we have to take those stories seriously. They tell us of "God, who is decisively acting in history through Jesus Christ." But, in order to make the Biblical message understandable to modern man, we have to *interpret* those stories. This is what Bultmann called *demythologizing*. The Biblical message has come



to us in the language and thought patterns of the people whom God moved to write it. That ancient world view, Bultmann says, is "mythological" over against the rational-scientific world view of our time with its different emphasis on cause-and-effect relationships.

Bultmann's work was born out of a pastoral-missionary concern. He found not only that his colleague teaching physics in the same building was not a bit attracted to the Christian message, but also that more and more Christian scientists had become estranged from the church because the Christian message preached there had become incomprehensible and irrelevant to modern life and existence.

Since, as Bultmann believes, God in Jesus Christ is still reaching out to modern man, the Biblical message has to be presented in such a way that it becomes understandable to him. This does not mean that modern man will readily accept Jesus Christ. Bultmann is well aware that the cross is the real stumbling block to modern man, as much as it was in the days of Paul. But the least we ought to do is to take away those false stumbling blocks by interpreting the Biblical message and preaching it in the categories in which modern man tends to think.

This is first of all a hermeneutical problem (hermeneutics—the art and science of Biblical interpretation). What Bultmann has suggested, then, is to peel off the mythological husk and present the truth it contains in a modern, existential way. The heart of the matter, therefore, is the difference between the so-called mythological and modern-world view, and the question of how to interpret the truth contained in that "mythological" framework in terms understandable to modern man.

### The Meaning of Myth

There is no doubt that the Biblical message needs to be interpreted. The New Testament tells the story of how Philip the evangelist approached the Ethiopian official who was reading a passage from the Hebrew prophets with this question: "Do you understand what you are reading?" The Ethiopian answered, "How can I, unless someone guides me?" (Acts 8:30, 31, R.S.V.) Can Bultmann be our guide? Or, can he guide us all the way? Much of the debate on Bible and mythology centers on the problem of the method of interpretation. Yet the

main difficulty lies in the concept of "myth."

Is myth something which can be stripped off to uncover the message of truth, or is it really *part* of that message? Is there not the danger that we make our present rational-scientific world view the criterion of what truth is? Moreover, is not the separation between an ancient "mythological" and a modern "rational-scientific" world view a gross exaggeration? Jesus' walking on the water was in His day as incredible as in our day, and the resurrection was as implausible to Jesus' contemporaries as it is to modern man. Moreover, do not the many "absurd" beliefs held in our time point to the fact that modern man is really not the rational-scientific creature many claim him to be?

The misunderstanding centers in the concept of myth. In common words, *myth* means a purely fictitious story, usually a story about gods and embodying some popular ideas about nature or history. This is also the meaning of the Greek word *muthos*: an invented story, an incredible narrative. Some Greek thinkers of old referred to Homer's famous myths as those "scandalous tales" and "fictitious lies."

When in the early Christian church some Christians seemed to be rather attracted by the fantastic stories of the Gnostics and all kind of Jewish speculations, the apostles Peter and Paul warned against those "cleverly devised myths" and "silly stories." (2 Peter 1:16; 1 Timothy 1:4; 4:7; 2 Timothy 4:4; Titus 1:14.) In all these passages, the Greek word *muthos* has been used. Until today, therefore, myth is commonly understood as fiction, imagination, "made-up" story, illusion,

or even lie. The notion of falsehood is paramount.

When in the nineteenth century a treasure of myths was discovered from Biblical lands, scholars naturally approached these in the skeptical spirit they had imbibed from their Greek counterparts. They were considered as fancy tales and fictitious stories. Many of these myths, however, showed a striking resemblance to stories related in the Holy Scriptures.

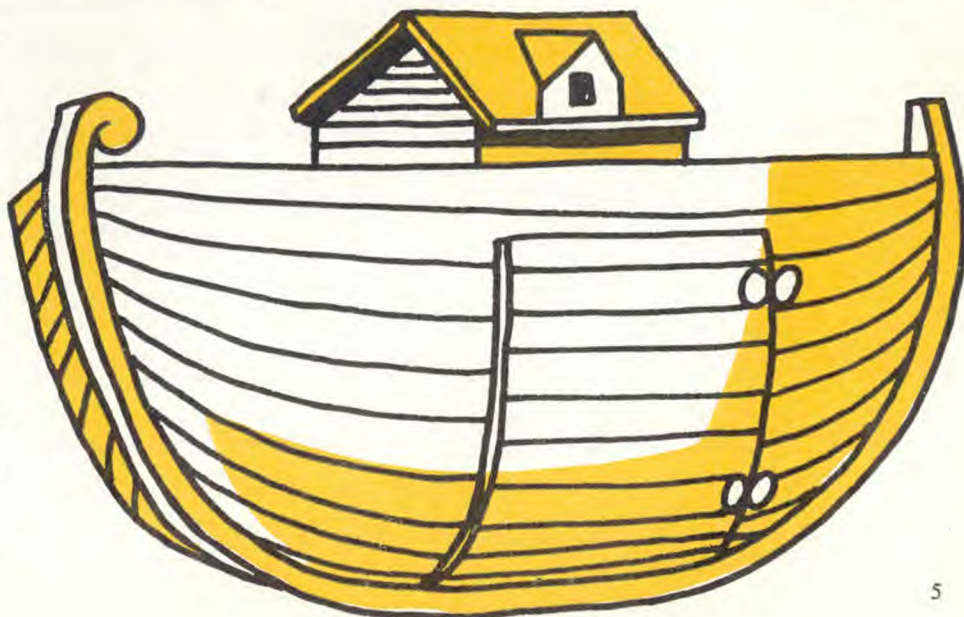
Many people came to conclude, therefore, that such Biblical accounts as the creation, the Flood, and the Tower of Babel deserved no more credibility than the Babylonian myths or the stories of Orpheus and King Arthur. Nowadays, the assumption that these Biblical stories are myths, in the sense of "pious, but false imaginations," that are the result of a primitive people's lack of rational-scientific insight, is rather prevalent among Christians.

In recent years, however, scholars have been taking a second look at these allegedly "false stories." Adolph E. Jensen remarked, "Only in our time do we get a whole new insight into the essence of myth. Only now are we beginning to understand myths and to reopen our minds to their deep meaning, now they have resisted so long and successfully all attempts of rationalistic decoding."

This new understanding of myth has come to us from two disciplines in particular, namely, the Phenomenology of Religion, and Cultural Anthropology. These disciplines have called our attention to some very remarkable aspects of myth.

First, myth is universal. These sa-

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cred stories have been reported from all people in all parts of the world throughout all history. Second, there are many striking similarities between certain stories from all over the world. And third, these same sacred stories show a great continuity over time. All people are concerned to preserve them and to hand them down, unchanged, to the following generation in spite of changing culture patterns and world views.

It is well known that stories of the Flood have been reported from all cultures, even from people who have lived in the mountain areas of the interior of Asia. Less known, however, is that even such Biblical stories as Cain and Abel and the Tower of Babel have been reported from different cultures.

Various explanations have been offered to account for these remarkable facts. Psychologist Carl Jung and his school have given us the theory of the archetypes. Adolph Bastian's idea of parallelism is based on the psychic unity of the human mind, whereas the culture-historical school has offered us the theory of diffusion as the possible explanation. None of these is all-sufficient, however.

Take, for example, the Tower of Babel story. The Biblical account of Genesis 11:1-9 is well known. The story has been reported, however, from many other culture areas. Let us compare it, for instance, with a myth recorded from a cannibalistic tribe in the isolated interior of New Guinea. The story is part of a larger complex of myths, telling about the creation of the world and the first couple, their two sons, and how these two quarreled. Then the story introduces a man by the name of "Mammowsoh, a great hunter."

"One day," the story goes, "when heaven [sky] and earth were not yet separated and man had an abundance of fruits, Mammowsoh met a 'stranger.' From his appearance—he was a giant and did not wear common man's 'clothing'—it was evident that this stranger was God. 'I have brought you pigs,' the stranger said. 'Kill a pig and take it home.'"

"Mammowsoh was told, however, that the giver of the pigs, the owner of all animals, was entitled to the pig's heart. It should be returned to him. But Mammowsoh, seeing how good the pig's heart looked after he had killed



his first pig, kept it to himself. As a result of his sin, heaven and earth became separated. The fruits withered, and life became unbearably hard. Since God no longer communicated face to face with man on earth, the people felt at a loss in the vastness under the great vault of the sky.

"Afraid to be scattered and get lost, the people started building a huge tower (*kone*) to erect a point of orientation, thus linking heaven and earth again. When the top had almost reached the sky, God lifted the *kone* high up into the air, shook it, and then suddenly released it. The wind scattered the people that were inside all over the earth. They became the ancestors of all the people now living on earth with their varieties of language, culture and race."—R. M. Koentjaraningrat, *Villages in Indonesia*, pp. 157-188.

The similarities between this story and the Biblical account are striking. But at least as significant is the fact that these similarities have been preserved over such a long period of time, for these New Guinea people, who do not have a written language, have preserved this Biblical story for the past few thousand years, as long as they have lived in isolation from the rest of the world. At the same time, however, other aspects of their culture show considerable change.

This greatly corroborates a finding of recent anthropological research, namely, that certain sacred stories among people who do not have a written language are being handed

down to the following generations *without any change*. We hear, for instance, that stories about creation, Cain and Abel, and other Biblical stories recorded some years ago among certain East African tribes (Masai) are almost verbatim the same as those recorded hundreds of years earlier by some explorers and Arab traders.

We have also gained insight into how this is possible. Gifford, for instance, tells that among the Yuki Indians of California the man who narrated the sacred story had to recite every word of it "*without the smallest variation*." Another Indian tribe relates its myths from generation to generation by word of mouth "*with no omission or addition*." When among the Hausa of the Sudan the teller of a sacred myth introduced a variation in the text of it, even of an insignificant word, "the listeners immediately corrected him."

Among the Soromadja tribe in New Guinea it once happened that a man, while narrating the sacred story, used a word in the wrong order. A tremendous commotion arose among the men who were present. Fortunately, the man corrected himself in time, for no such mistake is tolerated. A great deal seems to depend on the faultless communication of the events. When among the Kwerba, another tribe in New Guinea, the narrator of the sacred myth was suspected of deliberately making a change in the words or in their correct order, however slight, he was immediately punished. And people there say that at least one man has been killed for that very reason.

It should be made clear, however, that these people take such precautions only with a very specific kind of story, not with every story. We are touching here on another very important finding of recent anthropological research which has greatly contributed to the new understanding of myth, namely, that a clear distinction should be made between what these people themselves call "true stories" on the one hand, and "false stories" on the other. To be sure, this is not a distinction forced upon the material by Western rationalistic thought, but it is a distinction which ancient and primitive people have made themselves.

These "true stories," or "genuine myths," commonly include stories on creation, or, like in New Guinea, the myth of the *kone*. The people call those stories "false stories" which give an explanation of natural phenomena,



such as why the bananas grow crooked, or why the year bird has those knobs on its bill. They also include tribal stories and legends about heroes. All these latter stories show considerable change over the generations in contrast with what people call the "original," or the "real," story.

This is a very significant distinction. The whole atmosphere surrounding these genuine myths and their transmission shows already that these are considered to be of a different nature. These sacred myths are transmitted only during sacred occasions or rituals. Usually a sacred place is required to tell them, and a special time. The narration of these "true stories" or their repetition in ritual is in itself a sacred event. There is no laughter, no joking. All quarreling has stopped.

On the other hand, stories on the origin of the crooked banana or tales of the "curious bird," or legends about heroes are told in any ordinary place, on any occasion, and usually amid much hilarity. Nobody, except the small children, considers such stories to be true. They are told for entertainment.

The difference is significant. Much of the misunderstanding in the recent discussion on Bible and mythology is the result of not clearly distinguishing between these real, genuine myths, the true stories, on the one hand, and the "false stories," told for entertainment, on the other.

### The Truth of Myth

These facts should be of special interest to the student of the Old Testament. It is often felt, as Edward Young wrote in his chapter on "Moses and Mythology," that "oral transmission is no guarantee of accurate trans-

mission" and that therefore if this was how Bible stories were handed down until Moses, even among the believers "errors must have been fused with truth" before these stories were written down.

But these new findings on genuine myth make it rather plausible to assume that those sacred Biblical stories likewise may have been preserved and handed down "with no omission or addition." B. Malinowski, in his well-known study on "Myth in Primitive Psychology," has shown that genuine myth, "transmitted orally in the context of a living faith, showed much less corruption than stories handed down over the generations in writing and which suffered considerable transformation over time at the hand of scribes and priests." We know that this "context of a living faith" did exist in the days of the early patriarchs. It is also for that reason that these true stories were preserved in Israel much better than among those people where this context of a living faith did not exist. Comparative research has brought this out, too.

But what about the historicity of many of these stories? Anthropological research bears on this problem, too. It is true that genuine myth speaks about realities and truths which are beyond the boundaries of physical and historical research. Yet anthropologists, representing various schools of thought, have brought evidence that myths often contain real history. For that reason they have used with remarkable results a people's myths to reconstruct the pattern of the past, for myth indeed reflects the way people who have no written language are giving an account of their past. The well-known explorer and ethnographer of

the Eskimos, Rasmussen, summed this all up when he wrote about the Netsilik myths that these "are both their real history and the source of their religious ideas."

Since we know that genuine myth is universal and that it has been preserved unchanged over thousands of years, in spite of changing world views and culture patterns, one basic question remains: What is it that made ancient and primitive people keep and guard their "real stories" so diligently? Were they just fooling themselves? And since these same sacred stories have been preserved also in modern, highly developed civilizations, we may ask about the Christians also, Are they deceiving themselves in keeping sacred and unchanged these stories on creation, the Tower of Babel, or Jesus' bodily resurrection and return to this earth?

There exists a consensus among students of myth, such as Cassirer, Eliade, Pettazzoni, Van der Leeuw, and Jensen, that people have preserved these genuine myths because *they proclaim truth*. Millar Burrows sums up well what these men are saying: "These myths imply no falsehood, but truth; not primitive understanding, but an insight more profound than scientific description and logical analysis can ever achieve."

These new findings present us with a picture of myth that is totally different from the way people commonly understand and use it. Perhaps another word than *myth* could be found to describe these sacred and true events. But none of the new terms, such as "religious prehistory" or "sacred history," express the essence as well as "myth." This term is becoming gradually accepted now in its new meaning.

This new insight into the nature of myth should put the whole discussion on Bible and mythology on a radically different level. Myth is not to be equated with falsehood. Genuine myth proclaims truth, the very truth which gives man the reason for his existence, the hope for the future, and the foundations of his beliefs and actions. These truths deal with realities that go beyond the bounds of the natural sciences, and cannot be verified by them.

This also means, however, that the truth of myth cannot be obtained otherwise, and that once it is lost, man cannot discover it by his own critical, rational-scientific thinking. Throughout

(Continued on page 28)





# Pastor of the invisible church

**Pastor H. M. S. Richards each  
week preaches by radio to thousands  
who never have seen his face.**

**BY ARTHUR E. SUTTON**

**O**NE OF the world's oldest and most respected religious radiobroadcasts is the Voice of Prophecy. Sponsored by Seventh-day Adventists, it is produced in a modest studio at its headquarters in the Los Angeles suburb of Glendale, California.

The Voice of Prophecy was founded at the peak of the depression by H. M. S. Richards, a forceful Seventh-day Adventist minister who early became attracted to radio as a method of spreading the good news of the gospel. Today, after nearly four decades of broadcasting, the Voice of Prophecy is carried on more than 1,350 stations in Europe, the Middle East, Africa,



Asia, Central and South America, as well as in the United States and Canada. It is heard in some thirty languages, including Vietnamese, Chinese, Navajo, Swahili, and Indonesian (and offers its listeners Bible correspondence courses in seventy-two languages and dialects as well as special Braille editions in English and Japanese).

The program, which has used a Box 55, Los Angeles, California, mailing address virtually since its inception, annually attracts some 500,000 listener inquiries. And the postage bill to respond to these inquiries now exceeds \$15,000 a month.

The Voice of Prophecy requires a two-million-dollar annual budget to fund its North American operations alone, less than \$75,000 of which is



provided by the General Conference of Seventh-day Adventists. Dr. Richards wryly puts it, "We couldn't long survive without the prayers and gifts of those who believe in the value of this broadcast and the importance of its message to the world."

Recently, on a gloomy, overcast afternoon, I drove along one of Glendale's side streets to an older, unpretentious home, where I had an appointment to meet and talk with the founder and still chief speaker of the Voice of Prophecy.

I found Dr. Richards studying at a cluttered desk in his library, a small structure adjacent to his home, and

cation. It was a little different forty-five years ago!

"I remember one night in Canada. I was staying at the home of a minister friend who had a crystal set in his bedroom. I sat up until after midnight listening, with earphones, to a broadcast from, I think, Schenectady, New York.

"I could barely contain my excitement! Here I was in Canada listening to human voices, faint as they were, coming from the United States. It was a stormy night, full of sleet and snow, such a winter night as can be found in Ontario. Yet I heard the broadcast. I thought to myself, This new invention

"Well, I had the idea that if I could just make it work, if we could just show how it could influence men and women toward the gospel, some men—especially the younger ministers—would gradually come to believe in the ability of radio to serve as an evangelistic medium. When they came into positions of responsibility, they would then support a program of radio evangelism.

"I had, I suppose, the naïve idea that every good man is for every good thing. I was sure that when the church became fully acquainted with the possibilities in radio, they would accept it enthusiastically.



Art Sutton

the place where he now does most of the necessary preparation for the broadcast. Here are most of his personal files, the seven or eight thousand volumes he has acquired through the years, and, here and there on the walls, the souvenirs and artifacts he has acquired during half a century of public life. It was just the right setting for a conversation about the growth and development of the program.

"My ambition has always been, as far back as I can remember, to preach the gospel of Christ. I saw radio as the medium by which one could vastly increase his ability to speak to people. I was challenged by its possibilities. Now we are all familiar with radio communication and realize fully the possibilities it has for worldwide communi-

is surely one of God's means by which the world can be reached with the gospel."

In the late 1920's, radio was still just a toy. Few church groups, including the Seventh-day Adventists, had yet realized the communications potential in this new invention. Consequently, H. M. S. Richards had a difficult time selling his idea to church leaders.

"Just nobody really believed in radio—just a few of us wild-eyed fanatics," he observed with a twinkle in his eye. "The brethren didn't believe in it at all. Long after most people had heard radio, been fully exposed to it, many of our good men just simply weren't sold on its value to the church."

"How," I asked, "were you able to convince them?"

"But I learned that every good thing has to fight for its life against the opposition of good men. Now, I must add quickly, this is saying nothing against either the men or their motives. Some of those who fought the hardest to defeat the idea of radio evangelism were good, godly men. The Lord has helped me so I've never looked at such opposition as being against Him or against me personally. I saw it then, and see it now, as simply human limitation. Those men were just as sincere as I hope I am. Looking back on it now, maybe the opposition I encountered in starting the Voice of Prophecy was, in the long run, a good thing. It certainly made life interesting at the time.

"When I was transferred to southern

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California, I began to accept invitations from various local stations to conduct morning worship on the air. I used to be on KNX (now the CBS flagship station in Los Angeles) which then was just a 1,000-watt station.

"Finally, I became so obsessed—and I use this word advisedly—that God wanted me on radio that I couldn't seem to get the idea out of my mind. I had a tabernacle series going on down in South Gate, and I had a lot to keep me busy, but I couldn't, somehow, forget radio.

"It was right in the middle of the depression. Money was scarce. I had several special friends among the younger men, and I would talk to them about my feelings. We wanted a new age to dawn. We wanted to preach the gospel in a better, wider way. Every once in a while we'd go off into the desert, borrow a friend's cabin, and proceed to spend a weekend settling the affairs of the universe! But it was all talk.

"Finally, one day two close friends of mine—Harold Young and the late Glenn Luther—came to me. They were stern-faced. 'You keep telling us that God wants you on radio, and you don't really believe any such thing!' I was shocked; but they continued, 'If you really believe God wants you on radio, why aren't you broadcasting?'

"We had prayer together, and I was deeply impressed by what they had said. Yet, I had no money. I felt I simply couldn't ask my tabernacle congregation to give more than they already were doing. Finally, I decided to tell them the whole story. One night before the sermon I talked of my hope to use radio as a means of evangelism. I admitted I didn't know how it could be done financially, but I was certain God had a way.

"Finally, I concluded by stating that the following night I would place a cardboard box by the front door. If anyone had any gold or old jewelry that he was willing to donate, he could bring it with him to the meeting and drop it into the box following the service.

"Well, I had no idea what to expect. But the following night, after the service, I found about half a gallon of old gold, jewelry, old teeth, everything! I found a jeweler who offered to sell the gold and jewelry without charge. We received about \$200 from this first effort.

"With that money, I began on KGER in Long Beach, where we then could buy thirty minutes of air time for fifteen dollars. We went along like that—on faith—for about seven years without any comment from the church brethren. I was just as glad. I was afraid someone would tell me to stop if I attracted too much attention. By this time, I was spending close to \$10,000 a year—all from donations—on air time. I was on the air every day for a full hour!"

"How," I wondered, "could one man possibly do all this?"

"I never worked harder in my life," Dr. Richards replied with a smile. "It was really an enormous task to keep up

for my radio work. I hesitated. I was afraid if it were taken over by the union conference, changes would be made that would eventually destroy what I had worked so long to build up. The Voice of Prophecy would become just another department. Finally, however, I agreed to their offer, and shortly afterward the broadcast expanded to a seventeen-station network across the state of California.

"God was blessing us. Yet the success of the broadcast was taking its toll on my time and energy. I had to be away from home most of the time. I was holding evangelistic meetings in all parts of the state while I continued on radio.

**To hear Pastor H. M. S. Richards, look for Voice of Prophecy in the radio program guide in your local newspaper or write for a free radio log to Voice of Prophecy, Box 55, Los Angeles, California 90053.**

with the daily demands of the broadcast, maintain evening meetings seven nights a week, and raise money to support both operations.

"I used to say to my wife, 'What is the matter with me? Why can't I go home at night and put my feet up on the radiator like everyone else? Why can't I just relax?' But I couldn't, and she knew it. And so did I.

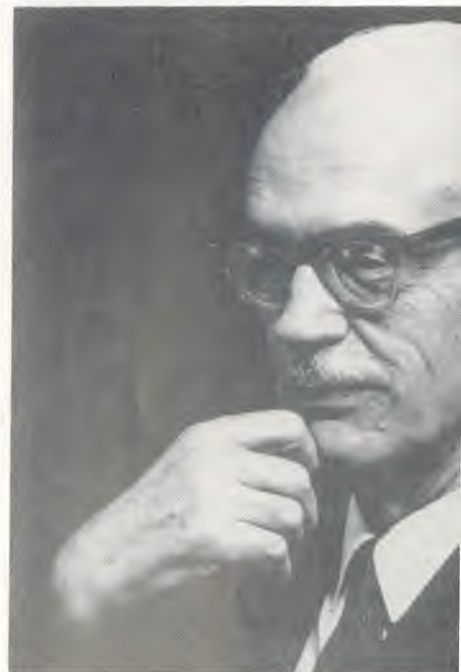
"Finally the president and secretary-treasurer of the Pacific Union came to see me. The president was Glenn Calkins, a successful businessman who had become a minister. He was the first influential church leader who really understood what I was trying to do. While he is gone today, I bless his memory for what he did to help me and the Voice of Prophecy.

"Calkins asked me if I'd like support

"My wife would put the children in the car and drive up to wherever I happened to be, and in this way, I'd get to see the family for a day or two every three or four weeks. It wasn't ideal, but it was the best we could do. My wife had to rear our family, and I give her full credit for never complaining during that difficult period."

"Didn't you ever become discouraged?" I asked.

"Whenever I did, I would recall one of Aesop's fables my father used to tell me when I was a child. It was the story of the oak and the bulrush. It seems the oak and the bulrush had an argument about who could stand the fiercest storm. 'I can,' said the oak, and when the storm came, the oak put up its great arms and wrestled with the tempest. Eventually, the storm triumphed,





and down went the great tree, felled by the force of nature. But the bulrush survived! It just bowed its head and let the storm roll off it. This taught me a lesson I have found useful on many occasions in my life."

Today the Voice of Prophecy is one of the most respected institutions in the Seventh-day Adventist Church, and its founder, H. M. S. Richards, is internationally recognized as one of the nation's pioneers in radio evangelism. The difficult moments surrounding its beginning have long been forgotten. Radio, and the Voice of Prophecy, have both proved, beyond question, their worth.

"Now that the broadcast is seen as a major member of the church's evangelistic team," I asked, "what of the future?"

"My great dream right now is to establish a 50,000-watt radio station on Pitcairn Island. With shortwave and medium-wave broadcasts from Pitcairn, the gospel could easily reach all of eastern Asia and Australasia, South America, and even substantial portions of North America."

"How much might this cost?"

"The station could be built and equipped for less than \$500,000. Then there would be the expense of maintaining and staffing it. It would require a professional staff of three to five men, but the big question is acquiring the funds to build the station.

"Tom Christian, who lives on Pitcairn, has just returned there following several weeks with us here at the Voice of Prophecy. He is extremely enthusiastic about the great possibilities in such an enterprise.

"It would cost money, but I believe the funds could easily be secured if people's hearts and imaginations were captured by the real potential for good in such an investment. At any rate, this is my dream. This is my hope.

"Meanwhile, we're moving ahead on other aspects of the broadcast. The Voice of Prophecy, in addition to its other outlets in North America, is now on nine clear-channel, so-called nite-owl, stations that blanket North America after midnight. They are very powerful stations. For example, our program is picked up in Alaska and the Aleutians from our station outlet in Sacramento.

"Incidentally, we are now reaching an audience in the Soviet Union from Radio Amman, the powerful Jordanian transmitter. Permission to broadcast

over Radio Amman is a real breakthrough for the Voice of Prophecy."

The sermon content of the Voice of Prophecy has always steered clear of provoking religious controversy. It has always sought to avoid becoming embroiled in debate over different points of Christian faith and doctrine. Perhaps this is one of the prime reasons for its lasting appeal to a worldwide audience of many faiths.

"The truth of the gospel is relevant to every generation," said Dr. Richards. "Every generation of men needs the message of Christian hope, of personal salvation. There is really only one gospel message: that Jesus came to this earth, lived and died to save humanity, and rose again to return to heaven and prepare for His second coming, ending the great controversy. That is the heart of it. That is the gospel. That is good news for the world.

"The great emphasis of my preaching on radio has always stressed this theme: the reality of what God can do for me, for you, now, today. It has sought to give hope to the hopeless, and to give listeners, wherever they might be, the courage to face life and death as all men must inevitably do.

"I try to make my sermons as timeless as possible. I do not gear them to some startling news event that might attract people but would not do for them what must be done. I believe a minister should keep his message firmly fixed on the great affirmatives of the gospel, the real gospel as revealed by Paul and reflected in the life and teachings of Jesus Christ. If this is done, then one doesn't have to resort to fear to move people to accept salvation. There's too much fear already in the world. Ministers shouldn't add to it."

With the arrival of television, many felt that radio would inevitably diminish as a means of mass communication. The men and women at the Voice of Prophecy were not altogether immune from this concern. They, too, wondered what the future might hold for the program.

"We need not have been concerned," commented Dr. Richards. "Radio and television coexist today. Radio remains by far the cheapest form of mass communication. I am convinced radio will never die. It has had to make adjustments to television just as newspapers and magazines have had to make adjustments. But it is flourishing as never before. Radio remains an

effective method of communicating the gospel, and our use of it must grow.

"This is particularly true now with the use of the transistor radio, which has created a tremendous impact around the world, particularly in the developing nations. There to own a radio is a great status symbol. Additionally, radio is now found in almost every car (one market in which television will find it difficult to compete). Yes, radio is an expanding medium. It has a great part yet to play in bringing the good news of salvation to the world. We should never forget this!"

Meanwhile, the cost of radio time has tripled in recent years. Many stations that once accepted religious programming have changed their policy to one of music, news, and sports. Postage costs, printing costs, and labor costs have all inched—sometimes soared—upward. These have all had their impact on the work of H. M. S. Richards and the Voice of Prophecy.

"These changes come, but somehow God provides. We never receive enough financial assistance to give us much of a cushion. God sees to that. This has always been a faith operation, and He keeps it that way. But whenever the needs become really desperate, somehow the emergency is met. He's never failed us yet."

Regular listeners to the Voice of Prophecy will recall that the broadcast always ends with a poem reminding the audience to "have faith in God." This is a tradition started by Dr. Richards in the early days of the program. It has now become his signature, the closing theme for every broadcast.

"I write a new poem for every broadcast. I've written one each week since 1930, and, now that we're on a daily schedule, I've written one each day for the past eighteen months. It's always been a chore I've enjoyed."

Later, as I was about to leave his library, this remarkable man recited softly one of his favorites from this series. It summed up the guiding spirit of his life, the spirit that made—with God's help—the Voice of Prophecy possible.

"Have faith in God—

Wherever you may be;

Have faith in God—

On land or on the sea;

Have faith in God—

He cares for you and me.

Have faith, dear friend, in God."

END



# What to do with doubt

Those who doubt will have opportunity.  
Those who desire to know the truth will find  
plenty of evidence for their faith.

BY ELLEN G. WHITE

**M**ANY, especially those who are young in the Christian life, are at times troubled with the suggestions of skepticism. There are in the Bible many things which they cannot explain, or even understand, and Satan employs these to shake their faith in the Scriptures as a revelation from God. They ask, "How shall I know the right way? If the Bible is indeed the Word of God, how can I be freed from these doubts and perplexities?"

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His Word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith.

It is impossible for finite minds fully to comprehend the character of the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job 11:7, 8.

The Apostle Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Romans 11:33. But though "clouds and darkness are round about him," "righteousness and judgment are the foundation of his throne." (Psalm 97:2, R.V.) We can so far comprehend His dealings with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. We



can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the hand that is omnipotent, the heart that is full of love.

**T**he Word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God's Word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His Word because we cannot understand all the mysteries of His providence.

The Apostle Peter says that there are in Scripture "things hard to be understood, which they that are unlearned and unstable wrest . . . unto their own destruction." (2 Peter 3:16.) The difficulties of Scripture have been urged by skeptics as an argument against the Bible; but so far from this, they constitute a strong evidence of its divine inspiration. If it contained no account of God but that which we could easily comprehend; if His greatness and majesty could be grasped by finite minds, then the Bible would not

bear the unmistakable credentials of divine authority. The very grandeur and mystery of the themes presented should inspire faith in it as the Word of God.

**T**he Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart that has astonished and charmed the most highly cultivated minds, while it enables the humblest and uncultured to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them. Thus the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward God and faith toward our Lord Jesus Christ, in order to be saved in God's appointed way; yet beneath these truths, so easily understood, lie mysteries that are the hiding of His glory—mysteries that overpower the mind in its research, yet inspire the sincere seeker for truth with reverence and faith. The more he searches the Bible, the deeper is his conviction that it is the Word of the living God, and human reason bows before the majesty of divine revelation.

To acknowledge that we cannot fully comprehend the great truths of the Bible is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of Omniscience.

**B**ecause they cannot fathom all its mysteries, the skeptic and the infidel reject God's Word; and not all who profess to believe the Bible are free from danger on this point. The apostle says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living

God." Hebrews 3:12. It is right to study closely the teachings of the Bible and to search into "the deep things of God" so far as they are revealed in Scripture. (1 Corinthians 2:10.) While "the secret things belong unto the Lord our God," "those things which are revealed belong unto us." (Deuteronomy 29:29.) But it is Satan's work to pervert the investigative powers of the mind. A certain pride is mingled with the consideration of Bible truth, so that men feel impatient and defeated if they cannot explain every portion of Scripture to their satisfaction. It is too humiliating to them to acknowledge that they do not understand the inspired words. They are unwilling to wait patiently until God shall see fit to reveal the truth to them. They feel that their unaided human wisdom is sufficient to enable them to comprehend the Scripture, and failing to do this, they virtually deny its authority. It is true that many theories and doctrines popularly supposed to be derived from the Bible have no foundation in its teaching, and indeed are contrary to the whole tenor of inspiration. These things have been a cause of doubt and perplexity to many minds. They are not, however, chargeable to God's word, but to man's perversion of it.

If it were possible for created beings to attain to a full understanding of God and His works, then, having reached this point, there would be for them no further discovery of truth, no growth in knowledge, no further development of mind or heart. God would no longer be supreme; and man, having reached the limit of knowledge and attainment, would cease to advance. Let us thank God that it is not so. God is infinite; in Him are "all the treasures of wisdom and knowledge." (Colossians 2:3.) And to all eternity men may be ever searching, ever learning, and yet never exhaust the treasures of His wis-

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# doubt

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dom, His goodness, and His power.

God intends that even in this life the truths of His Word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's Word only through the illumination of that Spirit by which the Word was given. "The things of God knoweth no man, but the Spirit of God"; "for the Spirit searcheth all things, yea, the deep things of God." 1 Corinthians 2:11, 10. And the Saviour's promise to His followers was, "When he, the Spirit of truth, is come, he will guide you into all truth. . . . For he shall receive of mine, and shall show it unto you." John 16:13, 14.

God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity. If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn, and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend His greatness, should inspire us with humility, and we should open His Word, as we would enter His presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.

There are many things apparently difficult or obscure, which God will make plain and simple to those who thus seek an understanding of them. But without the guidance of the Holy Spirit we shall be continually liable to wrest the Scriptures or to misinterpret them. There is much reading of the Bible that is without profit and in many cases a positive injury. When the Word of God is opened without reverence and without prayer; when the thoughts and affections are not

fixed upon God, or in harmony with His will, the mind is clouded with doubts; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct. Whenever men are not in word and deed seeking to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations. Those who look to the Scriptures to find discrepancies have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple.

Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. The teachings and restrictions of God's Word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth, we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible will find abundant evidence that it is God's Word, and they may gain an understanding of its truths that will make them wise unto salvation.

Christ has said, "If any man willeth to do his will, he shall know of the teaching." John 7:17, R.V. Instead of questioning and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light. By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt.

There is an evidence that is open to all—the most highly educated, and the most illiterate—the evidence of experience. God invites us to prove for ourselves the reality of His Word, the truth of His promises. He bids us "taste and see that the Lord is good." (Psalm

34:8.) Instead of depending upon the word of another, we are to taste for ourselves. He declares, "Ask, and ye shall receive." John 16:24. His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear. . . .

The Apostle Paul says that God "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Colossians 1:13.) And everyone who has passed from death unto life is able to "set to his seal that God is true." (John 3:33.) He can testify, "I needed help, and I found it in Jesus. Every want was supplied, the hunger of my soul was satisfied; and now the Bible is to me the revelation of Jesus Christ. Do you ask why I believe in Jesus? Because He is to me a divine Saviour. Why do I believe the Bible? Because I have found it to be the voice of God to my soul." We may have the witness in ourselves that the Bible is true, that Christ is the Son of God. We know that we are not following cunningly devised fables.

Peter exhorts his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Peter 3:18.) When the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day." Proverbs 4:18, R.V., margin.

By faith we may look to the hereafter and grasp the pledge of God for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the Source of light. We may rejoice that all which has perplexed us in the providences of God will then be made plain, things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12. END





# What about movies?

BY ELEANOR ELIASON MEIER

**T**WENTY-FIVE young people filled the living room, some on chairs, some seated on the floor. On their laps rested plates filled with popcorn, sandwiches, and cookies. Tall glasses of punch were within easy reach of each one, but the usual all-consuming interest in food was missing. Only a few were absentmindedly munching on the refreshments they held.

For over an hour they had been on one subject. There was no chairman to the discussion. Questions, statements, replies—all seemed to increase without prodding. The few adults in the room had faded into the furnishings and shadows. They were wisely quiet, and their presence was forgotten as the young men and women began to dig into the recesses of their questions. The thoughts, usually well guarded from measurement by parents or per-

sons of authority, were being taken out for inspection.

The question of discussion was not a new one. Teen-agers have tossed it back and forth since the advent of the motion picture industry. The aspects for finding a solution were new, however, for the past ten years had brought new sidelines to what had once been dogmatic.

"The Apostle Paul stated that all things were lawful." The speaker was a tall dark-haired senior. Soon to leave for college, she wanted to make her own decisions. "If I watch a film in history class on the Revolution, there really isn't much difference if I attend a film on that era of time taken from a historical novel, is there?" It wasn't a

question, for the emphasis in her voice indicated her feelings.

"We can't be too quick to use scriptures to prove our personal point." Earl was smiling, but his tone was serious. "Paul also said, 'If meat make my brother to offend, I will eat no flesh.' Maybe our group could attend the motion pictures in the local theater without harm, but what of classmates and working associates who see us there?"

"Leave it to Earl to come up with the high hurdle," said Betty with a laugh. "Actually, I have thought of the same thing. I know that television is simply a form of motion pictures. I select those programs with care. If I select the shows I attend with equal screening, I doubt very much if it would harm me. The only thing that

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holds me back is what about the person I have witnessed to? What of the Christian too weak to really select only the 'good' films?"

"That reason no longer applies!" Jeannie was more emphatic than the group was accustomed to seeing her. "Since Billy Graham and other Christian films have been shown in theater buildings across the nation, people now realize that we attend, within the confines of a certain building, merely for the event that is scheduled. They associate us with the type of program being offered. Therefore, our attendance is not a deterrent to the testimony of Christ as it might have been even five years ago."

Following her outburst there seemed to be no answer. The evening had already exhausted the thoughts: Christ has made us free; we are not under the bondage of sin; just as hair styles and clothing styles alter, so does man's attitude regarding new inventions. "After all," one boy argued, "didn't the grandparents of most of us believe the radio and automobile were tools of sin when first put on the market?"

Most of them could agree that we can sin in anything—food, sports, business, home, family, etc., by overindulgence, giving it priority over Christ, allowing our pleasure or job to interfere with church attendance.

The logic of the night had been well presented, a product of much thought. The very quality indicated that they had been bothered by this decision for a long time. The spoken sides were just vocal utterance of that which they had been wrestling with for months.

One member of the group had been silent all evening. No one had seemed to expect a response from him, and he had been content to simply listen and wonder. He was the new convert. Church, the person of Christ, even prayer, were new experiences to him. What could he possibly have to offer to a group brought up in the church? "Born into it," as Luke's humor described them. Glen was impressed by the knowledge of Scripture that seemed to flow about him. He wondered how they could rattle off so many verses from memory without any hesitation. He wanted to look them up as they went along, because they were leaving gaps, filled with additional questions, in his mind. He didn't want to draw attention to himself by taking out the Bible that had almost become part of

his clothing. It was as automatic for him to place his Testament in his pocket as it was his comb or handkerchief.

The silence was growing, but no one seemed to notice. It appeared they were all thinking the conversation over, trying to find a path through the maze they had created—Was it wrong for a Christian to attend the movies? If not wrong, was it right for a Christian to attend the movies? Their comments had proved that it was the latter question that concerned them. Many things can be wrong if we make them wrong. As young people, they wanted something concrete to bite into. Not a list of don't's or wrongs, but directions—

## 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.

clean-cut, positive chunks on which to build a life. Benefit, not detriment, was of value for them.

"Glen!" It was Jan who broke the silence. As she spoke his name, everyone in the room suddenly realized he was there. "Tell us, why did you stop going to the movies? Did your sister jam it down your throat? Did the pastor tell you not to go? Why did you quit?"

"Well," Glen licked his lips, stalling his response as he felt twenty-four pairs of eyes staring at him. "No-o-o. It wasn't jammed down my throat. No one even mentioned it to me. Seemed I wasn't interested in going anymore, so I didn't. Just didn't care to attend after I accepted Christ as my personal Saviour. I don't think I have even thought of the movies the past few

months—at least not until now, when you asked me."

His reply startled Jan and the other young people in the room. Why had Glen lost interest in something that had formerly consumed him? It had not been a secret that he attended every new billing in town prior to his conversion. He wasn't just a fan, he was *addicted* to shows. Before the group could probe deeper, Glen again startled them with a question of his own.

"Tell me"—Glen turned, searching every face, even though he directed the question to Jan—"how did you know I stopped attending theaters? No one asked if I quit. How could you be so sure I wasn't going any longer?"

"We just figured you weren't because—well, I mean we knew you weren't because—ah—" Jan turned with a helpless shrug to her friends for aid.

They were all looking from one to the other with blank expressions. Then, filled with wonder, they began to exchange looks again. They had found the answer, not only to Glen's question, but to the entire evening's discussion.

"It was the difference in you that made us know," Martha spoke slowly, searching for what she wanted to say. All over the room heads were nodding in agreement. "You became interested in church. You became a member of the youth group, joined the choir, attended every service. The way you talked changed. You no longer use a lot of slang or jive expressions. Then you started bringing other people to church with you. I guess we knew that church, finding more of Christ, was so important that you didn't have time for movies. They don't fit with the new Glen!"

Silence again filled the room. Each of the young people was suddenly wondering if the new individuals they had become in Christ "fit" with their favorite pastimes. As though someone had thrown a switch releasing light in a dark room, they felt and saw that it was no longer a matter of "Is it wrong?" but "Is it right?" "Is it important to my new life in Christ?" "Is it beneficial?" The questions this time were not limited to one item, either.

As one person they stood, gathering up personal belongings, going home without speaking. A silence had fallen, one that results when a person has faced the recesses of his own soul before the mirror of Christ's death and resurrection. END





# Ten words for the 20th century

3  
EMPHASIS  
TERNITY

*What would a computer answer if asked, "How can we achieve worldwide peace?"*

BY REUBEN W. ENGSTROM

RECENTLY P. D. East, an American editor, wrote what he called a modern parable beamed at this climactic hour of history. Here it is:

The world was at the point of war. The countdown had begun. Fingers were poised above the buttons that would set off universal destruction. But both camps hesitated. They knew that war would not leave one living thing on this planet. In a final desperate effort they agreed to call a truce for forty-eight hours.

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*History is not a series of waves  
beating endlessly on the shores of  
time, but a river flowing  
majestically to a destination—  
the second coming of Christ.*

*Continued*

These forty-eight hours were to be devoted to a council of all the learned men of the world, gathered from every persuasion, every area of knowledge, every philosophy. These men were provided with a giant mechanical brain, an electronic marvel that could solve the most intricate problems. This electronic brain was given the specialized knowledge of all the world's greatest minds, until the brain had been provided with all that man had learned through the centuries, from every field of human endeavor and from every aspect of life.

When the electronic computer was fully informed, it was asked three questions: How can we save the world? How can we save ourselves and our families? How can we live in peace?

Then they pressed the start button. The lights flashed, the wheels turned, the tapes began to whirl. Then slowly, ever so slowly, the brain began to type its answer on a tape. And the answer it gave was this:

"I am the Lord your God.

"You shall have no other gods before Me.

"You shall not make any graven image.

"You shall not take God's name in vain.

"Remember the Sabbath day.

"Honor your father and your mother.

"You shall not kill.

"You shall not commit adultery.

"You shall not steal.

"You shall not bear false witness.

"You shall not covet."

Nearly two thousand years ago, a young man, wealthy, intelligent, with life before him, had a void in his heart. He went, fortunately, to the best possible source of information—Jesus Christ—asking, "What shall I do to inherit eternal life?"

The reply of the Saviour was identical with that given by our mythical computer. "If thou wilt enter into life, keep the commandments." This is, of course, the answer given throughout the Bible, the same answer offered by great and devout men all through the centuries of history.

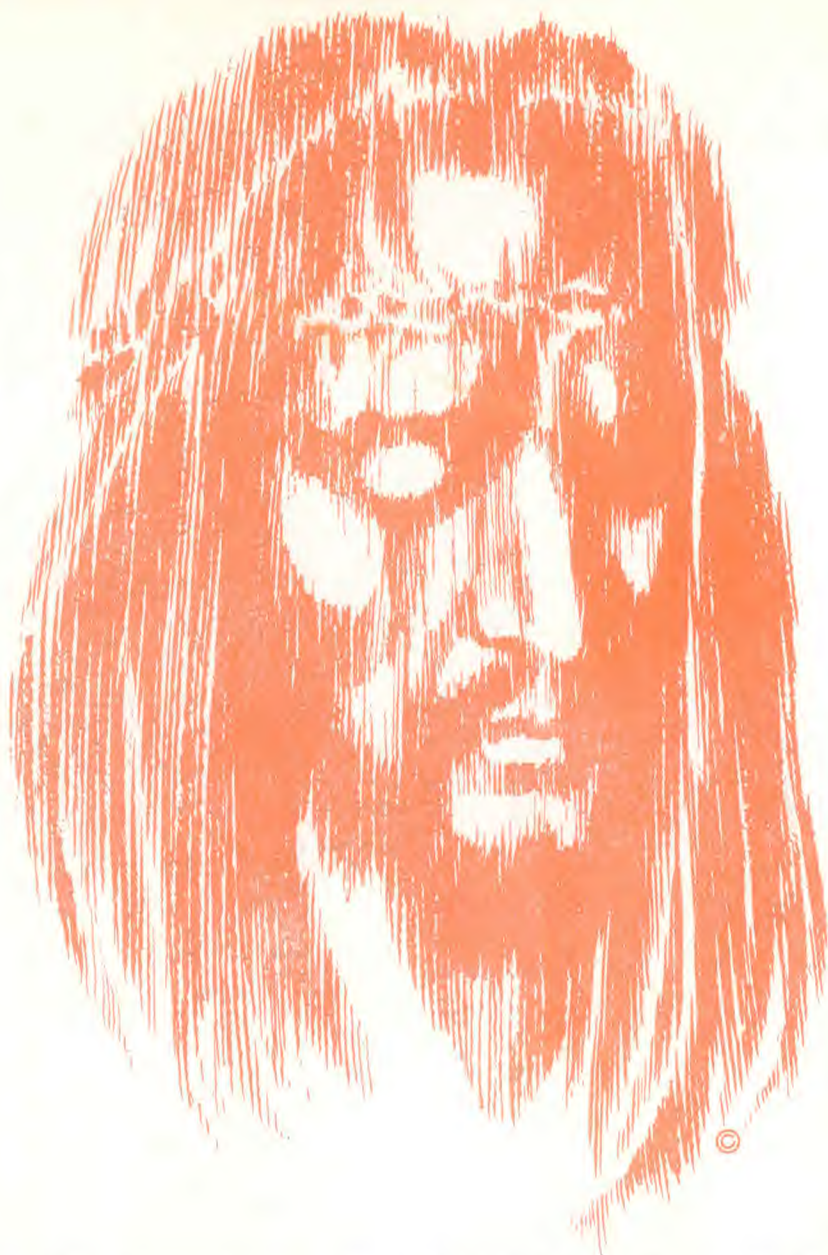
We read how three thousand years ago the Ten Commandments were carved on stone, but they had been in existence long before that, for Paul said, "By one man sin entered into the world"—that man being Adam in the

Garden of Eden. Because sin is transgression of the law, the Ten Words of God had already been given to the first parents at the beginning of time.

It was Kipling who wrote, "Ship me somewheres east of Suez, where the best is like the worst, Where there aren't no Ten Commandments an' a man can raise a thirst."

Today we live in an era where it is not needful to go "east of Suez" to find these conditions, for millions in once-Christian countries think the Ten Commandments are no more.

Not only have they lost their bearings, but, as someone has said, most people have lost faith that there ever were any bearings. Even in fundamental schools of theology, such books as *Situation Ethics*, by Dr. Joseph Fletcher, of Eastern Theological School,





are recommended reading. This is a treatise which has but one goal—to prove that there are no absolute standards. Dr. Fletcher says he would re-write the Decalogue, ending each command with an extra word—"ordinarily." For example, "Thou shalt not kill, ordinarily"; "Thou shalt not commit adultery, ordinarily."

One conservative seminary recommends the book with these words: "This is **MUST** reading for pastors. The book is preachable and some of the illustrations are fantastic. I have used them with both teen-age and adult congregations with good response. This is a book worth studying with college students and young adult groups."

Here is perhaps the ultimate crux of the evil direction in which we are going; not so much that non-Christians have abandoned the Decalogue, but that our formerly fundamentalist Christian leaders have encouraged this.

For centuries those who worship God have elevated the Ten Words of God as the great rule of life. The two tables of stone, we are told, are found in every synagogue in the world. Augustine called them "the heart of all law." St. Thomas Aquinas said that the Ten Commandments "contain the very intention of the Lawgiver, God."

Martin Luther said, "The moral law, which is contained in the ten commandments, is still in force . . . because it is founded on God's holy and righteous nature, and hence is as immutable as God Himself."

Just recently a new forty-eight-page book, *Keep My Commandments*, has come from a Catholic press, based on the words of Jesus, "If ye love me, keep my commandments," and extolling the Decalogue as the perfect guide of life.

A leading journal of Christian philosophy calls it "the moral basis of a free society."

John A. Mackay, a great Presbyterian writer, said that "the true ideal" of all Christians is to preach the law and the gospel. "Apart from the Law, the Gospel cannot be understood or be more than mere sentimentalism. Apart

from the Gospel, the Law cannot escape becoming pure moralism." Both together give the complete message of God.

Few men in our times have had the impact of Dwight Moody and Billy Graham. The former, who founded the dedicated Moody Bible Institute, said, "The law that was given at Sinai has lost none of its solemnity. Time cannot wear out its authority or the fact of its authorship."

In the great Billy Graham crusades of today, the evangelist often devotes ten evenings to the Ten Commandments, taking one of them each time. He is most emphatic in his believing that they are the true foundation of all morals.

Dr. Graham gives the true meaning of God's law in these words: "The Ten Commandments are a mirror to show how far short we have come in meeting God's standard. And this drives us to the cross, where Christ paid the debt for sin. Forgiveness is found at the cross."

His mention of the law as a mirror reminds us of an essay by Thomas Macaulay with the story of a Hindu who revered the sacred waters of India's Ganges River. Then a European placed a drop of this "sacred" water under a microscope and showed it to him. The Hindu looked, horrified at what he saw, for his precious water swarmed with pollution! Not wanting it to be so, he immediately took a hammer and broke the microscope.

That was most foolish, you say. Breaking the instrument certainly did not purify the water. All it did was to reveal his unwillingness to see its true condition.

Likewise the sacred law is a mirror; it reflects our true condition and reveals our imperfection. Getting angry at this mirror will not clean your face. Discarding it because it cannot remedy the defects it reveals still leaves the defects. Smashing it will not remove the spots. Its purpose is to reveal, not to remove. The Lord Jesus Christ does that. We may break God's law, but in the judgment day it will be there

to witness against us. (James 2:12.)

"*I am the Lord thy God*," the prologue to the Ten Commandments, gives us the authority on which they are based—God Himself.

The story is told of a Pietist rabbi who called together his congregation in the middle of a working day, sending them messages to come to the synagogue at once. The rabbi then rose and said, "I have an important, a very, very important announcement to make. . . . *There is a God in the world.*"

Why is this so vital in 1968? Because we need a divine directive. During the past century, evolution, teaching that we are but animals and our morals come from our animal natures, has shaped most men's thinking. Freud came saying that man has no moral freedom, and moral commandments are meaningless. Marx, founder of communism, said that morality is but an expression of class interests, and if you are in a good cause, there are no bad acts. If you have a good end in view, all is good.

Our universities, theaters, literature, and philosophies teem with the idea that morals are not absolute, that nothing is really white or black, only various shades of gray.

Although our Declaration of Independence states, "We hold these truths to be self-evident," many are saying there are no self-evident truths. If we believe that long enough, morality ends.

Morals were given as a divine standard, an absolute ethical code which the Scriptures say was in the mind of God, and which He gave in the ten precepts of His law. If this is not true, then man has no more dignity than an animal.

But man is not an animal. We have not come from the scum of some ancient lake, for we are sons of God; fallen sons, it is true, but still sons who can be restored.

This is exactly why the Ten Commandments begin with these grandly solemn words: "I am the Lord thy God." He is our God, and we are His

*Continued*



*Continued*

children. This is why life is valuable.

But there is a second part to the prologue: "Brought thee out of the land of Egypt." Why is that so vital? Simply this: Our God is a God of history who is personally interested in us, and whose presence among us leads toward a grand climax of history. Nations rise and fall by His will, as Daniel informed the proud king of Babylon: "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

A Christian writer, Ellen G. White, has said, "In the records of sacred history were traced the footsteps of Jehovah." What would history be like without God? Meaningless.

"If we escape the triple danger of nuclear war, overpopulation and existential nausea, born of inner emptiness," says Dennis Gabor, of the University of London, "we may approach a worthwhile world." Of the three horrors he puts the last one as most dangerous: "What we dare not face is not total extinction, but total meaninglessness."

Longfellow dolefully calls history "a mere puppet show." He says, "A little man comes out and blows a little

trumpet and goes in again. You look for something new, and lo! another little man comes out and blows another little trumpet, and goes in again. And it is all over."

One of the greatest historians of our time, Arnold Toynbee, claims that our culture will disappear and another will rise on its ruins, and the eternal cycle will continue forever.

Another has pointed out that history is like a long line of elephants, each grasping the tail of the one before him, going on in an endless circle.

But to the Christian, history is, as the poet puts it, focused instead on that "one far-off divine event, to which the whole creation moves," to the day when "the kingdoms of this world . . . become the kingdoms of our Lord."

History, then, is not a series of waves beating endlessly on the shores of time, but a river flowing majestically to a destination—the second coming of Christ, the end of our age, and the setting up of God's eternal kingdom.

It has been beautifully said that "Christians do not conceive of history as a series of endless cycles with no meaning or purpose, but rather a straight line from God's creation to God's kingdom."

In this divine plan you and I may either be faithful servants, playing our little part, through the grace given by Christ, or we may be rebels against Him. "I am the Lord thy God," says God, "which have brought thee out of the land of Egypt, out of the house of bondage."

This gives meaning to the Ten Commandments which follow. Because God loves us so much that He gave His only Son, He has also given the perfect rule of living to those who have been redeemed by His Son.

This alone gives meaning to the words of the Master, "If thou wilt enter into life, keep the commandments."

It gives mighty impact to the picture of God's last people on earth, who "keep the commandments of God, and the faith of Jesus." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. END

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# Your Questions, Please!

BY FRANK B. HOLBROOK

Would you please explain 1 Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" This verse puzzles me.

And a good many others too! Commentators have suggested over the centuries no less than thirty-six different solutions in attempts to explain the Apostle Paul's obscure statement! While the Scriptures as a whole shed no light on Paul's meaning, they do emphasize what the apostle did *not* mean.

1. The passage does not teach that one has a second chance after death. The inspired statement is, "The grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth." Isaiah 38:18. And the apostle himself observes, "It is appointed for men to die once, and after that comes judgment." Hebrews 9:27, R.S.V.

2. The passage does not teach individual salvation by proxy. Scripture is consistent that salvation from sin is possible only through *personal* belief in Christ and *personal* repentance and confession of sin. (John 3:16; 1 John 1:9.) "If thou shalt confess with *thy* mouth the Lord Jesus, and shalt believe in *thine* heart that God hath raised him from the dead, *thou* shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:9, 10.

One of the most reasonable solutions to the passage is that the apostle—in discussing the doctrine of the resurrection—cites a current heathen or heretical practice, though not endorsing it. His argument is, If pagans or heretics believe in a resurrection and thus baptize for the dead, how much more should Christians believe in the doctrine of the resurrection when Christ Himself rose from the grave, and the

*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.*

whole Christian faith rests on this fact. (See entire chapter of 1 Corinthians 15.)

**How can we be sure that Jesus is true Deity when at times He states that He is subordinate to His Father? For example: "My Father is greater than I." John 14:28.**

Our Lord Jesus Christ was either what He claimed to be, the divine Son of God, or else He was a daring impostor, or at best, self-deceived. The fruits of His life and teachings have so mightily affected human life for good in so many areas that it is absurd to even entertain the latter possibilities. But did Christ claim Deity? Did He claim the prerogatives of Deity? He most assuredly did!

Space forbids an extended discussion, but take the simple matter of worship. Christ rebuffed Satan's temptation to worship him in exchange for this world's glory by replying, "It is written, Thou shalt worship the Lord thy God, and *him only* shalt thou serve." Matthew 4:10. The Scriptures make it clear that no creature, not even an angel, may accept worship. (Acts 10:25, 26; Revelation 22:8, 9.) Deity alone is the proper object of adoration. Did Christ accept worship and honor from created beings? He did. He did not merely expect it, He claimed it!

In one of His early defenses before the Jewish leaders Christ declared, "It

is his [the Father's] will that all should pay the *same honour* to the Son as to the Father. To deny honour to the Son is to deny it to the Father who sent him." John 5:23, N.E.B.\* Whether it was the adoration of angels (Hebrews 1:6) or that of healed and redeemed persons (John 9:35-38), our Lord received it. There is no rebuke on His lips when faith comes to a trembling Thomas who with deep emotion exclaims, "My Lord and my God." John 20:28.

It may be further observed that our Lord claimed the authority to forgive sins (a prerogative belonging only to Deity—Luke 5:20-26), and He Himself commanded the disciples to baptize converts to His gospel in the name of the three Persons of the Godhead, which include Himself (Matthew 28:19). On the lips of either angel or man such attitudes and claims would be incredible blasphemy. But they are perfectly natural to Him who is true Deity. (John 1:1-3, 14.)

The passages of Scripture that depict our Lord's subordination to the Father are stated from the viewpoint of His humanity. For our sakes, that He might accomplish the plan of redemption, the Son of God voluntarily took upon Himself our human nature. For a time He laid aside the active use of His divine powers. (See Philippians 2:5-10; Hebrews 2:14-18.) Living as our Example, He was submissive to the will of the Father and was dependent upon His power and guidance, even as we must be. He shared the lot of mankind as man knows it. This is the great mystery of redeeming love! Paul avers, "And without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Timothy 3:16. END

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# A LIVING HELL

Do drugs bring the full life?

BY LAMBERT DOLPHIN, JR.

**F**IVE YEARS AGO I became a Christian after years of skepticism and agnosticism. Abandoning church and Sunday School at the age of seven, I made science and human wisdom my gods.

Believing moral standards were relative, I lived the philosophy, "Eat, drink, and be merry, for tomorrow we die." I wrestled with guilt, becoming more frustrated and discouraged, aware of decreasing happiness and isolation from others.

With little motivation to live in a meaningless world governed by the laws of chance, I accepted an invitation to church from concerned Christian friends. It was there that I began to discover the Bible for the first time.

In a pastor's office not long afterwards, I made the exciting scientific discovery of meeting Jesus Christ, the God of the Bible, in personal experience. The pastor explained God's great love for me in sending His Son to die for my sins and invited me to trust Him as my personal Saviour.

When I received Jesus Christ by faith into my heart, I realized that God surely must have been the missing element in my life.

But during the next few months, foolishly I began to wonder about other religions, and how they fit in with the Bible. I was also intrigued at reports of religious experiences resulting from controversial new drugs such as LSD, mescaline, and psilocybin.

As a result, I decided to try the LSD experience with a research group of doctors and psychologists. After several preparatory steps, I was ready for my session with a massive dose of LSD and mescaline.

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Shortly after taking the drugs I began to experience heightened audio and visual perception. Background music became ecstatically alive and full of living richness.

Vivid color patterns and phantasies in three dimensions filled my mind when I closed my eyes. And with open eyes I perceived the objects in the room with amazing depth and clarity and with a shimmering, crystalline glow.

Gradually, I lost awareness of my body. I had the feeling that I was outside myself as if I were a whole universe in miniature.

I was aware of history and the past as neither gone nor inaccessible. Time became strangely distorted, and I even experienced the terrible sensation of time stoppage and endless eternity.

Unpleasant and terrible fears associated with conception, birth, and early childhood gripped my mind. And for painfully long periods of time I was caught up in closed cycles of temporary insanity and terrible vast worlds of unreality.

Strange forces and powers seemed to seethe about me, calling and pulling at my soul. God seemed far-off and inaccessible. It did not occur to me to pray. Instead, I wondered who I was and how or if I would ever find myself again.

The immediate effects of the drug wore off that night. However, the four weeks which followed my LSD session gradually became a living hell. I was aware of a strange, immense spirit world all around me. Visions of the universe were so overwhelming and overpowering that I was sure I could never come back to life on earth. I was obsessed with haunting, seductive voices, suggesting suicide or strange behavior.

Gradually, I became aware that something was very wrong. Gripped by overwhelming fear, I called my pastor. As we prayed together, I gained an immediate sense of the presence of God and a restored relationship of love with Jesus Christ.

As stability was restored, I began to relate in real time to real people and to react normally to life on earth. I became aware for the first time of my serious error in taking drugs, and my disobedience to God.

Yet six months elapsed before I was fully myself again. I saw that the indirect effects of the drug had brought great inner damage which only time and God's Spirit could heal.

Today, fully recovered from the effects of this fantastic experience, I am greatly concerned for the growing number who take such drugs. The serious dangers and problems which mind-distorting chemicals present to individuals and to society should be fully made known to everyone.

As a Christian who learned a most painful lesson about life, I am glad to report that total commitment to Jesus Christ as Lord and Master has brought me the full deliverance I had been seek-

ing. The daily, rich spiritual experiences far surpass in beauty and reality the counterfeit experiences of LSD.

As the Lord Jesus expressed it, I have found rivers of living water welling up within to replace the previous void of emptiness (John 7:38). The experience of full life is found not from the use of drugs, but by losing one's life for Jesus' sake and walking daily with Him.

Have you experienced the reality of the new life in Christ? END

## Focusing



BY WALTER  
RAYMOND  
BEACH

### WIT'S END

**W**IT'S END is one of the best-known spots in the geography of human mortality. Few there be who find it not somewhere on the isthmus that separates the cradle from the grave. There all the trails run out and seem to stop. Alternative roads or possible detours have been left behind. Now the one road stops at a dead end. You have thought all you can think, tried all you can try, and done all you can do. Defeated and frustrated, you are through—that is, as far as human energy and ingenuity are concerned.

Wit's end is man's extremity. The insight of prophets and the experience of saints and sages justify fully, however, the old proverb, "Man's extremity is God's opportunity." The author of the 107th Psalm speaks for countless travelers when he records, "They . . . are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." Psalm 107:27, 28.

The psalmist's "they" includes such lonely figures as the patriarch Job. He knew the torture and terror at that place of lonely despair. With property, family, and health gone, he was advised by one who probably meant more to him than anyone else on earth to curse God and die. Moffatt translates one of Job's own questions about his dilemma thus: "Why does God give light to a man at his wits' end?" Job 3:23.\*

Why? With utter accuracy it has been said that "at the very spot where the resources of human wit have come to an end, multitudes have found God." The entrance into the riches of God is

often through the bankruptcy of human failure.

John Bunyan knew this very well. Wrote he, in *Pilgrim's Progress*: "Though Christian had the hard hap to meet here with Apollyon [in the valley], . . . yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life."

Oliver Goldsmith turned wit's end into a place of riches. He had applied for a job at a naval hospital but much to his chagrin was rejected. That lonely spot of disappointment became a place to wield his pen. He wrote *The Vicar of Wakefield*. A literary critic commented, "Genius transmuted Goldsmith's disappointment into a golden service of English letters."

Now this does not mean that God comes into human situations only when life tumbles in. God stands by, eager to participate at every step of the way. However, at the end of human tether thoughts spring forth and resources are discerned infinitely brighter and more meaningful than in the drab routine of everyday travail.

We, ourselves, of course, will decide what is to be made of wit's end. We should make it the end of man's contriving and the beginning of God's arriving. Then, as Robert Louis Stevenson wrote, "when you once enter God at the top of any page in the volume of the years, the best is yet to be!" END

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# Battlefield Pastors

*Military chaplains take the symbolic blood of Christ to American soldiers in South Vietnam.*

BY DON A. ROTH

WITH HIS HAND almost blown off and a deep wound in his shoulder, the chaplain prayed over the dead and talked softly to the wounded. Viet Cong seemed to be everywhere in the Que Son Valley south of Da Nang as Vincent Capodanno moved from dead marine to wounded marine, caring little if at all for his own safety.

The chaplain, a navy lieutenant and Roman Catholic priest from Staten Island, New York, was seriously wounded, but he continued taking care of those he loved, "the grunts out in the field," as he called them.

He died that day taking care of his "grunts."

The thirty-five-year-old chaplain had gone out with a company of marines in helicopters to support other marines in trouble in the Que Son battlefield area. Shortly after he arrived, Lieutenant Capodanno was wounded. Shrapnel tore into his shoulder and nearly blasted his hand off. The chaplain refused to be evacuated. He stayed with his "grunts" falling around him, giving last rites of the church to Roman Catholics and praying over the bodies of others.

A corpsman stopped him long enough to stop the bleeding and bandage his wounds. Later, as he was



Don Roth

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kneeling over a wounded marine on that fatal Monday afternoon, automatic weapon fire opened up and hit the priest in the head, stomach, and back. In a short while he was dead.

Earlier in the Vietnam conflict, in November, 1966, a battle raged in another part of the Republic. Faces were grim at Dau Tieng, headquarters of the United States Army's 1st Division. The "Big Red One's" 1st Battalion was under fire attack by Viet Cong in War Zone C northwest of Saigon, and casualties had been heavy.

Helicopters airlifted medics and troop reinforcements into the battle area. Into one of the big army choppers stepped Chaplain Michael Joseph Quealy, who had grown up in Manhattan's streets dreaming of becoming a foreign missionary.

He was not assigned to the battalion, but he saw the need and volunteered to do what he could for the dying and the wounded. Because he was not regularly assigned to this area, other officers tried to dissuade him from going, but he insisted. Thirty minutes later he was on the battlefield giving spiritual aid to the wounded.

As he bent over to console a wounded man, a Viet Cong soldier leaped from the underbrush and shot straight at the defenseless chaplain. He died instantly.

Beside his body was found a diary. The last entry was a passage from Matthew: "So will my heavenly Father treat you unless each of you forgives his brother with all his heart."

Michael Quealy was the fifth American chaplain to die in Vietnam. Nine others have perished since he died in 1966.

The American battlefield ministers belong to a little-known segment of the United States military—the Chaplain Corps. Military men as well as civilians often take the chaplain for granted. The chaplain holds religious services, listens to complaints, and counsels those who are in trouble. Chaplain Gary Strunk, a Seventh-day Adventist, says that too many chaplains are con-

sidered to be "censors" ("Careful, fellas, cut out the swearing; here comes the chaplain"). During World War II the common reply to a griper was, "Tell it to the chaplain."

But the chaplain's job is far more than routine, especially in Vietnam. Over the years his job has become more and more significant in the military service. This has been accentuated during the current war in Southeast Asia, where hundreds of chaplains are serving in the military service of the United States government.

The chaplain is no longer considered "extra baggage" in the military sense. He is a vital part of the organization of the four military services—the army, navy, marines, and Air Forces. The war in Vietnam has demonstrated the bravery of these "warriors for God," men who go into the battlefield without guns on their shoulders but with a Bible in their hands.

There are about five hundred American chaplains in Vietnam at the present time. Allied armed forces fighting in Vietnam have another twenty-five to thirty chaplains. The number changes frequently because the chaplain serves a one-year period just like other military men.

Military leaders in all of the services are proud of the work of the chaplains in Vietnam. Recently the army's chief of chaplains, Major General Francis Sampson, said the war zone is being served by "young, vigorous, deeply committed chaplains who are extremely well motivated to work with America's fighting men."

Chaplain Sampson said that the chaplains in Vietnam are not talking from a great distance to clusters of hot, tired GI's. He continued, "Their boots are just as muddy as the soldiers'." After returning from an inspection tour of Vietnam, the general commented, "I didn't see one chaplain with a sour face. No one said, 'Get me out of here.'"

In the past three years I have visited Vietnam at least a half dozen times. During one of my short visits, I spent

parts of three days with Major Delbert Brown, thirty-six, a Methodist minister serving as a United States Army chaplain.

He had been in Vietnam only three months at the time of my visit, yet it appeared that he had been there three or four years. As I followed him around, he seemed to know everyone at MACV (Military Assistance Command Vietnam) headquarters, the officers' billet where he stayed on Cach Mang Avenue, the tent barracks where he visited the soldiers, and in the officers' mess where he ate. It was fascinating to watch him perform his duties: counseling, studying, preaching, planning, visiting.

When he left his officers' billet in the morning, he screwed off the cap to the gas tank of the jeep that was assigned to him. "A favorite trick of the enemy is to put grenades in the gas tank just held together by a rubber band," he explained. "As soon as the rubber band disintegrates, the grenade explodes. I'm not taking any chances."

Chaplain Brown accepted responsibilities other than those assigned by the chaplain's office. He made friends with the Vietnamese community in the Saigon area. Every Saturday afternoon he drove into the Vietnam countryside and visited an orphanage where arrangements had been made for the parentless waifs to collect flowers to be placed in the chapel for the worship services. While there he played and romped with the orphans.

The youngsters looked forward to his weekly visits, and their faces were all aglow with smiles as our jeep headed into the bare orphanage compound. "Our job is to be friends with the people and try to explain to them the advantages of a democratic society," he explained to me as we drove back to Saigon.

On Sunday I attended three services conducted by Chaplain Brown. His main service was at the chapel of the Tan Son Nhut Airport, which he shared with Catholic and Jewish chaplains.

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*Continued*

We arrived very early at the chapel, and while Chaplain Brown was getting ready for the service, I slipped in the chapel's back door to attend the Catholic Mass, which was being said in English.

The chapel was crowded with worshipping servicemen during the Protestant service. After weeks without adequate music Chaplain Brown had finally found a soldier who would be able to play the organ. His assistant organized the ushers, took up the offering, and assisted at the communion service. I joined them at the altar for communion.

Chaplain Brown's sermon was short but profound. It had evidence of much study and preparation. As I looked around at the soldiers sitting in the pews, I felt that the chaplain was giving them what was needed in the spiritual lives of men on the verge of going to the battlefield.

The next day Chaplain Brown took me to MACV headquarters near the airport to see the chief of chaplains. The head chaplain for Vietnam explained that his office coordinates chaplain activities of all services in Vietnam but that each of the military services operates its own program.

His office also works with the chaplains of other Allied forces now serving in Vietnam—Korea, Philippines, Australia, and New Zealand. He also serves as adviser to the MACV staff, represents MACV in ecclesiastical re-





*Left: Chaplain Brown tries to be of help to his fellow soldiers even while they sweat to fill sandbags for protection against Viet Cong attacks.*

*Left Below: Chaplain Zager, a Roman Catholic priest, gives communion to a soldier recuperating in an army field hospital near Tan Son Nhut Airport. The three military chaplains at the hospital serve hundreds of wounded soldiers and civilians.*

*Below: Chaplain Brown does not restrict his work to the military. He spends time each week visiting an orphanage several miles outside Saigon. The children provide flowers for use on Sunday in the post chapel.*



lations and in planning the visits of outstanding church leaders to Vietnam, supervises corps tactical zone chaplains, coordinates daily radio devotionals, publishes a chaplain newsletter and roster, and provides religious ministries to the headquarters staff.

What does it take to become a military chaplain? Before a man is eligible to become a military chaplain he must be ordained and have ninety hours of graduate work in a recognized seminary. This is normally a bachelor of divinity degree. Upon entering the chaplaincy he is immediately sent to the United States Army Chaplains'

School at Fort Hamilton, New York, where he takes a six-week basic-training course.

As part of his professional training, four to six years after he enters the service he takes a nine-month career course, also given at Fort Hamilton, New York. A few select men may go on to staff training course held at the United States Command and Staff College.

One Seventh-day Adventist chaplain commented on his tour of duty in Vietnam: "Vietnam is a place inhabited by millions of people, strangely enough made in the image of God like our-

selves. One Sabbath afternoon I had an opportunity to attend a Bible study with Pastor Ralph Neall, president of the Viet Nam Mission of Adventists. It was in a poor section of the city of Saigon.

"No American GI's apparently were ever in the area before, and we must have looked like circus clowns to the children. They crowded around and stared. The Bible study, I concluded, was not too successful because we were surrounded by swarms of boys and girls. One Vietnamese pastor said, 'These people can live here all their lives and never know what it is to receive a letter.' The congested living conditions would soon tell you why."

Chaplain Gary Strunk, now on duty in Vietnam, said his primary duty is serving the spiritual needs of the men in the hospital assigned to him at Da Nang, but he spends much of his spare time working with the many Adventist soldiers stationed in the area. "I also feel responsible for giving the gospel message to the millions of Vietnamese in the area."

As I looked into the role of the chaplain in the Vietnam war, I wondered how the word itself was coined. According to legend, Martin of Tours, a soldier of the fourth century, was met on a bitter cold winter's night at one of the gates of the French city of Amiens by a piteous beggar. Martin reached into his purse and found it empty. Touched with compassion, he took off his heavy cloak and with his sword slashed it in two—giving half to the beggar and keeping the other half for himself.

That night, so the legend goes, Martin dreamed he saw Christ wearing the half cloak and was so moved by the vision that he sought baptism. He later abandoned his military career to devote himself to the church.

In time Martin became the patron saint of France, and his cloak, considered sacred by several French kings, was often carried into battle. The officer appointed to watch over the cloak was known, in French, as the "Chapelain," from which is derived the English word *chaplain*.

American chaplains in Vietnam watch over the spiritual needs of more than a half-million American soldiers. Some, like Chaplains Capodanno and Quealy, give more than half their cloaks to their fellow soldiers. Some give their lives in service to their country—and to God. END



# BIBLE STORIES: TRUTH OR NONSENSE?

(Continued from page 7)

the ages man has, consciously or unconsciously, realized this, and for this reason he preserved myth "with no omission or addition." Too much depended on it. This makes myth not only a necessity of life, but also a permanent valid element in human thought. It is only now that modern man is regaining this insight that people of the ages past had.

Cassirer, in his famous study *Language and Myth*, emphasized that myth is a category of its own, different from the category of science. But "each of these," he said, "carries within itself its particular and proper source of light." Methods and criteria of one category, Cassirer warns further, cannot indiscriminately be applied to another category without grossly distorting the truth. Myth gives us answers to those questions which in general cannot be answered by science. Also the language of myth is different: it is pictorial and concrete, not abstract and conceptual. Myth is a source of knowledge that may not be arrived at by the intellectual vehicle of scientific investigation. This does not make myth and science opposites. Rather, they supplement each other.

It is only now that modern man is regaining this insight. For centuries we have believed that man's reason was the only and absolute standard of truth. But modern philosophers and scientists are stressing that "it is fiction to think that reason is even the highest organ by which man can understand reality." "Our being in this world," asserts G. Gusdorf, "requires the acceptance of other sources of truth and knowledge. And one of those is myth."

Yet man is not given the liberty of choosing either one source or the other. Not at all. Myth and science supplement each other. Mythical thinking does not mean a renunciation of reason either. Gusdorf says, "Myth is not the end of reason, but the beginning. It is not a matter of losing reason, but of saving it."

Take for instance the understanding a man can acquire about himself. Can anthropology, sociology, and psychology really give us all the answers? Even if a man knew all that these sciences tell us about man, man would

still be "the unknown." And Gusdorf put it this way: "Regarding the understanding of man and his world, reason alone was not able to help man. Myth gives the clearest and the more accurate picture of man." This corroborates Berdyaev's famous statement that "myth expresses life better than abstract thought can do."

How does all this affect the discussion on Bible and mythology? It becomes clear now that Bultmann's distinction between a primitive, so-called mythical world view and a modern, rational-scientific world view is false. The distinction should be between mythical thinking, both old and new, on the one hand, and rational-scientific thinking, also both primitive and modern, on the other.

Anthropologists have found ample evidence of ancient and primitive man's ability to do rational-scientific thinking. There is no room for the theory of early man's "primeval stupidity." Early man's explanations of natural phenomena were examples of such rational-scientific thinking. We moderns may laugh about the idea that the universe was built up like a three-story house, or that the earth was the center of all the planets. But in the future others may laugh at our "certainties" about nature.

A "demythologizing" of these primitive-scientific explanations of the natural world makes sense. There is nothing distinctively Christian about the old world picture of a few thousand years ago. But such a "demythologizing" can be nothing more than a "transmythologizing." Modern scientists are more aware than ever that our contemporary certainties and truths about the natural world are relative.

But genuine myth is different. It was Bultmann's and others' mistake not to distinguish between rational, primitive-scientific explanations, cosmologies, and tribal tales on the one hand and genuine myth on the other. Myth is not primitive philosophy, fable, or fiction. Genuine myth is truth, truth about human existence. It is not "primitive" in the sense it indicates arrested development and understanding. It gives man an insight more profound than scientific description and logical analy-

sis can ever do. This makes myth a necessity of life and knowledge, now as much as in the past.

Should we get rid of myth then? It would not only lead to a distortion of man's knowledge about himself, his own history, and that of the whole universe, it would rob us of the greatest certainties we have in life, the truth about our existence here and now, the truth of our responsibilities toward our fellowmen, and the certainty of our future.

These tremendous events from the past which found expression in genuine myth and which no scientist or philosopher will ever be able to explain by mere critical-scientific thought proclaim the great truths of our whole being and the reality of our existence: "In the beginning God created." "God created man in his own image, . . . male and female created he them." For thousands of years people have preserved and transmitted these truths to the next generations "with no omission or addition," afraid that these truths, never to be discovered by rational-scientific thought, may get lost otherwise: the Flood, the calling of Abraham, and the history of Israel from Moses to the man Jesus.

Was Jesus really raised from the dead? Will He really come again? The thought may be incompatible with our modern rational-scientific thinking. But so it was in Jesus' days. It is just as incompatible as is the idea of a living, personal God, an idea that Bultmann definitely does not want to "demythologize." Yet the same source from which we got our knowledge of God also speaks about the resurrection of Jesus and His second coming. This source of knowledge is not a set of scientific reports—it is true. But the sacred story of the resurrection gives man an insight that is far more profound than scientific description and logical analysis can ever achieve.

This new understanding of genuine myth has come to us from extra-Biblical sources. The relevance of this "great . . . cloud of witnesses" to our lives may lie in the fact that the Holy Scripture reveals the best, clearest, and most powerful examples of this universal type of sacred stories. Not in "demythologizing," therefore, but in the acceptance of the truths they proclaim lies the only basis for modern man to understand himself and his world, and the only sound foundation for our future happiness. END





## The Sacrifice of Thanksgiving

BY RICHARD C. HALVERSON

How does one offer such a sacrifice?

It means to thank God *when one does not feel like it*.

It means to thank God *when there seems to be nothing for which to be thankful*. It means to thank God when circumstances are *absolutely contrary* to the giving of thanks. It means to thank God *with the will* rather than the emotions.

It is to give God thanks for *what He is* rather than for what He gives. *Thank God for Himself* rather than for His gifts!

Thanking God just for obvious blessings and benefits and gifts is to miss life's *choicest reasons for thankfulness*. In retrospect, often life's *trials* bring the chiefest blessings; life's *testings*, the greatest triumphs!

Thanking God whether circumstances are favorable or not, thanking God when circumstances are unfavorable, this is to recognize God *for what He is*. Be thankful to God for the fact of His overruling goodness and providence in all things. *Be thankful to God for Himself*—for His integrity, His faithfulness, His unfailing love!

Small the man who thanks God only for what God gives! Blind the man who measures thankfulness by the benefits of God rather than by the God who benefits!

Thanking God for Himself is the sacrifice of thanksgiving because *it is for God Himself alone*—not for what He does or gives. It is the sacrifice of thanksgiving because it is *more than emotional sentimentality*; it is an action of the dedicated will.

Offer God "the sacrifice of thanksgiving" daily (Psalm 116:17), for "we know that in everything God works for good with those who love him, who are called according to his purpose" (Romans 8:28, R.S.V.).



## NO PILL FOR GONORRHEA

BY PAUL HARVEY

THE SADDEST and most painful side effect of the "new morality" is venereal disease. The pill does *not* prevent *that*. The frequent hangover from sexual permissiveness is gonorrhea.

Atlanta estimates five cases for every one hundred residents. Los Angeles County Health Department has hired hippies to spread the word among that city's unwashed. Miami's director of venereal disease control says, "We have bankers and even physicians infected." Dr. William Brown of the National Communicable Disease Center in Atlanta says, "More Americans contracted gonorrhea last year than measles; gonorrhea is now out of control!"

The Wall Street Journal questions medical men as to why. Most cited two main reasons: sexual promiscuity is encouraged by birth control pills; also, the new strains of gonorrhea, brought back from Asia by servicemen, resist our drugs.

A military doctor guesstimates that one in four of our soldiers in Vietnam, Thailand, Korea, and the Philippines will contract gonorrhea this year, and 30 percent of those will not respond to injections of penicillin. They will be given oral doses of tetracycline drugs—which can have bad side effects.

In the early 1950's there was much talk that modern drugs had virtually eliminated this disease; they hadn't.

In the years following World War II there was an increase in gonorrhea, but usually a shot of 600,000 units of penicillin was more than enough to cure it. Earlier this year one student took 418 million units of penicillin—five times the amount usually needed to cure pneumonia—but the gonorrhea bugs survived.

Because women suffer no pain in the early stages of the disease, some medics estimate that 90 percent of all women carriers do not consult doctors. They backtracked on one case history in Atlanta and discovered one sixteen-year-old girl in a suburban high school had infected ten male classmates, and they, in turn, had spread the disease.

If the facts about gonorrhea, openly

discussed, are frightening—that's good. My own dear widowed mother may have made many mistakes in rearing her children, but somehow she managed to implant a terrible fear of the personal humiliation and physical "brain-consuming" effects of social disease. I'm convinced that, during the undisciplined years, fear was a potent deterrent to promiscuity.

Some high schools are trying to educate young people to the increasing hazard, but 85 percent of our nation's high schools are making no such effort.

In many instances educators are overruled by parents who protest public discussion of this "sordid" subject.

The National Communicable Disease Center in Atlanta has awarded grants to twenty-five medical institutions for new studies of gonorrhea. Until they discover some remedy more universally effective than any now available, the hazard remains.

If samplings can be projected nationwide, ten million Americans—one in twenty—will be infected with this disease this year.

END



## November Tree

Slowly the rain sifts down;  
Slowly the bright leaves fall.  
The trunk shows sturdily brown;  
The boughs show lacily tall.

There is something here to maintain  
Strength in the heart that grieves  
Through the falling of small rain,  
The falling of bright leaves.

—Jane Merchant.





# Events

## OF THESE TIMES

### WORSHIP BY TOUCH

Were you bored by your pastor's last sermon? If so, don't despair. You very well may be thoroughly excited in your church someday, according to those who are experimenting with forms of worship.

The latest idea to replace standard worship services is worship-by-touch, which was unveiled on the fringes of the World Council of Churches meetings in Uppsala, Sweden. The idea of the service was to discover forms of worship in which the congregation can participate fully.

Participants of the worship-by-touch service began by dividing into groups of five or six, putting their chairs in a circle, and holding hands in silent prayer. Then each person was asked, with his eyes closed, to imagine two figures before him, one urging him to be open to other people, the other urging him to withdraw. Each participant was asked to "dream" heated encounters between the two imaginary figures and then to try to get the two together. Each worshiper was asked to describe his "dream."

In another part of the worship service, participants stood in a wide cir-

cle and slowly moved toward the center, each looking into another's eyes. When they came close, they held hands. Their instructions: "Then say good-bye in any way that seems appropriate."

Wilburt H. McGaw, Jr., who directed the activities, said such exercises are substitutes for sermons, but not for an entire worship service. "They deal with the relations of people with each other, not with God," declared McGaw, who is director of communications for the Western Behavioral Sciences Institute in California.

Mr. McGaw revealed an important point: Such services deal with men, not God. But just what is more important?

Is man going to gaze into the eyes of God and reveal God's love through his everyday life to people around him? Or is man going to gaze into the eyes of other men, and then reveal what he feels? Is man going to step close to his neighbor and say "good-bye in any way that seems appropriate"? Or is man going to pray to God?

The world, of course, needs better understanding between men. But is the contact of flesh with flesh, of gaze

with gaze, the answer? Should such contact—admittedly not focusing on God—be called worship? Should it replace sermons?

One American participant, who walked out of the worship-by-touch service, commented, "I'm not opposed to feeling people. In fact, in Sweden it is definitely an attractive idea. But . . . I'm [not] willing to call it the worship of Almighty God."

### CRIME—AND ALCOHOL

The 25,000 residents of Greenland over the age of fifteen have a problem: Their consumption of alcohol in beer, wine, and hard liquor has hit 15.8 quarts a year, compared to 9.64 quarts per person in the United States.

And crime rates in Greenland have hit record highs, with 50 percent of all crimes being committed by persons under the influence of alcohol. In Godthaab, Greenland's largest town, authorities recorded fifty-four cases of drunken driving last year. Residents own only 496 automobiles.

As a result of the alcohol-related crime, a group of concerned Greenlanders have submitted a report to the

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## A NEW MAGNA CARTA

Approximately \$150 million in federal antipoverty funds and school aid is spent each year on programs run by church-related institutions. Additional tax funds go to construct buildings at church-sponsored colleges and universities.

The Supreme Court of the United States on June 10 ruled 8-to-1 that individual taxpayers may challenge in court laws they believe provide unconstitutional aid to church-run institutions. This 1968 decision upsets a decision of forty-five years ago that said a taxpayer could not sue the government because his financial interest in federal tax expenditures was too small.

The Supreme Court thus has opened the way for itself to further define church-state relationships. The First Amendment to the United States Constitution merely states, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This vague definition of religious liberty has permitted each generation through its judicial system to define in more concrete terms where the line between church and state is to be drawn. But since today's Supreme Court has taken upon itself the job of helping to

clarify the issue for today, perhaps a decision released the same day as the one described above will give a clue to how future conflicts will be settled.

In the second case, the court ruled 6-to-3 to uphold a 1965 New York State law requiring public school systems to lend textbooks to students in private and church-sponsored schools. Under the New York program, students in grades seven through twelve in nonpublic schools each year receive \$25 million worth of free textbooks.

The court thus supported the "child benefit" theory, which holds that such aid benefits students rather than institutions, and thus does not violate the Constitutional prohibition of supporting "establishment of religion." State laws now will be able to provide textbooks—as well as previously approved free bus rides and lunch aid—for students in nonpublic schools.

A religious educator in New York City declared the decision a "Magna Carta" for parents of nonpublic school children. As one major encyclopedia puts it, the Magna Carta was issued by King John of England in 1215, "under compulsion from his barons. . . . Its clauses were regarded with veneration long after they were out of date, and men read into them meanings which would have surprised their original drafters." (*Encyclopaedia Britannica*, Vol. 14, p. 630.)

It may be interesting indeed to see what the courts and interested parties read into the "Magna Carta" decision that is based on the "child benefit" theory. Conceivably, taxpayers eventually may be obligated to support church-sponsored schools. After all, financing the education of a church-school teacher ultimately benefits the student, doesn't it? And don't school buildings keep the student warm in winter?

Several churches today claim they are having difficulties bearing the financial burden of their educational programs at today's always-rising costs. There have been hints that some of the schools will have to be closed if government aid isn't forthcoming. The idea is developed that if the churches cannot support these schools, the government should, because the churches are doing the government a favor by educating all those youths.

But the question arises, What is the objective of the Roman Catholic, Lu-

national Parliament in Copenhagen calling for immediate rationing of beer, wine, and hard liquor, even though such beverages now are sold only two days each week.

If Greenlanders so readily see the cause-effect relationship between liquor and crime and move to remedy the situation, when will enlightened citizens of other countries see the same relationship in their communities and demand that their governments prohibit free access to alcohol by those with documented excessive cravings for such beverages?

When a drunk gets behind the steering wheel of a car and smashes it into another and takes innocent lives, a \$20 fine or a year's loss of driving license isn't a punishment that fits the crime. Everyone of age has the freedom to drink. But should everyone of age have the freedom to be a drunk and to kill or maim again and again? Creative legislators should devise laws that keep alcohol and drunks permanently separated.



### CHAPLAIN SERVES SAILORS FROM FORTY COUNTRIES

The New Orleans seaport is his "parish," and seamen of all religions from forty nations are the "congregation" of Pastor John Vandercook. Pastor Vandercook, a Baptist, carefully selects the publication or Scripture in the right language to distribute to crewmen as each ship arrives in New Orleans. He arranges church services and other activities for visiting sailors and invites many to tour the city with him or to share a dinner in his home.



theran, and Seventh-day Adventist parochial school systems? Are they designed to take the load off the public schools? No, those schools were set up with one primary purpose, to educate "good" Roman Catholics, "good" Lutherans, "good" Seventh-day Adventists, as the case may be. And if those churches close their schools, those churches ultimately will lose some of the influence they would have had over the students who were educated in the parochial systems.

And if they do get aid, won't the government agency supervising the funds want some say in how the money is spent? So often are heard the words, "If you accept, you must . . ." What happens when a "must" contradicts a church's doctrines?

Perhaps the wisest course is for all church-sponsored institutions to refuse all government funds if they want to assure their independence of government control. It may be an expensive proposition for members of the church, but it seems like the safest, wisest way.

#### **\$100,000 FOR SERVICEMEN**

The 400,000 Seventh-day Adventists in the United States have earmarked more than \$100,000 to keep in touch with their young men in military service.

The special nationwide offering will provide literature for Adventist servicemen, according to Charles D. Martin, associate director of the church's National Service Organization.

Approximately 9,000 Adventist men now serve in the United States armed forces, many in medical branches. Currently 600 are stationed in South Vietnam, where forty-six have been killed by the enemy, said Martin.

Each Adventist youth who enters military service receives a special servicemen's packet from the church, including a pocket-sized case with complete Bible and other inspirational literature and materials designed to orient him to military life. Each serviceman also receives five church periodicals.

"Adventist men register as conscientious objectors," commented Martin. "But we prefer to call them 'conscientious cooperators' because they accept their draft calls and serve their country in noncombatant work in the armed forces." END

## **We Quote...**

**Mark Twain:** "When I was a boy of fourteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much the old man had learned in seven years."

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**Stephanie Crane,** Miss Teenage America 1968, in "Listen," June, 1968: "It is not always good to follow the crowd. Drinking may be accepted by the group, but as for me this is the dullest thing in the world."

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**Marshall McLuhan:** "The discrepancy between the riches of the TV feast and the poverty of the school experience is creating great ferment, friction and psychic violence."

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**Hosea 6:6** from "Living Prophecies": "I don't want your sacrifices—I want your love; I don't want your offerings—I want you to know me."

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**Robert F. Kennedy:** "Moral courage is a rarer commodity than bravery in battle or great intelligence. Yet it is the one essential, vital quality for those who seek to change a world that yields most painfully to change."

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**Ellen G. White,** "The Desire of Ages," p. 25: "By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen."

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**Blaise Pascal,** in "Quote," October, 1967: "Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. Kind words also produce their own image on men's souls; and a beautiful image it is. They smooth, and quiet, and comfort the hearer."

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**Richard Goldstein** in "Life," June 28, 1968 (p. 68): "Rock [music] is subversive, not because it seems to authorize sex, dope and cheap thrills, but because it encourages its audience to make their own judgments about societal taboos. As John Phillips of the Mamas and Papas sings, 'You gotta go where you wanna go/Do what you wanna do/With whomever/You wanna do it to.'"



# Editorial



## RHYTHM METHOD AND DISHARMONY

THE YEAR 1968 should go down in history as a period of big shocks. President Johnson stunned the political world by withdrawing from the presidential race. Civil rights leader Dr. Martin Luther King, Jr., was assassinated in Memphis. Senator Robert F. Kennedy was murdered in Los Angeles. The biggest religious shock was Pope Paul's encyclical "Of Human Life," which the pontiff released officially on July 29.

The religious shock came when the 7,500-word declaration reaffirmed that Roman Catholics and "other men of goodwill" will limit the size of the families by one method, the rhythm method, which confines sexual intercourse to the wife's infertile period. Pope Paul thus reaffirmed the doctrine proclaimed thirty-eight years ago by Pope Pius XI "that each and every marriage act must remain open to the transmission of life."

The new encyclical rejects the interpretation of the principle of totality advanced in 1966 by both the majority of the papal study commission on birth control and, implicitly, by Vatican II.

The principle of totality holds that the morality of husband and wife rests not on the significance or motive of any given sexual act but on the total approach of the couple to their obligations to God, to each other, and to the creation of their family. Within this contact Roman Catholic couples would have been able to exercise responsible parenthood by spacing their children by contraception.

Reaction to Pope Paul's encyclical was soon in coming, with much of the comment by Roman Catholics themselves. Typical was the confusion in Brazil, where a cardinal declared the encyclical to be the final word and where the Papal Nuncio said it was not the final word.

In the United States, a prominent Jesuit philosopher commented, "One hopeful sign is that educated Catholics are not going to pay any attention to this statement. If they did, we'd be back in the Dark Ages."

*Commonweal*, a weekly Catholic journal, noted, "For millions of lay people, the birth control question has been confronted, prayed over, and settled—and not in the direction of the Pope's encyclical." The magazine claimed "Of Human Life" will "plunge whole sections of the Church into gloom, for the manner in which it reflects on the papacy, if not for its substance."

In the nation's capital, the 100-member Association of Washington Priests, anticipating Pope Paul's decision by one week, said it would not support the church's traditional position against birth control. Explained the

association's chairman, "We will respect the consciences of our people."

The chairman of Planned Parenthood-World Population added, "It is almost beyond belief that a man of Pope Paul's sensitivity, who has walked through the streets of Bombay and seen how over-population reduces human beings to misery and despair, can now feel compelled to limit the application of family planning. . . . His pronouncement may be almost as futile as it is tragic for his Church."

"Of Human Life" may be futile because the widely cited Westoff-Ryder Study showed that 75 percent of American Catholic wives practice birth control. And two thirds of these use contraceptive methods other than rhythm, which results in an average of twenty pregnancies a year among every 100 women using it.

So now millions of homemakers around the world will be guilty of "serious sin," as an important American archbishop put it, if they conscientiously limit the size of their families by artificial contraception. All economic, educational, marital, and psychological problems must be subordinated to "the transmission of life."

Some observers have wondered what effect the encyclical will have on the tempo of the ecumenical movement. Others ponder complications arising in marriages between Catholics and non-Catholics. Others are concerned about Pope Paul's reliance on tradition rather than Scriptural revelation in his ruling.

And some analysts question whether Pope Paul has undone the work of Vatican II, which concluded "that the human person has a right to religious freedom" and that this right "is to be recognized in the legal order of society in such a way that it is considered a real civil right."

Contrary to Vatican II's declaration on religious liberty, Pope Paul appealed directly to government authorities: "Do not allow the morality of your peoples to be degraded; do not permit that by legal means practices contrary to the natural and divine law be introduced into that fundamental cell, the family." This cannot be the religious liberty envisioned by the worldwide Roman Catholic leaders who assembled in Rome and excited the world with their progressive ideas.

Where does this leave Christendom? It leaves Roman Catholics—more than half of the world's Christians—thoroughly confused, frustrated, rebellious, or elated, as the case may be. And many non-Roman Christians must be asking themselves, Where is the power in the Roman Catholic Church today? In the Pope and tradition? Or with the progressive cardinals and bishops and their increasing emphasis on freedom of conscience and religious liberty? Pope Paul seems to have answered most of these thought-provoking questions. R. W. N.



## "If We Will But Listen"

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

THE SUN, in a mischievous mood as it punched its time clock and slid out of the west door of its workshop, overturned the Artist's paint jar and sent a warm rose-red tide cascading across the soft corrugated cirrocumulus carpet of the sky. As the rosy vision danced across the cloud waves in a burst of glory all the way to the east, it slowly "chameleoned" into the delicate pink of peach blossoms.

Pleased with the extravaganza, the merry prankster promptly kicked over the pot of liquid gold and, hiding behind the horizon, watched its contents whirl into little puddles to the north and to the south. As a final caper he rocked the bowl of crimson pigment until it splashed over and sent long red claws creeping and clutching for the North Star, still hiding behind washboard clouds.

'Twas autumn, 1959, and my husband and I, accompanied by his brother's wife from Orlando, Florida, were driving on the highlands near Portland, Tennessee. Delighted by this rare exhibition, we parked by the little-traveled road and got out to bathe in the carnival of color. Awe silenced and immobilized us. Then impulsively our sister-in-law stretched both arms upward in ecstatic abandon, as if trying to gather the glorious display and clasp it forever to her bosom, that she might never lose that prismatic moment.

On such occasions heaven's portals seem to stand a bit ajar to let the observing eye "view its gleamings" and the "imagination take hold of the glory within," while the listening ear can almost hear the angels' song.

Our sun, 93,000,000 miles away, although puny when compared with such giant suns as Betelgeuse in Orion, is nevertheless 1,300,000 times larger than the earth. In other words, if it were hollow, over a million worlds the size of ours could easily fit inside. Illimitable power leaps from that mammoth ball in flaming tongues hungrily lashing out from half a million to a million miles.

The sun furnishes all the light and heat for our world. It is the colossal power plant which sets in motion the busy chlorophyll-operated leaf factories of forest and field. It kisses the blush onto the cheek of the rose, and with long, deft strokes paints the rainbow across the sky. It scoops up water from the ocean to be dropped back on the dry land as refreshing rain.

The Creator, who gave to the sun all its tremendous physical energy, chooses to call Himself "the Sun of righteousness." He is *life* itself. He is *light*. He is *power*. His command set the stars in their courses and gave birth to the intricacies of the atom. By His power the thundering tides are held back from overflowing the land. By His power we waken morning by morning refreshed to meet our day.

BY OPAL ROGERS LYNN

## "The heavens declare"

And because His power is spiritual as well as physical, by it we may be triumphant over every wily temptation of the adversary.

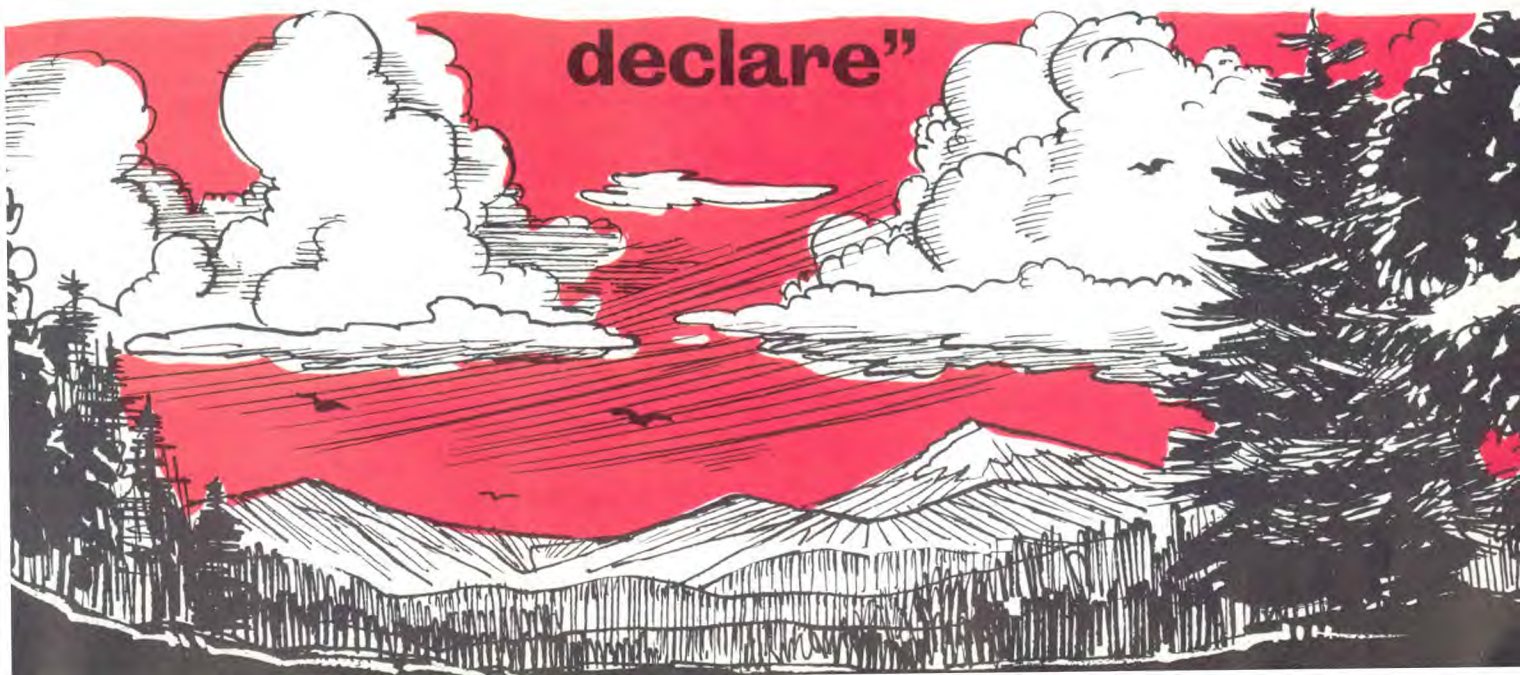
Following the sun along the skyway trips the full moon, rising in the east soon after the sun has set in the west. "Breathes there the man [or woman] with soul so dead" whose heart has not quickened at sight of this modest but radiant bride of the skies? Yet, like the bride wearing "something borrowed," her radiance is all borrowed from the sun, for she has no light of her own.

Neither does the Christian ever shine of himself. To him is delegated the sacred responsibility of being "the light of the world," but his light is also all *reflected* light—reflected from Him who said, "I am the light of the world."

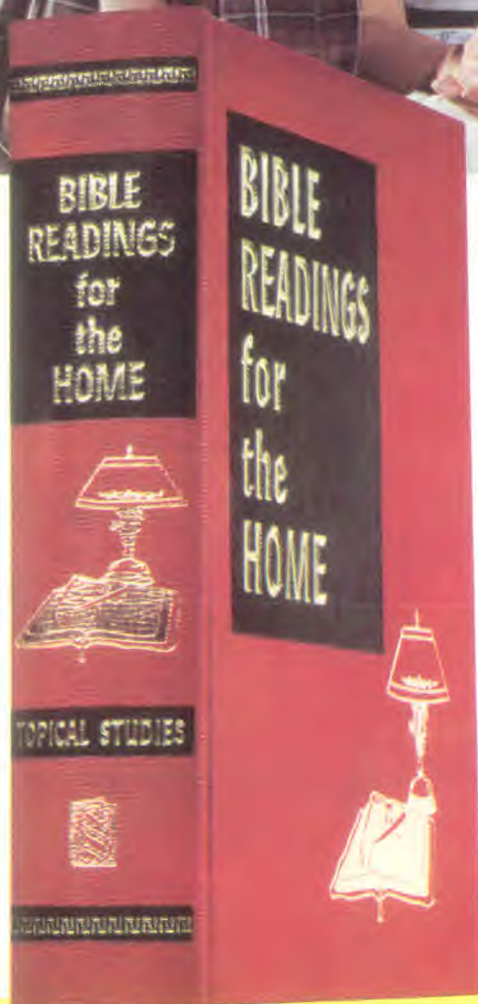
Sometimes the moon goes into eclipse, caused by the earth getting between it and the sun. And sometimes the light of the Christian goes out because he allows the world to get between him and *his* Sun.

But on those rhapsodic nights when the moon rides a queen, her flood of soft silver light magnifies the beauty of the landscape by hiding a thousand ugly details. Those who reflect Christ, instead of gloating over the mistakes of others, like the gentle moonlight seek to hide their ugliness by turning "the sinner from the error of his way," thereby hiding "a multitude of sins." (James 5:20.)

Truly "the heavens declare the glory of God." (Psalm 19:1.) And the fair ruler of the night pointedly asks, "Are *you* giving an unshadowed reflection of Jesus, the Light of the world?" END







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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_