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MARCH 1969

These Times

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**Should We
Obey God's Law?**



Aynes

"If We Will But Listen"

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

I once read a perfect definition: "A seed is a plant packed for transportation." The Creator has many and diverse methods of packaging, labeling, and advertising. Seeds are variously packed for different kinds of transportation. Buds, on the other hand, He packs for storage, fitting each container to the place and hazards of deposit.

Before ever the cold winds and rains and the explosive frosts of winter came upon His trees, shrubs, and perennial plants, He had this spring's leaves and flowers perfectly packed against dampness, freezing, and wind damage. Before the leaves fell last autumn, each one had its successor cradled at its base.

Talk about streamlining to avoid wind resistance and damage! Buds had it before Fisher bodies. Beech buds spend their winters on the tips of slender twigs, stuck right out into the gales. But the sharp-pointed, wind-resistant slimness of beech buds is a delightful sight. Pussy willow flower buds, made chubby by their furry contents, are ranged along stout, sturdy

stems as wide as they are. Dogwood buds, which, because they hold both flowers and their surrounding white bracts, must be big and fat and yet must be at the ends of twigs, are saved from pounding by winter winds by swinging stems instead of the stiff wands of the pussy willows. Willows, the flower buds of which are less obese than the pussies, hang them on swaying boughs.

Packages and storage places planned last autumn have functioned all winter till this spring in fulfilling God's primeval promise: "While the earth remaineth, seedtime and harvest . . . shall not cease."

No parachute packing can excel the folding of tiny leaves into their containers. Examine unfolding buds and note how the skeletal veins of the leaf supported the pressure of the bud case, the tender flat surfaces of the baby leaf being safe in the internal space of the bud. A bursting buckeye bud will well repay a thoughtful quarter hour of contemplation of divine mechanics. The first Chinese folding-fan or umbrella

makers probably studied buds as their models.

Bud beauty feasts souls with obedient servant eye-windows. No society belle looks more regal than colorful hickory buds lifting their curved shoulders from their fur-lined satin winter capes. Oak leaf buds are warmly clothed in royal crimson velvet in a combination of service and loveliness.

Delivery time of God's package beats human "special delivery." Big furry flower buds, not easily freezable, open early. Maple buds open early and mature their seeds swiftly, so that even though spring storms beat off multitudes of their winged twins, the tough parchmentlike seed coverings achieve for their contents a minimum of damage from cold and wet. Big-boned walnut and hickory buds, the structures of which require great strength to support immense compound leaves, open very late to escape frost damage.

God's name is written on every bursting bud. The labels on His bud storage boxes are love of beauty, love of life, and perfect functionalism.

Packages

By Mary Hunter Moore



These Times

MARCH 1969
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A RELIGIOUS MAGAZINE dedicated to the strengthening of the mental, physical, and spiritual life of the individual reader. Basing its recommendations on the living truths of the entire Bible, THESE TIMES promotes evangelical Christianity, the care of the needy at home and abroad, religious liberty, the systematic study of God's Word, the Bible, the exaltation of Jesus Christ, and the news of His literal soon coming.

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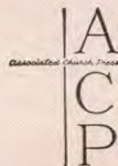
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This time

One of the world's foremost authorities on cigarette smoking and its dangers is Alton Ochsner, M.D., of New Orleans. Don't miss Francis Soper's interview with Dr. Ochsner, beginning on page 7, for an expert's view of a major health problem. Mr. Soper edits *Listen*, a monthly better-living journal focusing on tobacco, alcohol, and narcotics problems.



Dr. Alton Ochsner

Everyone likes mountaintop experiences, those high points that make life a delight. But what about the valleys? In "Come Down the Mountain," on the next page, Bob W. Brown, a Baptist minister in Lexington, Kentucky, reveals some of the mountaintops and valleys he has experienced.

Like man. Do you read me? Cold, like zero. Tune in to "Do You Read Me?" on page 15 to see what swingers are talking about these days.

LSD. ESP. Hynotism. Mental telepathy. Clairvoyance. Precognition. Psychokinesis. Turn to George Vandeman's "Strange Altars," page 17, if you're interested or concerned about some of the more unusual "religious" activities some people experiment with today. Pastor Vandeman speaks on the "It Is Written" television series, which has run in many of the major cities of the United States and Canada.

It's easy to become blue with the cares and misfortunes of life when you're sick. But how blue would you become if you were sick for forty-one years? For an inspiration, read Helen Mary Sees' "Christ's Keeping Power" on page 22.

Ever meet a banjo-plucking psychiatrist? If not, you should get acquainted with Tennessee's Commissioner of Mental Health. You can meet Nat T. Winston, Jr., M.D., in Jesse Burt's "A New Approach to Alcoholism" on page 26.

If you were a granddad and couldn't take your grandson out of his playpen, what would you do? Sulk all day? Or climb in with him? To find the surprising answer, turn to Fred W. Parsons' short story on page 30.

ARTICLES

Come Down the Mountain	Bob W. Brown	4
Smoking and Lung Cancer	Francis A. Soper	7
Should Christians Obey the Law of God?	Edward Heppenstall	10
Do You Read Me?	Lon Woodrum	15
The Final Solution	Harold Garnet Black	16
Strange Altars	George Vandeman	17
Christ's Keeping Power	Helen Mary Sees	22
How Balanced Is Your Spiritual Diet?	Richard C. Halverson	25
A New Approach to Alcoholism	Jesse Burt	26
He Climbed In With Us	Fred W. Parsons	30

REGULAR FEATURES

"If We Will But Listen"	2	Focusing	24
This Time	3	Events of These Times	31
Your Questions, Please!	21	Editorial	34

Cover: Painting by Robert T. Ayres

Too long have Christians talked only to one another. We have given the image of exclusion and "closed shop."

AFTER three years of sacrificial giving, untold disappointment, and unequalled determination, the congregation of my first pastorate was ready to dedicate a new church building. This much-needed modern building in a small railroad town would replace an old frame building that was badly in need of repair. The Dedication Day activities were flawless, the people excited and grateful, the services moving and significant. It was our highest hour.

That night teen-age vandals got into the building and literally tore it to pieces. They tore up seats and songbooks, broke windows, threw mud and manure on the carpet, and desecrated and destroyed most of the building.

Our people were pulled down from the mountain peak of achievement and joy to the ugly world of sin and destruction. It was similar to the experience of Jesus and the three disciples on the mount with Moses and Elijah, who came to the foot of the hill to find the screaming demons and the impotent disciples. And so must it ever be. Jesus denied Peter's request to build tabernacles in the mountain. But we have been slow to learn this lesson.

Christians in this decade have discovered many ways and places for mountaintop experiences. We have devised all kinds of retreats, camps, clubs, crusades, organizations, and institutions that will produce the best kinds of spiritual experiences. We have spent millions in man-hours and dollars in these efforts. It has been good and necessary.

We all need to find a time and place

to recharge our spiritual batteries, to rest and meditate. There is real value in being isolated from temporal concerns for a while. Spending time with people that agree with us about religious matters will give us support and encouragement in our own quest. Even the regular worship services in our church can do this for us each week. Private Bible study and our personal prayer life contribute to our inner strength and spiritual perception. Occasionally we attend some kind of religious gathering where the Spirit is so evident that we are nearly overwhelmed.

But we evangelicals have a problem. Some of us never learn to survive in the heat of daily living. We grow only in this hothouse environment. When the crusade or camp is over and it's back home to work or school, the mysterious glow of spiritual fire burns low. Each of these mountaintop experiences seems to call for another. And the second experience must be more dynamic than the first.

Some of this is a pathological spiritualism. The individual feels that he must constantly be in a state of extreme religious agitation, either dedication or confession. He is always looking for a sun to stand still or the seas to part or for Moses and Elijah. If he doesn't achieve this kind of emotional and ecstatic kick, then he searches frantically for some new vehicle of approach to God.

Our love of mountaintops may be our comfortable feeling with the crowd that is there. Generally, Christian people enjoy the company of Christian people. This is good and is surely vital to any kind of unified approach we are to make in extending the gospel. We call this fellowship. But it may be an

error. Too long have Christians talked only to one another. We have enjoyed the dialogue within our "in" group. And we have given the image of exclusion and "closed shop."

The lost and unchurched man treats some of our conversation with disdain and disgust. He really isn't interested in what we talk about, and he assumes we are not interested in what he is talking about. As long as we are on the mountaintop with Peter, James, and John, there won't be any embarrassing questions, no vulgar language, no profane observations, and no communication from our "in" group to the "out" group.

The mountaintop is kin to the monastery. Simon the stylite tried to sit on a flagpole and thus live above sin; and some religious groups put their people behind walls so that sin won't touch them. We do put walls around our church buildings, but our most pronounced isolation is the wall we put around ourselves. We sit on the mountaintop with James and John, and like the little monkeys we see no evil, hear no evil, speak no evil.

There is something ridiculous about our silence in relation to "sinners." Our Lord was constantly found with the outcasts and the neglected. This threw His enemies into a murderous rage. He was an affront to them because He kept company with the despised, the diseased, and the degenerates. Now there aren't any of "that kind" in our Bible clubs, or at our retreats or camps or prayer groups, or, for that matter, in our churches either.

Surely it is easier to stay with James and John. To go down the mountain and work with the masses means working with people who smell bad, who act bad, and who are bad. No wonder

Come Down the Mountain



we want to stay on the mountain and keep doors closed to outsiders.

Recently our church board was closing a meeting with prayer. More than twenty of our leading men were on their knees praying. The room was quiet except for the voices of our men in prayer. It seemed that God was in our midst. Suddenly, our prayer meeting was interrupted by the coarse voice of a man calling my name loudly. The men jumped from their knees in amazement just as a young man came into the room. He was wobbly drunk. Vomit stained his shirt and soured his three-day beard. He asked me to take him home to a wife and three neglected children. We came down the mountain.

There must be a balance. Much of the hyperactivities of this generation is actually social work with no theology or spiritual content. Some of the most publicized religious outreach isn't religious at all. These fellows aren't on the mountain. They come out on the streets, in the cafés and theaters, among the people. But they haven't come down from the mountain with God—they haven't been there. In their attempt to get the attention of the hippie, the addict, the wanderer, and the lost, they have thrown out God.

Consequently, their answers become part of the problem. In making everything relative and transitory they deny the assurance and confidence so necessary to the lost generation. The "minister" using vulgarity in his "pulpit," displaying nudes, mocking the Bible, and using careless, if not blasphemous, titles for God, isn't really reaching the masses. Maybe he is sincerely trying—that isn't my judgment to make. But religion without authority, without conviction, and without God isn't religion at all.

Yes, there must be some mountaintop experiences, or we too are impotent in the face of human suffering and sin. The disciples at the foot of the Mount of Transfiguration couldn't help the demoniac, perhaps because they hadn't been up the mountain.

The Christian who never climbs to the top of the hill for vision and worship and to breathe the clear air of refreshing spiritual impulses is also impotent. Ascent always demands sacrifice, an economy of time, and a willingness to push through thistles and briars. To reach the top requires some kind of determination and devotion lacking in too many of us.

And even those who enter the place of spiritual manifestation often miss it all. How many times do we have ears to hear and hear not? God speaks in sermons, in songs, and in a still small voice. But we are not as alert as Simon Peter. We don't even know that we are in a heavenly place. We are unaware of the presence of God in our midst. We are in church and God is there, but somehow we never get together. And so even on the mountaintop we are unaffected.

The ideal way—in fact, the only effective one—is for us to plan for times of spiritual blessing and then to leave these experiences and go out into the world to face the needs of humankind.

Attendance and active participation in our churches, especially in worship, should give us all the insight and strength we need for service. Most of us need extra times for spiritual refreshment and vitalizing. To neglect these opportunities to be with God and with His people is to handicap and severely limit our growth and usefulness. Christian leaders do have the responsibility to provide for these times

and places—for these mountaintops.

But we are not to become like the Dead Sea with no outlet—always receiving and never giving, always worshiping and never ministering, always on the mountain but never in the valley. It is vitally important that Christians come down to the valley where the suffering scream for help.

Extremely weary after Easter services in our church, I returned to the empty church about midnight to thank God privately for the blessing of the day. The auditorium seemed huge that night in its emptiness. Chairs for the overflow crowd still narrowed the aisles. Bulletins from the cantata cluttered the empty pews. Lilies banked the pulpit, their fragrance permeating the building. A few hours before, hundreds had met to sing, pray, and listen to the Word of God. Never before had our church had so many people present.

I sat in the darkness and rethought the day. The marvelous music seemed to hang in the tall arches of the ceiling. Again I felt the expectancy of the people as I tried to preach about His resurrection. Some publicly decided for Christ. It was obviously a high hour, a mountaintop for our church.

My reverie was broken by noises back in the office area. In the best detective fashion I slipped back toward the offices. When I turned on the lights, I found a twelve-year-old boy on the couch in my office. He attended our church. He was crying himself to sleep. Amid his tears, he explained that both parents were drunk and he was afraid to stay home.

"Why did you come here to the church, son?" I asked.

"Where else could I go?" he replied.

And thus I came down the mountain. END

By Bob W. Brown





Smoking and Lung Cancer

An Interview
With Dr. Alton Ochsner
by Francis A. Soper,
Editor, "Listen" Magazine

FEW MEN, if any, have been a greater dynamic, moving force in the medical world than has Dr. Alton Ochsner of New Orleans. For forty-five years as a teacher and surgeon he has had a major part in the development of modern medicine.

When he voluntarily retired from surgery in April, 1967, he could not say exactly how many operations he had performed. "Certainly," he explains, "there have been more than 20,000."

Many of these operations have been for lung cancer, a fact which has made Dr. Ochsner a crusader against smoking.

"Smoking as far as I am concerned is not a moral matter," he says. "To me, it is a form of suicide." He appeared personally in the film "One in 20,000," which has had the greatest impact of any tobacco film.

This world-renowned specialist has served as president of the American College of Surgeons, the American Cancer Society, the Pan Pacific Surgical Association, the International Cardiovascular Society, as well as many other organizations. He has written nearly 500 medical articles.

In 1942 he founded the Ochsner Clinic in New Orleans, which has since become a world medical center treating some 80,000 patients a year. He still serves as president of the Alton Ochsner Medical Foundation, and is far from retired as far as medical consultation, educational projects, and professional competence are concerned. Thousands of healthy, active people today owe their very lives to his skill and dedication.

know that such changes occur in the lung too, and they will revert to normal if stopped soon enough, although some changes are not reversible. One of these is the destruction of the cilia. In our bronchial tubes we have these little hairlike projections which act as brooms and keep our bronchial tubes clean. The inhalation of one cigarette paralyzes these cilia so that they stop working. Then they are destroyed. This can't be repaired, but it isn't cancer. If the person continues to smoke, his bronchial tubes and lungs undergo precancerous changes which will lead into cancer if he doesn't stop smoking early enough. Eventually the cancer may kill the smoker.

Have you ever been a smoker yourself, Doctor?

The answer is Yes and No. My father asked me not to smoke until I was twenty-one, and I had a very high regard for my father. On my twenty-first birthday, when I was in college, I was emancipated. I smoked a half pack of cigarettes at one time. I got so sick I vowed I'd never smoke again. So it's Yes and No.

I imagine you're quite happy that you never took up the habit yourself.

Oh, indeed I am, because I've been spared a great deal of damage to my body which I would have caused even if I'd smoked only a limited period of time.

It seems odd that physicians who observe the effects of smoking sometimes are smokers themselves. I understand that there's a trend away from this among physicians.

Yes, over 100,000 physicians in the United States have stopped smoking. The individuals who continue smoking, of course, are the ones who feel it can't happen to them. It's like the person who drives a car too fast. He thinks he can get by with it, and never thinks it can happen to him. But it *can* happen to him and *does* happen to him.

Why do you think people smoke in the first place?

I think people smoke because of the appealing advertisements. All one has to do is look at the television and other

Continued

Dr. Ochsner, what started your interest in smoking and its relation to health?

I came to New Orleans as a professor-surgeon in 1927. Prior to that time I had seen only one case of cancer of the lung, while I was a medical student. It was so rare that all the students were called out to see it. After coming to New Orleans, I saw no further cases of lung cancer until 1936, when I saw nine cases in six months. This was almost an epidemic. The thing that struck me, seeing this new disease which had been so rare before, was that all of the cases were men who had begun smoking at the beginning of the first world war. All had smoked cigarettes heavily. Because of this I boldly predicted a close relationship between cigarette smoking and lung cancer. The evidence was not clear at that time, but now it has been proved without any question of doubt.

What is the difference in the smoking picture now and at that time?

Well, at the turn of the century relatively few people smoked. After the beginning of the first world war cigarette smoking became progressively more common. Producing lung cancer requires a certain lag period, for cigarette smoke contains a cancer-producing agent. Susceptibility to cancer varies a great deal. Some of us are susceptible to cancer; others seem resistant. I've seen one man develop lung cancer after smoking sixty-eight years. On the other hand, I've seen an individual develop lung cancer after smoking three years. Now these are the two extremes. Most of us lie in the median range, from twenty to twenty-five years. An individual who has smoked a pack of cigarettes a day for about twenty-five years has one chance in six or eight of developing cancer of the lung.

I suppose then that no individual knows whether he is susceptible until cancer is quite advanced?

That's right. We know that changes produced by tobacco are first precancerous. We can observe this in the mouth and in the larynx; and if a person will then stop smoking, these changes will revert to normal. We

"The only good thing about tobacco is that it kills bugs."

Continued

advertising and see how "pleasant" it is to smoke. This appeals to the young people who want to be sophisticated. Boys think they become more manly if they smoke. Girls think they become more feminine. Had it not been for the advertising, smoking would not be what it is today.

Because of the medical evidence, do you think smoking as a habit will ever disappear from society?

I don't know that it will ever disappear, but it certainly will decrease markedly. As a matter of fact, a few months ago for the first time in twenty years fewer cigarettes have been sold among all age groups, including teenagers. So we are getting through. The encouraging thing to me is that the teenagers of today aren't smoking as much as they were ten years ago.

Would you say, Dr. Ochsner, that there are any advantages to smoking?

None at all, absolutely none. It's one thing that people do in which there is no advantage whatsoever. The only good thing about tobacco is that it kills bugs.

What would you outline as the major effects of smoking on the human system?

Well, they're many. There are two noxious substances in tobacco. One is tar. Tar produces the cancer—cancer of the mouth, tongue, lips, larynx, lung, and bladder. The latter is especially interesting because cancer of the bladder is increasing. This may be a little difficult to understand, but it's due to the fact that the cancer-producing agent is absorbed into the blood and is excreted in the urine, and the bladder mucosa are particularly susceptible to the cancer-producing agent.

In addition, tar causes emphysema, which is actually worse than cancer. Although people with lung cancer don't have much chance of getting well—about one chance in twenty—those who are treated by surgical removal and survive are well. They aren't well exactly—they've lost their lung—but they survive. The person with severe emphysema, however, has a living death. He doesn't die. He lives to suffer.

The other factor which is of importance is nicotine, which produces heart and blood-vessel disease. Although my interest has been primarily

in lung disease, because this is the one thing I know more than anything else, I'm convinced that the danger as far as the heart is concerned is even worse, because the principal killer in the United States today is heart disease. We know that tobacco is one of the principal factors in this.

First, nicotine causes a spasm of the arteries. If a person smokes one cigarette and then we determine the temperature of his fingers and toes, we find their temperature has dropped from two to six degrees Centigrade.

Second, every time someone takes a cigarette, it increases the free fatty acids in his blood. These acids come before cholesterol, a factor responsible for arteriosclerosis, or hardening of the arteries. In these two ways smoking, acting on the heart and blood vessels, is responsible for the increasing rate of heart and blood-vessel disease.

Evidently smoking affects the entire system then. Is no part of the system entirely free from the impact?

No, no part is. Another very important effect is on the stomach and intestines. Smoking is a major cause of so-called stomach ulcers, which are actually duodenal ulcers, in the first portion of the intestine. I'm so convinced of the causal relationship between tobacco and ulcer of the duodenum that I refuse to treat a patient with such an ulcer unless he stops smoking, because if he doesn't, I know I can't do anything to help him.

Are there other causes of lung cancer than smoking?

With the exception of a rare type of cancer of the lung called adenocarcinoma, I think one can say that all lung cancer in the United States today is caused by smoking, with a few rare cases out in the Rocky Mountain area among miners working in uranium mines.

Would you say then that air pollution does not cause lung cancer?

I am convinced that air pollution does not. I think air pollution is undesirable, and not to talk against air pollution is like talking against motherhood. Air pollution is undesirable. It's uncomfortable. But I am convinced that as a health hazard it has been very much overemphasized.

How many lives would you estimate could be saved were it not for the smoking habit?

The Surgeon General of the United States Public Health Service states that in 1965 some 360,000 people lost their lives in the United States because of tobacco.

The tobacco industry seems to be an economic part of our national life. Without this habit would the national economy be in as good condition as it is?

Tobacco is of real importance, because the federal taxes paid by the cigarette industry alone amount to about twelve million dollars a day.

The other side of the coin is that in addition to the 360,000 who lost their lives in 1965 because of tobacco, according to the Surgeon General of the Public Health Service, 77 million man-days were lost from work because of tobacco. An additional 88 million man-days were lost from work because of sickness caused by tobacco, and an additional 360 million man-days of partial disability. Now, using \$40 a day for those either sick in bed or otherwise totally disabled, and \$20 a day for those partially disabled, the lost economy of the nation amounts to 15 billion dollars, to say nothing of the 360,000 people who lost their lives.

You have been accused, Dr. Ochsner, of being prejudiced against the cigarette. Would you plead guilty to this?

I've been accused of being prejudiced, yes. I say I am prejudiced, but I say I am *pro-health*. The only reason that I fight tobacco is that it unnecessarily destroys this beautiful mechanism that God gave us—our bodies. People say, "Well, I've got to die of something." I wouldn't condone suicide, but if a person wants to die, he should shoot himself. Dying as the result of smoking is a painful, prolonged, and very expensive form of death.

What effect does smoking have on the mind and mental ability?

Smoking definitely decreases one's ability to concentrate. Many people think that they can think better when they're smoking. This is contrary to the fact, because people tell me time and time again that after they've stopped smoking their ability to concentrate and to think clearly is greatly enhanced. I'm sure it is.

Do you have a comment about the relation of smoking tobacco cigarettes and marijuana cigarettes?

"Smokers are the most selfish persons in the world."

We don't know a lot about marijauna, but I think marijauna is bad, because it is addictive and leads to other more dangerous forms of addiction; but there is no evidence that marijuana produces the damage that tobacco does.

How many lung-cancer cases have you seen through the years, Dr. Ochsner?

I have seen more than 4,000 cases of lung cancer, about half of which could be operated upon. The other half were too far advanced. This is the reason that I'm so worried about lung cancer. It's a preventable disease, yet our chance of doing something once it is developed is very little.

Would you say there's an equal danger between men and women if both smoke?

Oh, yes. There was a time when people thought that women were relatively immune. This is not true. Lung cancer is increasing very remarkably in women, and it's just as fatal in women. Women have not smoked as long and as much as men, but my prediction is that if and when women smoke as much as men and as long as they have, the incidence of cancer of the lung will be as high among them as among men.

If a young person starts smoking early, is the impact of smoking on his immature system greater the earlier he begins?

Yes, and the destructive effect is greater. A study made in Massachusetts showed this very definitely. In those individuals who began smoking before the age of ten the incidence of lung cancer was much higher than among those who began smoking after the age of twenty.

Many people are beginning to realize what smoking is doing to them, and they sincerely want to quit. What practical suggestions would you have to a person who desires to quit?

Well, it's a question of motivation. If a person really wants to stop, apparently he has no difficulty in stopping. It is more difficult for some people than for others. The Five-Day Plan used by the Seventh-day Adventists has helped a great deal. I think it does help to have some sort of gimmick. I don't think any drugs help, but as a part of the Five-Day Plan, it's been

suggested that one drink a glass of water, and I think this is good. Every time he wants a cigarette, he takes a glass of water. He's so busy getting the water that he doesn't have time to smoke. And I think this does help.

Do you feel, Doctor, that a religious conviction helps in quitting the habit?

Yes, I think so. I approach it primarily from a health standpoint, but I think that a religious conviction *does* help.

How about group therapy?

I think the buddy system helps a great deal, so that you can talk to another when you feel the need for a cigarette.

What are the real advantages of quitting?

Well, the quitter feels better in every respect. One of the reasons why people don't stop is that they're afraid they might gain weight. There is a tendency to gain weight simply because food tastes good. The cigarette smoker can't taste. He can't smell food. After he stops smoking, he begins to taste, but that doesn't mean he has to gain weight. He has to curb his appetite. When he quits smoking, he feels better in every respect.

Do you feel that there is a moral question involved in smoking?

Yes, I think there is because certainly smoking is a form of self-destruction.

What would you say, Dr. Ochsner, are the worst cases of bad health resulting from smoking that you've ever seen?

Well, I think the worst I've seen involved people with emphysema so bad they couldn't get out of bed. They gasp for breath day and night, indefinitely until they die. It's unbelievable that these people spent a lot of money for tobacco, the culprit which caused their disease.

Do you feel that the average smoker tends to lack in courtesy and consideration for his fellowmen?

Smokers are the most selfish persons in the world. They blow smoke in your face. They burn holes in the rug. They burn holes in the tablecloth and never apologize. But this is the least obnoxious part of the selfishness. The smoker completely disregards his relatives, for he is producing premature disability, disabling illnesses, and pre-

mature death, without regard for those who are dependent upon him.

Would you ban all tobacco advertising?

I certainly would.

Would you call this a form of prohibition?

No, I wouldn't think it's prohibition. It is simply prevention of hooking people into a dangerous habit, that's all. I think the Federal Trade Commission ought to ban all such advertising.

Are cigars and pipes a menace as well?

Yes. They don't produce cancer of the lung, but they produce tongue, lips, larynx, and bladder cancer and also heart and blood-vessel disease.

What is your evaluation of the impact of smoking on pregnant women?

We know that the incidence of prematurity of infants is double in individuals who have smoked a pack of cigarettes a day as contrasted to those who have not smoked. Prematurity means increased infant mortality, so that the mother who smokes certainly jeopardizes her unborn child.

Do you have some general comments for the reader of a magazine like THESE TIMES relative to the smoking habit?

If you've never smoked, never begin, because you've missed nothing. If you now smoke, stop immediately and completely. Merely cutting down does no good. We know that these precancerous changes that occur will revert back to normal if one completely abstains from smoking, but smoking one cigarette a day will keep them up and allow them to go on to cancer. END

FREE LEAFLET

Want to stop smoking? Send your name, address, and zip code to THESE TIMES, Box 59, Nashville, Tennessee 37202, and receive a free copy of Dr. J. Wayne McFarland's "How to Stop Smoking." The leaflet summarizes the world-famous Five-Day Plan to Stop Smoking. Also look up the telephone number of your local Seventh-day Adventist Church. Ask the pastor if a Five-Day Plan will be held in your area in the near future as a community service.

Should Christians Obey the Law of God?

By Edward Heppenstall



If salvation is entirely free and not of works,
why emphasize obedience to God's will?

"Being justified freely by his grace through the redemption that is in Christ Jesus." "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 3:24, 27, 28.

Four basic truths are set forth by Paul in these verses: (1) Salvation which the everlasting gospel offers to the sinner is entirely free. (2) This salvation is by grace alone;

that is, it is due entirely to the loving mercy of God. (3) Salvation comes only through the work of Christ in the redemption wrought out in His life and death on the earth. (4) Salvation is not of works, lest any man should boast.

At the same time the Bible insists that obedience to the will of God is an essential aspect of the gospel of the grace of God, and that "without . . . [holiness] no man shall see the Lord." (Hebrews 12:14.)

This raises the vital question, If salvation is entirely free and not of works, why the emphasis upon obedience to the will of God? If works have nothing to do with man's salvation, if they add nothing to this free gift, then what is the importance and the worth of man's obedience? Why require obedience to the law of God at all? If man's obedience does not effect his salvation, then why insist that obedience to the Ten Commandments is obligatory for the Christian?

"Happy are those who wash their robes clean! They will have the right to the tree of life and will enter by the gates of the city. Outside are dogs, sorcerers and fornicators, murderers and idolaters, and all who love and practise deceit." Revelation 22:14, 15, N.E.B.*

This text speaks of a specific fitness for the heavenly City. A certain quality of life is required in contrast with those who must remain outside.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:13, 14.

The gospel is salvation from sin. Unless the work of Christ guarantees the complete solution to the sin problem, there can be no eternal life. Christ saves the sinner. That very salvation also fits the Christian for eternal life. That fitness involves restoration to the likeness of Christ.

"We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins." "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:2-5, 7, 8.

When God re-creates all things new, the eternal City offers to the redeemed complete security from sin and its penalties. Those who inherit the new earth are those who obey God and who live like Christ. Nothing that defiles will ever invade the divine realm.

For the Christian here on earth, this is particularly significant. The preparation time to inherit the earth made new is now. Christians are continually being renewed in holy obedience and conformed to the image of God's Son. By their lives they establish the right and fitness to dwell in the City of God.

Obedience to the will of God and fitness for the new earth are closely linked together. Unless the whole universe of created beings can be assured on this point, there can be no guarantee of future happiness and security. Sin disturbed the peace of the universe. But sin will continue only a short time in God's incomprehensible eternity. The redeemed must be fit to inherit eternity.

In the earth made new God offers the glorious security that all the saints will enjoy. Abraham looked forward to this time, "for a city which hath foundations, whose builder and maker is God." (Hebrews 11:10.) The ultimate security of the believer is security from sin, a perfect and everlasting security. No one will be there to violate the law of God. There will be no more condemnation. The saved abide in righteousness and peace forever.

The right to life eternal is, in a sense, dependent upon man's obedience to the commandments of God. This is the worth of man's obedience. The life we live now is of vast importance and significance. The ultimate purpose of the gospel is to restore the image of God in man. If a man does not desire or seek this, he is not fitted for the kingdom of heaven. The right is not founded on man's obedience. That right was won by Christ. But obedience through the Spirit proves they are in possession of that right. It is the seal that they have received the saving power of God. Without this, there is no evidence in the life of the saving power of the gospel.

"If any man therefore sets aside even the least of the Law's demands, and teaches others to do the same, he will have the lowest place in the kingdom of Heaven, whereas anyone who keeps the Law and teaches others so will stand high in the kingdom of Heaven." Matthew 5:19, N.E.B.

This does not mean that man is working out his own salvation. It does reveal whether or not Christ is truly Lord. Obedience is evidence of a heart seeking harmony with the will of God. It is an obedience which does not knowingly or willingly omit a single commandment. In preparing to meet his Lord, the Christian is governed by the single purpose to honor and obey Christ. This constitutes proof that he truly belongs to Christ and is becoming fitted for heaven.

God requires such a fitness in the life of the believer. An adequate preparation is necessary to practice medicine.

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The business of that profession is to practice medicine efficiently. The business of heaven is to live in harmony with and in complete obedience to God. The practice of obedience to the will of God on earth educates and prepares the Christian for this.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14:13.

These works earn no merit. God does not bestow eternal life on the basis of our obedience. But it is the beginning of a life here and now that is to continue in the hereafter. The Christian life is not different from the life in the kingdom of heaven. Whatever difference there may be, it is not one of kind but of degree. There is a kinship and likeness throughout. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13: 12. The Christian life speaks of a new life, a changed life. (Ephesians 4:20-29.) It begins here. It is completed in the life to come. It is a heavenly life possessing heavenly qualities. In essence, this changed life here and life in the hereafter are one. The works of Christians do follow them, not as a basis of salvation, but as the commencement of that life which they are prepared to live from henceforth.

If a man's life is not changed here, it will be too late in the hereafter. If a man does not delight in the law of God now, he will not delight in it then. If a man will not submit to the Lordship of Christ here, he will reject Christ's sovereignty then. The believer must become habituated here to the will and to the laws of God. He must love light more than darkness, or he will never dwell with Him who is the Light of the world. The worth of our loving obedience is the indispensable preparation for the glory that is to come.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: de-

part from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matthew 7: 21-24.

There is no assurance that houses built on sand will not collapse. Any life that is not built on Him will fail. The kingdom of God will endure because it is built on the Rock Christ Jesus. Christ cannot offer eternal security to people who insist on building on sand. People find what they consider good reasons for doing just this. We call it rationalization. This cuts at the very root of obedience. On the issue of obedience, the Bible is unmistakably clear. There can be no hedging here.

Thus God has connected man's loving and loyal obedience with his eternal security. For this his love has labored. All this that He might make rebellious sinners transformed and fitted for the new earth wherein dwells righteousness.

Gives Glory to God

"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." Isaiah 42:21.

The prophet Isaiah, speaking of the Messiah, declares God to be well pleased and honored by the perfect obedience to the law rendered by His Son, Jesus Christ. His voluntary obedience magnified the law. He fulfilled every demand of the law. Christ wrought out for the sinner a spotless righteousness by which the majesty of the law was perfectly sustained. In this He glorified God. The gospel offers to the repentant believing sinner this perfect obedience to the law, whose excellence and authority Christ acknowledged throughout His life on earth.

Because of Christ's perfect righteousness, the believer is released from the law's curse and condemnation, but not from obedience to it. The law is not against the promises of God. (Galatians 3:17.) Faith does not make void the law. (Romans 3:31.) Salvation by faith honors the law in every respect. (Romans 8:1-4.) It allows none to sin because grace abounds. The gospel requires every sinner to acknowledge his transgression of the law and the justice of the law's condemnation. He must also confess and believe that without a perfect righteousness which answers the demands of the law, he cannot be accepted before God. The gospel insists that we glorify God in newness of life and walk according to His holy law to the best of our ability. Thus the Christian's obedience brings glory to God and magnifies the law and makes it honorable. For those who willfully disobey God's holy law, the door is shut. There can be no greater dishonor to God than for a professed Christian to argue that it is of little or no consequence how he lives and how he treats the law.

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:7, 12.

The Christian, to the utmost of his ability, is to be as his Master. He glorifies God by devoted obedience. It is unthinkable that whereas Christ magnified and honored the law by His perfect obedience, the Christian will dishonor it by disobedience. Granted that we cannot render obedience pleasing to God unless it is based on the redemption wrought by Christ. Loving obedience is our response to that. "If ye love me, keep my commandments." John 14:15. If we refuse to obey His commandments, then we do not love Christ enough. If we do love Him, obedience becomes a delight, and never a burden.

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:2, 3.

Loyalty to God is essential. Loving obedience honors God. Disobedience dishonors Him. Obedience gives God the glory due from His creatures. There must be no doubt about that. God Himself has to be sure on this point. He cannot risk another catastrophe of the kind this world has endured for almost six thousand years.

God does not make harsh demands. He makes His standard quite clear. There is no mistake, no vagueness, as to what constitutes the commandments. If our relationship to Christ is right, then the law is not grievous. Loving obedience is the one true relationship that honors God and honors His law.

The Bible wastes no time discussing how much obedience to the law of God is obligatory upon the believer. The Christian is to live by faith, which is nothing less than a life in harmony with the revealed will and purpose of God. The demand is for undivided allegiance. There is no such thing as saving faith apart from that. Faith that works by love is a clear choice between God and every other god, a choice between honesty and dishonesty, between purity and impurity, between the seventh-day Sabbath and the first-day Sunday. That goes for all the Ten Commandments. They are not ambiguous. God enters into no extended arguments to prove His point. He asks for simple obedience. His demands are not impossible under the gospel.

People who refuse their complete allegiance to Christ do so because they choose some other concern and give it priority. The difficulty is not with God or His law, but in human hearts. The unconverted mind is one of "enmity against God . . . not subject to the law of God." (Romans 8:7.) For the genuinely converted man, opposition to God's will ceases. For him the "law is holy, . . . and just, and good." He delights in the law. (Romans 7:12, 22.) The Christian rejoices that God has made this possible through the Holy Spirit, who has written the law upon the heart. (Hebrews 8:10.)

This ability to glorify God by loyal obedience is all of grace. The Christian is a pardoned, justified man. He is fully forgiven and fully accepted with God. He has the peace that Christ gives. He has divine assurance. No force or outward compulsion is required to bring the law of God to bear upon his life.

He is redeemed. What then? Does he go back to the old life of sin? God forbid!

He is the temple of God. What then? Does he seek to defile that temple by a continued violation of the will of God? In no wise.

He is a child of God. What then? Is he not now filled with love, reverence, joy, and gratitude? Does he not now live as a redeemed son obedient to all the will of his heavenly Father?

He is a disciple of Christ. What then? Does he now divide his allegiance to live partly as a disciple of Satan?

He is an heir of the kingdom of heaven and the new earth. What then? Will he now forfeit this inheritance by a return to a life of disobedience? By no means.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. The Christian bears this testimony to the glory of God. He fulfills the highest responsibility to God and to His will. The issue is simple and decisive. The decision is vital, a matter of life and death.

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:3, 4, 6.

END

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"Worshiping is for man. . . . Where shall he worship? In the beer tavern? Watching TV? Barbecuing hamburgers? Watching the ponies make you a pauper?"



Illustration by Bill Myers

I WAS engaged in conversation with my cynical beatnik friend, Harry Angover, when Spinoza Jones, a one-time beatnik, dropped in. Harry was giving me the business about why he didn't attend church, coming up with the old excuses and tossing in a few new ones.

"Too many hypocrites!" muttered Harry. "Cold, like zero. A man in the pulpit less excited about his product than the TV huckster crying that relief is just a gulp away. Men making like bums snoozing on park benches. Money! All they want is the old spondulix! First Church of the Mausoleum! Dead men's bones. . . ."

"Friend," said Spin Jones, "I at one time indulged in such nonsensical diatribes. But I latched onto the light. You give with excuses why you don't go to

house, and said it was a house of prayer."

"Prayers I have heard that were pretty dull, chum," said Harry.

"Consider also: like, What is the finest institution on this wandering island in the sky? Empires waxed and waned; the church moved on. Man, the church would have folded up ages ago, the sloppy way it's run, if it hadn't been charged with divinity! Try running a business as the church is run, and where are you? And why does the church not fold? Because of the Founder, friend! It's His church—not yours, not mine. 'Upon this rock I will build my church.' And attend me further: The church is the only institution He founded. You are reading me?"

"I am reading you, chum. But I am not close to conversion."

mocracy like mad. Behold, how many phony wives men take unto themselves! Yet shall we eschew matrimony? Shall we burn the church because it houses a few phonies, friend?"

Harry wagged his head. "Words, words! . . ."

"I make not words, amigo. Somebody else made them; I use them. Words express truth—facts. We speak of the church, and my excuses for attending same. I attend an eternal institution! Recall what the Founder said—'The gates of hell shall not prevail against it.' Consider, only one institution on earth is eternal! Only one shall survive the last crackup. Marriage? Nix! Marriages are not made in heaven, but on earth. They are for this world only; Jesus said so. Consider any other institution you will. All must go. Even the earth must go, and the moon, when the sun makes his supernova. Science says it, man! Only the church shall survive the last big goings on. Believe me. Shall I flee an institution destined for——?"

"A pressing engagement presses me," said Harry, edging toward the door. "Perhaps, at another period. . . ."

"Knock on the door of my pad," said Spin, "or invite me to knock on the door of yours. We have scarcely launched this dialogue regarding excuses for staying away from church or attending same. Nor have we called in the firepower from the old Book. Like in Hebrews, where it says like this: 'Forsake not the assembling of yourselves together, as the manner of some is.'"

Harry, at the door, turned. "It's not like I'm utterly hardheaded. It's like I have to be utterly convinced."

Harry went out, and Spinoza Jones turned to me and said, "It's not like I like to argue. It's like I don't like to hear a man giving with excuses for not attending the Lord's house!"

Friend, have you been making with some excuses like Harry? Well, let's knock it off and be a bit honest. Give it a fair try.

I think you'll find the church has a lot to offer for a guy's life who really means business with Jesus Christ.

Do you read me? END

Available in tract form from Collegiate Conversationals, Oradell, New Jersey 07649.

Do You Read Me?

By Lon Woodrum

church. Attend me while I give with excuses why I do go!"

"Doubtless I have heard them, one and sundry," said Harry.

"It's not like you haven't heard them; it's like you've never heard them from me! Worshiping is for man—the fool has said in his heart there is no God. Where shall he worship? In the beer tavern? Watching TV? Barbecuing hamburgers? Watching the ponies make you a pauper? Sitting at a card table?"

"The vernal wood," grumbled Harry, "the grassy slope; what's wrong with them, man?"

"Vernal woods, grassy slopes, bubbling brooks, meadowlarks—all are very fine. Friend, have you considered the ineptitude of a bobolink to grapple with theological truths, or even with the social gospel? That great Teacher who talked about ravens and lilies and rainbows called the Temple His Father's

"It's not like I'm asking your conversion. It's like I'm giving with my excuses for attending church. The church is the only institution to which the Master promised the dynamic of the Holy Spirit. He didn't promise this power to the American Medical Association, the Manufacturers Association, the labor unions, the Democratic or Republican parties. The church is still the best institution on this gob of stuff called earth—with all its faults and failures, and they are multitudinous."

"You can say that repeatedly," growled Harry.

"Indubitably, friend. But when my TV makes like crazy, I call for an electrician. Have you any idea how many phony electricians I've met with? But they are not all masquerading! Some of them can fix this TV thing, man! And, observe how many phony politicians rise up. Still, come election time, I grab a ballot. I believe in de-

OVER thirty years ago—on February 22, 1937, to be exact—Dr. E. Stanley Jones, world-famous missionary, addressed a huge meeting in Massey Hall, Toronto. In that address occurs a bit of autobiography that, once heard or read, can never be forgotten, for it indicates clearly the heart of the world's troubles.

"I came down the aisle one night as a young man," said he, "and came to a place of prayer. When I rose from my knees, I knew I was a different person. The people have cut that altar rail; they have moved into a larger church. They made a prayer desk out of it and put an inscription on it. They gave me a little cross section of that place of prayer. I carry it with me to remind me that everything I have is by grace. That night the moment I rose from my knees a strange impulse took charge of me. I wanted to put my arms around the world and share this experience with everybody. Five minutes before, I had no such impulse. Five minutes later, I would have died to give it.

"I don't know what happened there, but I suppose it was one touch of Christ—and my soul was sensitized. I don't think that I have gotten over that. I don't want to. I still want to put my

arms around the world and share this with everybody, regardless of race and color and class. That, to my mind, is the missionary impulse, deep and fundamental. I ask the church to get it back again, a great throbbing passion to make Christ known throughout the world—the kingdom of God without any boundaries."

Today, thirty years later, Dr. Jones has the same deep-seated conviction.

Those familiar with the biographies of other great religious leaders—Luther, Wesley, William Booth, Moody, Schweitzer, Fosdick, Billy Graham, and all the rest—will remember that, though they all came to a recognition and an acceptance of Christ's way of life along somewhat different paths, they all gave to that way a dedication of purpose so complete that their names are now known throughout the civilized world.

The only way our divided world can ever hope to become unified and peaceful is through a realization that men's minds and hearts must somehow be changed. Men must come to see that basically they are spiritual creatures temporarily inhabiting fleshly bodies. They must realize that an avowed atheism, a godless materialism such as is

loudly proclaimed and taught in Communist China and Russia, is but a dead-end street leading nowhere.

The fact is that a dedication not to the materialistic but to the spiritual concept of human existence as exemplified in the life and teachings of the Man from Nazareth is the only final solution to the problems that baffle mankind—domestic, national, and international alike. It is heartening to note that many political and other leaders, both here and abroad, now publicly express their conviction that the principles set forth in the Sermon on the Mount are fundamental to life on our planet and therefore ought to be followed.

For after all, like it or not, men the world around—whether in Europe, Asia, Africa, America, or the islands of the sea—belong to one vast human brotherhood. That truth is one of the inescapables. The sooner we see and acknowledge and live it, the better.

Well may we in deep sincerity pray with Frank Glenn Lankard: "Help us to live with our Master until a compelling loyalty lays hold upon us. Help us to believe in great principles, in love that is stronger than hate, and in good that overcomes evil." END

The Final Solution

By Harold Garnet Black





Strange Altars

By George Vandeman

What does God's Word say about spiritism, hypnotism, ESP, and psychedelic drugs?

STRANGE ALTARS. Elusively intriguing and hypnotic in their attraction.

Built in the eerie silence of the darkened room. Or under the disarming glare of laboratory lights. Built under the subtle control of another man's mind. Or under the spell of potions that flame the soul to inexplainable fire.

As God looks down upon this rebellious planet, as He sees the smoke ascending from these strange, modern altars, will He accept their sacrifice?

A group of men and women waited in a luxurious New York apartment, the lights extinguished, while a spirit guide traveled to a Chicago apartment, left his autograph in a book there, and

returned to New York with an ashtray.

During this time the group was singing "Nearer, My God, to Thee."

Were these people in truth drawn nearer their God by the evening's experience? Was the evidence presented to them genuine? Were the voice and the autograph actually of a departed loved one?

However comforting the thought of communion with a lost loved one, however reassuring the wise answers of spirit controls, however captivating the demonstration of the powers of spiritism, however convincing the information given in the darkened room—we need to ask, What does God say about it?

Continued





Men and women today surround themselves with flowers and beautiful music, take LSD, and await the psychedelic experience.

Continued

However sincere the worshipers, will God accept such worship? That is the question.

Listen to this from Ecclesiastes 9:5: "For the living know that they shall die: but the dead know not any thing."

Then whatever the evidence, whatever the loneliness, whatever the sincerity, who is it that presides at the strange altars of spiritism and its fellow travelers? Can it be other than masquerading spirits impersonating our beloved dead?

"The dead know not any thing." The question is, Will it be the evidence of the senses—or the Word of the living God? Every man must decide.

A number of years ago the world was intrigued by the story of Bridey Murphy—until it was exposed as false. But hypnotism has lost none of its attraction for the modern mind. Men and women are still fascinated by the thought of being taken back, back, back, until the barriers of life are passed and an apparent previous life is detailed. Reincarnation appears to have found support in hypnosis. Only

the Word of God reveals the true nature of both.

But the person who submits to hypnosis surrenders his mind to that of another, including his conscience. The conscience is the guardian of the soul. And when you kill the watchdog, anything can happen!

Said the wise man, "Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 4:23.

Keep thy heart. Can Solomon be speaking of anything other than the mind? Keep it with all diligence. To allow it to be invaded by another intelligence is incompatible with man's responsibility to God.

But you say, "I trust the hypnotist. How can there be any danger?"

I ask you, Is it ever safe to surrender the mind, surrender the will, to another? Suppose that in some hypnotic session another intelligence than that of the one you trust should take over.

De Witt Miller put the question this way: "When the subconscious mind, under hypnosis, becomes susceptible to outward suggestions, how can we be sure that some astral interloper

of the spirit world will not intrude upon the subconscious mind, in its hypnotic trance-state, and ply its occult arts, as it does with an entranced medium?"

It has happened. That is the possibility. That is the danger. Hypnotism is a most perilous passkey to the mind.

Another altar is built in the glare of laboratory lights.

Man has long probed the mysteries of death and attempted to communicate with the unseen world. Today he has found a new approach and a new vocabulary, adapted to this new age.

Parapsychology, under strict laboratory conditions, is seeking to determine the extrasensory powers of the mind. We call it ESP. Its experiments have to do with telepathy, clairvoyance, precognition, and psychokinesis.

Much of this, of course, is spiritism. The experiments in telepathy and clairvoyance were originally conducted in connection with hypnotism. It was later discovered that they would work without it. All these supposed powers of the mind, however, are found to be most elusive and cannot be consciously controlled.

Strange, isn't it? Powers of the mind, they say. And yet not under the control of the mind. Is that logical?

The avowed purpose of parapsychology has been to investigate the powers of the mind. Dr. J. B. Rhine, pioneer in the research, readily admits that they are trying to solve the problem of survival after death.

But hasn't man built a strange, strange altar when he thinks to substitute the reading of cards and the throwing of dice, the supposed wonders of the human mind, no matter how remarkable, for the eternal life that cost Heaven so much?

God's answer to spiritism under whatever label is simply this: "The dead know not any thing."

Our eyes turn now to still another strange altar, sending its smoke toward heaven.

One of the most shocking developments of our strange, uncanny age is the claim that the key to religion is a drug. But unbelievable as it may seem, men and women today are going into seclusion on weekends, surrounding themselves with flowers and beautiful music, submitting to the administration of LSD and associated drugs, and awaiting the psychedelic experience. To some it is indescribable horror. Others are ready to repeat it.

And they say it is often a religious experience. Pressed as to what is religious about it, they often are unable to say. But some report it answers the basic questions about the universe—how life began, what it is, where we are going.

Many LSD takers say they experienced "early forms of racial or sub-human species evolution during their sessions."

You see the implications. Evolution must be the true story of man's origin because individuals under the power of LSD experience such a nightmare. Are a man's preconceived notions of his beginnings influencing his hallucinations? Or is some astral interloper taking over the mind just as is possible in the hypnotic trance? Either way, the conclusions regarding man's origin do not harmonize with the Word of God, which states that man was created "in the image of God."

Remember the words of Isaiah? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

But listen to this shocking statement from a proponent of LSD:

"When the day comes—as it surely will—that sacramental biochemicals like LSD will be as routinely and

tamely used as organ music and incense to assist in the attainment of religious experience, it may well be that the ego-shattering effect of the drug will be diminished."

Strange, strange, strange altar!

You may have thought that gypsies and crystal balls, the sidewalk fortune-teller, and the darkened room belong to another generation.

But today a businessman stands in line to board a modern jet. And then he steps aside. The plane goes without him. Someone has looked into a crystal ball and told him the plane would crash. A few hours later—the story of collision in the air.

"I don't know whether I believe in Jeane Dixon or not," said one. "But I know one thing. If she told me not to get on a plane, I wouldn't."

Neither would I. For I strongly suspect that occult forces able to originate such uncannily correct predictions are well able to crash a plane.

Error, sooner or later, shows the telltale signs of its origin. When a modern prophetess recounts a vision in which she is led by a serpent to look to the East for wisdom—the East, that breeding ground of strange, alien teaching—I begin to wonder.

And when she predicts that a child born under the symbol of sun worship—agelong enemy of the worship of God—is one day to become the savior of mankind, I wonder even more!

It is not only in the trance, however, that man worships his false gods. Science and technology, the progress of man—these have become gods to millions. Robbed of his faith in the Creator, man has put his trust in mechanical and technological gods of his own making.

A recent magazine speculates about the day when the housewife may choose her baby by label. We read of organ transplants. Questions are asked about the confused identity of a man whose brain has been replaced. There is the proposal that bodies might be quick-frozen to await the day when they could be made whole again by medical science.

There is even the suggestion that man eventually will be able to create life, even new forms of life, at will. And the author asks, "Who is it that we will appoint to play God for us?"

There is no suggestion that man was created in the image of God and that he fell from his high estate. With no fall,

Continued

Someone looks into a crystal ball and tells a businessman a certain plane will crash. He refuses to board the plane.



Continued

there is no need of a Saviour, no need of a resurrection. Man is progressing to the point where he can take care of these things himself.

In the Garden of Eden the serpent said, "Ye shall not surely die." And, "Ye shall be as gods."

No documentation of space-age altars would be complete without the mention of a strange new form of worship that has built itself around the sighting, real or supposed, of unidentified flying objects.

The issue is not whether the sightings are genuine. Many thousands of people are building a sort of worship around alleged communications from beings supposedly in spaceships, or platformed in outer space, or visiting from other worlds.

Flying saucers may or may not be real. But the saucer clubs are. And one thing I know. The enemy of God has lost no time in taking advantage of the popular interest in other planets, in space travel, in saucer phenomena, weaving his own strange tales along with truth into a web of deception that is stronger than you think.

Do you see what is going on? If evil spirits can impersonate the dead, they can just as easily masquerade in the form of men from Mars, or from Venus, or from Saturn. And they will have

an open line to the souls of men who do not know the Bible.

And do you know what is coming next? Listen: "Satan himself is transformed into an angel of light," 2 Corinthians 11:14.

And Jesus said, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect," Matthew 24:24.

One of these days Satan himself will personate Christ. Men and women will look upon a magnificent being claiming to be the Son of God. They will look. They will wonder. They will decide. Their eyes will tell them it is Jesus. Their ears will tell them it is Jesus. Their feelings will tell them it is Jesus. And thousands, yes millions, will bow down to the prince of darkness!

I say, Wake up! Don't discount the enemy's deceptions. Don't write them off as trivial tricks. He is too clever and too desperate to bother with second-rate stunts this close to deadline.

Our eyes may tell us we see one from the dead. Our ears may tell us we hear voices from space. Our feelings may tell us it is beautiful and right. But to be safe, we shall have to climb up on the Rock which is God's Word, and hold on with bleeding hands while the waters of deception sweep about us.

Every strange altar will one day be broken down. One altar alone will stand, accepted of Heaven—the one built with thought and care and caution upon the Word of the living God, the Bible!

HE CARES FOR YOU

When Commander Scott Carpenter returned from his orbits of the earth, an engaging parable was unconsciously acted out. Amid the homage of a whole nation heaped upon him with great emotion, his five-year-old daughter, Candace, rushed up to show her father a sore she had acquired on her right elbow during his absence. This was the matter of supreme interest to her. She knew her father would be interested, too, and amid all the excitement and busyness of that moment her father did take time to show interest in his daughter's elbow!

So it is with God, our heavenly Father. His infinite care and concern for His own children extend to the most minute particle and the tiniest detail of our existence. Nothing is permitted to escape His infinite knowledge.

It was Matthew Henry who said, "If God numbers the hairs of His children, how much more does He number their heads and take care of their lives, their comforts, and their souls." END

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Your Questions, Please!

BY FRANK B. HOLBROOK

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

I would like to know what living in Christ's presence means. Praying out loud is difficult to me. I can think prayers, but put them in words—no! There is something in me that thinks my prayer is no good when finished.

It may give you a clearer perspective if you will compare your union with Christ with that of your marriage. What led to the commitment of your life to your husband at the marriage altar? Well, in brief, it came about through moments of association together that led to a deep appreciation of each other to the extent that you both were willing to join your lives in a permanent bond. So it is with Christian experience. Through the study of the Word, through prayer, sermon, and song, we come (under the wooing of the Holy Spirit) to love Christ. We come to sense our great need and to appreciate what He did and desires to do for us. When two people are in love, they have no difficulty in conversing with each other. Nor does a Christian with his Beloved.

Prayer is not some certain set of words. Prayer is talking with God through Christ. It is as real and meaningful as talking with a parent or loved one. It is sharing with God all that concerns us—our joys as well as our sorrows. Anything that is of concern to us is equally of interest to Him, for our Father loves us with a deeper compassion than an earthly parent.

I do not imagine that you have any difficulty in speaking with your husband. Why not? Because you know him. So through the study of the Scriptures, you may come to intimately know God and His Son, Jesus Christ, your Saviour and Intercessor. When you come to that point, then prayer will be as natural as the opening of the heart to a friend, and you will know what it means to live in the presence of God. END

Matthew 25:34. The kingdom of glory with its new earth, Holy City, and redeemed, happy, sinless saints is the grand goal of divine grace. (Revelation 21:1-7.)

What does Solomon mean by saying, "A word fitly spoken is like apples of gold in pictures of silver"? Proverbs 25:11. Gold apples have never been grown!

An "A" for the botany! The verse, however, is not referring to solid gold apples but rather to fruit of a golden color. In our country we are acquainted with yellow apples as well as with those in varying shades of red and green. Perhaps the people of Palestine also knew of a yellow apple. Although the Hebrew term is normally translated "apple," many commentators believe it refers to some other kind of fruit with a golden hue. One of the favorite suggestions is the apricot. The citron, orange, and quince have also been suggested.

Regardless of what the fruit may have been, the sense of the statement is clear. Solomon is depicting the beauty of an apt statement: the right thought, expressed in the right words, at the right time. Such an expression is as pleasing to the ear and heart as the color contrasts of golden-yellow fruit in a setting of silver are to the eye.

Please explain Christ's statement, "The kingdom of God is within you." (Luke 17:21.) Does this mean that Christ will not return a second time from heaven to set up a kingdom of glory?

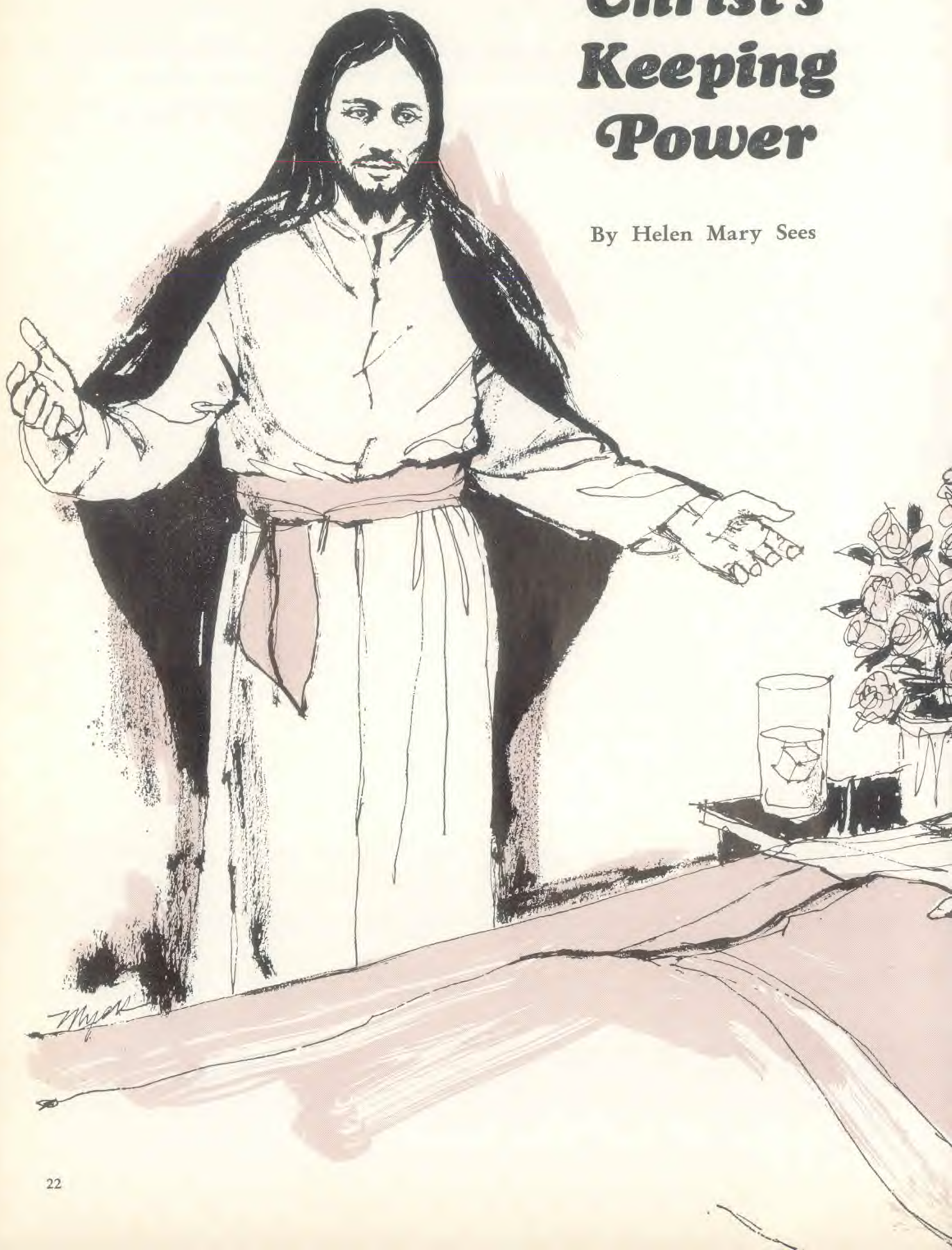
Our Lord had much to say in regard to the "kingdom of God" or the "kingdom of heaven." Often His parables were introduced with the words, "The kingdom of heaven is like unto"—and then would follow a truth illustrating some aspect of the "kingdom." While God's kingdom is one kingdom as opposed to Satan's kingdom, the Scriptures portray it in two phases. The "kingdom of grace" is its first phase, followed by the second, the "kingdom of glory." He who would be accounted worthy of the kingdom of glory must first become a subject of His kingdom of grace.

The life, death, and resurrection of Christ made possible the kingdom of grace. Through His merits sinners may come to God, be forgiven their sins, and be accounted righteous in Christ. Such persons, born again by the regenerating influence of the Holy Spirit, are subjects of God's grace. Wherever hearts respond to the Holy Spirit and yield to the Lordship of Christ, there the kingdom of grace is established. It is to this divine control and rule in submissive human lives that Jesus referred when He said, "The kingdom of God is within you." The kingdom of heaven must begin in the heart.

On the other hand the kingdom of glory is that eternal kingdom which Christ will set up at the end of the age when He comes the second time. (2 Timothy 4:1.) This is the kingdom for which He taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matthew 6:10. At the time of final rewards, King Jesus will say to the subjects of His grace, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Christ's Keeping Power

By Helen Mary Sees



THE CHRIST who saves us can also keep us. He can keep us day by day, and He does if we only let Him. He wants us to put our trust in Him and know that His keeping power is unlimited.

One minister has aptly put it, "He keeps us as a rich man guards his treasure." He keeps us enfolded in His everlasting love. He keeps us strong to resist temptation and to cast out doubts and fears. He keeps our hearts filled with His joy and peace even in the midst of sorrow. And in physical affliction, He keeps us in His strength and power.

Christ has not promised to keep us from sorrow, sickness, loss of loved ones, or other grief, but He has promised to keep us *through* all these things. He said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

As a young girl, I was very active in

church work. I taught a Sunday School class for several years. Then in 1927, when in my twenties, I became totally disabled with myasthenia gravis, a rare, medically incurable muscular disease, characterized by extreme weakness and exhaustion.

My faith and all I had taught were to be tested in a very real way. I was confined to bed for many months and could do very little or no reading. At first it was "absolute rest and no visitors." Then passages of Scripture and words of beloved hymns came to my mind to comfort, cheer, and encourage me. One passage (the last part of Isaiah 38:14), "O Lord, I am oppressed; undertake for me," became my daily prayer, and undertake He did. Yes, He has undertaken for me all through these forty-one years.

One day early in my illness, I recalled the lesson I had taught my girls one Sunday about Peter walking on

the water. Just as long as Peter kept his eyes on Jesus, he walked on the water. "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Matthew 14: 28-31.

The wonderful part of that incident was that when Peter cried out to the Lord to save him, Jesus *immediately* stretched forth His hand and caught him. This was to be my experience again and again.

Just so long as we keep our eyes upon Jesus, we can walk through the waters, whatever they may be. It is only when we turn to look at the boisterous waves of the problems besetting us that we begin to sink. How blessed to know that our Lord Jesus is right there to stretch forth His hand just as soon as we call on Him. As I have learned, He wants us to trust Him and keep our hearts and minds on Him.

I have learned, too, that when I depend on Him to supply my every need—whether spiritual, mental, or physical—He never fails me, no matter how often I may fail Him. I know that of myself I can do nothing; but, as the Apostle Paul said, "I can do all things through Christ which strengtheneth me." Philippians 4:13.

Without detailing any of the symptoms of myasthenia gravis, let me say that I lost power in all of my muscles, particularly in my legs. It was termed an "intermittent paralysis." The only treatment known then was rest—as one doctor put it, "rest, rest, and more rest."

In 1933 I found a little help in an experimental medicine. However, it was not until 1937 (ten years after I had been stricken) that a drug was available for the treatment of this condition. Though it isn't a cure, this drug enables the patient to become more active.

Then, early in 1945, I was hospitalized with lobar pneumonia, with critical complications. My recovery was considered a miracle by everyone concerned, including my doctors and nurses, who had given me the best possible care. My lungs cleared as quickly as a normal person's, and my convalescence also was of the usual duration. Truly this was an answer to the prayers of all my loved ones, my pastor, the members of our church, and our other friends.

Continued

Illustration by Bill Myers



Continued

In 1950 I had another striking manifestation of Christ's wonderful keeping power. In the spring I became seriously ill and remained in a very weakened condition all that summer, requiring daily nursing care. During that time, there were several crises, and, to all appearances, I could not recover even the muscular power I had before. But in about ten months I did.

The wonderful part of that experience was my awareness of Christ's presence and His help. One day, right in the beginning of this setback, He brought these words to my mind: "Rejoice in the Lord alway: and again I say, Rejoice" (Philippians 4:4), "for in due season ye shall reap, if ye faint not" (a slight variation of Galatians 6:9).

My sister and I held fast to this promise until it was fulfilled and I again was able to take up my limited activities. When I was suffering the worst gastric distress from my medication, the words of a hymn would flash into my mind and stay there: "My Jesus, I love Thee, I know Thou art mine," "If ever I loved Thee, my Jesus, 'tis now." He was very near and dear to me then, and brought me through a very trying season.

Then a period of mental depression followed, and at first I could not understand this. I told my doctor that I "knocked myself out getting better," and he said there was some truth in that statement.

This depression, too, had its blessings. I searched the Scriptures for words of comfort and cheer, and found many comforting passages. The Psalms were very helpful. In Psalm 118:17, 18, I found, "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death." These verses seemed to have a special meaning for me at the time, and have helped me over many a hard place since then.

Psalm 143:8-12 became one of my prayers, especially verse 8: "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee." This prayer was answered, and the deep depression finally left me. Through a change in medication, my physical condition also improved.

Christ, through His Holy Spirit and through His Word, has indeed come to

me over and over again, not only in times of the greatest stress, but also in the everyday trials and testings so common to all of us.

He has revealed to me the right thing to do and the right medicine to take from day to day as well as when crises arise. My doctor has allowed me to regulate the medication which he prescribes, for he says that I "know best what is needed." It is really Christ, the Great Physician, who has guided me through these forty-one years.

My doctor, my family, and my friends all rejoice with me in my

progress. In the past eight or ten years I have greatly improved in every way. My muscles are much stronger. I still must take daily injections and other medication to keep going, but, praise the Lord, now I can do much more!

Truly His strength has been made perfect in my weakness. (See 2 Corinthians 12:9.)

I can say with Paul, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Timothy 1:12.

END

Focusing



BY WALTER
RAYMOND
BEACH

CREDIBLE CHRISTIANITY

WHEN FACED with a decision on the role Christianity is to occupy in life, people generally approach the problem on the basis of three different notions. All three notions command followings today, and, in my opinion, it is because two of them are false and deserve to be repudiated that many sincere people fail to accept Christianity as the most effective remedy for the problems facing mankind.

The first notion is based on the concept that a person becomes a Christian by joining a church. In such an attitude, "Churchianity" replaces "Christianity." Now, make no mistake: the church is an important factor in Christianity. Apart from Jesus Christ's intention to form a community, the events recorded in the Acts of the Apostles are unintelligible. But it is possible for a person to join a church, faithfully attend its meetings, participate in church activities, and still not be a Christian. In varying degrees this unfortunate experience plagues every Christian body.

A second false notion is possibly more prevalent than the first. Here, the label of "Christian" is applied to almost any respectable non-Hebrew member of society who displays acceptable moral qualities, including honesty and law observance. People who do this often are indignant about hypocrisy they see in the church and refuse to enter the door of membership. Now certainly, hypocrisy is detestable, and Christians should eschew it with utter distaste. They should be known

as acceptable members of society, with high moral and ethical standards. But one can have all these attributes and still not be a real Christian.

A third notion—in my opinion, the right one—leads one to accept the concepts promulgated by Jesus Christ Himself as the basis for credible Christianity. The original form of Christianity as it was expressed by those who were closest to its Founder, becomes the basis for the Christian belief and attitude. What did Jesus say, and why did He say it? What did Jesus do, and why did He do it? These are the questions that can rightly preoccupy thinking, responsible people. There is not too much evidence available from Christ's contemporaries as to His teachings and actions. However, a few brief monographs were written and are available in the New Testament Scriptures. Most people are not able to read the Greek in which they were written, but the documents have been translated, and on the basis of their contents the original forms and teachings of Christianity are crystal clear.

"Credible Christianity" is nothing more. It is quite different from "Churchianity" and the so-called Christian moral code of conduct. A devotee of "Churchianity" and "moral ethics" can refer to his belief with the pronoun "it." He who professes "credible Christianity" will use the pronoun "He" or "Him," for the central concept of real Christianity is a person-to-person relationship with Jesus Christ.

END



How Balanced Is Your Spiritual Diet?

By Richard C. Halverson

AN UNBALANCED spiritual diet has serious consequences!

Take the man who indulges only in truth which caters to his whims, reads only self-pleasing parts of the Bible, preoccupies himself with ideas which leave *his status quo undisturbed*, who has no "stomach" for the "whole counsel of God."

"Having itching ears," such a person listens only when a teacher gives him what he enjoys. Let a speaker fail to conform—deviate from the favored line—the ears close, and the mind rests. *Hearing, he hears not*; and if the unpleasant theme persists, another teacher is sought.

Like a glutton, he craves to feast on light, rich, pleasant, exotic spiritual morsels—and the more *predigested*, the better.

He doesn't grow strong. He just gets spiritually fat, soft, slothful, apathetic.

People like this never join a church; they join preachers. They *make a career of listening*, and they become professional critics.

"Preach love," says one; "I don't like judgment." He has no appetite for the strong meat of righteousness, nor does *he really understand love*. He has sentimentalized it beyond recognition.

Character is the backbone of love, and character means virtue. Virtue repudiates unrighteousness—is a consistent judgment upon it.

"The Sermon on the Mount is my religion," says another. By this he generally means some thoughts he has sifted from "The Sermon" which delight his fancy, carefully *avoiding hard truth which rebukes his apathy* or challenges his *status quo*. Often in this category is the man who will "take Jesus" but is horrified with the "Christ of Paul"—as though there were a difference!

"Preach grace," urges another. Works have no place in his appetite. Ephesians is his book—parts of it, that is—but away with James. Tell him that a man is saved by grace, but don't spoil it by reminding him that *grace which saves generates works* which become the sons of God.

Announce a series on Daniel or Revelation—the crowd comes. Dig into the ethics of God's Word, discuss the *strong meat of man's duty*—the crowd thins out perceptibly. "Johnny on the spot" for prophecy—interest lags otherwise.

What a choice vessel unto the Lord is the man who takes the whole Word of God as his counsel, who doesn't flinch when truth penetrates and demands a verdict of personal commitment, who chews patiently the meat of the Word—and obeys! who steadfastly endures "hardness, as a *good soldier of Jesus Christ*"!

"Every branch in me that beareth not fruit he taketh away." John 15:2.

END

A New Approach to Alcoholism

By Jesse Burt



Banjo-playing Nat T. Winston, Jr.,
Tennessee's Commissioner of Mental Health,
discusses his solution to a major social problem.

I FEEL that alcoholism is the biggest single problem facing psychiatry today," Nat T. Winston, Jr., M.D., declared in a recent interview, "but in some circles my views on alcoholism may be considered heresy!"

Dr. Winston holds a good position to know about alcoholism. He's Commissioner of Mental Health for the State of Tennessee. About 10 percent of admissions to Tennessee's psychiatric hospitals are alcoholics, and no one knows how often a man or woman gets in trouble with the law in Tennessee because of alcohol, and ends up in prison. Psychiatrist Winston often has to decide upon the legal competence of inmates of the state's prisons.

Dr. Winston is a forty-one-year-old, crew-cut psychiatrist, who graduated with high honors from Vanderbilt University's undergraduate and medical schools. Though he is a serious man, he doesn't object to a fillop of light humor now and then: "I prepared for surgery at Vanderbilt and after that at the University of Virginia Hospital, but I found surgery too cut and dried. Psychiatry is a global thing."

The lanky Tennessean, who numbers two Tennessee governors in his ancestors, serves in public psychiatry in his native state by choice. "I want to work at home," he says, "and where else could I hear such good folk music?"

Since August, 1965, Nat Winston has been Commissioner of Mental Health of Tennessee. He is responsible for the welfare of about 10,000 patients in seven institutions, some so gravely ill they must be confined in maximum security. Dr. Winston shuddered as he displayed a grisly collection of home-made dirks, daggers, knives, and even a crude pistol scooped up not long ago in one of the regular shakedowns of his maximum security patients.

After service in mental health in his hometown of Johnson City, in east Tennessee, Dr. Winston in 1960 became first superintendent of Moccasin Bend Psychiatric Hospital, Chattanooga, from which position he was called to the Department of Mental

Health in Nashville four years later. At the hospital, which he helped design, Nat's "open-door policy" and "milieu therapy" (he removed the stereotype of "two men in white dragging you off," for instance) sharply reduced the length of time patients had to stay and brought national and international recognition, lay and professional, to the doctor, as well as over half a dozen offers from other states to head up their mental health programs.

For more than ten years Dr. Winston has observed the many facets of alcoholism and the role it plays in mental illness. Tennessee has an estimated 116,000 alcoholics, and the United States 6,800,000 (increasing 100,000 a year). It worries Dr. Winston that alcoholism is increasing among teenagers.

At present he directs a program of research into the physiological effects of alcohol, which he thinks aren't well known (such as the "brain swelling" of alcoholics). He thinks alcohol reduces a person's capability to tolerate shock, as in a minor car wreck.

"The good doctor is willing to stick his neck out to help people in trouble," commented one of his staffers. "That's the why of his alcoholism work."

Dr. Winston says, "When we stop considering alcoholism as a disease and face it in its true light, a behavior problem, we can begin to provide real help for the alcoholic."

"The primary misconception is that alcoholism is a disease," he explained. "I do not believe it is a disease, and I do not believe we can offer much hope for solving this major social problem as long as we cling to the position that it is a disease."

"Mind you, I do not underestimate the vastness of the problem, nor am I over-simplifying. It's time to take a new approach!"

Brushing his hand across his crew cut, Dr. Winston grinned. "I have to warn you in advance that my thinking alcoholism is a behavior problem will not only seem simplistic but hopelessly old-fashioned to some," he said.

There isn't anything out of date

about the Honda-riding, jogging, swimming, six-foot, 175-pound psychiatrist—though he does love to pick folk songs on the old-fashioned banjo, and even sing folk songs he learned in his beloved southern Appalachians. He picks and sings before mental health groups across the United States. During one recent month he performed before mental health groups in Seattle, Chicago, and Boston on successive week-ends, and still put in his normal twelve-hour day "on the job."

"I'm probably the only psychiatrist in the Sears Roebuck catalog," Dr. Winston says. He has made a series of albums for the Sears people that teach beginners how to play banjo, guitar, and autoharp. Some 125,000 copies of his albums are sold annually—a total that would make one of Nashville's big music stars quite happy.

"I just like to create music, and if my banjo helps to humanize what we're trying to accomplish in the mental health movement, that's good," Dr. Winston explained. "People sometimes harbor the strangest ideas about psychiatrists—you know we're supposed to be able to read people's minds, and so forth—so if it amuses them to see me make a fool out of myself in public, that's something you can build on."

Dr. Winston's new approach to alcoholism is built on his own personal convictions, as well as many years of research and clinical treatment. Quite readily and with characteristic easiness, Dr. Winston described himself as "a Scotch-Irish Fundamentalist out of east Tennessee, who was taught that there are forbidden things, and that you reap what you sow."

As the talk continued, Dr. Winston emphasized, "Of course the medical context is essential when the individual is undergoing detoxification, and we have detoxification units at the state's mental hospitals, as well as rehabilitation centers. Since I do not consider the dried-out, or sober, and functioning individual sick, I do not like the emotive term 'patient' for him. Actually, he might be compared to a person in a

Continued



*"I'm the only
psychiatrist in the
Sears Roebuck
catalog."*

Continued

crisis—which he is, since it's up to him to control his behavior.

"All too often, however, the alcoholic has been told, 'You're sick,'" Dr. Winston continued. "This gives Joe or Mary a rationalization for taking that first devastating drink. We all know, and the alcoholic knows, that this simply cannot be! So I submit that to continue the problem in the medical context, after the person is dried out, is in many ways deterring the solution of the very problem itself."

He pointed to some side effects resulting from "the medical context," as he meticulously defines it.

"Family members may get false hope, and may expect some magical medical solution that will keep John or Mary off alcohol, when there is none."

Many physicians, however, have lost interest in alcoholism, as "it's so frustrating and time-consuming to try to treat," Dr. Winston noted. The recent 28th International Congress on Alcohol and Alcoholism concluded that there is no known medical cure for alcoholism.

Dr. Winston proceeded to raise and answer a series of pointed questions about the idea of "alcoholism as a disease."

"Doesn't the alcoholic have an uncontrollable urge to drink? Well, if this is so, how was this 'urge' gratified in pre-alcohol days?"

Look at the meaning of the word *disease*, first the medical. "Is this so-called illness specific toward alcohol or not? If it is a true disease, it would then seem to be." Numerous recent studies (including those by Dr. Winston) do not support the "disease notion." For instance, "there is no evidence that the alcoholic has allergic reactions toward alcohol." Next, isn't the alcoholic mentally ill? "If he's put on drugs of a tranquilizing nature, used in treating mental or nervous disorders, the literature shows that he may well become addicted to, or tend to be, to these drugs." And electric shock therapy, in Dr. Winston's experience, has been "notoriously ineffective with alcoholics."

Doesn't the alcoholic suffer undue or uncommon tension? "I submit this is not the case and that there are mil-

lions and millions of individuals subjected constantly to far greater pressure than some alcoholics, who do not resort to alcohol as a means of solving their problems," Dr. Winston emphasized.

Isn't there proof showing a "physiologic craving for alcohol"?

Although the "You're sick" categorizing—or writing off—of the alcoholic is an error, the doctrine persists. Originally it may have helped to soften what Dr. Winston calls "punitive attitudes and measures," but it clearly has had its day. Meantime, alcoholism is increasing, and the United States not only is the home of the free and the brave but is vying with France for the dubious distinction of the No. 1 home of alcoholics. All these circumstances strengthen Dr. Winston's belief that it is time to rethink alcoholism. He points to Alcoholics Anonymous, "a completely nonmedically oriented program," and its success, as showing what can be done.

Moreover, the dynamic Commissioner, not content with just advancing a philosophy—alcoholism considered as a behavior problem—is preparing to implement his views.

For example, the Tennessee Department of Mental Health is projecting a pilot experimental program for the mental conditioning of alcoholics, in order to modify their behavior. It will be the first effort of its kind anywhere in the world.

The "how-to-do-it" of mental conditioning is firmly established, as recent success in conditioning American GIs to withstand Communist brainwashing indicates. Dr. Winston has had one of the top Department of Defense experts meet with his staff to explain how mental conditioning works. Dr. Winston thinks there is no reason why the alcoholic cannot be motivated to avoid drinking, providing he volunteers for mental conditioning.

He summed up his philosophy and forthcoming project like this: "The key to help in alcoholism is motivation. It can only be motivation. Once that is achieved, the problem is essentially solved. Until it is, known methods will fail."

In some ways, the alcoholic resem-

bles the victim of "cigaretism" (Dr. Winston's own term).

Harry or Helen, having kicked tobacco, can't ever take one puff again, for, if they do, they'll wind up smoking heavier than before. "This is widely realized about cigaretteism, but why isn't the same idea of self-control and self-restraint applied to the sober and functioning alcoholic?" Dr. Winston inquired.

To many, the real opportunity presented by Tennessee's colorful Dr. Nat Winston will be found in his final rea-

ward society, toward your family, to God.

"As a psychiatrist, I've noticed countless times that a good many people need to be told gently but firmly that they're sinning, in order to feel guilt, and to start fighting themselves. Look at drinking this way: These are very, very permissive times!

"Faith in God keeps us from utter chaos and confusion, to say the least. There must be a way to motivate the alcoholic, in the religious sense.

"I've said this about religious faith so often, and have been told, 'Well, a dandy place to find religious cranks is a mental institution.' Well, I always politely reply what is the truth, that for some gravely ill people, religion may be the last straw that keeps them from total collapse. In my experience, in some cases it's been something to work with in restoring an ill person to normal life."

Then Dr. Winston got back to the immediate, urgent subject:

"About alcoholics. We can take and discharge more responsibility for ourselves than we realize. I've gotten to people who were just about berserk by saying, 'O.K., buddy, it's your life.' Of course this is a judgmental thing, but I insist you'd be surprised at how often I've seen it work, once you get rapport going with the person.

"I accept the teachings about self-control that you find in the Bible. I tell kids all the time that we simply cannot live without controls.

"Now I ought to make it very clear that alcoholics can be perplexing. But people in the church have the enthusiasm and the interest in persons to help the alcoholic shore up and reinforce his motivation not to drink. Families rather often need help, too. So I personally believe that alcoholism gives the church significant opportunity to extend its ministry.

"I think it almost insults your intelligence to point out that in the absence of alcohol we would not have the problem of alcoholism," Dr. Winston concluded.

"But we have to start where we are. We have to get going to help alcoholics motivate themselves to take on self-responsibility."

END

PRAYER CIRCLE

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

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

sons for rejecting the medical context as the only avenue for helping the alcoholic—because it leaves disengaged and uninvolved very many possible sources of help, among them ministers, church workers of many kinds, and church members, or those very persons who are interested and qualified to help others motivate themselves.

Sometimes rambling, but always concerned and compassionate, the psychiatrist offered a number of useful observations on "alcoholic behavior" as a moral and religious problem. Here is a quick digest:

"For once, let's do be honest. Alcoholism is, and has to be, an awful, awful selfish kind of behavior. You shunt off your responsibility for yourself, to-



He Climbed In With Us

By Fred W. Parsons

THERE ARE some situations in life out of which God does not deliver us. It may be that He would like to, but He knows it would not be for our good and His glory.

A grandfather found his grandson, jumping up and down in his playpen, crying at the top of his voice. When Johnnie saw his grandfather, he reached up his little chubby hands and said, "Out, Gramp, out."

It was only natural for Grandfather to reach down to lift the little fellow out of his predicament; but as he did, the mother of the child stepped up and said, "No, Johnnie, you are being punished, so you must stay in."

The grandfather was at a loss to know what to do. The child's tears and chubby hands reached deep into his heart, but the mother's firmness in correcting her son for misbehavior must not be lightly taken. Here was a problem of love versus law, but love found a way. The grandfather could not take the youngster out of the playpen, so he crawled in with him.

God did not spare Paul and Silas the suffering and imprisonment, but He did come down into the prison with them.

God did not keep the three Hebrew children out of the fiery furnace, but He went into the furnace with them.

God will not always deliver us from trouble and heartache, but He has promised grace for every situation of life.

END

This article was suggested to us by Mrs. Esther McKay, of Silver Spring, Maryland. Send us your favorite article. If we print it, you will receive \$15. In case of duplicates, the first received will be accepted for payment.



Reprinted from "Herald of Holiness."





Events

OF THESE TIMES

COULD THIS BE YOU?

What are THESE TIMES readers like? What do they think of the magazine? To find out, the THESE TIMES editorial staff last October 31 mailed a one-page questionnaire to nearly 700 readers, every 220th name on the THESE TIMES mailing list.

Dividing "no answer" and "no opinion" replies evenly between "yes" and "no" or into other categories, here are some of the more interesting answers:

Ninety-one percent of our readers welcome THESE TIMES into their homes each month and enjoy reading it.

Seventy-eight percent have used THESE TIMES ideas in their Sunday School classes, classrooms, or in conversations with their friends.

Only one person said he didn't like the modern appearance of the magazine.

Eighty-seven percent said THESE TIMES has helped build their faith in God.

Seventy percent share THESE TIMES magazines with their friends.

Thirty-six percent have given THESE TIMES subscriptions as gifts.

Eighty-nine percent believe in the

literal story of creation as recorded in Genesis.

Ninety-one percent believe the complete Bible is the inspired Word of God.

Eighty-one percent believe Christ soon will return and that every eye will see Him.

Approximately one third of THESE TIMES readers are under the age of forty-five. About 58 percent are women. About 22 percent live in rural areas, about 43 percent in small cities and towns, about 35 percent in metropolitan areas.

Nearly half of THESE TIMES readers attend either United Methodist or Seventh-day Adventist churches. Lutheran, Presbyterian, Baptist, Episcopalian, Disciples of Christ, Assemblies of God, Church of God, Congregational, Evangelical, Moravian, Quaker, and Roman Catholic readers, as well as those who attend no church, also replied.

Housewives, the retired, and teachers make up the most numerous occupation groups. Others included such diverse occupations as machinists, mechanics, pharmacists, bakers, businessmen, factory workers, hairdressers, in-

surance agents, ministers, physicians, painters, salesmen, and hospital orderlies.

Most readers said they spend an hour or two each month reading THESE TIMES, and most estimated that up to four persons read their personal copies of THESE TIMES.

What do readers like best about THESE TIMES? The most frequent answer was that it explains Bible truth and sticks to the Bible. The second most popular answer was, "All of it." Tied for third were Pastor Frank Holbrook's "Your Questions, Please!" and "spiritually helpful articles."

The most frequently mentioned articles or columns readers remembered enjoying were "Angel of 42nd Street," "Your Questions, Please!" "Focusing," and "Let the Bible Speak."

"Nearly seventy readers replied by December 1," explained editor Kenneth J. Holland. "We thank each one for taking the time to give us answers that will help us tailor THESE TIMES to our readers' needs."

WHAT CHURCHES DO CONGRESSMEN ATTEND?

What church does your United States senator or representative attend?

Christianity Today, an evangelical fortnightly magazine, surveyed all members of the new 91st Congress about their religious affiliation and found 111 to be Roman Catholics and 100 United Methodists.

Presbyterians ranked third with eighty-two, Episcopalians fourth with sixty-seven, and Baptists fifth with fifty-three.

Others included twenty-nine United Church of Christ, nineteen Jews, four-

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teen Lutherans, thirteen Disciples of Christ, ten Mormons, seven Unitarian-Universalists, six Churches of Christ, and five Christian Scientists.

Nine other sects and denominations have from one to three members in the two houses of Congress. Three representatives list no religious affiliation. Three senators and nine representatives list themselves merely as "Protestant."

Seventh-day Adventists, among larger religious bodies, have the smallest representation, one representative. The Unitarian-Universalist delegation is largest in relation to the denomination's membership size.

According to *Christianity Today*, religious bodies of relatively small membership gained in last November's balloting, generally at the expense of larger denominations. However, Roman Catholics, who replaced United Methodists as the largest religious group in the early 1960's, gained two seats. United Methodists lost three seats.

The small mission-oriented Christian and Missionary Alliance placed its first congressman, Representative Wilmer (Vinegar Bend) Mizell of Winston-Salem, North Carolina. Better known as a pitcher for the St. Louis Cardinals, the Pittsburgh Pirates, and the New York Mets, Mizell is a lay preacher,

deacon, and Sunday School teacher.

Senator-elect Richard Schweiker of Pennsylvania is a member of the 2,400-member Scwenkfelder sect. He attends a Lutheran church in the nation's capital because the sect has no churches there.

"NIGHT CALL" ATTACKS MISUNDERSTANDINGS

Is it really possible for the average citizen to talk politics with former Vice-president Hubert Humphrey, black power with Panther leader Eldridge Cleaver, nonviolence with protest singer Joan Baez, and birth control with Roman Catholic theologian Father Bernard Haering?

Yes, the possibility for a conversation with these and scores of other personalities straight out of the headlines has been opened by a unique church-sponsored dial-in radio program, Night Call.

Designed to promote understanding between persons of different points of view on issues facing the country or the world, Night Call was launched from studios at WRVR Radio in New York City last June by the Television, Radio, and Film Commission of the United Methodist Church. The program is now cooperatively related to agencies representing other Protestant denominations,

and also the Orthodox, Jewish, and Roman Catholic.

Stations carrying the nationwide dial-in number more than eighty. Callers phone collect on a hookup of geographically designated numbers, although WRVR Radio of New York City's interdenominational Riverside Church is home base for host Del Shields.

Guests on the program represent all parts of the political and religious world. Muhammed Ali (Cassius Clay), who refused draft induction, presented his views and answered questions. So did Gen. Lewis Hershey, national director of the Selective Service. Black militants H. Rap Brown and Stokely Carmichael appeared. So did an aide of former Governor George C. Wallace of Alabama.

Religious personalities have included Dr. Eugene Carson Blake, an international ecumenist, and Dr. W. A. Criswell, president of the Southern Baptist Convention, which traditionally has opposed the ecumenical course.

Night Call begins each night at 11:30 (New York time). Not all who dial during the hour-long program talk to the guest. During the first month telephone equipment recorded 300,000 busy signals. On one night alone 65,000 callers received busy signals.

The Night Call staff has been surprised and encouraged by the virtual absence of "kook calls." They also report that very few callers have been cut off because of offensive language, though Night Call operates with a brief relay that prevents possible airing of objectionable language.

Like many church-oriented broadcasts, Night Call has one major problem—finances. Initial grants totaling nearly \$200,000 from United Methodist, Episcopalian, and United Churches of Christ agencies are running out.

The overwhelming favorable listener response to Night Call indicates that most listeners are equipped to intelligently discuss problems facing their fellowmen and will tune in to religious broadcasts that have something relevant to say in an interesting, thought-provoking way.

WORLD DAY OF PRAYER

By Maza Tilghman

Few common bonds unite different people in this age of conflict, between rich and poor, traditional and revolutionary ideas, the old and young, the



DEL SHIELDS MODERATES "NIGHT CALL" DISCUSSIONS

The host of the national dial-in radio program Night Call, Del Shields, moderates nightly conversations on vital issues from WRVR Radio studios in New York City. Launched by the broadcast agency of the United Methodist Church, the program now has interreligious sponsorship. Guests currently in the news share ideas with average listeners who call collect with questions. The program is designed to promote understanding between persons of different points of view.

educated and uneducated—conflicts apparent in all walks of life.

But one bond, prayer, destroys these differences and heals divisions. United prayer has become more important as it brings diverse people back to the touchstone of their faith and gives them the will to be reconcilers in the world.

Although man's inventions seem to have brought us all closer together, too often our hearts remain unmoved by things we do not understand. The need for hearts to open in understanding is the primary concern of Church Women United's World Day of Prayer, whose theme this year is "Growing Together in Christ."

That Christian women are growing closer is evidenced by several new aspects of the March 7 celebration. Planned since 1887 by American women, this worldwide observance now is planned by an international World Day of Prayer committee, using Church Women United's staff to carry out its directions. The theme, scriptures, and prayers were proposed by women from Sierra Leone, Ghana, Nigeria, South Africa, Congo, Zambia, and Kenya. Setting the African mood in services everywhere will be the spiritual "Kum Ba Yah"; its haunting repetitions, "Someone's crying, Lord," "Someone's singing, Lord," "Someone's praying, Lord," signal the awareness of each to the other and of all, both alone and together, before God.

This year the World Day of Prayer will bring together record numbers of women as in 130 countries Roman Catholic women join their Protestant and Orthodox sisters. A report from Holland last year showed that 10,000 more women attended their 1968 services than did in the previous year.

In Baghdad, Iraq, services were held at a Catholic church with Armenian Orthodox, Evangelical, and Seventh-day Adventist women singing in the choir. An Iraqi woman wrote, "Never before have Christian women gathered [here] for prayer in such numbers and from such a variety of churches."

In Scotland, the United States, and Canada, hospitals, senior citizen homes, nursing homes, and department stores were utilized to bring services to those who could not attend.

Offerings from World Day of Prayer in the United States will strengthen Christian colleges overseas, literature and migrant worker ministries, international student exchanges, and projects to aid Christian home and family life.

We Quote...

Mrs. Indira Gandhi, prime minister of India: "My grandfather once told me that there are two kinds of people: those who do the work and those who take the credit. He told me to try to be in the first group; there was much less competition there."

Author **O. A. Battista** in his book "The Power to Influence People": "A gripe has a very high emotional price tag attached to it. If you engage in griping or gossiping you are expending emotional energy and jeopardizing your happiness."

Francis A. Soper, editor of "Listen" magazine: "The ethics of medicine forbid doctors or nurses to give themselves drugs, since when a person is under the influence he is no judge of drug effects or amount of dosage needed. Yet when people drink, they self-administer a drug without even the advantage of medical knowledge of the nature or effects of alcohol."

Ellen G. White, religious writer: "Our heavenly Father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little!"

John Greenway, University of Colorado archaeology professor: "[Australian] aborigines think no more about death from thirst than smokers think about death from lung cancer."

Author **Charles A. Cerami** in his book "Stop Hiding From Success": "Most great men and women are not perfectly rounded individuals but are instead people whose one driving enthusiasm makes their faults seem insignificant."

W. P. Bradley, Associate Secretary, General Conference of Seventh-day Adventists: "Money is so personal. The tenth of a forty-hour week of labor is four hours, a half day. In human life it measures about 4,000 breaths, 18,000 heartbeats. Seen like that, money isn't impersonal; it represents human life. When the elder says on Sabbath morning, 'Let us worship with our tithes and offerings,' he is not repeating an empty phrase. He is extending an invitation to dedication, praise, acknowledgment, commitment."

Editorial



MOLD ON THE SILVER SCREEN

THE FEDERAL Court of Appeals in New York City late in November ruled by a two-to-one vote that a controversial Swedish film showing sexual intercourse under varying circumstances, some quite unusual, is not obscene. The film now can be licensed for showing in the United States, said the judges, citing United States Supreme Court decisions.

The imported film had been seized as obscene more than a year ago by the Customs Service. A New York jury declared it obscene, but the importer appealed the decision, which was reversed by the appellate court. The film soon may be showing in your town.

Though the Swedish film shows actual sexual intercourse, other current releases do not go quite that far—not quite. One reviewer described a recently released film as “a milestone! A fine achievement! Will make indelible scars on the memory!” Another reviewer saw the same film as “a mercilessly intimate movie!”

Another “hit” was described by a critic as being “so graphic I could have sworn the screen was smoking.” A radio commentator added, “If I were to describe in detail what goes on, . . . I’d get arrested.”

A newsmagazine described another recent release this way: “Startling. She plays musical beds with every boy who rubs against her, makes friends with the world, and lives without any of the conventional moral hang-ups.”

But current films aren’t all based on stories of adultery. Another national newsmagazine explains that a recent release “portrays a psychologically unformed waif driven mad by exposure to a ménage containing homosexuals of both sexes.”

Of course all new films do not feature such earthy subject matter. But the movie industry itself—fearing government control and the effects of its own products on youth—recently passed a voluntary code for classifying films.

Under the plan new releases will receive a G, M, R, or X. The G will go to films suggested for general audiences. The M will be given to those declared fit for mature audiences, including young people with their parents’ permission. The R will mark films which should not be seen by anyone under the age of sixteen, unless he is accompanied by a parent or an adult guardian. And the X will brand films to which anyone under the

age of sixteen will not be admitted. The age limit may vary from state to state or city to city.

Unfortunately the plan for the film industry to rate films and for the ratings to be displayed in advertisements, in ticket-office windows, and in theater lobbies is voluntary. Already one theater-chain owner has vetoed the idea for use in his theaters and in their advertising. So the effectiveness of the plan remains to be seen.

How will the public accept the system? The G’s, M’s, R’s, and X’s may become the fastest way for some misguided filmgoers to find the film with the lowest moral value in town. Some parents may use the ratings to issue dos and don’ts for their children.

But however the ratings are used—or misused—persons with high moral standards must be concerned by recent trends in motion-picture contents. Television seems to have cornered the fans interested in family-type programs. And the motion-picture industry seems to be taking full advantage of what’s left—extreme violence and large doses of sex, preferably illicit or perverse.

But the most discouraging fact is that millions of moviegoers flock to their neighborhood theaters to view such moral mold. If the viewing public refused to attend such questionable—at best—films, they would not be produced. But millions do buy tickets to such films. What does this say about their moral values?

The motion-picture industry itself claims concern over the effects of its film on the youth of the nation. But when is a mind mature? When is it healthy? When is it balanced? When is it well grounded in sound moral values? Do such characteristics come automatically at age sixteen, seventeen, eighteen, or twenty-one?

Concerned youths and adults should consider their thoughts when they scan the movie advertisements. If they find themselves looking for R’s and X’s, they should ask themselves, What does this say about my personal values? And concerned men and women everywhere should consider the millions paying to see the mold on the silver screen and should ask, Just what are these people and the films they watch trying to tell me about trends in the basic moral structure of our society?

Still others will ask, What can I, as one person, or what can we, as a family, do about the mold on the silver screen? The answer is simple. Refuse to buy a ticket to such entertainment. And encourage your family and friends to do likewise.

R. W. N.



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