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These Times

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Shadows

By Mary Hunter Moore

WHAT COLOR are shadows? Oh, black, naturally; everybody knows that. But is a shadow black?

My unit of nine-year-old junior youth—the Kookaburras, they called themselves—on a nature hike at camp, stood on the trail above Lake Woodhaven and looked at the water through a fringe of trees.

"What color is the water?" I asked.

"White!" they shouted.

"What makes it white?"

"Shadows!" they all cried, and one added, "Shadows of the clouds."

So shadows may be white.

Simkin Street runs west, and the sunsets one sees down it are little foretastes of the New Jerusalem. And half the glories of those sunsets are shadows—shadows that are rich blue and dusty rose and burnt orange and smoky flame colored. And even after the orb is far sunken, and the sunset colors have burned down to ardent coals along the hilltop horizon, the blackening clouds above are transfused with flame. Shadows are sunset colored.

The boarding school where I once taught was surrounded by a maple grove so dense that little grew under the trees, and it was like walking through an arcade to pass beneath them. Surely one was in the black shadows then. But in summer that shade was a delicate green shot through with gold. And in winter, when Minnesota was knee-deep in snow, the rising sun sent long shadows of the leafless maples across the snow; and those shadows were deep, intense purple and crimson. Shadows are royal colors.

A shadow is cast by an object that intercepts some of the passing light rays—not all, for then we would have total darkness and no shadows at all. The intercepting more or less breaks up the light; hence we may have all the colors of the rainbow in shadows. And the colors partake somewhat of the colors of the objects that cast them. In short, shadows and reflections are al-

most indistinguishable, and both may be any color, depending on the source.

"For I am sometimes in the sunshine,
Sometimes in the shadows,
Walking every day with Him."

So sang the junior youth around their campfire. Walking every day with Jesus does not ensure our walking without shadows. Jesus Himself walked always with the shadow of the cross over Him. Our walk with Him will be through many a shadow. But those shadows need not be black—*will* not be black for the Christian. They will be reflections of the rainbow around the Father's throne. They will glow with deep shades of rich color reflected from the glory of God and the good angels, whose presence near us is concealed by the shadows. One who has ever walked with God in the shadows understandingly will sincerely say:

"I'd rather walk with Him in the dark
Than walk alone in the light."

END

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This time

WHAT IS life like for civilians in a country torn by civil war? Dr. Sherman A. Nagel, Jr., a Californian who has worked as a physician for the past twenty years in Nigeria, tells THESE TIMES assistant editor Robert W. Nixon some of the experiences he had at Northern Ngwa County Hospital in Eastern Nigeria (often called Biafra). Don't miss "My Heart Weeps" on page 28.



Are God's followers fanatics? Author Lon Woodrum comments: "The first Christians were not 'religious' in the sense that we are. They were spiritual revolutionaries." For Mr. Woodrum's cure for dying churches, turn the page and begin reading.

Don't read Levi Keidel's "Where Our Race Troubles Began" on page 8 unless you read Part I last month. This time Mr. Keidel explodes some commonly held beliefs about Negroes.

Where did sin begin? Who started it? Why didn't God stamp it out? All the answers you've been looking for appear in Mrs. Ellen G. White's "Unlocking the Mystery of Sin" on page 12.

Pastor Frank Holbrook, who answers your questions each month in his "Your Questions, Please!" column, on page 17 answers the inquiry, "Do we have to be perfect before we can become Christians?"

Have you ever awakened to find yourself in the alcoholic ward of a hospital? G. Z. Patten, author of "The Day I Was Reborn," did. Don't miss his story on page 22.

Everyone likes to receive money to help make ends meet. But what about the trends in the use of tax dollars to assist church-related institutions? C. Stanley Lowell, associate director of Americans United for the Separation of Church and State, interprets the trends in "The Changing Climate in Church and State" on page 24.

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Cover: From H. Armstrong Roberts

God's people are fanatics

By Lon Woodrum



Fanatically they hold to His promises in the power of faith which He supplies. In faith they are established in a hope that knows no end. Fanatically they believe that heaven and earth shall pass away, but God's Word shall never die. Fanatically they rise from suffering and sorrow to worship the One they say loves them. Fanatically they carry the cross of the Crucified because there is nothing else for them to do. They are a people who know of no other life than that which rests in the promises of God.

THIS is the post-Christian period. The church is finished. So goes the talk, both within and without religious circles. A Beatle turns prophet: "Christianity will go." Even Billy Graham declares that Christians are fast becoming "a dwindling minority" in the world.

Truly the church today does appear fatigued, outdated, and outmoded. It is also confused; theology is a jungle fraught with the hullabaloo of existentialists, secularists, reductionists, situationists, demythologizers, and dead-God thinkers. And there is a conflict between the evangelicals and the ecumenists.

Religious pundits produce books deploring the church's condition, asking vehemently for secular involvement, more dialogue between groups of different faiths, more social action; the church must be restructured and become something utterly unlike what it now is; it must exercise politico-social pressures to enhance the kingdom of heaven.

Of a truth it would appear that the church is becoming more and more an unchristian religion; the gulf widens between the churches and the church. Doubtless those believers we discover in the Acts of the Apostles, making their thrust through an unfriendly world, would be appalled at what is known as the Christian religion today. They would probably feel more at home in those sects where worship is charged with emotion than in congregations of temple worshipers influenced by our sophisticated and materialistic culture.

The first Christians were not "religious" in the sense that we are. They were spiritual revolutionaries, facing fearful odds, their organization and administration inadequate, their publicity bad. One of their tallest leaders, Paul of Tarsus, confessed that they were "treated as the scum of the earth, the dregs of humanity." (1 Corinthians 4:13, N.E.B.*) They fought a guerrilla warfare. However, Paul also wrote, "The weapons we wield are not merely human, but divinely potent to demolish strongholds; we demolish sophistries and all that rears its proud head against the knowledge of God." 2 Corinthians 10:4, 5, N.E.B.

The young church found itself arrayed against the religious views, the social mores, and the political powers of the times. Status-seeking evidently was not one of their aims; *synthesis* was not one of their words. They abhorred compromise. They hit the world with a hard-core dedication that caused even their enemies to say that they "turned the world upside down." They meant to change the world as much as possible, although if they had hope of changing Caesar, they did not reflect it. They rendered him his due, accepted his protection when they could; but apparently they scarcely expected his conversion. They saw the political and social systems about them as foreign to their way of life. They were moralists; they knew nothing of "situation ethics"; wrong was wrong to them, at all times and in all places—and they were against it!

Undoubtedly the majority of them would appear to us in our time as intractable bigots! One of their revered writers wrote, "Anyone who does not stay with the teaching of Christ, but goes beyond it, does not have God. Whoever does stay with the teaching has both the Father and the Son. If anyone comes to you, then, who does not bring this teaching, do not welcome him into your home; do not even say, 'Peace be with you.' For anyone who wishes him peace becomes his partner in the evil he does." 2 John 9-11, Good News for Modern Man.

Actually the New Testament faith, rather than being a

religion, was a revolt against religion. Religion was Jesus' enemy, as it was a foe of the early church, of Huss, Savonarola, Luther, and Wesley. The simple, pure gospel never runs without being opposed by organized religion.

Rightly were the first Christians called "believers." They were supernaturalists, believing in God, Christ, the Holy Spirit, and the Scriptures. They believed that God sent His Son into the world as a Saviour, and that through His cross they had eternal life; that He broke the grip of death, ascended into heaven, and would return as He promised. Miracles were no problem to them; they sometimes watched them happen. Faith was as yet unalloyed with scientism; so they could have that child's faith demanded by Jesus. Freed from religion's bondages, they trusted in grace rather than legalistic behavior for their salvation. Their responsibility was to a Person rather than to a religious system.

The simplicity and purity of their faith made them vastly effective. They were tough commandos, under orders to march against any odds, prepared to perish on any beachhead for God. Death was a blessedness—if one died in the faith. Lion pits, swords, mobs, jails—nothing stopped them. Persecution but intensified their zeal.

Christianity was alive in those days. It was a faith, a fire, a spiritual eruption, a mutiny against meaningless religion, a new humanity marching into history. Music seeped through their worst agonies; in their worst weakness they were not without power. They were never overburdened with existential loneliness, for they were never alone; Someone was with them in their high adventure. And they were unashamed of their mysticism.

Would they not be astonished at our cathedrals and temples, our soft pews and soft sermons, our disinterest in God and Christ, our unconcern with man's sinfulness, our joyless ritual and lifeless liturgy, our lack of *feeling*? Ours would be a strange world to them, something to *change*. They would see us as they saw the pagan world of their time—something to convert to Christ! We would not be able to bear them. Worship committees set up in palatial churches named after St. Paul might well stand in angry opposition to Paul's preaching.

Much advice from many quarters is given today as to what direction the church should take; but very few voices, important enough to be heard, suggest a return to the New Testament faith. Yet history reports how *that* faith worked! Should only a small percent of the modern church take up that spiritual revolution of those first believers, the world might be deeply affected. Not that the whole world would be changed; those long-ago Christians scarcely expected to save the world. They plucked brands from the burning, awaiting the day when Christ would return to earth. *This*, also, the church would have to accept to be involved in that revolution! It gave the early disciples their thrust of mission. To them Christianity without the certainty of Christ's return would have appeared meaningless. An average of every twenty-fifth verse in the New Testament refers to that event. Pierre Berton, who hopes for the appearance of some "new messiah," has the same idea as the early church—save their Messiah was not "new": He had been here before! But next time He would come, not as a peasant destined for a hoodlum's beam, but "with power and great glory."

The hope of this event, of course, is rejected by a ma-

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jority of present-day religious leaders who discard all apocalypticism; God shaping up history eschatologically after the manner of the New Testament prediction is not for the modern existentialist mind. Yet, however fiercely modern theologians jettison this hope of the Parousia, one cannot separate the doctrine from the awesome spirit of conquest in those first Christians who changed the world.

Present-day church savants maintain they must build God's kingdom in the secular culture, drop stress on "personal salvation," and become social and political activists. Social action the young church would not have refused; but it would have asked what *sort* of social action was proposed. Social action wears many costumes. Nazism had it; communism has it. A billion dollars' worth of property roaring into ruin in Detroit represents social action—of a kind! Those commandos in the Book of Acts would insist on *Christian* social action. Christ's motivation was behind their march, along with the dynamism of the Spirit. They were witnesses to redemptive grace more than innovators of social and political structures. They were an inspired news media; they had a story to tell: the good news of man's redemption. They were revolutionaries with a revelation from otherworld. They did not tell the world how to run its business, but how to be saved. Apparently they centered on saving Romans rather than Rome, Corinthians rather than Corinth.

We can hear the outcry: That sort of gospel couldn't work in our world! But how can we tell? Who is trying it? The religious organizations are bent rather on saving the world by the same means with which the world would save itself. So—who needs the religion? And the cry increases, "The church is finished!"

To be sure, there is talk today about a "revolution" in the church; but is it truly a revolution? The real revolution would be a return to New Testament Christianity, when light struck men down, and angels winged about—and they didn't rush off to see a psychiatrist! When there was in the world a Spirit—compassionate, authoritative, redemptive, and judgmental.

The church seeks a breakthrough into a secular society; but unless it can make unbelievers into better Christians than it appears now to possess, its very success could be disastrous.

What if the church should come down from its sophisticated stance and rally around the cross? What if it should take up the old story, in all its unbelievable simplicity, and set it out there naked before the world? Making such an attempt, the church couldn't lose too much; it hasn't too much to lose!

Millions of us are not so sure that the church is finished; we keep remembering what the Founder said about the church being of His building, and His pledge that the gates of hell should not prevail against it. There is always the chance that the church may break with religion, that, tormented sufficiently by world conditions, and its own sense of failure, it might take that step toward the revolutionary faith of the New Testament. If so, history might have a fresh start.

END

When God made angels
there were great birth pains
great
When God said LET ANGELS BE
he knew all along someday nearly half
would walk out on him and
never
come
back

When God said LET THERE BE LIGHT
FIRMAMENT DRY LAND AND SEA
AND GRASS SUN MOON AND
STARS FISH AND FOWL
AND BEASTS

when God said IT IS GOOD
he must have had some reservations
(there were great birth pains
great)
for God knew all along of deep darkness
and thunder and clouds and rain and
fountains of the deep
not to mention atom bombs and
sulphurous fire

When God the Father said LET US
the Holy Ghost concurred WHY NOT
Likewise the Son
But there were great birth pains
great
for they knew of Cains Jezebels Judases
all sorts of princes and violent men
hypocrites and
me
they knew of places like Sodom Bethlehem
Jerusalem that stonest the prophets
Gethsemane Golgotha Rome
Vietnam and
the United States of America and
Shellman, Georgia
They knew

They knew
long before angels sang Holy Holy
long before the big brothers and sisters
shouted
long before Adam said Bone Of My Bone
They knew

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Foreknowledge

By Lynn Sauls

But they didn't take pills
They went on ahead
It never once crossed their minds not to
go right on with it
all of it
all of the great birth pains
Stands to reason
if you wanted angels who were satisfied
with you
if you wanted angels who were satisfied
with each other
if you wanted angels who were satisfied
with themselves
you'd have to make them so glory could
rise from the inside
So they could be holy wise good and
satisfied
themselves
you'd have to let them
stand
or
fall
all the time hoping of course they
would stand
The same for angel goes for man
You never know
That child might grow up to be president
or wind up in the penitentiary
So they went ahead and did it
They went ahead
They went on ahead
They went right on and said
LET BE
for during the great birth pains and
ever after
great
great
were the shouts arising from eternal
ecstasies
great
GREAT





Where our race troubles began

LET'S LOOK AT OUR SUSPICIONS

Part II

By Levi O. Keidel, Jr.

Last month author Keidel described some of the background and problems of the American Negro. This month he concludes his report by exploding commonly held beliefs about Negroes, looking at some of their historical highlights and posing a question all Christians should seriously consider.

WHITE AMERICANS rightfully are proud of their forebears, whose rugged individualism enabled them not only to survive but to prosper. This is the kind of spirit which helped build America.

But that spirit of rugged individualism tended to encourage a feeling of superiority. We recall that members of racial minority groups were called Chinks, Polacks, Coons, or other stereotyped names, though most of us now will admit that it is wrong to give a man a derogatory label simply because of his national or racial origin.

The American "melting pot" with its inevitable social evolution has done much to remove our prejudices toward those with skin color similar to ours. Nevertheless, while we may be quite reluctant to admit it, we have found it much more difficult to accord the same generosity of feeling toward those whose skin color is quite different from ours, perhaps because in the back of our minds persists the feeling that Negroes are somehow inferior.

But is the Negro race genetically inferior to other races? Scientists have not yet found a way of weighing the innate abilities of one race against those of another. They agree that it is impossible to differentiate races in terms of blood types. They agree that any member of a given race is the product of not only his genetic origin, but also of his cultural and social environment.

Some scientists believe there is a genetic transfer of something of achievement potential from one generation to



the next. If this is true, Negro problems today are also the cumulative result of generations of detrimental environment, and hopes for their rapid solution are dim indeed. Be that as it may, at this time there is no convincing evidence that any one race is genetically superior or inferior to another.

What about Negroes' being descendants of Ham? Wasn't Ham cursed in the beginning?

According to the Scriptures, earth's racial stocks have their origin in the three sons of Noah: Shem, Ham, and Japheth. (Genesis 10:1, 2, 6, 21, 32.) The sons of Ham settled in Africa, particularly in Egypt. (Psalms 78:51; 105:23; 106:22.)

However, there is no record in Scripture that a curse was pronounced upon Ham. Noah pronounced his curse upon Canaan. (Genesis 9:25.) The Canaanite tribes were the tribes dispossessed and destroyed when Israel entered and settled in the Promised Land. (Genesis 10:15-19; Exodus 13:5; Joshua 3:10.)

Negro Intelligence

Are Negroes on the average as intelligent as white people?

We must first decide whose scales we will use in weighing intelligence. For example, it is difficult to determine whether or not an American is more intelligent than a Congolese. Cultures have defined the different traits and abilities which are supposed signs of intelligence. Albert Einstein once said that if an Australian aboriginal tribesman drew up an intelligence test for us, we'd all flunk. We don't know how to

throw a boomerang. We can't use a spear.

On standard intelligence quotient tests, American Negroes average fifteen to twenty points lower than the whites. However, results of IQ tests are reliable only when those taking them are of a similar sociocultural background. So-called poor whites have approximately the same intelligence level as poor Negroes.

Early proof of this was found in the results of alpha intelligence tests given World War I recruits. Negroes always rated lower than whites on a state-by-state basis. But Negroes from Ohio outscored whites from eleven Southern states. There is no sign that intelligence difference has its roots in racial origin.

But if the Negro race is equal to other races, why did it never make an important contribution to civilization? Why were there no great Negro empires? Why didn't they develop a culture?

Civilization began in the great river valleys of Africa and Asia. Excavations near Khartoum in Sudan and El Badari on the Nile indicate that ancient Negroes laid the foundation for much of the civilization of the Nile Valley. It is clear that at least one third of the population of ancient Egypt was Negroid. Herodotus, a Greek historian, visited Egypt about 500 B.C. He saw "black and curly-haired" Egyptians.

Historian Alexander Chamberlain writes, "Ancient Egypt knew the Negro, both bond and free, and his blood flowed in the veins of not a few of the mighty Pharaohs."

Negro Empires

From the ninth to the seventeenth centuries, three successive African empires rose and fell, each holding power over much of the continent's vast western Sudan area.

First Ghana emerged, and dominated the Sudan for three hundred years. It reached its height of power in the eleventh century. It maintained a standing army of 200,000 soldiers. Its shock troops were chain-mailed shield-and-lance-bearing cavalymen who looked like the forerunners of Europe's medieval knights.

Its rulers were fabulously wealthy. The castle of King Tenkamenin was decorated with expensive sculpture and painted windows. His court included gold-blanketed horses, pages with gold-mounted swords, and servants with gold plaited into their hair.

When King Musa of Ghana made a state pilgrimage to Mecca in 1324, he traveled with a caravan of 60,000 persons, including 12,000 servants and 500 slaves. Each carried a staff of gold weighing six pounds. Some eighty camels carried 24,000 pounds of gold to be distributed as alms along the way.

Following Ghana, the kingdom of Mali dominated the scene through the fourteenth century. In 1493, Negro Askia Mohammed seized power in the kingdom of Songhai and effectively administered a realm larger than Europe. Its wealth was built largely on international trade.

Regular caravans of 12,000 camels

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laden with fruits, textiles, and salt came from North Africa across the Sahara to the Sudan. They returned with gold, iron tools, and other products. During the fifteenth and sixteenth centuries, Songhai's capital city of Timbuktu became one of the most important centers of commerce, art, and learning in the medieval world.

As for culture, Negroes were manufacturing pottery in the Upper Nile Valley before pottery was made in the world's earliest known city. Henri Lhote, a French explorer, discovered rock paintings in the Sahara made with beautiful and artistic realism, which indicate that Negroes were painting human portraits before 3000 B.C.

Archaeologists in Congo found that the Ishongo people were perhaps the first to develop and use the abacus and a multiplication table. And Africans learned the art of smelting iron and making tools and implements while the peoples of Europe were still using crude stone tools.

In medicine, youth from all over the Muslim world came to the University of Sankore in Timbuktu to study surgery. One sixteenth-century writer lauds a Negro doctor there who performed a successful cataract operation. Some tribespeople were vaccinated for smallpox. One ancient European traveler in Ethiopia wrote, "Natives here say that malaria is caused by the bite of the mosquito; but of course we know it is caused by the miasmas of the swamps."

As for literature, scholars from all over North Africa traveled to Timbuktu to study law and to check the accuracy of their Greek and Latin manuscripts. Of all commercial enterprises in the city, the most lucrative was the book trade.

Why History Was Suppressed

Someone asks, If these things are true, why haven't we heard about them before now?

Today's Negro intellectual has a disturbing answer. He says that white men during the slave era made a concerted effort to suppress Negro history. A person without a history has no meaning or identity, therefore little value. They distorted Scripture to fabricate the story that the Negro race was cursed of God. Thus their conscience was salved so that they could enslave a race with impunity. Neither is there historical evidence that the "curse of

Ham" story started before the slave era.

Such is the testimony of science, Scripture, and history concerning the Negro race. This information may have disturbing, unsettling effects upon our long-held suspicions. This may be not only healthy, but necessary. Only then will we refuse to give comfortable sanctuary to unfounded suspicions, and begin to understand Negroes as persons.

Recent reports indicate ghetto Negroes, especially men, often find it difficult to define their place in society. Why this instability?

Negro intellectuals say the problem began centuries ago when slavers first ruptured Negro family life. During succeeding generations as a slave in the New World, the Negro man was not permitted to carry the responsibilities of head of a family. Frequently he witnessed his women being violated, while he was powerless to protest. Hence today he often has a limited grasp of his importance as father and husband.

Developments of the past two decades have aggravated his problem. When World War II ended, Negroes were among the first to be laid off. Industries moved to the suburbs. At an increasing rate, automation began closing job opportunities they were best qualified to fill.

Endemic Unemployment

Endemic unemployment in today's ghettos is of frightening proportions. In many ghetto areas, 25 to 35 percent of the male working force is unemployed.

When the Negro father is repeatedly refused employment, his own feelings of inadequacy are reinforced. His children beg for food and for things they need at school. His inability to hide his inadequacy behind a screen of excuses breeds despair and shatters his self-respect.

If he keeps house so that his wife can find a job, she will ordinarily bring

home more money than he would at comparable employment. This aggravates his problem. If neither can find employment, he can qualify her for higher welfare payments if he leaves home. These conditions underline his inadequacies as a husband and father. He deserts—and helps swell the horde of anonymous street drifters.

And so, providing an element of stability in ghetto society falls to the Negro woman.

It is almost impossible for the deserted mother to keep a family unit intact. If she can work, she is fortunate. But her neglected children may become imbued with the standards and values of the street gangs, which virtually confirms their eventual serious delinquency.

If she cannot work, she and her children likely will be engulfed by poverty within the walls of their rooms. It would be difficult for any woman to convert some of these rooms into a home under the best of circumstances.

I sat in an elevated train alongside Ed Riddick of Chicago's Operation Breadbasket as we sped through a ghetto area. I watched an attractive complex of low-income high-rise apartments go by. I wondered if federal funds used to build them had improved the people as much as they had improved the landscape.

"Have these apartments helped the housing problem?" I asked.

"Each of those nineteen-floor buildings you see is home for 2,800 people," he said. "Take Robert Taylor Homes, for example. There 28,000 people live in ten of these buildings on ninety-four square acres of land.

"Almost 75 percent of those living in these high-rise apartments are under eighteen years of age," he continued. "The buildings were poorly planned and shoddily constructed. They are poorly heated. Rooms are too small for the big families which must live in them. Kids burn themselves on exposed steam pipes. Walls are thin. Any single family is constantly bombarded by noises of families living above, below, and around them.

"There are four wings on each building. Each wing has two elevators. Generally one of them doesn't work. People stand in line fifteen minutes waiting to go downstairs. When children can't get outside to play, they tear things up.

"A mother spends half of her \$200 monthly welfare check for rent, and scrounges for cheap and sometimes partially spoiled foods to stretch what

**Why do ghetto
Negroes, especially men,
often find it difficult
to define their place
in society?**

is left to keep her kids from starving. She has nothing left with which to improve herself. It becomes a treadmill, a prison. She gives up.

"You see that line of three-story apartments?" He gestured out the window. "You see how neat they are? Negroes are buying them on long-term contracts from the government. They know they aren't getting fleeced. They know someday they'll own those houses. Those constructions are fifteen years old. And they're in better shape than the five-year-old high-rise apartments."

Health statistics reveal the results of this kind of living. According to the United States Riot Commission Report, national death rates for nonwhite mothers are four times as high as those for white mothers. About 30 percent of all families with incomes of less than \$2,000 a year suffer from chronic health conditions which adversely affect employment.

Proving Manhood

Men and women who live in a society where they have been deprived of being persons find unsocial ways of proving to themselves and to others that they are still human beings. They often resort to crime.

According to Federal Bureau of Investigation records, during 1965 the arrest rate of Negroes for murder and robbery was thirteen times that of whites. During 1966, the crime rate in our larger cities was more than double the national average. From three to six times as many crimes are committed as are reported.

Of crimes committed by Negroes in Chicago, 85 percent involve Negro victims. The law-abiding ghetto resident lives in a perpetual state of tension and insecurity beyond the comprehension of most middle-class Americans.

For proof of their personhood, desperate human beings sometimes resort to sex. National Negro birthrate is 47 percent higher than white birthrate. Because of the continued disintegration of Negro family life, much of this birth is out of wedlock. In many urban ghettos, illegitimacy rates exceed 50 percent. Across the nation, the illegitimacy pattern fluctuates with the unemployment pattern.

This burgeoning birthrate packs the ghettos tighter and compounds their problems. In Chicago's white areas, population density is 14,000 per square mile. In the Kenwood-Oakland Negro

**If adults have been
dehumanized by the
effects of the ghetto,
what hope do their
children have?**

area, population is 66,000 per square mile. At the density rate in parts of Harlem, the entire American population could be squeezed into three of New York City's five burroughs.

If men and women have been dehumanized by the effects of the ghetto, their children have even less hope.

The disadvantages of a broken home could somewhat be offset by good educational opportunities in school. However, today's ghetto schools operate at 154 percent of capacity. In our nation 40 percent more is spent for the education of a white pupil than for a Negro pupil.

A recent National Education Association report condemned the Baltimore school system for building stadiums and swimming pools for white schools while children in slum areas studied in firetraps.

"These people have been victims of the kind of system which, as George Bernard Shaw said, forces a man to be a bootblack, and then points to his occupation as proof of his inferiority," the report said.

An education earning a meaningful place in society would encourage the Negro youth to stay in school. But by grade twelve, Negro reading level is three years behind that of whites. In 1963, the average employed Negro high school graduate earned \$49 a week, while the average white high school dropout earned \$58 a week. The median income for a Negro college graduate is \$5,928, while that of a white college graduate is \$9,023. And of all Negro graduates of public schools, 23 percent have no jobs at all.

Facing this kind of future, 35 percent of ghetto youth drop out of high

school. Many find a sense of fellowship and identity in street gangs, where lawbreaking is a status symbol.

Negro high school dropouts form one of the fastest growing segments of our population. Its growth rate is almost double that of whites.

Two Alternatives

There are two alternatives available to white Americans. One is to neglect the problem. But neglect brought us to our present point. A cancer which is not removed to its roots will eventually destroy the organ in which it lives. Further neglect will only press us more irrevocably toward disaster.

The other alternative is involvement. This is based on the assumption that we believe rational intelligent human beings have the ability to learn how to live together. If we reckon with truth, if we sacrifice, the trend can be changed; the chasm can be closed. The Negro can share in America's plenty, and stability and order can be restored to our society. This is the course reasonable men must follow.

But Christians have a more compelling reason for involvement. They profess to be disciples of Jesus Christ. If they dare believe the only solution to the racial crisis is inevitable catastrophe, they renounce the claims of the Lord they profess to serve.

Jesus Christ claimed to show us not only how to get right with God, but also how to live with our fellowman. A member of the upper middle class of Jesus' day asked Him what to do to inherit eternal life. Jesus said that everything was wrapped up in two commandments: love God with all your heart, soul, and mind; and love your neighbor as yourself.

To further clarify the matter, Jesus told the story of the good Samaritan who bound up the wounds of the way-faring stranger left beaten up by a band of thieves along the roadside. Jesus thereby made it abundantly plain that our neighbor is any fellow human being who needs help.

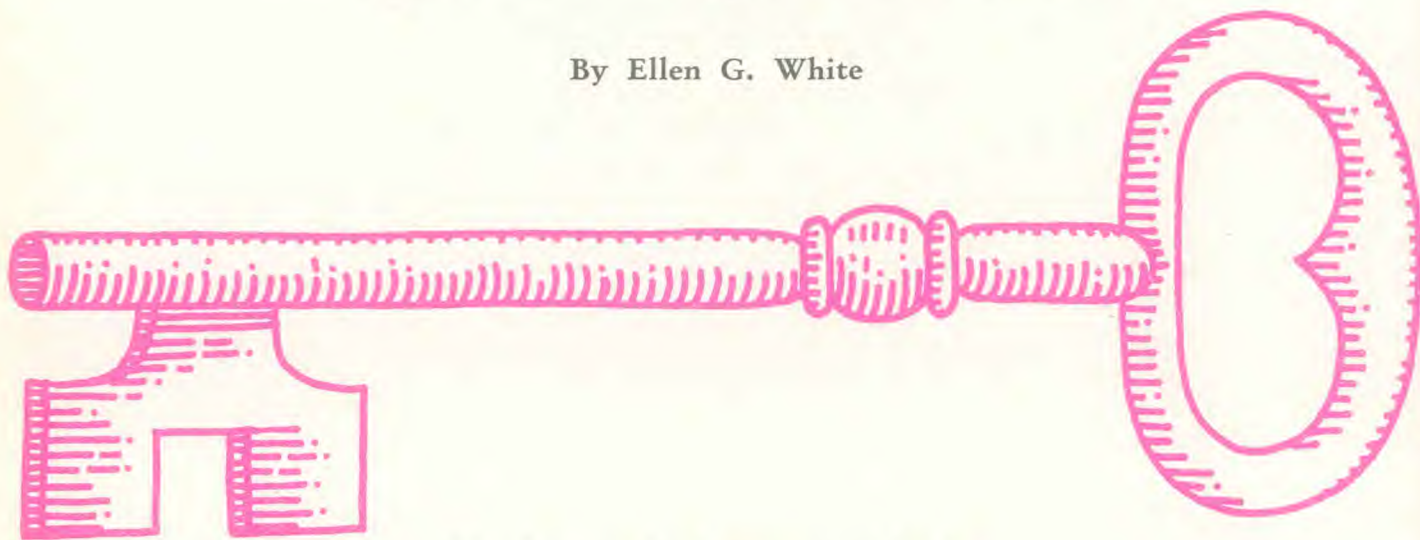
It's easy to love other people when I know I'll get something out of it. But Jesus consistently taught not a self-serving love, but a self-giving love; a love which loves even when it is rejected. In fact, He said the greatest people in heaven will be those who have served most humbly in self-giving love.

Have you seen this kind of love around lately?

END

Unlocking the mystery of sin

By Ellen G. White



Sin began in heaven with the mastermind who, next to Christ, was first among the hosts of God.

GOD IS love." 1 John 4:16. His nature, His law, is love. It ever has been; it ever will be. "The high and lofty One that inhabiteth eternity," whose "ways are everlasting," changeth not. With Him "is no variableness, neither shadow of turning." (Isaiah 57:15; Habakkuk 3:6; James 1:17.)

Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. The psalmist says:

"Strong is thy hand, and high is thy right hand.

Righteousness and judgment are the foundation of thy throne:

Mercy and truth go before thy face. Blessed is the people that know the joyful sound:

They walk, O Lord, in the light of thy countenance.

In thy name do they rejoice all the day:

And in thy righteousness are they exalted.

For thou art the glory of their strength. . . .

For our shield belongeth unto Jehovah,

And our king to the Holy One."

Psalm 89:13-18, R.V.*

The history of the great conflict between good and evil, from the time it first began in heaven to the final over-

*In this text . . . the word *Jehovah* is employed instead of *Lord*, as rendered in the American Supplement to the Revised Version.

throw of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love.

The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "go-

ings forth have been from of old, from everlasting." (Micah 5:2.) And the Son of God declares concerning Himself: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting. . . . When he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him." Proverbs 8:22-30.

The Father wrought by His Son in the creation of all heavenly beings. "By him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Colossians 1:16. Angels are God's ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But the Son, the anointed of God, the "express image of his person," "the brightness of his glory," "upholding all things by the word of his power," holds supremacy over them all. (Hebrews 1:3.) "A glorious high throne from the beginning" was the place of His sanctuary (Jeremiah 17:12); "a sceptre of righteousness," the scepter of His kingdom (Hebrews 1:8). "Honour and majesty are before him: strength and beauty are in his sanctuary." Psalm 96:6. Mercy and truth go before His face. (Psalm 89:14.)

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service.

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and

glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:12-15.

Little by little Lucifer came to indulge the desire for self-exaltation. The Scripture says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17. "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God. . . . I will be like the most High." Isaiah 14:13, 14. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.



"God desires from all His creatures the service of love—service that springs from an appreciation of His character."

Now the perfect harmony of heaven was broken. Lucifer's disposition to serve himself instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined.

To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God. But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy.

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise

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divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love.

The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshipers, in love to the Father and the Son. But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be equal with God. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?"

Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them

than for God Himself to err. The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But

necessary for the stability of the divine government. Thus while working to excite opposition to the law of God and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion he with consummate craft caused it to



"A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin. . . . But His mercy was misinterpreted."

now even the liberty which they had hitherto enjoyed was at an end; for an absolute Ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts.

There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions.

Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. Lucifer had presented the purposes of God in a false light—misconstruing and distorting them to excite dissent and dissatisfaction. He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God. While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were

appear as his sole purpose to promote loyalty and to preserve harmony and peace.

The spirit of dissatisfaction thus kindled was doing its baleful work. While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God. But angels who were loyal and true maintained the wisdom and justice of the divine decree and endeavored to reconcile this disaffected being to the will of God. Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord? The loyal angels could see

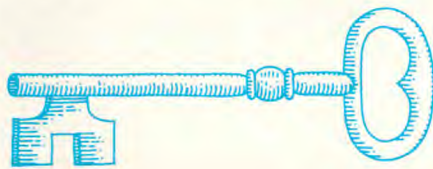
only terrible consequences from this dissension, and with earnest entreaty they counseled the disaffected ones to renounce their purpose and prove themselves loyal to God by fidelity to His government.

In great mercy, according to His divine character, God bore long with Lucifer. The spirit of discontent and disaffection had never before been known in heaven. It was a new element, strange, mysterious, unaccountable. Lucifer himself had not at first been acquainted with the real nature of his feelings; for a time he had feared to express the workings and imaginings of his mind; yet he did not dismiss them. He did not see whither he was drifting. But such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt. Lucifer was convinced that he was in the wrong. He saw that "the Lord is righteous in all his ways, and holy in all his works" (Psalm 145:17); that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at that time fully cast off his allegiance to God. Though he had left his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. The time had come for a final decision; he must fully yield to the divine sovereignty or place himself in open rebellion. He nearly reached the decision to return, but pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust.

A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course,

and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, "the light bearer," the sharer of God's glory, the attendant of His throne, by transgression became Satan, "the adversary" of God and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship.

Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ. He had determined to claim the honor which should have been given him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better



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government, under which all would enjoy freedom. Great numbers of the angels signified their purpose to accept him as their leader. Flattered by the favor with which his advances were received, he hoped to win all the angels to his side, to become equal with God Himself, and to be obeyed by the entire host of heaven.

Still the loyal angels urged him and his sympathizers to submit to God; and they set before them the inevitable result should they refuse: He who had created them could overthrow their power and signally punish their rebellious daring. No angel could successfully oppose the law of God, which was as sacred as Himself. They warned all to close their ears against Lucifer's deceptive reasoning, and urged him and his followers to seek the presence of

God without delay and confess the error of questioning His wisdom and authority.

Many were disposed to heed this counsel, to repent of their disaffection, and seek to be again received into favor with the Father and His Son. But Lucifer had another deception ready. The mighty revolter now declared that the angels who had united with him had gone too far to return; that he was acquainted with the divine law, and knew that God would not forgive. He declared that all who should submit to the authority of Heaven would be stripped of their honor, degraded from their position. For himself, he was determined never again to acknowledge the authority of Christ. The only course remaining for him and his followers, he said, was to assert their liberty, and gain by force the rights which had not been willingly accorded them.

So far as Satan himself was concerned, it was true that he had now gone too far to return. But not so with those who had been blinded by his deceptions. To them the counsel and entreaties of the loyal angels opened a door of hope; and had they heeded the warning, they might have broken away from the snare of Satan. But pride, love for their leader, and the desire for unrestricted freedom were permitted to bear sway, and the pleadings of divine love and mercy were finally rejected.

God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great. By disguising himself in a cloak of falsehood, he had gained an advantage. All his acts were so clothed with mystery that it was difficult to disclose to the angels the true nature of his work. Until fully developed, it could not be made to appear the evil thing it

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was; his disaffection would not be seen to be rebellion. Even the loyal angels could not fully discern his character or see to what his work was leading.

Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations.

God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works.

The discord which his own course had caused in heaven, Satan charged upon the government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore God permitted him to demonstrate the nature of his claims, to show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest

upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear. . . .

Satan's rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard

to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty.

He that ruleth in the heavens is the one who sees the end from the beginning—the one before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of His own purposes of love and blessing. Though "clouds and darkness are round about him: righteousness and judgment are the foundation of his throne." (Psalm 97:2, R.V.) And this the inhabitants of the universe, both loyal and disloyal, will one day understand. "His work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Deuteronomy 32:4. END

Focusing



BY WALTER
RAYMOND
BEACH

PERMISSIVENESS

SOME TIME AGO a young woman was murdered in sordid surroundings of her own choosing. Confronted with the tragedy, the grieving parents said in bewilderment, "We gave her everything she wanted." Little did they realize that this "permissiveness" itself was to a large degree the cause of their helpless sorrow.

The world is suffering from a generation of permissive parents. In past generations the Christian home was the bulwark of morality and success. Children were cherished, trained, and led to be obedient to parental authority. Some think that we have drifted so far from this ideal that the future is hopeless. Certainly, the permissiveness of parents is no longer confined to the home, but has infected society's leadership in areas where the breakdown of authority could lead to the collapse of Christian morality.

The present tragic results of today's permissiveness suggest the need for a firmer stand in training our children. To leave them to their own devices is to court disaster for them and society. In such training there is no place for harshness, though intelligent parents will recognize the truth of the old proverb, "Folly is bound up in the heart of a child, but the rod of discipline drives

it far from him." Proverbs 22:15, R.S.V.

Paul set forth a proper dosage when he wrote to the church at Ephesus: "Children, yield obedience in the Lord to your parents, for that is right. 'Honor your father and mother,' so reads the first commandment with a promise, 'that it may be well with you and that you may be long-lived on the earth.'" Then the apostle turned to fathers and mothers: "And now a word to you parents. Don't keep on scolding and nagging your children, making them angry and resentful. But bring them up with the loving discipline the Lord Himself approves, with suggestions and Godly advice." Ephesians 6:1-4, Living Letters.

Such training will recognize the Bible as the ultimate source of reference for life. The Ten Commandments will be made relevant to daily conduct. Then, not only the children but the entire family will learn about good and evil, right and wrong, God and Satan, salvation and perdition, heaven and hell. All will find moral and spiritual standards on which to base convictions that will last through life, and the Christian home will resume its preeminence as the bulwark of a happy, stable society. END

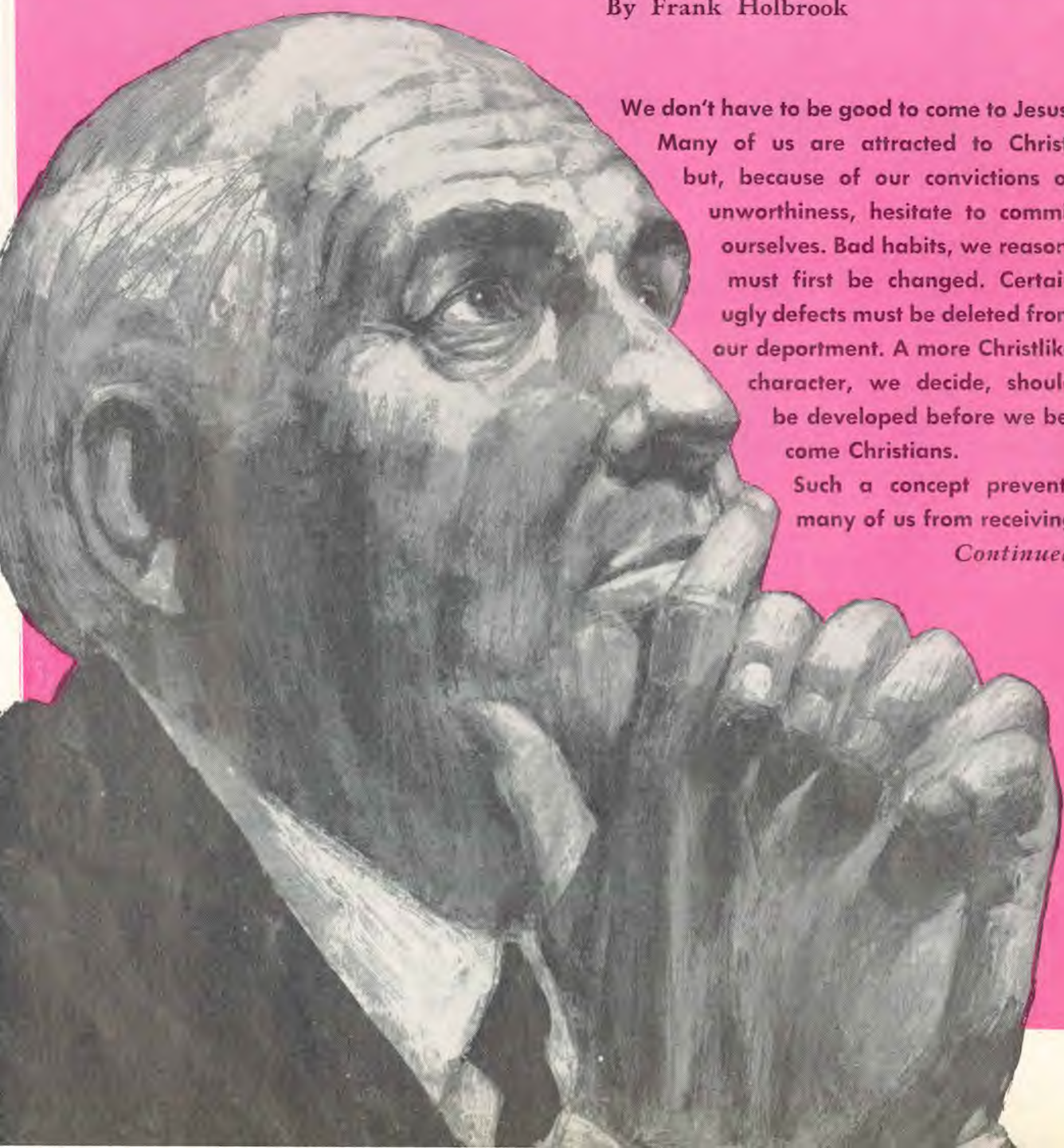
You don't have to be good

By Frank Holbrook

We don't have to be good to come to Jesus. Many of us are attracted to Christ, but, because of our convictions of unworthiness, hesitate to commit ourselves. Bad habits, we reason, must first be changed. Certain ugly defects must be deleted from our deportment. A more Christlike character, we decide, should be developed before we become Christians.

Such a concept prevents many of us from receiving

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The development of the butterfly—
from egg to larva to caterpillar
to pupa to beautiful adult—
vividly demonstrates the new birth.



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and experiencing the converting, transforming power of divine grace. We do not realize that Heaven's salvation is designed for sinners. "They that are whole have no need of the physician, but they that are sick," declared the world's Redeemer. "I came not to call the righteous, but sinners to repentance." Mark 2:17.

No, we don't have to be good to come to Jesus, who assures us, "Him that cometh to me I will in no wise cast out." John 6:37.

The fact is, Heaven can do nothing for those of us who consider ourselves fit and good enough to be a Christian! Salvation is a matter of divine grace and not of human merit. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8.

Grace is God's loving, merciful attitude toward us undeserving human beings and His power to save us from our sins. It is estrangement from God and enslavement to sin—not righteous deeds—that make the sinner the object of God's loving concern.

In contrasting the prayer of the convicted and distressed publican ("God

be merciful to me a sinner") with that of the self-righteous Pharisee ("God, I thank thee that I am not as other men"), Jesus said of the publican, "I tell you, this man went down to his house justified rather than the other." (Luke 18:10-14.)

The ABC's of salvation begin when we realize *we are not good*. Man was created in the image of God (Genesis 1:26), but that image has been marred and defaced. "All have sinned, and come short of the glory of God." Romans 3:23. Our minds are bent on sin and rebellion against God and righteousness.

Both the Old and the New Testaments declare emphatically man's alienation from God. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jeremiah 17:9. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7.

Our education, culture, and social conventions may appear to blur this fact, but in Heaven's sight these are but a thin veneer bonded by the human will upon an unregenerate heart.

A moral man, who trusts in his own

uprightness, may in his pride spurn the opportunity to find true peace of heart. Such a man was the wealthy Nicodemus, whose complacent legalistic religious life was shattered by Christ. Fixing His soul-reading gaze upon this wealthy, educated rabbi, Christ disclosed Christianity's greatest secret and miracle: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3-5.

The Apostle Paul characterized man's nature this way: "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:22-24.

The apostle answers his own heart cry in the subsequent verse: "I thank God through Jesus Christ our Lord."

We cannot feel convicted about our sinful condition and salvation in Jesus Christ, however, unless the Holy Spirit reveals it to us. (John 16:7-11.) The



Apostle Paul observes, It is "the goodness of God" that "leadeth thee to repentance." (Romans 2:4.) Bread dough will not rise of itself. Yeast must be added. So divine grace must permeate our lives. We cannot transform our own hearts.

We ask the question, How does God go about making sinners into new creations? How are sinners transformed in mind to have the outlook of God?

This change is so fundamental that Christ depicted it as a *new* birth and life. "Except a man be born again, he cannot see the kingdom of God." "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:3, 7, 8.

The butterfly vividly demonstrates the new birth. Born from a tiny egg laid on the underside of some leaf, it first develops into a larva, then into a greedy caterpillar. Then at the right time and season this little creature finds a proper place on a twig and goes into the pupa stage within a cocoon.

What strange and marvelous changes

occur within that brown shell! At the right time the shell splits, and there slowly emerges not an ugly worm but a fully developed and beautifully colored butterfly—born again—not to crawl upon the ground, but to fly and dance in the sunlight!

When we surrender to Christ, He produces within us characters and lives that resemble His own. Thus sinners become citizens of His kingdom.

While the process of the new birth is a mystery of divine grace, yet God has outlined the simple steps we are to take to cooperate with His plan.

The Apostle Peter advises us, "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19. Repentance implies sorrow for our sins and a turning away from them. Repentance involves (as the Greek word *metanoia* indicates) a basic change of mind which naturally leads to a new pattern of living. Hence, genuine repentance leads us to genuine conversion, a turning around from the old life in sin to pursue a new course in Christ.

Coming to Christ in heartfelt repentance for our sins, we are led by the Holy Spirit to acknowledge and to con-

fess our guilt. There can be no redemption if we stoutly justify our waywardness and deny our failings. Declares the prophet, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Jeremiah 3:13. And the writer of Proverbs adds, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

As we confess our guilt and acknowledge our sins to Christ, we are confronted with one of the Bible's most assuring promises: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. The honor of the throne of Heaven undergirds this heartwarming promise.

Yes, when we come to Jesus just as we are, when in repentance and sorrow for our sins and in confession of our guilt we willingly accept Christ as our Saviour and Lord, God forgives and cleanses us from all our sins. Heaven avers, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

We need not look for some great emotional flight of feeling as the evidence that we have been accepted by God. Here is where many of us would-be Christians become discouraged. We expect some thrilling emotional experience when we accept Christ as our personal Lord and Saviour. But this may not be the case. God has called us to move by principle and not by impulse. He has called us to live by faith in Him—not by our feelings. Faith is simply trusting God, taking Him at His word.

Faith says, "The promises are true. I have met His conditions, and He has forgiven me. I believe it—not because I feel anything, but because my heavenly Father promised it." Jesus says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

What does Heaven really do when we come to Christ and, repenting of and confessing our sins, accept Him as our personal Saviour and Lord? The Scriptures declare we are "*justified freely* by his grace through the redemption that is in Christ Jesus." (Romans 3:24.)

To "justify" a person in the Biblical sense means that God declares that person righteous, without fault before Him.

Continued

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Three wonderful aspects of God's justification of a repentant sinner are made possible by the plan of redemption:

1. Forgiveness. On the basis of Christ's death on the cross, God can freely forgive our confessed sins. (1 Corinthians 15:3; Ephesians 4:32.)

2. Imputation of Christ's righteousness. On the basis of Christ's sinless life, God accounts to us the righteous character of His Son. (Romans 4:3-6; 2 Corinthians 5:21; 1 Corinthians 1:30.) Christ's perfect character stands in place of our imperfect character.

3. Sonship. As penitent sinners, forgiven in Christ, accounted righteous in Christ, we are then fully accepted as sons—in Christ. "As many as received him [Christ], to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. All the privileges of sonship belong now to Christians as adopted children in God's family. (Romans 8:14-17.)

The agency which the Holy Spirit uses to bring about the new birth and life in Jesus Christ is the Word of God,

the Holy Scriptures. The Apostle Peter speaks thus of new Christians, that they are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Peter 1:23.)

Standing in Christ, justified before God, and being members of His family do not mean we have no need for growth. The past has been forgiven, but God intends to restore His image that sin has defaced. The Word of God, which under the Holy Spirit brought about the new birth, is still the divine agency to rebuild and to restore a Christlike character in each Christian.

"Grow in grace," the apostle urges, "and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. And he points to our spiritual food supply, the Holy Scriptures, "whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (2 Peter 1:4.)

The Apostle Paul describes the marvelous transformation of character which occurs as we daily live in Christ. "But we all, with open face beholding

as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Corinthians 3:18.

When we look into a mirror—or "glass," as the apostle terms it—we do not see another's face. We see merely our own.

But the apostle is not talking about a literal mirror. He is speaking about the mirror of the Scriptures. When we search the Holy Scriptures, we see one great face, the face of Jesus Christ, the Son of the living God. Constantly beholding the loveliness of His character, we shall become like Him.

If you are troubled about your unworthiness, come to Christ just as you are. Commit your will to His sovereignty. You don't have to be good to come to Him. You cannot make yourself worthy. You cannot of yourself escape the strangling clutches of sin. Hesitate no longer. Come today!

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. **END**

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Your Questions, Please!

BY FRANK B. HOLBROOK

Would you please explain John 20:23: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

This passage refers to the authority God has placed in the Christian church. It should be studied in conjunction with the related passages in Matthew 16:19; 18:15-19. In harmony with the Word of God—"the keys of the kingdom of heaven" which can open heaven or shut it (Luke 11:52; 2 Timothy 3:15)—the church is to preach salvation to mankind. If in response to the preaching of the gospel according to the Scriptures, men repent and accept Christ as Lord and Saviour, then the church is authorized to fellowship such and to assure them of the validity of the promises. And the act of the church is confirmed and endorsed by Heaven.

If a Christian in time rejects the teachings of God's Word and persists in living contrary to its course, the church (after seeking every means to rescue and to restore) may have to dis-fellowship him. Again, such action, in harmony with the Scriptures, is confirmed by Heaven. In rejecting an abuse of authority, Christians must be careful not to reject the principle of authority which has its proper sphere in the church.

Was Jesus Christ created? Revelation 3:14 says that He is "the beginning of the creation of God."

The Scriptures affirm that Christ is true Deity—and thus eternal. He is the Creator, not a creature. Observe the plain Scriptural statements:

1. Christ, the Word, is God and was with God the Father in the beginning (John 1:1-3, 14), and existed in the "form of God" (Philippians 2:6).

2. The Father solemnly addresses Christ as "God." (Hebrews 1:8.)

3. Although the Son of God became incarnate, assuming our human nature in order to effect our redemption, Paul

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.

insists that "in him dwelleth all the fullness of the Godhead bodily." (Colossians 2:9.)

4. Christ is declared to be "the express image of his [God's] person." (Hebrews 1:3.) The Greek term translated "person" refers to God's nature or essence. Christ is the very stamp of God's nature or essence. He is truly and fully Deity.

5. Christ claimed and exercised the rights of Deity. He claimed eternity. (John 8:58.) He claimed to be the Son of God. (John 10:36.) He claimed to be one with God. (John 10:30.) These claims were not set forth in some symbolic manner to merely indicate that He, like ourselves, was but a child of God. The Jews understood the import of His claims and sought to stone Him for what would be brazen blasphemy had it not been true. (John 8:58, 59; 10:30-35; 5:18.) Christ claimed the right and authority to forgive sins—a power which belongs only to Deity. (Luke 5:20-24.)

6. Jesus Christ accepted Peter's assertion that He was the Son of God. (Matthew 16:16.) Similarly, He acknowledged His Deity under oath at His trial before the Sanhedrin, and was condemned for blasphemy. (Matthew 26:63-66.) When Pilate hesitated to condemn Him, the Jews cried out, "We have a law, and by our law he ought to die, because he made himself the Son of God." John 19:7.

7. Jesus Christ accepted worship as God and did not rebuke those who so

worshiped Him. (John 20:28; 9:35-38.) He declared that it was the will of Heaven "that all men should honour the Son, even as they honour the Father." (John 5:23.) The fact that Christ accepted worship is significant in the light of His own statement to Satan that worship should be rendered only to Deity. (Matthew 4:8-10.)

The Greek term *archē*, translated "beginning" in Revelation 3:14, may have either an active or passive sense according to the context. Construed in a passive sense, it would indicate that Christ was the first created creature. But such a translation would be contrary to the tenor of the Scriptures.

In view of the fact that (1) Christ is set forth as the *Creator* of the universe (John 1:1-3, 10; Colossians 1:16, 17; Hebrews 1:2), and that (2) the Scriptures affirm His Deity, the term is correctly understood in its active sense as that which initiates an action, a first cause, or a prime mover. That is, Christ the Creator is the Beginner or Originator of creation, and not creation's first creature.

Please explain Isaiah 24:6, which says "the inhabitants of the earth are burned, and few men left." If the earth is burned, how can a few men be left?

One of the themes which runs through Isaiah is that in spite of the wickedness of the people, God would spare the righteous remnant. Isaiah's first boy was named Shearjashub ("a remnant shall return") to denote this truth. (Isaiah 7:3.) In Isaiah 1:9 the prophet exclaims, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." In view of this basic theme, it would seem that the "few men left" would refer to the righteous remnant who have been spared the judgments of God upon a wicked world. Compare Malachi 3:16-18.

END

The day I was reborn

After that particular binge I had a unique feeling.

*Something seemed to tell me that the battle
was over, that at last I would find peace.*

By G. Z. Patten

FEW PEOPLE have the dynamic experience of being reborn. Most of us go through life as victims of our environment, secretly hoping for that elusive day which will bring us material success, in which we believe lies the key to happiness. Some of us, however, are fortunately blessed with a true spiritual awakening, another chance at life, so to speak. Possibly I can appreciate my new life better than most, for I am a recovered alcoholic.

When I use the word *alcoholic*, many readers will picture a tired, worn "skid-row bum" shuffling the streets of any city, begging a quarter for a cup of soup. Often we give him a small coin, not so much as a gesture of humanity, but rather to bolster our ego or to ensure ourselves a place in heaven. In speaking of the alcoholic I am referring to the estimated 6,500,000 men and women in this country who excessively use beverage alcohol.

Fewer than 7 percent of the alcoholics in this country live on skid row. The majority are married, have homes and regular jobs, and take an active part in community affairs, including the church. Their lives, however, are beset with many seemingly unsolvable problems created or aggravated by the continuous, uncontrolled use of alcohol. These unfortunates have not reached the chronic stage of alcoholism, but they will eventually do so if they continue to drink.

One day several years ago I woke up strapped to a bed at Erlanger Hospital in Chattanooga, Tennessee. I had been put in the alcoholic ward to dry out after a particularly rough bender. Often, during previous drying out periods, I had promised myself and others that I would quit drinking. But sooner or later I always returned to the bottle, for there I could live in a dream world where I told off the boss, dominated my wife, and became all things to all men. Unfortunately, I always had to return to sober reality and to a world where I was causing more problems than I was furnishing answers.

But after that particular binge I had a unique feeling. Something seemed to tell me that the battle was over, that at last I would find peace. I thought I had died and was in heaven, and had this



been the case at that time, I would have welcomed it. But I was at least physically alive, and, though shaking miserably and throbbing with pain, I experienced a degree of serenity and peace of mind of inexplicable magnitude.

Though I didn't know what it was, I knew there was a way out of the "squirrel cage" existence which dominated my life. I was a physical, spiritual, and mental wreck, but I felt more confidence in the future than I had ever known in my previous thirty-six years. I know now that this precious moment was to be the turning point of my life. I was being reborn through a spiritual awakening, a God-created awareness that there was available to me a Higher Power to help me regain my two most precious lost possessions, my dignity and my self-respect.

As I look back on that morning in the alcoholic ward, I realize I had every reason to be as afraid as I had been many times before. Never before after a drunk did I remember where I had been or what I had done. I always spent every nickel that I could get my hands on to ensure that I had an adequate supply of liquor on hand to keep me from the day that every alcoholic dreads, the day when he must sober up or die.

It is often hard for the nonalcoholic to understand the misery and suffering that the drinking alcoholic endures. Society usually judges him on the basis of how his drinking and accompanying behavior hurt others. Seldom is the alcoholic understood and treated with compassion.

Partly for this reason I always dreaded the day of sobriety, for it was terrifying beyond belief to have to face friends, family, and society. But above all, it was almost impossible for me to have to face myself. My mind was tortured by the thought that I was from a fine family, a graduate of one of the best eastern colleges, blessed with a wonderful wife and children, but yet here I was, a no-good drunken bum, a complete failure.

I had tried many "cures" for my condition, with visits to psychiatrists, mental hospitals, and clergymen. But this seemed only to increase my insa-

table desire to drink. Nothing seemed to help, and the fear and anxiety after each drunk grew steadily worse. Many times I felt that suicide would be the only answer. So as I awoke in the hospital, the fact that on this particular morning I was free from the usual feelings of fear and remorse was a rare and beautiful experience.

Like most people, I could never deny that there was a God, Creator, or Superior Intelligence who was responsible for many unexplained happenings in the universe. But I never felt that this Higher Power could be of any personal, day-to-day use to me in my life. Talk of a loving, personal God meant nothing to me, for while I always felt that I had more than my share of problems, I always blamed them on other people and other things. I didn't see my problems as being caused by my futile attempts to manage my life without spiritual guidance.

Therefore, my awakening that morning was obviously so different that I couldn't help believing that God was trying to reach me or at least guide me from that point forward. I suddenly found myself on my knees crying and begging for forgiveness and honestly admitting for the first time that I could not run my own life. I whispered then the first real prayer I guess I had ever said. Simply and humbly I prayed, "God, please help me." I prayed without reservation and with a complete sense of helplessness. I felt absolutely dependent on a divine Power I felt to be there at that moment.

Oh, I had prayed before selfishly. "God, please get me out of this jam, and I'll never touch another drop," I had promised often. But I can see now that that was making a deal and was not prayer, for I always drank again as soon as I was out of the current predicament. Happiness for me always appeared to lie in the "right" job, the "right" wife, the "right" situation. If "things" would change, I felt I could be happy.

But in the hospital that morning I was truly happy, and "things" had never been worse. Internally I was in communication with God, who was now my Friend rather than my Judge. I no longer had to make deals with

Him to survive. I had merely to depend on Him. I learned to ask God not to make me happy, but to show me the way to happiness; not to give me material things, but to show me how to obtain the things that I needed. I learned to ask for the strength to help others rather than praying for them to help me. But my most effective prayer was to ask God to show me His will for me each day and to ask Him to give me the strength to carry it out.

Since that morning in the hospital I have, by the grace of God, been able to maintain my sobriety. But more important than just being dry, I have been able to keep the serenity I found that morning. I have sought help and have found other people who, as recovered alcoholics, have taught me a wonderful new way of life without alcohol.

Because of my deliverance from the living hell of alcoholism, I am now committed to a life of working with other alcoholics. I want them all to have what I have found, life lived under the daily guidance of a loving God. When I hear people talking of God being dead, I know that it is *they* who are dead, as I was for so long.

In my work as director of a recovery home for alcoholics, I see men returning to their old way of life where they are uselessly trying to find happiness. But I also see men willing to give up their old ideas and their old ways of living and willing to be reborn into a spiritual life that is truly living, not just existing. Like them, I will never "have it made." I try now to live my life one day at a time under God. I am no longer obsessed with the past or paralyzed by the future. I try in all things to do the best I can for God, as I understand Him *today*. I may never obtain spiritual perfection, but I hope to maintain spiritual progress.

Many years ago I heard a little prayer which I never really understood until that morning in the hospital when I could say,

"Lord, I know I'm not what *You* want me to be,

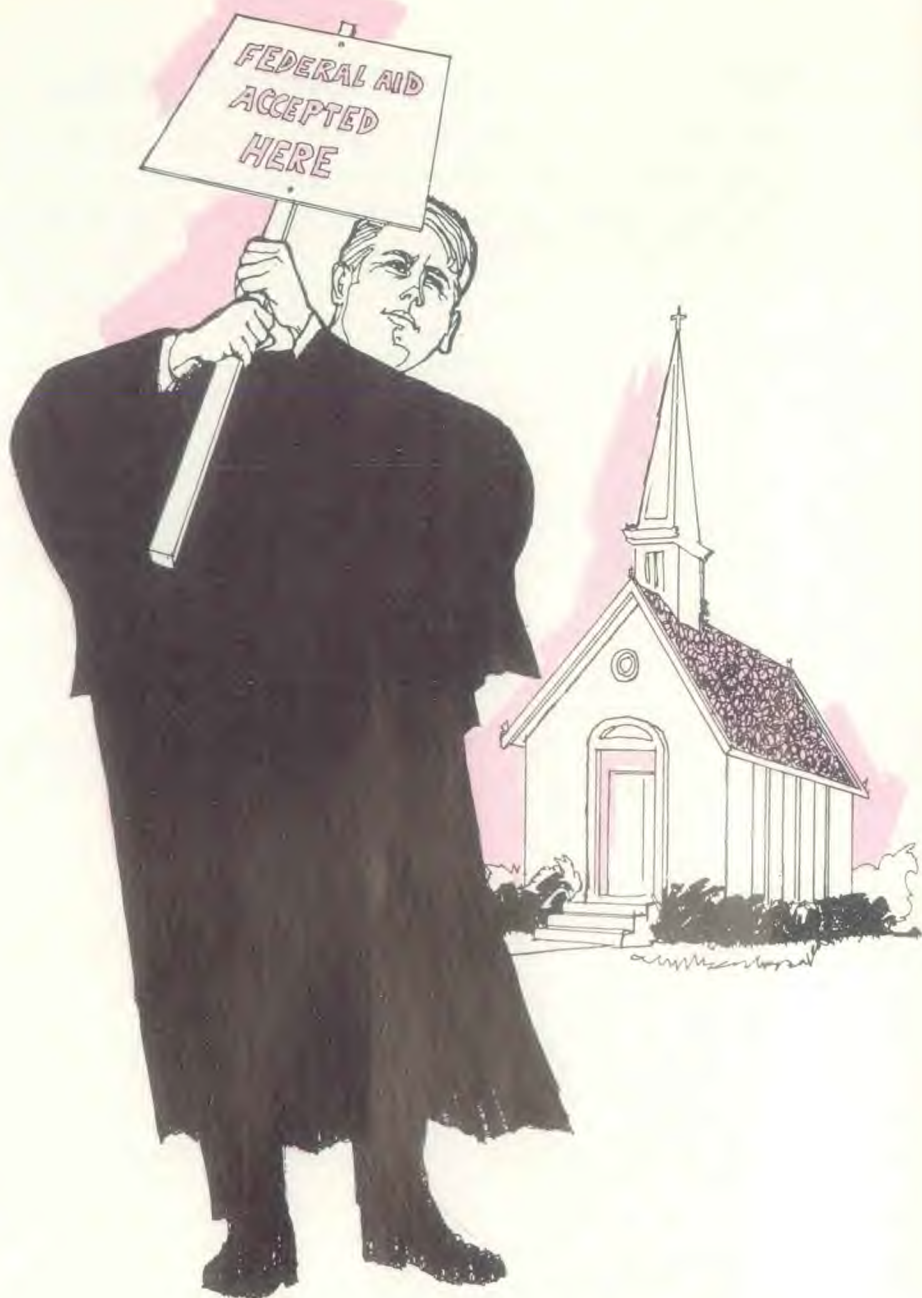
And, Lord, I know I'm not what *I* want to be,

But I thank *You*, Lord, that I'm not what I used to be." END

The editor of *Church and State*, official publication of Americans United for Separation of Church and State, interprets

The changing climate in church and state

By C. Stanley Lowell



THE CHURCH-STATE climate in the official leadership of the Protestant churches has changed rapidly in the last decade and continues to change. It is of the utmost importance to those who believe in the separation of church and state to understand this change and to see where it may lead us.

Twenty-one years ago, when Americans United was founded, all Protestant groups in unanimous concert supported that arrangement between the two which has been called the separation of church and state. They would no more doubt the necessity of this arrangement than they would doubt the necessity of the new birth. It was part

of their gospel. The suggestion that separation of church and state was "secularist" or "against God" or in any way incompatible with the highest reaches of their religious faith would have been incomprehensible. Separation of church and state—which meant no government aid to the churches—was as American as apple pie and as Protestant as justification by faith alone.

The Catholic Challenge

When this arrangement was openly challenged by the official spokesman of the U.S. Catholic Conference in 1947 and by the Roman Catholic bishops at their conclave in 1948, such acts

greatly accelerated the formation and launching of Americans United for Separation of Church and State. The tight-line concept of separation was so basic and essential to the health of the churches that the churches themselves took the lead in establishing a group whose sole proclivity was to defend it.

The three highest elective officials in American Protestantism were founders of Americans United. One denomination after another gave its official blessing—Methodist, Southern Baptist, Seventh-day Adventist, American Baptist, American Unitarian Association; and regional church endorsements by many denominations and countless congrega-

tions were the general rule. The staff of Americans United had ready access to Protestant pulpits of most denominations; and their highest conferences, conventions, associations, and presbyteries were regularly addressed by our leaders. Quite a number provided at least token financial aid.

When denominations or interchurch groups undertook church-state studies, representatives of Americans United were always invited to participate as experts in the field. Today, we are almost invariably excluded for the reason that we oppose what the study is intended to facilitate!

Change Sets In

The condition of endorsement and cooperation obtained for about a decade. Then a change set in. A part of this was due to the ecumenical movement. Since Americans United had frequently haled the Roman Catholic Church into court regarding unconstitutional use of public funds, and since the organization had stoutly opposed that church's designs on government subsidy, the myth was created and spread by ecumenical Protestants that Americans United was "anti-Catholic" in the sense that it was fighting the Catholic religion. Criticism of Americans United became a passport to ecumenical heaven for liberal Protestant ministers.

In attacking the organization these men sought to "prove themselves" with their Catholic brethren. It established their reputation as ecumenical leaders. One trustee of Americans United resigned, wrote an attack on the organization, and sought to peddle it for twenty-five cents a copy.

The Deeper Issues

But the change in attitude toward Americans United was impelled by factors much more fundamental than this. There was the *growing propensity of old-line Protestantism for the state*. A dramatic and symbolic instance was provided by the Baltimore Methodist Conference. When the conference decided to accept \$1,500,000 in federal funds last year, it promptly dropped Americans United from its budget. The two events were casually related: they were not going to accept government

aid and have us standing there grinning at them.

The fact is that Americans United has not changed its position one iota on government subsidy to church institutions. Despite the strongest kind of pressures to recognize that we were in a new day, that conditions have changed, that the day of church cooperation with government has commenced, and all that sort of thing, we have steadfastly adhered to our original position against government aid to churches. We will do our best to tighten the government subsidy line against the churches. We will cut off every government dollar if we can. We began to challenge Protestant churches as well as Catholic for unconstitutional recourse to government financing. This put the Protestants in the position of subsidizing lawsuits against their own leaders.

Because It Is Money

Why this willingness to accept government financing when a long and honorable tradition stands against it? For one reason—*because it is money*. The pope once said of John Calvin, "The power of that heretic is that he is indifferent to money." Few are, and this includes churchmen.

A ready source of funds is a temptation which churchmen are ill-equipped to resist. It appears evident that even among those denominations which have historically preached separation of church and state—and, possibly because of the state's oppression, have been suspicious of the state—even among such groups are clergymen who now argue eloquently for "cooperation with government" in good causes and, of course, for the ubiquitous subsidy which this entails. Government subsidy offers them a certain kind of security, a certain kind of distinction, a certain kind of success, which carries its own appeal.

A prominent Baptist official recently told a group of his colleagues that the churches represent the greatest reservoir of human resources, and the federal government has the greatest financial resources. What was needed, he said, was to bring these two together to serve human need! This is typical of the thinking that we encounter today in one wing of the denominational leadership.

The Changing Church

But here, again, we cannot be too simple. There are other factors—more subtle factors—at work.

One is the *changing nature of the church itself*. The plain fact is that some of the clergy of the old-line Protestantism have radically shifted their thinking about their own institutions and, indeed, their own function. They have, in effect, *abandoned the concept of a spiritual ministry* concerned with the souls of men and have turned, instead, to physical welfare.

They find a theological rationale for this in such movements as the Death of God. This movement holds that there is no supernatural. The secular order is the only real order. No spiritual dimension as such actually exists. There are no moral or spiritual absolutes. There are no principles. What one does for the welfare of men in the secular order is the work of God. Jesus was a good man who went about doing good. This was God at work. The Christian life is doing good for men in the sense of getting them better jobs, better housing, and improved creature benefits. There is nothing beyond this. Good works are prayer. There is no frame of divine reference beyond humanity and the secular order. There is no realm of the spiritual as such. To serve man in his creative work is to serve God. The two things are one and the same.

The Collapse

The loss of the concept of spirituality which lies above and beyond physical welfare is reflected in the state of the clergy and the churches. There are fewer of the clergy to begin with. The seminary enrollment across the nation is down. Seminaries are hard hit financially and are having to merge and cut costs. Four actually went out of existence last year.

Major denominations are resorting to systematic recruitment programs in their endeavors to interest men in the Christian ministry. But the candidates steadily decline. After all, why should men enter the ministry when they can do identical work for the state or secular agencies without having to bother with the inhibiting time- and energy-consuming traditions of the church?

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Furthermore, there is an exodus from the ranks of the existing clergy. The other day I called up a Council of Churches executive who had been a friend of years' standing. I found he had just left his job but could be reached at the Office of Economic Opportunity.

Many Protestant clergymen have made this shift to the antipoverty programs of this government agency, and the number of Roman Catholic priests who have done so is even greater. Their motivation is obvious. One Baptist minister remarked that he regarded his work with OEO as being identical with his work in the church. Others have commented that they can serve better in the government's programs because here is where the real action is. Also, they have plenty of money to finance their effort. Certainly their own salaries are larger.

The executive of the local Council of Churches recently sent me a copy of the program which he, a new man, would seek to accomplish in Washington, D.C.

He was going to work hard for home rule and for health and welfare benefits.

He was going to try to get more jobs.

He would strive for better housing.

He would work for a cheaper, more efficient transportation system.

He would help to build a "truly democratic city."

There was nothing in the list to indicate that this organization was at all concerned with the spiritual needs of men, or, indeed, that there were any such needs. Here was the new theology at work.

These improve-our-culture people boast that they are broadening the church's program, narrowing it to secular benefits and material welfare. Since people have the same God-hunger that they have always had, they must go elsewhere—and the cults flourish.

No Place to Go

The identification of spiritual reality with the secular world and the church's task with the task of the welfare state leaves the clergy in an embarrassing position. They are all dressed up with no place to go. They have their houses of worship and all their equipment without any real purpose or function. St. Paul once remarked that "if in this life only we have hope in Christ," "we are of all men most to be pitied."

Well, there they are. Do not with-

"A ready source of funds is a temptation which churchmen are ill-equipped to resist."



hold your pity from today's marching, sit-in, drop-out, beatnik clergyman. He has turned to externals. No longer is he concerned with the interior—with the motivations, the ambitions, the commitments of men and their relation to a redemptive God. He has surrendered his birthright and has his pottage. He deserves pity in the classic sense, for his hope is indeed confined to this life only. He has nothing beyond this, and having nothing beyond this, he does not have this, either. He is worse off than a man without a country; he is a man without God. He is a vestigial survival of something that was once grand and mighty in the earth but now is gone.

As I read the New Testament, it confronted men with an ultimatum. Paul wanted to be relevant in the sense that he wanted to be understood. But he did not accommodate the gospel to the going whims and prejudices. He laid it on the line—this was the way things were. If men were wise, they would believe and obey. But whether they did so or not really made no difference. This was the way things were. His message was ultimatum—not accommodation.

Today, it seems that in order to be "relevant" we simply adapt the gospel

to the contemporary situation. Such a development invites the concept of cooperation—"creative cooperation" I believe is the usual expression—between church and government. For the function of government is also to serve the welfare of man. It is, in short, *a function identical with that of the clergy and the churches.*

Since both state and church exist to perform the same function, why should they not perform it together? Why should not taxes provide for the operations of the people-serving church? It is only a short step from this to the point where we say that a union of state and church to accomplish the worthy purpose of both is the ideal.

Such a functional union ensures the permeation of the church by the public concern. This, too, is a more subtle process than we suppose. It is not really a matter of federal officials pushing their way in and taking over. It is, rather, the steady thrust of public purpose and public policy into what has been a church institution.

My friend teaches in the arts at a denominational school. When asked if I would like to look around the campus, I replied airily: "Take me to the towering temple where science is

taught, then to the quonset huts where you people work." I was so right it hurt! There was an entirely new emphasis, an entirely new concept on that campus. Federal aid was responsible for it.

Government officials had not moved in with hostile tread. All they did was build one building. That is something like the way it happens. Watch the religious distinctives dissolve on any campus as the government moves in.

Boardsmen Object

Now there is a growing problem in the relations between Americans United and some of the prominent boardsmen and educators of Protestantism. They find that we are in their way, and they are frank to say so.

It is important to identify the real source of the problem. It is not Americans United which merely stands where it has stood for twenty-one years—in strong opposition to church subsidy and a functional union of church and state. The real trouble is the sickness of the clerical boardsmen. They have lost their reason for being and, having lost it, are clutching at a poor substitute. Becoming increasingly alienated from their own people, losing out in support at the grass roots, without God in the world, they turn to the state. They hope to win with the state's coercion what they could not win in voluntary response.

When they seek to make this shift, there is old Americans United, standing grim and gaunt, barring the way. There is only one thing to do—get rid of the prophet—cut off his support, discredit him, silence his accusing voice. This is what we are experiencing in certain quarters of the Protestant leadership today, and this is the reason for it. We are deeply grateful for those leaders and for the great numbers of the people who firmly keep the faith.

One contention of our opponents rises up from this mélange as being conspicuously vulnerable and, in fact, patently false. This is the contention that the position of Americans United is obscurant and backward. They tell us that this is a new day, that separation of church and state is dead, that the day of church-state cooperation has come. This is the tired shibboleth of men who want to revert to something that was tried and discredited generations ago.

What is new under the sun is not church-state cooperation but church-

state separation. The idea that church and state would be joined or partially joined for worthy endeavors is, of course, not new. It is very old. It was all the world knew until the eighteenth century. It was all the world knew until daring sectarians joined with towering deists to come up with something new—namely that the coercive apparatus of the state should never be employed either for the interests of religion or against them; that the state should just keep out of religion, period; that religious faith should stand or fall in a completely free situation according to how it fared in the free choice of the people.

A Dismal Record

The record of "creative cooperation" between state and church is a dismal one. That record discloses that something unfortunate happens to the church when it agrees to the patronage of the state. What occurs, generally, is a jumbo institutionalism in which both human and spiritual values are lost.

Religious establishment—whether it comes by the front door of the state's demand or the seductive back door of welfare subsidy—is bad for the church. It can only result in the secularizing of the church. It makes the church just another participant in the political scramble. When that happens, out goes the joy and glory of religious faith. What is left is dreariness and oppression.

What has happened historically to the subsidized church is happening to

it again. It loses out with its God, for whom it substitutes the state. And it loses out with its people, who turn to it for bread and are given a stone. Those who refused to learn from history may now have to learn again in the bitter school of experience.

Why is the Roman Catholic Church finished in *Africa*? See what happened in Guinea and Congo-Brazzaville. It is the same old story—the Church insisted on political and cultural domination, on big subsidies, big institutions, and vast wealth. The clergy had all this, tried to hold on to it until the people rose up in their wrath and struck it down.

Or, look at the *Muslim* establishment in *Malaya*, with its teachers and priests generously subsidized by the state. Here the church and state are tied in inseparable union, with the result that we have learned to expect.

Or, look at *Buddhist* establishment in *Burma*. It is not the religion—whether Christianity, Islam, or Buddhism—it is the system that is wrong. It is guaranteed to bring out the worst. It turns religion into a millstone around the nation's neck. It can happen here. It is happening here as church and state drift together under the aegis of the welfare state.

Never Too Late

It is late for the church, but not too late. A prophetic voice calls the church to change its course. It reminds the church that human nature has not changed. Men hunger for God as of yore.

What are men, anyway? Are they dogs to be content with bones the church can toss them? When they are fed and clothed and housed and bedecked—is that enough? Have we not yet learned that men cannot live by bread alone? How tragic for the church to miss its greatest opportunity of all time as it becomes a miserable luggage carrier of the state!

Of *ad hoc* nostrums we have more than enough; of political machinations we have a sickening surfeit; but of prophets of the Lord we have lamentably few. Now—even now—it is time for the church to cease trying to be everything under the sun and to be once again—the church. **END**

Copies of this article may be obtained from Americans United, 1633 Massachusetts Ave., N.W., Washington, D.C. 20036. Single copy 10¢, 15 for \$1.00, 40 for \$2.00, 150 for \$5.00, 500 for \$10.00.

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.



Photographs by Wide World Photos

"My heart weeps"

By Robert W. Nixon

Dr. Sherman A. Nagel, Jr., a Christian physician in Nigeria for the past twenty years, reveals what life for ordinary people can be like during a civil war.



DR. NAGEL, I've brought back a number of orphans. Can you help me with them?"
 "How many do you have?"
 "Well, I brought back three."
 "How old are they?"
 "One is about five, one about three, the other about two."

"We're awfully crowded already. Still, we'll try to help them. Do you know their names?"
 "No, nobody knows who they are."

Dr. and Mrs. Sherman A. Nagel, Jr., of the Seventh-day Adventist Northern Ngwa County Hospital in Eastern Nigeria (often called Biafra) took in the three boys when Ronald McGraw, a Presbyterian working with a relief agency of the World Council of Churches, brought them to the hospital. The Nagels—Californians who have served as Adventist medical workers in Nigeria for twenty

Left: Dr. Nagel checks a starving girl brought by her refugee mother to the Northern Ngwa County Hospital in civil-war-torn Eastern Nigeria. The girl died a few hours later.

Below: Like this unfortunate war victim, millions of Nigerian refugees will starve because of protein and carbohydrate shortages unless international relief agencies, operating mainly through the Red Cross, can meet the crisis.



years—already were caring for about fifteen other refugees of the Nigerian civil war. But they couldn't say No. Soon little John, James, and Peter—as the hospital staff dubbed them—were working their way into the hearts of the Nagels and the other members of the hospital staff.

Unfortunately the story didn't end happily. Five-year-old Peter soon died—of starvation.

"The ravages of starvation had so long been with him that try as hard as I could to bring him back to health, I could not do it," Dr. Nagel explained. "I shall never forget those last hours when he kept calling, 'Mother, Mother!' And then we buried him."

Like five-year-old Peter, hundreds of thousands of other Nigerians starved during the past year. Official estimates of starvation deaths at the end of last November ran as high as 8,000 each day. But by then the number of relief shipments of protein and carbohydrate foods and medical supplies from people of many faiths were increasing rapidly.

Dr. Nagel told of a church official from Great Britain who volunteered to conduct the short devotional service for patients before a morning clinic. After the service, the official went with Dr. Nagel as he began his work with the refugees.

"I saw him look out the window," Dr. Nagel said. "Then I saw him turn around again, and I saw tears streaming down his cheeks. I couldn't keep my own tears from coming. To see a mother who should weigh 125 pounds reduced to an 85-pound frame with swollen legs and stomach is heartbreaking. To see a year-old baby not weighing more than six pounds nursing at dry breasts makes one want to weep. Such tragic scenes were everywhere, day after day, week after week, month after month.

"But the worst sight," continued Dr. Nagel, "happened when the air-alert bell sounded in the hospital. To see broken bodies so weak they could hardly make it to the hospital or get up on an examination table, to see their panic and fear as they stumbled and fell from the hospital toward the trenches—oh, how it hurt!

"I myself often rushed into the trenches crying, 'O God, save these dear people!' I saw patients so weak they couldn't move off their beds during the air alerts. Nurses and orderlies or relatives would help them get under their beds and would cover them with mattresses, the best protection we could offer.

"I never will forget one of those air-alert days," Dr. Nagel said. "A six-year-old lad had lockjaw, a disease common in Nigeria. Whenever his body was stimulated, he would go into convulsions. His head would draw back, his thin arms would draw back, his back would wrench backward.

"We had given this boy tetanus antitoxin and a sedative. But when the air-alert bell clanged and his brother lifted him off the mattress onto the floor, the movement stimulated the dear child into convulsions. Then I knew what true love, kindness, and tenderness mean. I read their definitions on the face of the helpless victim's older brother."

One night a Nigerian pastor, Hope Orioku, with two of his daughters, knocked on the door of the Nagels' home.

"Can you help us?" Already fifteen others were staying with the Nagels.

"About 5:30 the next morning the front door of our

Continued



Left: Millions of Nigerians have been uprooted from their homes and jobs by the civil war. Last September ninety patients at a time were being packed into the thirty-bed Northern Ngwa County Hospital.

Below: Uprooted Nigerians cluster around those who offer help. By last September, Dr. Nagel was caring for nearly three hundred medical cases a day, compared to a prewar day's work of fifty. In June the hospital staff served eight thousand meals.

Continued

home opened," Dr. Nagel explained. "I was awake, and I looked out a window. Pastor Orioku was leaving. He started his motorcycle. I knew where he was going. Pastor Orioku was going to find his wife and their other three children, who had become separated from him in the refugee crowds.

"On our living-room rug sat Pastor Orioku's two ragged, lean daughters—one about five, the other about seven. I heard them saying their morning prayers. Then I heard the older girl teaching English to the younger girl, who repeated the words after her sister. Then I heard them laughing and playing.

"And you know, it taught me a lesson. 'Except ye . . . become as little children, ye shall not enter into the kingdom of heaven.' Their daddy had left just minutes before to find mommy. That was all that mattered. Daddy said he was coming back, and they were happy.

"Oh, that you and I could trust our heavenly Father with this same childish devotion, so that even in the face of trials we could smile and be happy!"

Conditions in Eastern Nigeria deteriorated rapidly last summer. The price of cassava, the main source of carbohydrates for most Nigerians, shot from a half cent a cup to seven cents. At the same time, many Eastern Nigerians fled their homes and gardens and jobs. Others had their salaries reduced by a third. The price of one flashlight battery increased from ten cents to three dollars. Black-market gasoline, the only available, cost fifteen dollars a gallon.

"I want to tell you," Dr. Nagel emphasized, "we thanked God for even a cup of water. You don't know how it is until you've been through it, to have your water supply fail, to have ninety in-patients, and have to carry every drop of water. For months I took my bath with only a teakettleful of water."

When the war cut off Dr. Nagel from regular hospital supply systems, he received emergency supplies whenever



they were available from the International Red Cross and the World Council of Churches, two agencies that have done much to provide basic food and medical supplies to both sides of the conflict.

Dr. and Mrs. Nagel returned to California for much-needed rest late last year. Dr. Nagel's work was taken over by Dr. Ronald Krum, another Adventist physician, who returned to the hospital after study leave in the United States. But the Nagels say they will never be able to forget their last year in Nigeria.

"I don't think you can have a heart, that you can have sympathy, that you can have Christian love, but what this tragic story tears you down," Dr. Nagel said. "My heart weeps."

END



Events

OF THESE TIMES

TREES THAT SCARE

Remember the scene in "Snow White" where trees sprout clutching, misshapen arms and hideous leering faces? Remember how it makes the hair on the kids' necks stand up with fright?

Now a British educational psychologist, Nicholas Tucker, of the Inner London Education Authority, claims such illustrations in books for youth may do permanent harm to impressionable children.

Tucker also cites a nursery jingle about worms crawling around a body in a dictionary of nursery rhymes and the story of the scissors-man who cuts off thumbs. Writing in a *Book for Children*, a publication of the Advisory Center for Education in Cambridge, Tucker advises concerned parents not to be overly protective. He says parents nonetheless should realize some books frighten children until they are old enough to separate fantasy from reality.

"Many children have been permanently frightened of blind men because of Blind Pew, the idea of madness because of Jane Eyre, and just about everything because of Edgar Allan Poe," writes Tucker. "Sometimes parents may be at fault by trying to plunge their children into classics too early, but situations like this are bound to happen sometimes."

Tucker says some discerning parents object to parts of Grimm's fairy tales, as when an ogre cuts his own daughters' throats and devours them. In *Sinbad the Sailor* a monster roasts a human victim on a spit, separates the joints "as a man separates the joints of a chicken," and eats the flesh. Sinbad and his men later blind the monster by forcing red-hot irons into its eyes.

Tucker suggested that books which do not ignore frightening topics but give them their proper place, neither too large nor too small, can help children get over guilt feelings they have by learning they are not the only people to have them.

The question of influence of such

stories and fairy tales has been a subject of controversy for several generations. At least sixty years ago Ellen G. White, a concerned Christian mother and author, commented about books of fairy tales and myths for youths, "How can Christian parents permit their children to use books so filled with falsehood? When the children ask the meaning of stories so contrary to the teaching of their parents, the answer is that the stories are not true; but this does not do away with the evil results of their use. The ideas presented in these books mislead the children."

Mr. Tucker is right. Parents should be concerned about the reading material of their children. Why deliberately give children reading material that may develop in their minds fears that will unnecessarily haunt them the rest of their lives?

And Mrs. White is right. Why give impressionable children questionable reading material when there is so much good, character-building, true-to-life,

educational reading material available in most school, church, home, and public libraries?

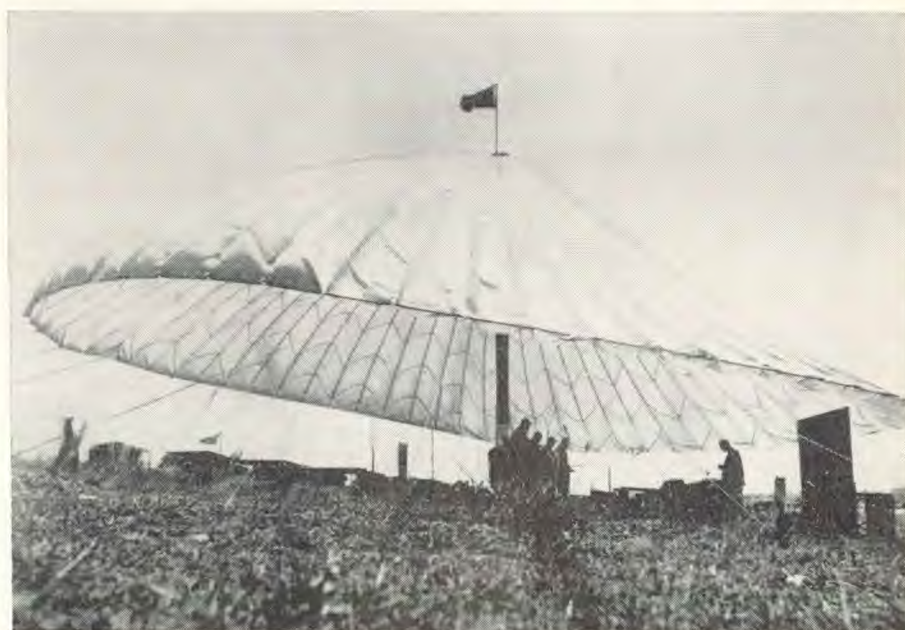
POT OF GOLD?

During the Roaring Twenties youth gulped goldfish and illegal alcoholic beverages. During the sad thirties and forties they worked and went to war. During the fifties and early sixties they concentrated on premarital sex. But now the story is experimentation with drugs and stimulants of various kinds, including the increasingly popular marijuana.

Last July United States Customs officials in New York's Kennedy International Airport witnessed a suspicious sight, a woman wearing a wool winter coat with a fur collar. They investigated and discovered the woman carried four pounds of marijuana stashed away in ten plastic packs in her custom-built corset and two more packs in other strategic underclothing.

Another day Customs men at San Luis, Arizona, confiscated eight ounces of marijuana from an American returning from Mexico, the source of most of the marijuana entering the United States. The next day government agents intercepted 200 pounds of marijuana as it was being delivered to the same man in Tucson.

The trend in marijuana seizures by federal agents is on the upswing, prob-



THEY CALL IT A "PRAYERCHUTE"

Chaplains serving in South Vietnam have reported a shortage of chapels, but troops of the 101st Airborne Division do not let the lack of a building deprive them of worship services. They use this huge parachute as an outdoor chapel for all of their religious services.

ably indicating a bigger and bigger market among young Americans. In the year ending June 30, 1968, Customs agents seized more than thirty-five tons of marijuana, enough for seventy million cigarettes. In 1967 the catch was only thirteen tons, and in 1966 only five.

The size of shipments also is increasing, according to Lester D. Johnson, Commissioner of Customs. In previous years, 100-pound hauls were considered unusual. Last year, however, agents discovered one 2,000-pound cache under the floorboards of a truck. All told, Customs men seized 67,360 pounds in 1,768 incidents.

With all this activity by government agents at United States borders and ports of entry, what's the story inside our country? One survey of college students in New York and New Jersey revealed that half of them had experimented with or were using marijuana. Several youth organizations and some adults too have suggested we accept marijuana just as we accept other stimulants—alcohol, for instance. They claim marijuana is less harmful than alcohol.

But committees of the American Medical Association and the National Research Council of the National Academy of Sciences presented another side of the story after they studied the problem for two years. They concluded marijuana is a dangerous drug and that its increasing use should concern the public. They predicted its legalization would lead to "serious abuse."

The report said marijuana should not be considered less harmful than alcohol. It said the "orders of potency" of marijuana "on a weight basis . . . are markedly greater than those for al-

cohol." In addition, added the experts, recent studies reveal marijuana can cause hallucinations and psychological dependence, especially in users already predisposed to mental illness.

"There is evidence that marijuana leads to dependence and plenty of it," explained the chairman of the American Medical Association's Mental Health Council, Dr. Dana L. Farnsworth, of Harvard University. "There is no addiction in the physical sense which produces withdrawal symptoms. However, in my clinical experience, some people who take an overdose and some people who take an ordinary dose have both temporary and long-term psychotic episodes."

Dr. Farnsworth estimated that about 10 percent of all who experiment with

the use of marijuana eventually become psychologically dependent on it. Another study by New York State and New York City narcotics and health councils and agencies reported that 40 percent of 168 young New York marijuana users over a period of years switched to the more powerful heroin. The researchers, however, agreed there was no evidence that "marijuana is a stepping-stone to the use of opiates," like heroin, to which users become physically addicted.

These reports and research findings should indicate to youth and parents alike that the use of marijuana isn't the innocent pastime its many promoters would have us believe. Marijuana is a dangerous drug that both parents and children should inform themselves about. Like the use of beverage alcohol, the only completely safe course is total abstinence.

PEN PAL PLAN

Hundreds of men and women all over the U.S. are enjoying the PEN PAL PLAN. Those whose homes have been broken or whose children are married and gone are comforted by writing to someone who is also lonely.

1. PRINT or type your name and address (using Mr., Mrs., or Miss), and send to THESE TIMES, Dept. PP, Box 59, Nashville, Tennessee 37202.
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We shall send you our 1969 Pen Pal list and shall feel free to enter your name on the next list. Please allow about three weeks for the list to reach you.

AFTER CIGARETTES, WHISKEY?

BY PAUL HARVEY

So far as I have been able to determine, Dr. Alton Ochsner was alone in his profession—and I in mine—when we reported a relationship between smoking and lung cancer in 1936. We were mostly alone for almost fifteen years, therefore encouraging each other in the face of much discouraging opposition.

Let the record show that Drs. Cuyler Hammond and Luther Terry, who laughed aloud at Ochsner's report, have since become altogether as vigorous as he in publicizing the hazards of smoking.

Dr. Evarts Graham, who taunted Ochsner mercilessly in 1940, later switched sides so militantly that he, Dr. Graham, would snatch cigarettes from

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the lips of his colleagues, saying, "You, a doctor, of all people, should know better!" Dr. Graham, perhaps because he was converted tardily, died of lung cancer.

Recently, I have reviewed accumulated evidence against alcohol. This evidence is altogether as convincing as that which convicted the cigarette.

The surgeon general of the United States issued a detailed report which concluded with a denunciation of the tobacco industry for "encouraging disease and death." Yet all that he says is altogether as true of equally artful liquor advertising—and liquor may be deadly both to the user and to his victim—yet our government remains silent on this statistically larger menace.

Alcoholism is directly fatal to 11,000 Americans every year. Indirectly it kills many times that many. Drinking by drivers and pedestrians causes 800,000 crashes and kills 25,000 Americans every year. Of all private plane crashes or crash landings, 60 percent result from somebody's drinking.

Alcohol fed the flames during recent rioting. American industry, because of alcoholism, turnover, tardiness, and mistakes by drinking executives, is losing \$7.5 billion a year.

Even the so-called "social drinker" destroys his own brain cells and reduces his life expectancy. His death rate from heart and digestive diseases, suicide, homicide, and motor vehicle accidents is two and a half times greater than for nondrinkers his age.

What liquor does to the liver is more readily provable than what smoking does to the lungs, yet the U.S. Public Health Service continues to look the other way.

Britain has sought to cork the bottle by requiring roadside sobriety tests for errant motorists with some measurable success. The French government is campaigning with posters, TV, radio, billboards, and periodicals against drinking, much as our own government is campaigning against smoking. Our government's antismoking campaign, however, has been less than successful.

I'm wondering if our own government's efforts might not better be directed toward awakening a "health consciousness" in Americans. A generation with pride in its physique would unself itself on drink, drugs, cigarettes, and other dissipation. President John Kennedy initiated a national fitness awareness. Wouldn't a revival of that be a most splendid monument to him!

We Quote...

Author **O. A. Battista** in his book "The Power to influence People": "In a nutshell, tact is the ability that will permit you to give others a shot in the arm as needed without letting them feel the needle."

Ellen G. White, religious writer: "Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps."

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Editorial



LIPS OF BLUE

WHEN British author Frederick Marryat visited the United States in 1837, he got into trouble at Niagara Falls when a young woman acquaintance slipped and barked her shin.

"Did you hurt your leg much?" inquired Captain Marryat, as he helped her limp home.

"Evidently much shocked or much offended," recorded Captain Marryat in his diary, she turned from him. Presently, however, she recovered her composure enough to tell him gently that *leg* was never mentioned before ladies. *Limb*, she informed the bewildered captain, was the proper word.

And so it was in 1837. Even chickens ceased to have legs, and another traveler from Great Britain, W. F. Goodmane, noted he was "not a little confused on being requested by a lady, at a public dinner-table, to furnish her with the *first and second joint*."

During much of the nineteenth century, Victorian reaction against "naughty" words caused gentlemen farmers to call their bulls *male cows*, *cow creatures*, *cow critters*, *seed oxen*, and *Jonathans*. Prostitutes became *fallen women*. Stockings for women turned into *hose*. Yes, in those days, many Americans actually seemed to be concerned about their choice of words. They did not want to offend their friends, including their God.

But the situation has changed since Captain Marryat and Mr. Goodmane observed the American scene more than a century ago. Perhaps the pressures of two world wars caused Americans to loosen up in their choice of words. Perhaps it's the everyday tension that grips Americans as brush wars flare up in almost unheard-of countries around the world. Perhaps it's the never-ending gnawing fear that tomorrow—or next Wednesday—some berserk enemy will drop "the bomb." Perhaps it's the influence of the free-speech advocates, whose signs can't even be shown by editors of discerning newspapers and newsmagazines or on television news programs.

But whatever the reasons, many Americans today freely use words that seem foreign and offensive to religious ears. Police on university campuses hit by student protest movements report their amazement at the obscenity issuing from the lips of modest-looking girls. "I

think it's been a gradual change," commented Dr. Ladd Wheeler, professor of psychology at New York University. "My best guess is that once the beautiful people and female movie stars started doing it, the restraints began to come down."

Dr. Philip Zimbardo, a Stanford University psychologist, added that in observing agitated patients at two mental hospitals he noted that the language of the women was more obscene than that of men.

"The psychological controls that we put on women are so tight that when they break through, they really let go," Dr. Zimbardo said. "Maybe what we're seeing now throughout society is a similar reaction to a sudden lifting of controls."

If college coeds, proper matrons, and popular movie and television stars find blue language acceptable, sometimes even popular, is it any wonder that one of the leading dictionaries of the English language now includes words previously omitted because they were considered obscene or blasphemous?

But is cursing by men or women, young or old, the "in-thing" to do? Does vulgarity make us members of the smart set?

The Bible gives us ample advice on governing our lips and tongues. Wise King Solomon, for instance, wrote, "A worthless man plots evil, and his speech is like a scorching fire" (Proverbs 16:27, R.S.V.), and, "A fool's mouth is his ruin, and his lips are a snare to himself" (Proverbs 18:7, R.S.V.).

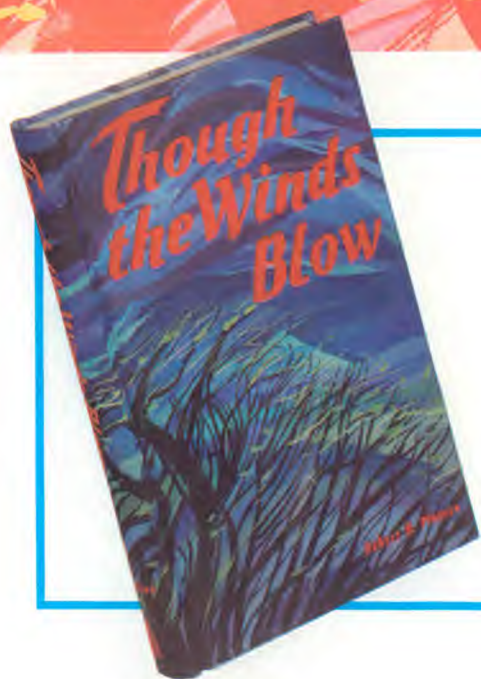
God Himself gave Moses this commandment for His followers: "You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain." Exodus 20:7, R.S.V.

We all should guard our lips and tongues so that we offend neither God nor our fellowmen. We should pray that we never will have to cry as did the prophet Isaiah, "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isaiah 6:5, R.S.V.

Cursing and vulgarity may be the "in-thing" for the "beautiful" people, the free-speech crowd, a few popular stars of the entertainment world, some misguided status-seeking collegians, and stereotyped sailors. But students of the Word of God will never have lips of blue.

R. W. N.

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