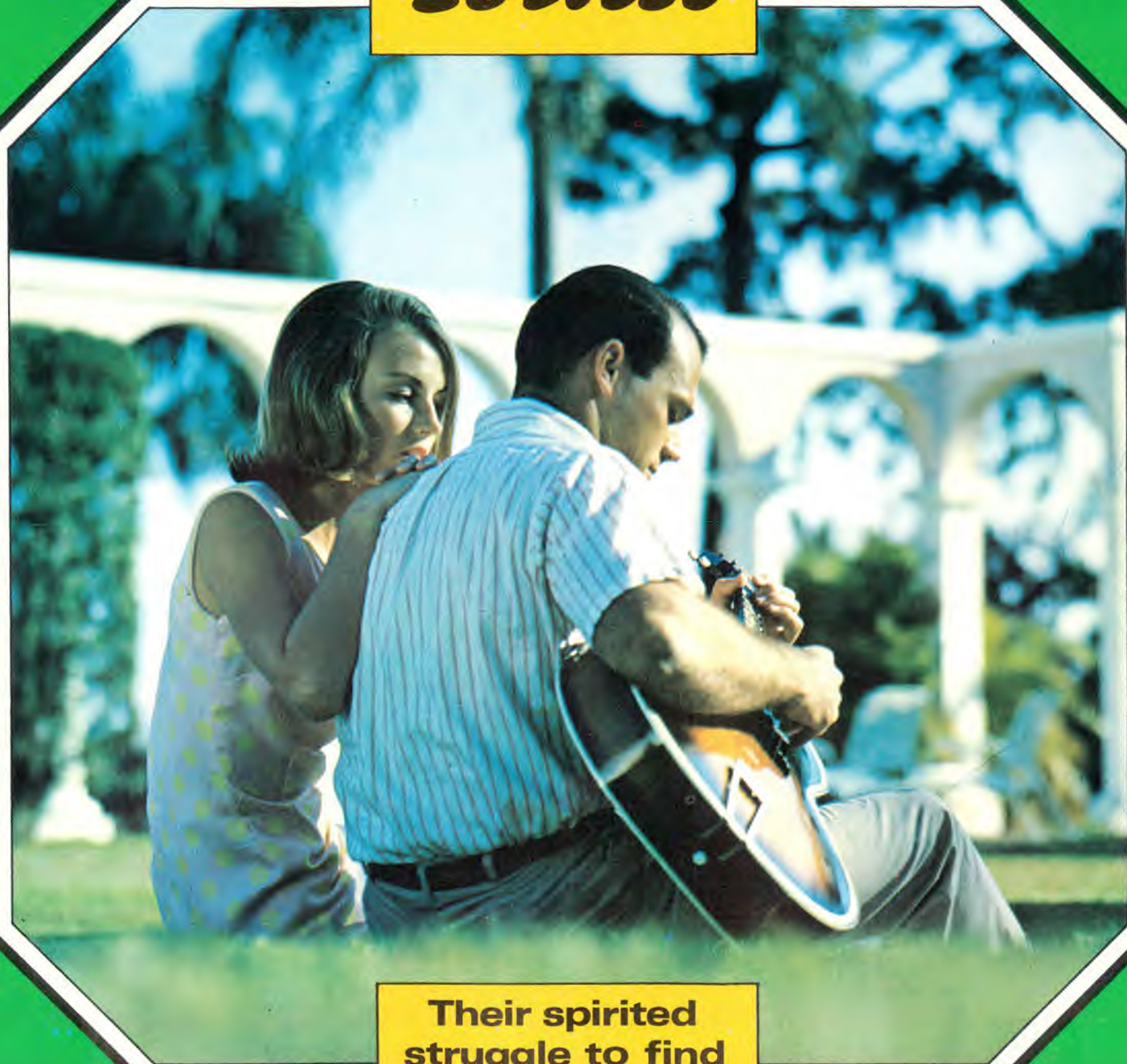


# *These Times*

50¢

## *Youth*



**Their spirited  
struggle to find  
the meaning  
of life**





Photo by Robert Sheldon

David Crabtree, a student at California's Pacific Union College, has spent most of the last year teaching English at a mission school in Ubon, a remote city in Thailand. He lives in "a sort of basement" under the local Thai minister's home, boils all his water, soaks his vegetables in a Clorox mixture, and swats malarial mosquitoes. Why would one of today's American youths volunteer to put up with such inconveniences? Don't miss M. Carol Hetzell's "Youth on Assignment" on page 9.



# Youth

THESE TIMES believes the news media's preoccupation with hippies, yippies, and violent student radicals is giving a largely wrong impression about today's youths.

For instance, look across the page at the picture of David Crabtree. A young American college student, David volunteered to spend a year teaching English at a remote mission school in Thailand. But have you read much, if anything, about David or the hundreds of other concerned American students in your newspaper or newsmagazine or heard about him on radio or television?

In "Youth on Assignment" on page 9, M. Carol Hetzell investigates David Crabtree and other concerned students who have volunteered for the student missionary program sponsored by the twelve Seventh-day Adventist colleges and universities in the United States and Canada.

Youth and parents who don't think Christianity has good advice for solving today's problems should investigate the THESE TIMES question-and-answer session with Dr. William Loveless, pastor of a large congregation in the nation's capital. See "A Christian Counselor Speaks Out" on page 13.

And what about the real campus revolutionaries—those witnessing for Christ? Unbelievable? Turn to Irmgard McLendon's story on page 22 about Campus Crusaders for Christ.

Ever hear of Tom Skinner? Young leader of a New York City street gang, he put down his zip gun and knife and put on the armor of God. Was it easy to do? You can read about his amazing experience in "Top Man of the Lords" on page 26.

In his "My Confession of Faith" on page 28, George Vandeman, pastor of the It Is Written television series, begins with a look at the youthful Martin Luther and ends with a challenge for you.

But before you begin reading any of these articles, turn the page to Robert W. Nixon's "Youth." Learn what today's youth are really like and how they challenge themselves, their elders, and the churches.



# Youth





Do most of today's youths act and live as they are shown in news media? What challenge do they present to themselves, their elders, and the churches?

By Robert W. Nixon

**Y**OUTH! Modern youths! Have you seen them on television recently, or in newspapers or magazines? Have you heard about their experiments with drugs, the unmarried couples living together, the rioters looting and burning neighborhood stores, and the radicals disrupting colleges and universities?

Have you ever wondered whether the news media present a balanced picture of what today's youths are really like? First, let's take a look at some of the youths who have appeared or have been mentioned recently in the news media. Here are the stories:

A seven-inch pipe packed with explosives shakes the administration building at California's embattled San Francisco State College. A campus security officer, driving sixty feet away in a patrol car, suffers ear injuries from the blast. Two suspects, men in their early twenties, dash from the building.

In another part of California, local teen-agers discover that when they chew seeds of a local weed, they become intoxicated. Hallucinations are free—for the picking. Local police warn that the seeds can cause death.

At a university in Massachusetts, five young co-eds walk into the reserve room of the library and push 2,500 periodicals from shelves onto the floor. They and their protesting friends proceed to disrupt classes. Their actions end regular classes at the university for eleven days.

At a prestigious Ivy League university in New York, dissenting students seize several buildings and hold the acting dean of an undergraduate college as a hostage for twenty-six hours. They burn personal papers of a professor who opposes their actions. The university is paralyzed for six weeks.

In a swank suburb in the southwest, teen-agers have so much money they give away marijuana instead of selling

it. Authorities say the youths blackmail their parents with the warning, "Turn us in, and you'll bring shame upon our family. What will the neighbors think?" Public school counselors estimate 75 percent of local intermediate and high school students have experimented with drugs at least once.

At a prominent Midwestern university, 1,900 National Guardsmen quell 5,000 student protesters with clubs, tear gas, and bayonets. At another Midwestern university, student vandals destroy more than 5,000 card files in the university as part of their campaign to force university reforms.

The story seems about the same in most of the world. In Mexico, students and police hold a savage shooting match. Thirty-four die. In France, protesting students man barricades in the streets and shake the national government. In Japan, helmeted radical students last year shut down fifty-four colleges and universities for various lengths of time. At Japan's most highly respected university, 9,000 riot policemen rout thousands of dissenters from the campus.

But is the picture as painted by newspapers, magazines, and radio and television a valid one? Are modern youths like those you usually see on Walter Cronkite or Huntley-Brinkley, or read about on page 1?

Evidence mounts that the majority of American youths are being declared guilty by association with a tiny minority of radical protesters all too willing to engage in acts of violence to achieve their goals.

A Harris Poll in the spring of 1968 revealed that less than 2 percent of the nearly seven million American college and university students could be classified as activists. A Gallup Poll in June, 1968, indicated that only 20 percent of American college students had ever participated in a campus protest, and many of these merely had protested

dormitory regulations or the quality of cafeteria food, rather than some controversial social issue bearing on American society as a whole.

And the largest and best-known radical organization, Students for a Democratic Society, receives dues from less than one tenth of 1 percent of American college students.

Why, then, does such a small fire create so much smoke? Why is the youth revolution such a prominent part of everyday conversation?

One reason lies in news coverage of the unusual. Newsmen focus on the two students who burn flags or throw rocks rather than on the ninety-eight who don't. This somewhat understandable policy has led Dr. Buell G. Gallagher, president of the City College of New York, to comment, "It's so easy to demonstrate at noon and go home to see yourself on the six o'clock news."

In addition, these clever student radicals have the knack of using other campus groups to help achieve their own goals.

After a comprehensive survey of college campuses, *Fortune* magazine estimated that this usually invisible, sympathetic minority numbers about 40 percent of the general college population, a total of some 2.3 million potential demonstrators.

What is this large group of dissidents like?

They have been characterized as frank, impatient, less dogmatic, less shockable, preoccupied with the here and now. They abhor legalism and accept others as they are. They oppose hypocrisy, dishonesty, conceit, and arrogance. They are repelled by absolute authority. They think in terms of the world rather than in terms of a city, state, or nation. They reject traditional ways that are merely traditional ways.

What produces this kind of student?

Most observers say they tend to

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come from middle- or upper-class homes where they have just about everything they desire, homes that encourage children to speak their minds, that cherish self-expression over self-control, compassion above tough-mindedness, spontaneity and sincerity above caution and restraint.

Such students seem unwilling to put up with ineptitude, unnecessary red tape, and unfairness. They look longingly at theology but harbor a profound disenchantment with anything that seems remotely religious. They seem to have no worries over getting a good job after graduation and feel their families don't mind their disruptive actions unless they drop out of school entirely.

At college the dissenters are most apt to study one of the humanities, such as literature, languages, history, or philosophy, rather than the more practical subjects, such as business administration.

These are the concerned students that the radicals often can use to disrupt classes, stage a protest march, or fill a lecture hall. These are the students willing to look anywhere to find a way of making rhyme and reason out of the twisted society they observe around them. These millions of concerned youths are looking for ways to make a better world. The cause they're looking for is the cause of Christ. What a challenge to Christian youths, their elders, and the churches!

Other than trying to create the perfect society in their own lifetime, most of today's college students aren't too much different from those of twenty years ago, say the pollsters.

A nationwide survey of 1,200 randomly selected college students concluded that sex—contrary to all we've heard about the hippie love-ins—is not a preoccupation of students or even a dominant influence on their personalities.

Dr. William Simon, who helped conduct the survey for the Institute for Sex Research, comments, "The so-called sexual revolution has little to do with the preoccupations of the young, but a lot to do with the preoccupations of the old, particularly their anxiety and fantasies about the young people enjoying something that they missed."

Though the survey discovered that premarital sexual relations among college students have increased somewhat during the past twenty years, it con-

cluded that the students' acceptance of their parents' values is still startlingly strong and that religious commitment and a happy homelife are powerful deterrents to sexual permissiveness. Conflict between parents, it discovered, most likely increases their children's sexual activity.

Dr. Simon and his coauthors believe another reason the mass media are so filled with articles about the sexual revolution is that they have misinterpreted the findings of the late Dr. Alfred C. Kinsey, who founded the Institute and whose studies on the sexual patterns of Americans shocked many a naïve churchman twenty years ago. The researchers also charge that newsmen focus on untypical students and untypical colleges.

Though college students graduate a little less religious, a little more liberal, a little less authoritarian than when they started, added Dr. Simon, they retain "a substantial commitment to what can only be called traditional values."

Other studies indicate that youth with personal or family problems experiment more with drugs. A student survey at a Roman Catholic college in central Massachusetts indicated that students with scholastic problems—which in themselves might reflect other problems—were ten times more likely to try drugs than were high achievers. Sixty-five percent of those with C averages or below were tempted, compared to only 7 percent of the A students.

How does all this affect churches,

**Contrary to all we've  
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parents, and the majority of youths themselves?

The challenge to churches is obvious. A recent survey at a prominent Midwestern state university revealed that 46 percent of the freshmen regularly attended church. The figure dropped to 29 percent of seniors, 25 percent of graduate students.

"It's not the university's fault that attendance declines," commented a campus clergyman. "The students' faith often has not been internalized when they get here. When they get into a social milieu where not everyone goes to church, they have to make a decision about whether to go or to stay in bed. I'm not wringing my hands about the situation. It's a challenge."

Even though only 29 percent of the seniors at that university attend church, 73 percent said they believe in God. What makes the difference?

Perhaps the basic cause is hypocritical parents, parents who say one thing and do another. One college president commented, "This discovery begins when the young person learns that his own parents are failing to experience the virtues they say are all-important. The young person learns to comply with this split system of life, becoming instantly religious on signal, and instantly secular when the scene changes. This gives rise to a spiritual schizophrenia which can be guaranteed to produce an explosion in the young life sooner or later."

How can churches help prevent such youthful explosions?

An obvious way would be for ministers to educate their congregations about the dangers of being two-faced, of divorcing religion from everyday affairs. Christians are supposed to be committed people, yet how many today are prepared to stand for any given principle? It's a disaster when so-called Christians flop in their easy chairs instead of challenging the Christless trends of the day.

The church also must confront the radical dissenters and their millions of liberal sympathizers with what it has of value to contribute to today's society. Youths are searching for that illusive thing called truth. Does the church have it to offer? Many of these rebellious youths have never been exposed to the message of Christ.

Young seekers of truth want that vital message, not something disguised in meaningless tradition and unbiblical theology. If they could glimpse God's



love for them, the high destiny of service for others Christ would have them prepare for, the dignity and honor of being Christ's disciples, thousands would happily turn from their low, selfish aims and frivolous pleasures.

Several churches and church-sponsored colleges now support programs that challenge students to serve others. And the students love it.

Founded nearly ten years ago, Teen Challenge centers in twenty American cities tap youthful energy and enthusiasm to help hopeless young people, often drug addicts. And at a religiously sponsored university in Oklahoma, students pay \$100 for a chance to live and work during the summer in a big-city slum or to travel to a foreign country to study how to preach the gospel of Christ more effectively.

Hundreds of students each year apply for the limited number of openings in the Student Missionary program sponsored by Seventh-day Adventist colleges and universities. (Don't miss M. Carol Hetzell's "Youth on Assignment" on page 9.)

Other organizations, such as Youth for Christ, each year give hundreds of thousands of teen-agers the opportunity to see and hear what it means to live a dedicated Christian life.

Commenting on the Youth for Christ program, the president of the Champion Spark Plug Company, R. A. Stranahan, Jr., said, "On an international scale this program is doing more to rebuild the world for tomorrow than any other program I have ever seen."

Senator Mark O. Hatfield, of Oregon, added, "In this day of riots and hatred, the love of Jesus Christ can be seen in these young people, and this love represents the ultimate force for good. The need for committed Christian youth in our nation has never been greater. Yet too often no one is communicating the meaning of Christ to our young people, many of whom reject their elders. Youth for Christ effectively involves itself with teen-agers and challenges them to communication of His message of love."

Another organization, Campus Crusade for Christ (see Irmgard McLendon's "Campus Revolutionaries for Christ" on page 22), now has divisions aimed at college and university students, athletes, military personnel, high schoolers, and older laymen.

The United Methodist Board of Evangelism has hired a folk-music team to spread the gospel to young

listeners. The United Presbyterian Church has released a record through commercial channels.

The churches must show concern for youth. If they reject youth for frilly tradition and the often uninspiring *status quo*, they may very well end up in the position of many churches in Europe—nearly empty on weekends. In some of the great citadels of Reformation Europe, scarcely more than 5 percent of the population go to church, and a high percentage of these few churchgoers are old. In many cases such churches have become little more than historical relics to be enjoyed by hurried tourists.

Yes, many churches and religiously oriented groups are showing today's youths that Christianity is still alive and relevant. Some even are putting youths into challenging, responsible positions. But what about the others? How can concerned parents and youth meet the challenge of millions of drifting youths?

The first step is to bridge the generation gap, which has always existed. Nearly three thousand years ago the Greek poet Hesiod complained, "I see no hope for the future of our people if they are dependent on the frivolous youth of today, for certainly all youth are reckless beyond words. . . . When I was a boy, we were taught to be discreet and respectful of elders, but the present youth are exceedingly wise and impatient of restraint."

Too many parents, like Hesiod, complain about the generation gap without doing anything about it. Parents, especially young fathers, usually can destroy most of the gap by taking the time to show interest in their growing children and by participating in family activities. The time is now, not after Junior, in his frustration, already has ruined his life.

Parents should admit to their children that they too realize this world isn't perfect. Imagine how a teen-age son or daughter feels as he looks across the newspaper headlines and thinks mom and dad sincerely believe they live in a perfect society. These same parents should tell their children how they have supported increased democracy in the home, in the office, in the factory, in the world. Many parents never tell their children how much they give each year in taxes to support government welfare programs and mass education for all Americans, not just the privileged few.

Perhaps Junior would go into a dead faint if dad said, "Son, I know this world isn't perfect, but I want to tell you how I've helped improve things. And I'm so glad you're concerned, too."

Such confessions, of course, must be sincere. If not, the children soon will discover the fraud, just as they so easily detect the truth if mom and dad preach on the weekend but don't practice Monday through Friday. Part of this practice by mom and dad is developing a loving, Christian atmosphere in the home, so that children feel accepted and wanted, so that they can tell mom and dad their thoughts and problems.

And what if children have progressed to a point where they no longer listen to their parents? Wise parents will admit they need professional counsel from their pastor or a qualified counselor. Few parents have the courage of a pair of millionaire parents in Pennsylvania. When they discovered their daughter was using marijuana, they admitted their failure and called police.

"I think we parents of this generation have to face this drug problem," the mother said. "I think the important thing we have to try to do is make young people realize the seriousness of the drug situation. The enforcement of the law is a powerful way to get through to them the seriousness of it."

Most parents will not have to take such extreme measures if they effectively discipline their tiny tots. Three thousand years ago, wise King Solomon wrote, "The rod and reproof give wisdom, but a child left to himself brings shame to his mother." "Discipline your son, and he will give you rest; he will give delight to your heart." Proverbs 29:15, 17, R.S.V.

The Apostle Paul wrote, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." Ephesians 6:4, R.S.V.

Many adults take the extra time to help tell teen-agers about Christ. Such well-known and busy sportsmen as Alvin Dark, Robin Roberts, Bob Feller, Bob Richards, Rafer Johnson, and Bud Wilkinson have contributed their time and talents to such efforts through the Fellowship of Christian Athletes. Such professionals encourage youth to join the church of their choice, urge other athletes and sports fans to commit their lives to Christ, and by their

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presence show that Christians aren't namby-pambies. The Fellowship also produces films and literature and holds college Bible huddles, rallies, and national conferences for young athletes.

One of the Fellowship's tracts, "Prayer and Athletes," in part suggests this credo: "I will ask God to make me a witness for Christ on and off the field, in and out of competition. . . . I will guard against 'using' prayer to have my own way. I will remember that true prayer is not maneuvering God into line with my wants but moving myself in line with His will for me."

Another tract, "Playing the Game," adds, "When your game is over and the final gun has sounded—only one thing will really matter. In what direction have you led your teammates and friends? It is only as you have pointed them to Christ and to His church that you can be said to have played the game well."

All parents must play the game well by taking the time and making the effort to turn their children toward Christ. They can do this largely by living Christlike lives of selfless devotion to their children and their friends and neighbors.

And the older generation must guard itself against always taking the easy way out. Sir Francis Bacon, the great Elizabethan philosopher and statesman, wrote, "Young men, in the conduct and manage of actions, embrace more than they can hold; stir more than they can quiet; fly to the end without consideration of the means and degrees. . . . Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success."

Perhaps older people have reached this mysterious state of mediocrity when they denounce youth merely to help improve the circulation of their own blood. They should realize from experience that growing up isn't always an easy, plain-sailing business. It's hard work for many youths, and they need considerate elders to help guide them over the rough spots.

And everyone involved should always respect the basic right of his opponent to say what he has on his mind and to demonstrate peacefully to help secure his goal.

But what about the challenge for youths themselves?

First, every serious youth will investigate Christianity, because it claims to be able to offer him a satisfying life and, ultimately, immortality. He will dust off the family Bible and see what Christianity is all about. Is there a better place for him to begin reading than in the first book of the New Testament, Matthew, chapters five, six, and seven? Such a youth might read William A. Loveless's answers to questions people with problems are asking. (See page 13.) He might even enroll himself in the THESE TIMES Bible correspondence course to see what religion, Bible-based religion, is all about.

And many a youth needs to sit down

## 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.

under a tree and ask himself some serious questions, such as, Is violence justified in our society if events don't proceed as rapidly or as exactly as I had planned? Some youths today talk of the intolerance of their elders while they themselves are slaves to their own intolerance. Their theory is rule or ruin. Is this a principle that will establish the ideal society?

Other youths need to ask, What will I accomplish if I drop out of society?

The Foreign Minister of West Germany, Willy Brandt, a student radical himself in his younger days, told a group of youths recently, "I know from experience you can't drop out. You can't drop out of history. You can't drop out of your family. . . . You can't deny your family, not your

education, and not the tradition you've grown up in. Not in good times or in bad."

Two hundred years ago, Lord Chesterfield gave his son the same message this way: "Young men are apt to think themselves wise enough, as drunken men are apt to think themselves sober enough."

And many youths need to contemplate their parents' advice. Is it valid or not? After all, parents were young once. They learned a lesson or two along the way to adulthood. Youths complain about parents who don't listen. Could it possibly be the other way around?

King Solomon counseled, "My son, keep your father's commandment, and forsake not your mother's teaching. Bind them upon your heart always; tie them about your neck. When you walk, they will lead you; when you lie down, they will watch over you; and when you awake, they will talk with you. For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life." Proverbs 6:20-23, R.S.V.

And what about the future? Few youths think much further ahead than today. A wise Englishman once remarked, "The excesses of our youth are drafts upon our old age, payable with interest about thirty years after date."

Princess Margrethe, heir to the Danish throne, sees the youth issue in the proper perspective: "I don't think that youth is any more problematic than in past generations. It's just that it is suddenly more talked about. It's natural for young people to have problems. Can you think of any century that hasn't?"

And President Richard M. Nixon, in his inaugural address, put the youth issue into focus: "We see the hope of tomorrow in the youth of today. I know America's youth. I believe in them. We can be proud that they are better educated, more committed, more passionately driven by conscience than any generation in our history."

If princesses and presidents see value in today's youth, shouldn't their churches, their elders, they themselves, take the pains to encourage and cultivate this potential for good? As one observer said, "This generation is up for grabs." Shouldn't Christian churches, Christian parents, concerned Christian youths, be doing the grabbing—for Christ?

END





Dale Sanborn (right), of Columbia Union College, Washington, D.C., visits a home in Sarawak.

# Youth on Assignment

The heartwarming story of concerned college students who have volunteered for foreign mission service.

By M. Carol Hetzell

**W**HAT on earth am I doing here?" As the ancient gray Landrover bounced and chattered along the tortuous road deep in the bush country of northern Ghana, Douglas Schmechel turned the question over and over in his mind.

"So I'm supposed to be a singing evangelist. But I can't even understand the language of the people. How can I communicate to them through song?"

Ten thousand miles away to the west

was Walla Walla, Washington, and home. Under the hot African sun the vision of home looked pretty good to him. Was it a mistake for him to be here?

Doug was beginning his student missionary assignment in Africa, working with a full-time missionary pastor. He was one of more than one hundred young men and women who have been selected on Seventh-day Adventist col-

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lege campuses to spend a summer—for some, a year—during their college days in mission service overseas. Without doubt Doug's question was not original with him. Each "green missionary" had at one time or another faced the same uncomfortable misgivings. And each in time had found the answer.

Doug's route to the answer led through mud-and-thatch villages, equatorial heat that melted his flesh, malaria, and hundreds of dark, questioning eyes. But along that route Doug sang. And though those who heard did not always understand the words, they understood the music and what his heart said. They loved it, and they sang with him.

When Doug returned to Walla Walla College, he took with him the memory of happy, thankful faces—the faces of 106 people who had chosen to follow Christ rather than worship the idols of heathenism.

David Crabtree's assignment took him from Pacific Union College in Angwin, California, to Ubon, Thailand. He is a one-year student missionary currently in service. Instead of the familiar campus dormitory high on a hill, he occupies "a sort of basement" under the Thai pastor's house. He boils all his water, soaks his vegetables in a Clorox mixture, and "enjoys" plenty of lively company in his quarters.

The company ranges from a furry brown spider measuring three inches across (and mildly poisonous) to a little brown land crab sidling matter-of-factly across the floor. Filling in the quiet gaps are lizards, rats, "monstrous cockroaches," and malarial mosquitoes.

Dave cooks for himself and has come to enjoy Thai foods, though not necessarily his own cooking.

"My work consists principally of teaching English," Dave says. "I am the only foreigner working in the school here at Ubon. Having a foreign teacher in the mission school is a strong attraction."

At first Dave had questions. The living wasn't easy. The reason for his being there seemed rather slim. Then he started an evening class for adults. These students began visiting him in his "home" on Sunday afternoons to practice their conversational English. And Dave found they were interested in learning something about Jesus Christ. "So now I am turning the Sunday afternoon visits into Bible studies,"

he says. "I am firmly convinced that the Lord can use anyone who is willing to be a tool in His hands."

Ruth Wilson, of Mountain View, California, was only twenty when she headed south for her seven-month assignment in the Instituto Colombo-Venezolano at Medellín, Colombia. Her living quarters were pleasanter than those Dave occupied, but she shared Doug's problem for a short time. Ruth was a French major sent there to teach French. They speak Spanish in Medellín. But Ruth says "a Christmas vacation spent mostly in a cram session to learn Spanish" helped her bridge the chasm. The fact that she shared an apartment with two Colombian señoritas who also taught at the college gave her another assist with the language.

"Not all the class periods were pleasant," says Ruth, "since a *gringa* is not accustomed to the somewhat relaxed discipline of many Latin classrooms. But after mutual adjustments, students and 'teacher' settled down into the routine of learning French."

Ruth recalls vividly the shopping expeditions:

"One of my roommates and I did our own marketing and cooking. Many Colombian women refuse to go to the markets, and send either their hired help or their husbands. Since Myriam and I had neither, one or the other of us usually went along with our tall neighbor boy.

"The market covers an entire city block, about half of which is under the roof of a huge barnlike building. It was a task to wade through the muck, jump over piles of produce, jostle through crowds of boys and men who were trying to sell their wares, and finally enter the building where there were at least definite aisles along which we would resolutely shove our way, clumsily wielding our market baskets."

Were her months in Colombia as a student missionary wasted? "Last year helped me to crystallize in my thinking the concept that much of education is not so much the transfer of usable knowledge as the transfer of concepts, attitudes, and, in a Christian school, of a way of doing things and a manner of living," Ruth explains. "As for my contribution, I feel that, while I did help relieve a teacher shortage at Instituto Colombo-Venezolano, I was and am more the recipient than the donor of any contributions. My own experience has been greatly enriched."

Virginia Strube and Donna Hines, both of Pacific Union College, formed something of a team when they went as student missionaries to the island of Palau in the Pacific. Both girls taught at the Palau Mission Academy at Koror.

Donna taught English for the first eight elementary grades, typing on the academy level, and voice to thirteen students. Virginia taught American history, tenth-, eleventh-, and twelfth-grade English, physical education, and gave voice lessons to fourteen students. Both girls also had extracurricular responsibilities.

The first order of duty on arrival in Palau for the two girls was painting their classrooms, which they felt left much to be desired. "The building has a tin roof," reports Virginia, "and no ceiling, chicken wire for our windows, and the rest is cement. When it rains, we dodge drips from above and sprays from the windows. And we teachers compete with the noise of the rain on the tin roof, which is loud enough to drown out a brass band!"

The girls feel they are making a real contribution to Palau: "Without my help in the academy," writes Virginia, "our school would be limited to only the minimum requirements for graduation, and these would be on a rotating basis. Now the students are able to take higher science and math classes. They also have the opportunity to hear English so that they can improve their pronunciation and vocabulary. My goal is to show the youth that being a Christian is a worthwhile and happy life, and that this mission needs them in God's service."

Donna declares, "I've heard it said time after time that mission work is the most thrilling work of all, but somehow you can't sense the magnitude of that statement until you become a part of it yourself."

For Ellen Lorenz, of Columbia Union College, Washington, D.C., the mission assignment came as a complete surprise. She had put in her application and had forgotten all about it. After all, many students apply for the privilege, and few are chosen. Ellen was in the Young People's meeting on the night her appointment was announced.

"During the program the lights were out with only a spotlight on Pastor A. E. Gibb," she recalls. "He was talking about Libya, and I still didn't think anything about it until he said some-

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1. Reuben Lorenson (right), a public-health student at California's Loma Linda University, helps an injured youth in Jerusalem to learn to use crutches.
2. Joan Hoatson and Deborah Butler, of Loma Linda University, discuss grades with students at Sam Yuk Secondary School in Hong Kong.
3. Student missionaries conduct many Christian educational activities, such as telling stories to this group of interested children in Thailand.
4. Donna Hines, of California's Pacific Union College, shows flash cards to elementary-level English students at Palau Academy in the Western Caroline Islands.
5. Public-health student Eunice Hankins, of Loma Linda University, meets an elderly villager in Thailand.



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thing about knowing my father and my grandfather! Then he announced my name! I was simply flabbergasted—could hardly get out of my seat to go up to the platform. Rick Trott, the emcee, asked me, 'Well, are you excited?' or something like that. Oh, dear! It was too much!"

But Ellen's work at the Benghazi Adventist Hospital in Libya wasn't too much for her. "Besides giving approximately 5,000 shots, I've changed an uncounted number of dressings," she reports. "I worked in the outpatient clinic the whole time. Besides working six days a week generally, I helped out with vacation story hour and Sabbath School classes."

Ellen didn't fall in love with Benghazi overnight. "Perhaps the reason is that no one likes red dust storms," she philosophizes, "or going with almost no water a week at a time, or spasmodic electricity."

To Ellen the people were strange—"women completely covered in a white wool 'blanket' with the exception of their left eye, men in western clothes or in baggy pants, with a nightshirt, topped off by a red Muslim skullcap." But the country and its people "grew on her"; and though she never learned to speak their language, when she gave her patients their medication or wrapped their wounds, she tried to show them that she cared.

"The student missionary comes face to face with reality and responsibility in a foreign country," says Ellen. "The program shows up your strong points and your weak points. It's fun and frightening, frustrating and rewarding—an unforgettable experience." To this she adds, "If you are just a one-track person, mission life isn't for you. You have to be ready and willing to do lots of things."

A number of student missionaries, such as Dick Donaldson, have gone to Osaka, Japan, or Hong Kong, where their major responsibility is the teaching of English. Dick, a student at Loma Linda University in southern California, feels that the real contribution he and his fellow student missionaries were able to make was through the informal association, the friendships they formed with the people. "Picnics, outings to the beach, camping trips, and programs provided an environment to get close as friends and talk about personal things," Dick says.

"In this way our students could see what Christianity meant to us and the difference it made in our lives as we lived with them."

Dick puts in a big vote for "single students." "They have no family responsibilities," he explains, "and may totally immerse themselves."

For most of the student missionaries Vernon Thomas's words pretty well sum up their experience:

"What did I do? Well, I worked harder than I can remember working for a long time at just about everything. I preached, taught classes, ran Vacation Bible Schools, helped with youth camps, and was involved with an evangelistic effort, just to give a few examples. However, the most important thing I did was to learn. I learned that a person can do just about anything if he puts his mind to it. Certainly a biology major is no preparation for preaching. . . . I learned that truly all men are brothers. Among those friendships which deepened was my friendship with God."

A student at Loma Linda University, Carolyn Stuyvesant, spent a year as a student missionary at Heri Health Education School in Tanzania, where she taught a course in Christian Home and Family. What does she think of her experiences?

"I'd do it all over if I had the opportunity," explains Carolyn. "What the families I worked with did for me was far more than I could ever hope to do for them. All nine of those families became my family, and their children my children."

Carolyn, like several other former student missionaries, is doing it all over again. After graduating from the university, she accepted employment as a nursing supervisor at Taffari Makonnen Hospital in Dessie, Ethiopia.

How do the veteran missionaries feel about these greenhorns coming into their field?

The answer may be found in the fact that this year there are some one hundred openings overseas for student missionaries—mission posts that would like to have the help of these young people.

Or it might be found in the words of Dr. Sherman A. Nagel, Jr., who was medical director of the Ile-Ife Adventist Hospital when Marie Moleta, of Columbia Union College, spent three months there as a student missionary: "We all were tremendously fond of Marie. She was a blessing to all of us.

We would be pleased to see her back again any time."

Or it may show up in the comment made by Nathan Merkel concerning the work of Columbia Union College student Clarence Schilt in Guayaquil, Ecuador: "We appreciate his visit with us and will miss him when he leaves. He has been cooperative 100 percent and has made many friends."

The Stateside picture too is good.

How can the students—most of them from average-income families—afford to take overseas appointments like this? Most campuses have worked out a budget with various campus organizations involved as sponsors. This year the Sligo Church Young People's Society, of which Columbia Union College students are members, raised \$2,000 toward the cost of sending out its four student missionaries. Half the cost of transportation for one-year-term student missionaries is paid by the General Conference of Seventh-day Adventists. Food and lodging overseas is paid by the mission, and the student missionary receives the same salary a national of the country receives for his work. In addition, upon his return to college the student missionary receives a scholarship of around \$500, to which several organizations contribute, including the college alumni association.

Asked what started the program in 1959 at Columbia Union College, President Winton H. Beaven said he thought it was the result of discussions on how to get young people involved, how to challenge them with something worthwhile.

That the program has met more than this need cannot be denied. Students *are* involved. Students *are* challenged. "This is the most tremendous thing that has ever hit our campus," Dr. Beaven says. And other college administrators concur.

The president adds that with but one exception all the student missionaries from his college have expressed a desire to dedicate their lives to mission service. Their testimony to fellow students and fellow church members alike upon their return from overseas has been a refreshing breeze in an era when many young people are inclined to escape responsibility and excuse themselves from the human race.

One church official puts it thus: "These young people come home knowing the real meaning of brotherhood and honesty, and knowing how to interpret it to their peers." END





# A Christian Counselor Speaks Out

By William Loveless

RELIGION?

Bah!

Christianity?

Double bah!

Bah or double bah is about the best many of today's youths can say about religion, Christianity in particular.

But what has Christianity to say to a college student who has just solemnly declared, "God is hogwash"? What advice does it offer to a bright but failing high schooler who decides, "What's the use of trying? I'll quit school, hitchhike to New York, become a hippie, and live happily ever after"? Just what answers does Christianity have for people with problems?

THESE TIMES asked Pastor William Loveless, of the Sligo Seventh-day Adventist Church in Takoma Park, Maryland, to give answers to a series of such questions.

A Christian counselor and a frequent speaker on college campuses, Dr. Loveless is deeply interested in

youth and their problems. In addition to being pastor of the 3,200-member Sligo Church, he is an assistant professor of religion at Takoma Park's Columbia Union College. For the past five years he has been cospeaker on Concept, a weekly television program on station WMAL, the American Broadcasting Company's affiliate in the nation's capital. Dr. Loveless also is a member of the American Medical Association's Committee on Medicine and Religion. He earned his doctorate in social foundations at the University of Maryland.

Here are the questions and Dr. Loveless's answers:

**Dr. Loveless, what do you reply to a college student who has just solemnly declared, "God is hogwash"?**

"Have you tried Him? Who or what is your God? It is really unfair to dismiss the God of the Bible (Jesus

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Christ) until He has been given a fair examination," I would reply.

Before going further, I would attempt to understand the family background of the student to determine if his "hang up" is rebellion toward an unfortunate past. The chances are pretty good that if he is overtly hostile, some past inconsistencies on the part of parents or "religious" people have helped shape and energize his attitudes. If, on the other hand, he is genuinely open but has serious doubts, I would invite him to bring along his doubts and questions and engage in a six-month experiment.

The experiment would include a daily time for reading the Bible and for prayer. I would suggest Luke or John for his initial reading assignment. I would ask him to defer making a decision until he has examined the documents. If he feels like a hypocrite in pursuing a prayer life, he could preface his prayer with, "God, if there is a God." I would suggest that he pray for intellectual honesty and insight.

I would also suggest that he go to church somewhere every week, not merely to listen to the sermon—he might find it dull or uninspiring—or to argue, but to worship.

Then I would ask him to seek to live as close as possible to the picture of Christ that emerges from his study, treating the people around him the way love demands.

If he finds this attempt to live as Christ lived very demanding, even impossible, and if he takes his failure seriously, he will have had a valuable experience. It will be time for him to throw himself toward God, who alone is able to make Christlike living possible.



**What do you tell the bright but failing high schooler who decides, "What's the use of trying? I'll quit school, go to New York, be a hippie, and live happily ever after"?**

"What will make you happy about being a hippie in New York?" I would ask. "Will it be the cold, the hunger, the disdain of onlookers? The rejection of a lover grown tired and unobligated to you? The sense of nonachievement? The knowledge that you are one of several million in a great metropolis? Will *this* suffice to make you happy? Run along and have fun."

If such questions reveal that the high schooler is less than enthusiastic about certain aspects of hippie life, I would attempt to discover why he is failing and involve him, if possible, in the reevaluation of his goals.

It may be that turmoil at home or the pressure put on him by his parents to conform or perform are short-circuiting him. (Unless their parents or other highly disturbing factors are interfering unduly, most children perform in school quite commensurate with their ability.) Blowing his head is certainly not the answer to this high schooler's problem, and if I could, I'd try to help him see this.

**What practical Christian advice do you offer to the young wife who sits at home with her preschoolers and asks herself, "Did I get a college education to become a baby-sitter and short-order cook?"**

"My dear," I would say, "you did not get an education to become a baby-sitter or short-order cook. Hopefully, your education will provide you with the resources to be a loving, warm mother, an adequate home nurse, and somewhat of a success as an amateur nutritionist and intellectual stimulator.

"Think of what a mess a teen-ager makes when she embarks upon motherhood with little or no education for parenthood and looks at her job as baby-sitting and short-order cooking. The delicate sensibilities of young children can be damaged permanently in the early years when the mother's influence on them is the greatest.

"As a pastor, I see the sorry results in hostile, sullen children with little or no ability to be dependable or self-disciplined. Their lives indicate that their mother looked upon her job of motherhood as being stuck with unruly children. She failed to see the challenge of early motherhood."

The young mother need not, of course, limit herself to home chores. Motherhood may confine her at times, but it need not consume her, not with today's labor-saving devices. Brief but frequent visits to the library or occasional adult education classes will help her to continue mental and emotional growth during a time when both are needed for her to keep her equilibrium.

**What do you say to the small-town mother with pink rollers in her hair who drops off Junior—over his protests—at church and dashes home to finish the morning paper?**

Why bother? When there is disparity between what we say and what we do, what we do quickly becomes the controlling influence. Junior has about as much chance of finding out what religion is all about as a ghetto elementary school student has of obtaining a Ph.D. It can be accomplished, but, oh, how difficult!

**What do you advise the eighteen-year-old girl who asks, "Why not premarital sexual relations?"**

It is a sin, according to the Bible, to engage in premarital sexual relations. This Biblically based restriction makes provision for the most mature, respon-





help him understand the younger generation, particularly you."

**What do you say to the twenty-year-old wife who expects her husband to return from Vietnam in a month, but instead meets a strange soldier at the door with a message, "We are sorry..."**

I probably wouldn't say a whole lot. I certainly wouldn't say it must be God's will, or we don't know why this happened. We *do* know why it happened. It is a result of the great controversy between Christ and Satan and is simply part of the human situation and a demonstration of Satan's work.

When the young widow is ready to talk, I would point her to the Holy Spirit as a Comforter and to her own need to pick up and keep on going. This would be no time for the sentimental and banal.

In time I would probably lead her into a discussion of the few months or years of happiness that she had with her husband. If she can talk about him, even when the tears flow, she will be strengthened to go on.

**What do you tell an eight-year-old boy who has just slipped a penny piece of bubble gum into his pocket at the grocery store—without paying?**

Junior is old enough to understand an explanation like this: "We need to take the bubble gum back to the cashier. You see, the men who run this grocery store 'for us' buy all this food and bring it here so that we can select what we want. We pay them what they bought it for, and pay them a little more for building the store and being here to sell it to us. The grocer man takes that 'little more' home as his pay, and with that he has money to buy the things for his family that they need. If we take things without paying for them, the grocer's children will have to go without. We don't want them to go without. That wouldn't be fair. If everybody did this to the grocer man, he'd shut up his store and find another job. Then we wouldn't have a store here in our neighborhood."

The principle behind "Thou shalt not steal" is a benevolent, loving idea. Rightly presented, it will call out the best in a child. To tell him he's a sinner for breaking a commandment is to leave him uneducated in the *spirit* of the law.

**What encouragement do you have for the Midwestern farmer who prays**

**twice a day for rain but sees his waist-high corn yellow and die?**

I would avoid, like the plague, any intimation that this was God's will or that God was punishing anyone by bringing on a drought. This might be the case, but unless God says so pretty clearly, we had better interpret Him cautiously, remembering the presence of the evildoer in the world.

At a time like this, when what is seemingly all-important is lost, I would attempt to point the man to that which is of most value: a knowledge of God and His sustaining power, his health, and a free country in which faith, hard work, and frugality have brought many from the depths of poverty.

I would point him to the loyalty of his family, the possibilities of the years ahead, and the alternate pursuits open to him at this time when he may have reached a crossroad in life.

**What do you counsel a personnel director of a small company who tells a qualified Negro electrician who has clipped the company's "Electrician wanted" advertisement, "Sorry, but all we have available for you is janitorial work"?**

"Perhaps the personnel policies of the company have made you untruthful," I would suggest. "If they have, why not raise the question in the Board of Directors meeting and demand that a fair appraisal of the problem be made. It may be that you will want to find work where the policies agree more with your code of ethics."

"If your words to the applicant reflect your personal prejudice, what solution do you present to the inequalities of man? I commend for your reading *Crisis in Black and White* and *Report of the National Advisory Commission on Civil Disorders*."

**What do you advise a television executive who ponders, "What kinds of programs shall we schedule this season?"**

In a sense, television producers are hooked by the great American weakness: Produce a profit or get out.

I fear there are no TV executives presently in America who ponder the question, What kinds of programs shall we schedule this season? TV executives long ago compromised as producers and directors. With rare exceptions, UHF and educational stations being these exceptions, the only significant

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sible, and emotionally satisfying relationships. The days of courtship and engagement are days of getting acquainted and communicating the many facets of one's self to another.

To rush into premarital sexual relationships short-circuits other areas of communication prematurely and tends to overemphasize that which is the least important in building a happy marriage, namely sex. Happy sexual relations in marriage demand self-discipline. Continence before marriage is not unhealthy repression of sexual instinct but healthy sublimation.

Too many dating couples have found sexual relations complicating their relationship rather than aiding it. People are not objects to be used in gratification, but subjects to be loved. To engage in sexual relations without a marriage commitment manifests the lack of a feeling of self-worth and at the same time intensifies that feeling to the participant. Only when one assumes the responsibilities of the marriage commitment can sexual relations bring emotional overtones that aid in the continuing growth of the partners.

**What do you tell a son who has just told his father, "Dad, you just don't understand the younger generation"?**

"Son," I would counsel, "by the time you are twenty-one, you will be surprised at how much your dad has learned. Until then, he has a right to know whom you are with, where you are, what you are doing, and when you will be home. If he is a smart dad, he will take any steps necessary to possess this information, including checking out your whereabouts. If you are a smart son, you will take a little time to



# Frank Answers

By Frank Holbrook

**As a serviceman in the navy I have a bad habit of swearing. Is there a solution to my problem?**

Swearing, profanity, taking the name of the Lord in vain, are serious from God's viewpoint, because they expose the deeper need of the heart. Some wit has said, "What is in the well of your heart will show up in the bucket of your speech." The Scriptures assert, "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." Proverbs 29:20. Self-control is a grace that God can enable you to have. Swearing is never a sign of intelligence, and its use is more common among the crude and uncultured. It is often carelessly flung out, either in an effort to give an impression or to fill a void.

As a rule a gentleman will not swear in the presence of a lady if he has any self-control. Yet men will swear in the presence of God, who is greater, and whose name ("holy and reverend is his name," Psalm 111:9) is often profaned by human lips. Pray God to open your mind to understand and to love Him as your heavenly Father. One never profanes the name of his father or mother, wife or sweetheart, because they are loved and appreciated. A Christian's heart that overflows with love toward God cannot lightly or carelessly use His name.

You can cultivate your appreciation for all that is noble and true by spending time in the reading of your Bible and in prayer. Even when active in daily duties in the armed forces, you can breathe silent prayers to God for enabling grace. Take every available opportunity to be with other Christians or in Christian services. Begin each day with the prayer of David, "Set a watch, O Lord, before my mouth; keep the door of my lips." Psalm 141:3. Ask God to help you cultivate pure speech. If you pray with sincerity and earnestness when you are tempted to speak profanely, God's Spirit will prompt you to a better course.

Give God your will, and remember the promise of Scripture, "I can do all things through Christ which strengtheneth me." Philippians 4:13. Self-control is obtainable through grace.

**Did Moses marry a Negro?**

The evidence appears to the contrary. His wife, Zipporah, was a Midianite, the daughter of Jethro, priest of Midian in the Sinai peninsula. (Exodus 2:15-22; 18:1, 2.) The Midianites were descendants of Midian, one of the sons of Abraham by a secondary wife, Keturah. (Genesis 25:1, 2; 1 Chronicles 1:32.) Genealogically, then, Zipporah was a descendant of Abraham through his secondary wife Keturah, just as Moses was a descendant of Abraham through his first wife, Sarah. Thus it would appear that Moses and Zipporah were distantly related and were of the same Semitic racial stock.

Like Moses, Zipporah was also a worshiper of the true God. Her father, Jethro, as priest of Midian, maintained the same worship as that of Israel. (Exodus 18:9-12.)

It is true that she is referred to once as a "Cushite," rendered "Ethiopian" by the King James Version. (Numbers 12:1, 2.) But the designation does not necessarily mean that Moses' wife was of Hamitic origin. Midian was a part of northwestern Arabia, where some Cushite tribes lived; hence it would not be unlikely if one living in that area were called a Cushite. For an example, an individual living in America might be termed an American even though he might be of any one of several racial groups. Some have suggested that Zipporah was called a Cushite because she

may have been somewhat darker in complexion than the Israelites. Be that as it may, the record reveals that she was a scion of the Abrahamic family tree.

**My son and I attend church, but my husband won't. I have tried everything to persuade him. So would you please help?**

Yours is not a new problem. Christian wives in religiously divided homes have often been perplexed on this point. Here is the Apostle Peter's inspired counsel proposing the divine strategy to be followed in winning a loved member of the family: "Wives, be submissive to your husbands, so that some, though they do not obey the word, *may be won without a word by the behavior of their wives*, when they see your reverent and chaste behavior." 1 Peter 3:1, 2, R.S.V.

Verbal pleading with a non-Christian partner sometimes becomes a nagging sore which only serves to alienate our loved one from Christ and ourselves. Sunny smiles are more persuasive than persistent expostulations. The apostle's point is simply that the best appeal to the non-Christian husband is not a faultless logical argument, but a loving and lovable life.

Faith in Christ will refine and ennoble the character. It should make you a kinder, a sweeter, a more patient wife. The love of Jesus burning in the heart will enable you to make your home a cheerful, happy haven to which your husband will wish to return. May God give you grace to present consistently your best argument for the faith: a transformed, radiant Christian experience. This attracts. This wins.

**Can you tell me where the old Bible says we can go only so far on the Sabbath day?**

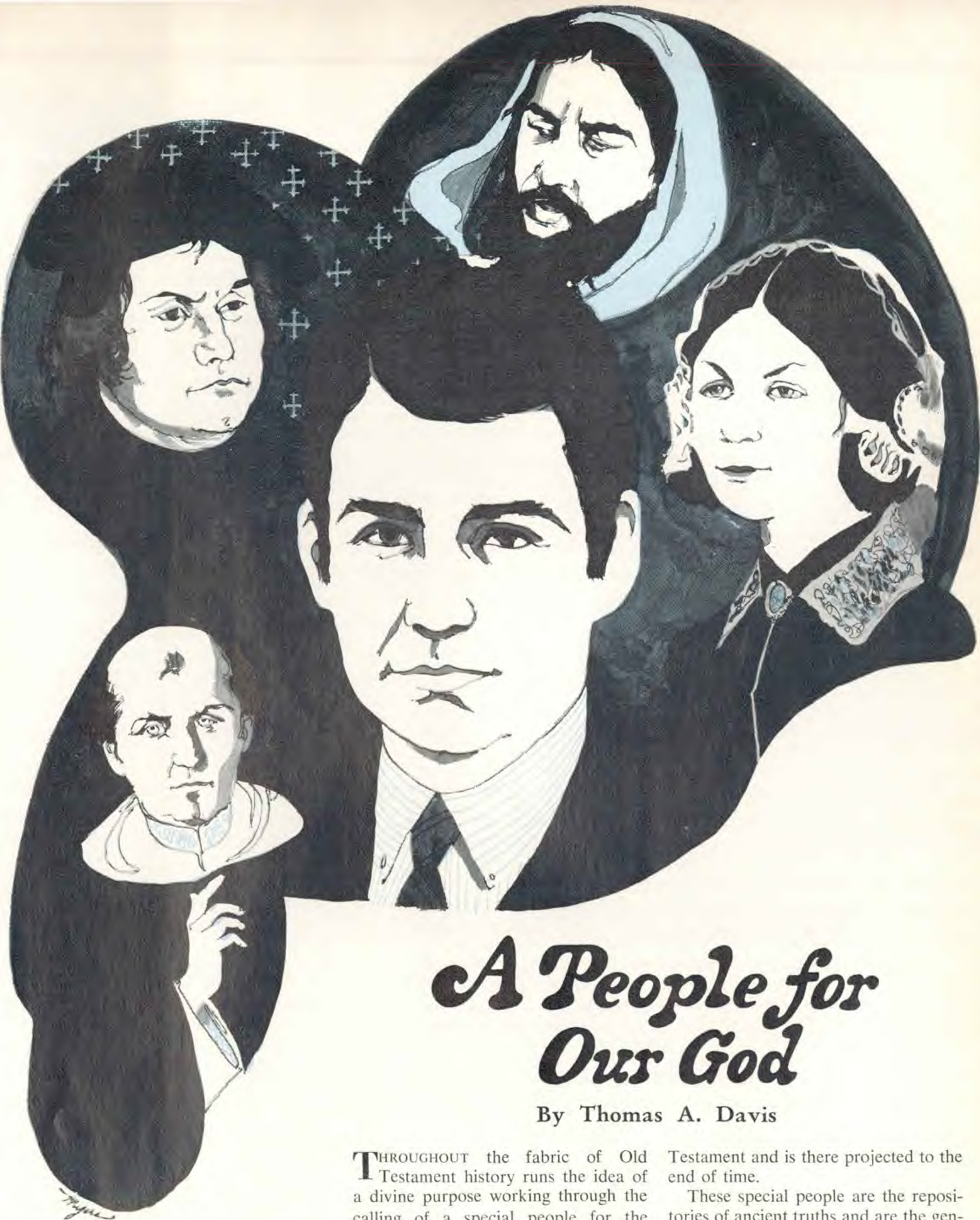
The Scriptures do not teach such a limitation! It was a rabbinical requirement that grew up in postexilic times and was in force in the time of Jesus. The distance is specified in the Mishnah as 2,000 cubits. This is about 3,033 feet, or approximately two thirds of a mile. The regulation is referred to but once in the Scriptures—the New Testament. (Acts 1:12.)

END

*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.*







# *A People for Our God*

By Thomas A. Davis

**T**HROUGHOUT the fabric of Old Testament history runs the idea of a divine purpose working through the calling of a special people for the glorification of God's name, the preservation of truth, and the blessing and benefit of mankind. While not so prominent as in the Old Testament, this idea continues through the New

Testament and is there projected to the end of time.

These special people are the repositories of ancient truths and are the genuine line between their day and God's people of past and future ages. In times of moral darkness, of great apostasy, and of persecution they are

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brought to the front to witness for God and righteousness. In past ages, unless God had preserved them, the glimmer of divine truth would have flickered out in darkness. The Bible refers to them as the "remnant." (See 2 Kings 19:30; Ezekiel 9:8; Isaiah 1:9; Romans 11:5; Revelation 12:17.)

The several Biblical terms translated "remnant" in the Authorized Version have two general meanings. One meaning is about the same as we give the word today: a residue, that which is left over, a small number, a surviving trace of. The second meaning is: to be delivered, to escape. A combining of the two Biblical ideas suggests a relatively small number of individuals who alone are faithful to God and who are delivered from great tribulations.

The remnant in the Bible is a small group of survivors from great catastrophes, such as famines, pestilences, persecutions, war, and captivity. They are delivered by Jehovah so that they might preserve the knowledge of His salvation and glorify His name. They are a righteous people who "shall be called holy." (Isaiah 4:3.)

The Biblical pattern of divine purpose manifested through the remnant begins with the experience of the patriarch Abraham and his descendants, the nation of Israel. God chose Abraham because He was searching for someone to rightly and faithfully represent Him in an idolatrous world.

Thus Abraham's descendants, the "church" of that time, were intended to be instruments to fulfill God's will. He intended that they should be entirely separate from the world. "If ye will obey my voice," God promised, "and keep my covenant, then ye shall be a peculiar treasure unto me above all people. . . . And ye shall be unto me . . . an holy nation." Exodus 19:5, 6.

But the record reveals that the nation of Israel was not faithful to its trust. Over the more than 1,500 years during which God sought to bless and use them, apostasy was the rule. God permitted crisis after crisis to overtake them so that they would recognize the results of their sins. But any reformation that resulted was only momentary.

But during those times of apostasy there always remained within the nation a little group of faithful ones—an Israel within an Israel, the true remnant, including the Old Testament

prophets Elijah, Isaiah, Jeremiah, Daniel, and Ezekiel.

This same pattern is constant throughout the long history of the church. First, in Israel's time, the great masses reveled in spiritual darkness. They were superstitious, corrupt, degenerate, idolatrous, lustful, warlike.

Second was the nation of Israel, the church of pre-Christian times, which God had chosen to witness for Him to the nations. It failed.

Third was the remnant which separated themselves from the apostates and remained faithful to Jehovah. They were a comparatively small number, but they were the ones through whom God worked.

As we trace the remnant through the ages, remember that individuals who make up this group cannot be clearly designated. They are the "church invisible" in the nation of Israel and, later, in the world. And although, in our own time of large profession and little faith, we may be tempted to think that we alone are true to God, let us remember that in Elijah's day there were seven thousand, unknown to the prophet, who had not bowed to Baal. (See 1 Kings 19:10, 18.)

Moving swiftly across the centuries to the time of the first advent of Jesus Christ in Bethlehem, we find only a small remnant from the Jewish nation awaiting Him: the humble shepherds in the fields, the aged and devout Simeon, and the prophetess Anna. In addition, a few Gentile "wise men from the east" awaited His coming.

With the advent of Christ the days of Israel's special privileges with God drew swiftly to a close. Their right to be called the "chosen people" was to be irrevocably decided by their attitude toward Christ. And Israel failed the test when the Jews rejected and crucified Christ. Then Christ's prophecy to the Jewish leaders was fulfilled: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matthew 21:43.

The remnant was now manifested as those who accepted Jesus as the Messiah. This remnant began as a group of twelve Jewish men. During Christ's ministry a few others joined with Him. But it was not until after His ascension that the new Israel, among whom in God's sight there was "neither Jew nor Greek, . . . bond nor free, . . . male nor

## **During the Middle Ages the Waldenses preached New Testament truths from their mountain strongholds in southern Europe.**

female" (Galatians 3:28), began to emerge. Said Paul, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Verse 29.)

As the believers followed the Lord's commission to witness for Him, multitudes joined the church. It has been estimated that the membership of the first-century church may have approached two million.

But already, like some insidious cancer, apostasy had begun to spread within the church. Already Paul had warned of it. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

That Paul's prophetic warning was soon fulfilled is amply verified by history. Paganism, in its many forms, crept into the early church and was baptized as Christian.

With the acceptance of Christianity by Emperor Constantine the Great, the church became a popular institution. Multitudes clamored for baptism because it was "the thing to do." But "the new Christians were, as far as thinking and habits went, the same old pagans. . . . Their surge into the churches did not mean that Christianity had wiped out paganism. On the contrary, hordes of baptized pagans meant that paganism had diluted the moral energies of organized Christianity to the point of impotence."—Paul Hutchinson and Winfred E. Garrison, *20 Centuries of Christianity: A Concise History*, p. 58. Quoted in *S.D.A. Bible Students' Source Book*, No. 482.

Meanwhile, during the first two centuries of the Christian era certain unbiblical beliefs and practices were translated into church doctrines and observances.

As has ever been, with unbiblical teachings came dissent. God's faithful

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Painting by Clyde Provonsfia



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few could not bow to popular, but false, doctrines. Resultantly, as early as A.D. 380, Roman emperors began issuing edicts making the rejection of the official church and its teachings and practices a crime against the state. In time it became punishable by death.

This stand against "heretics" became the *modus operandi* of both ecclesiastical and secular leaders during the Middle Ages, and was accepted even by some of the Protestant reformers of the sixteenth century. In fact, the practice of persecuting those who disagreed with established religion persisted to the early days of American history.

Thus it was that those who, in the prevailing darkness, insisted upon adhering to the purity and simplicity of New Testament teachings commonly found themselves the objects of popular and official wrath.

The empire-wide edict of the Emperor Justinian, issued in A.D. 532, began widespread persecution for dissenters. This edict decreed that subjects of the empire must unite in one faith.

In spite of the harshness of the edict, many withstood it. Of these, wrote the historian Archibald Bower: "Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred." —*The History of the Popes*, Vol. 2, p. 334.

Thus began the long, bitter period of persecution for the "church in the wilderness" prophesied in Revelation 12. But all during that time a remnant held fast to New Testament truths as they knew them: the Waldenses, the Albigenses, the Armenians of Asia, the Huguenots of France, and others unknown to history.

But at last the long persecution ended, and the Reformation broke. As the Bible became more and more available, its truths began to enlighten the minds and souls of men, and slowly religious freedom was born in many lands.

But because human nature is always the same, our pattern soon became apparent once more. Hardly had the Protestant churches emerged from the darkness of a thousand years than influential leaders began to liberalize the pure and simple truths of God's Word. Wrote John C. Cooper, "The rejection of revelation for reason, the rejection of redemption for ethical improvement, the rejection of the Bible for philosophic and psychological insights—these describe the history of liberal Protestantism from the seventeenth century to our own."

That all is not well with our churches today is becoming more and more evident. Rumblings among the laity of a number of communions are being heard as concern becomes more general because of church leaders' willingness to become overinvolved in politics and other matters of a secular nature, and to make concessions and compromises of age-old beliefs.

Moreover, among those in the pews who desire spiritual food there is a restlessness at the humanism and spiritual pap that is being fed them from many pulpits. This was strikingly underscored a few months ago when a leading British Congregationalist stated bluntly, "Within a year we will have to leave our churches, and where shall we go? We must set up a new organization of Bible-loving Christians so we shall have a spiritual home to go to."

It seems, as Roman Catholic Archbishop J. J. Wright said in his 1966 Reformation Day sermon, that Christians must prepare themselves "for a long and freezing winter which will see the Christian flock once again, perhaps, the tiny flock of which Jesus spoke, but a flock, powerful in faith requickened, in hope aflame, and in charity at work to renew the church."

We believe that the day is fast approaching when the cry shall go forth, loud and clear as a trumpet call that echoes across a dark valley from peak to mountain peak, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

That call will be heard by "every nation, and kindred, and tongue, and people." And God's last remnant, those who have remained true to Him in the midst of final apostasy, will hear and heed.

END

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## Those "Pesky" Sparrows

By James Tucker

**T**HE TERM "sparrow" is a very familiar one; but what really is a sparrow, and to what are most people referring when they use the word? Generally a sparrow is thought to be any small brown bird. Furthermore, people usually assume that sparrows are abundant and troublesome, or at best feel that they have little or no value whatsoever. This is inferred by the remark, "Oh, it was just a sparrow."

For the person who studies birds, however, the subject is not so easily dismissed. Many birds commonly called sparrows are in the finch family, and many of these are quite uncommon and certainly not troublesome. So the term "sparrow" has several meanings which are used as the occasion demands. While it is perfectly all right to refer to finches as sparrows if they are so known, it still does not class them with those birds which are victims of popular discrimination.

Actually, true sparrows belong to a family referred to as the weaverbirds. The weaverbird family includes nearly three hundred different kinds of birds, ranging in size from three to twenty-five inches in length, and represents every color of the rainbow. At least one species of this family is found in nearly every corner of the world.

The true sparrows, however, are

only a small group in this exotic family, and a very drab group at that. They range in size from four to seven inches and are mainly brown and gray with some streaks or spots of black.

The most common sparrow is the house sparrow, which has become so adapted to the life of man that it rarely breeds very far from human haunts. It is probably the most widespread species of land bird in the world, being found in all the largely inhabited areas except in the Orient.

Prior to 1850 the house sparrow was not known in North America. During that year eight pairs were brought to Brooklyn from England to help control cankerworms, which were doing much damage to trees. These failed to become established, but further attempts to introduce the species were certainly successful. Today the house sparrow is so common in the United States that it is generally considered a pest. The secret of the house sparrow's success lies in its ability to adapt to changing environment. In spite of attempts to eradicate it in some areas, the species continues to thrive.

The hardy qualities of this species are certainly noteworthy, but the reaction that we take toward it are not so admirable. A species that is nearly extinct and struggling for survival

draws global attention, whereupon great amounts of money and effort are expended in its favor. But a common, everyday bird that has no particular beauty in plumage or voice is dismissed as "pesky." Why? Are we so bigoted that we allow ourselves to be prejudiced toward a group of "underprivileged" birds? Can we consider our reaction to such creatures without trying to justify our reasons?

It seems that the sparrows have always been of little value. During the time when Christ lived on earth, two sparrows were worth one farthing (Matthew 10:29); and for two farthings one could buy five sparrows (Luke 12:6), having one thrown in for nothing, as it were. This would put the value of one sparrow as equal to that of one of the widow's mites (Mark 12:42), which was used by Jesus as an example of an extremely small sum. Yet a completely worthless sparrow was added to the four which could normally be purchased for two farthings.

In view of the "peskiness" of sparrows in the minds of men, what love is illustrated by a God whose concern was so great that even that worthless sparrow received His attention!

"Fear not therefore: ye are of more value than many sparrows." Luke 12:7.

END



*Young revolutionists on college and university campuses aren't all hippies, draft dodgers, and LSD users.*

**S**TUDENT revolutionists belonging to the Campus Crusade for Christ International currently meet on more than 350 campuses in the United States and in forty-three foreign countries. They dedicate themselves to showing other young people how to live life at its fullest and to showing adults that young Americans—the vast majority—are constructive, rather than destructive like the noisy minority.

According to its founder and president, William R. "Bill" Bright, "Campus Crusade for Christ began as an interdenominational student Christian movement designed to present the claims of Jesus Christ to that major segment of the collegiate world which has no active, vital contact with Christ and His church."

The movement was born on the campus of the University of California at Los Angeles in the fall of 1951 when Dr. Bright and his wife, Vonette, leased a home near the campus and began telling students about Jesus Christ. They organized a twenty-four-hour chain of prayer and trained teams of students to take the gospel into fraternities, sororities, and dormitories.

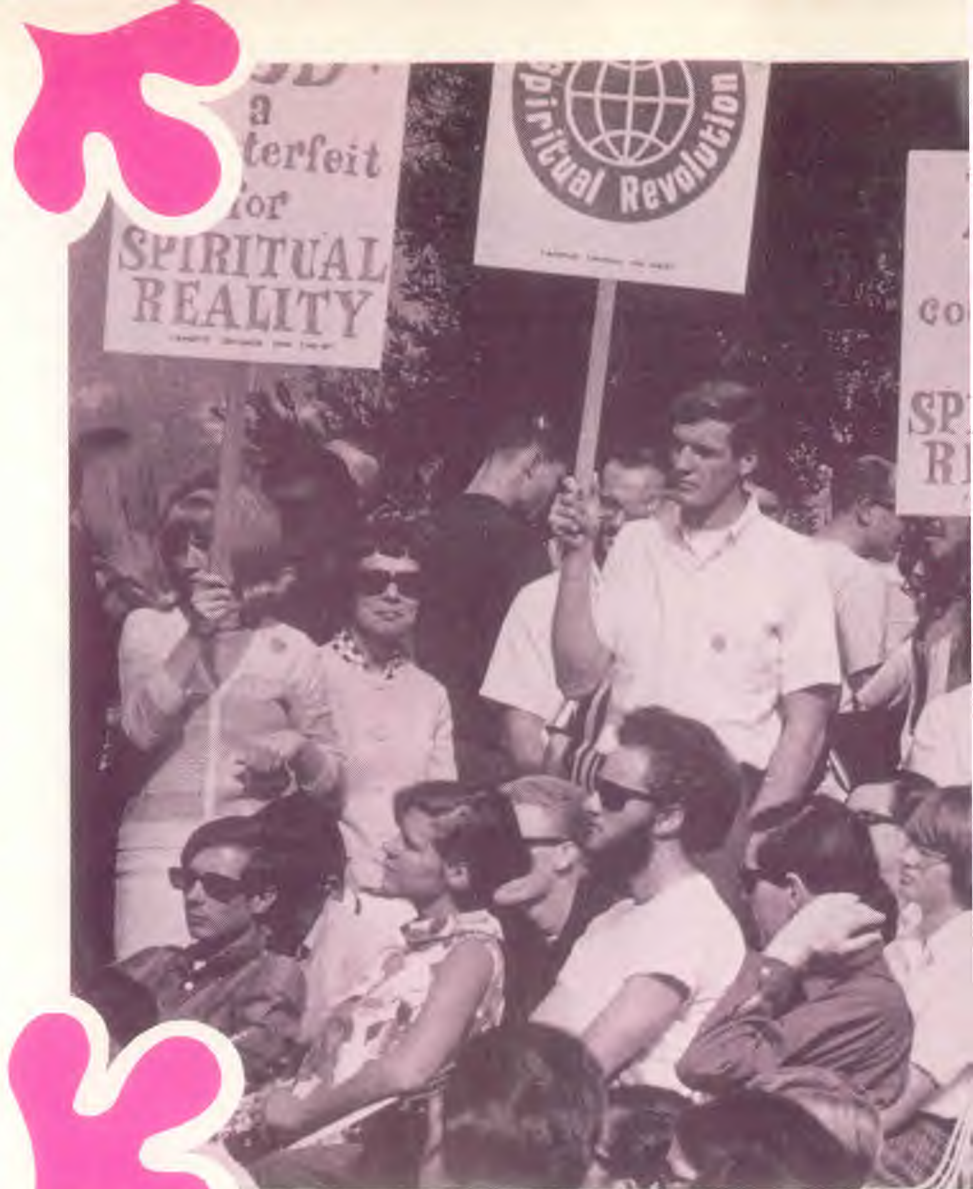
"The response was even greater than we had hoped for," recalls Dr. Bright. "Approximately 250 students, including a number of student leaders, committed their lives to Christ during that first school year."

This enthusiastic response proved to Dr. Bright that today's young people are eager to have someone dependable to follow—some truly worthy cause to which to dedicate themselves.

The popularity of the intimate group meetings grew so rapidly that soon students on other campuses demanded similar meetings and discussions.

Alert students "who care" readily embraced President Bright's determination that "today's unprecedented worldwide crisis demands revolutionists for Christ—men with a revolutionary strategy 'that works.'"

With a magnetic charm and sincerity of purpose, Bill Bright presents prospective members with the challenge, "You can help change the world—and the world needs changing. Introducing



## Campus Revolutionaries

men to Jesus Christ changes them from within. Changed men in sufficient numbers equal a changed campus, a changed community, city, state, nation—yes, a changed world.

"We dare not continue with 'business as usual,'" he cautions. "We must rethink our entire Christian strategy. We must return to the divine strategy of Scripture."

The whole Campus Crusade program aims at reversing "present-day evil trends"—on a worldwide basis. The modern Christian Crusaders aim to reach the 15,000,000 students enrolled in colleges and universities around the world—over 6,400,000 of whom attend nearly 3,000 colleges and universities in the United States.

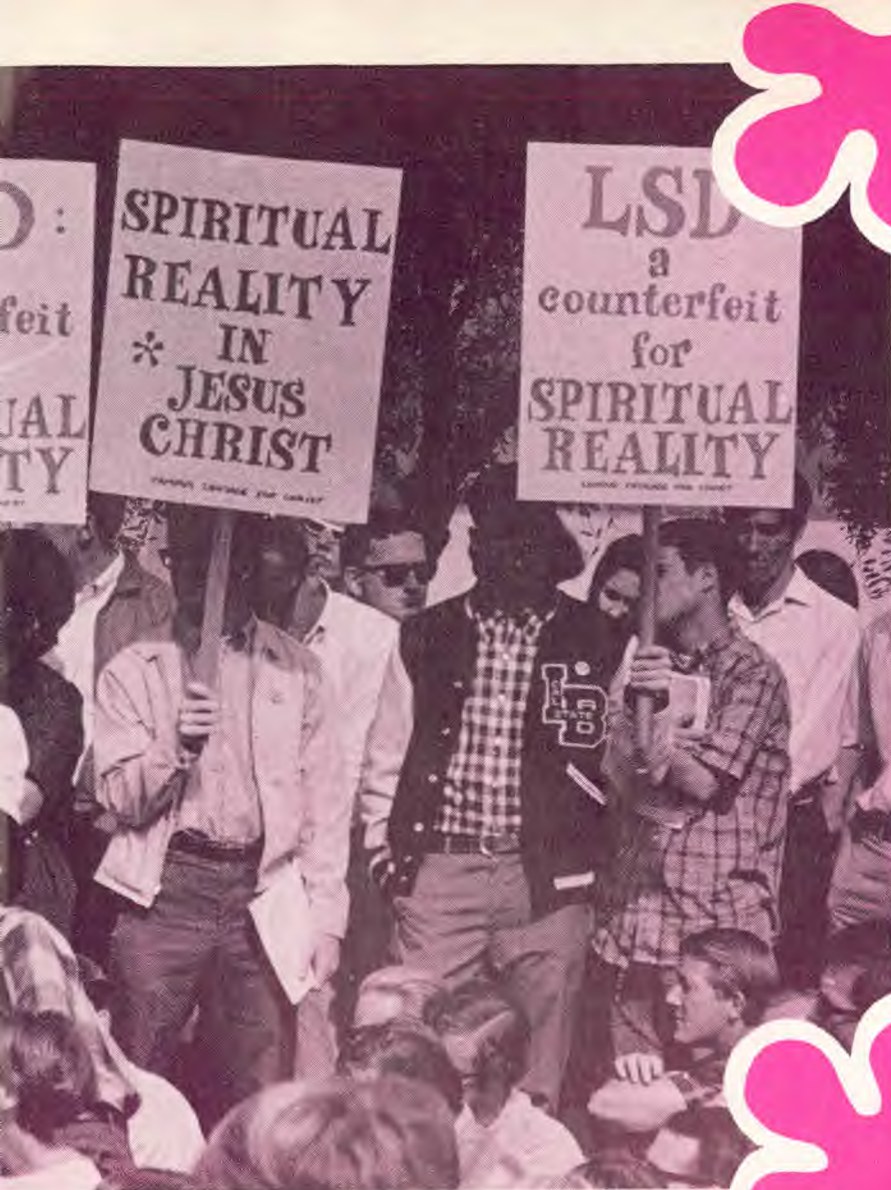
Statistics indicate that in the United States—a supposedly Christian nation—more than 90 percent of the college

students have no active personal contact with Christ and His church. But the majority of these are searching for a faith. In the universities around the world, less than 1 percent of the students are being reached for Christ.

"Students of the world are looking for a leader they can follow," Dr. Bright emphasizes. "one who is worthy of their allegiance. They are looking for a cause to which they can give themselves with utter abandonment. Jesus Christ is that leader. He offers the only challenge worthy of total commitment—the one cause demanding 'the best' that is in man and in turn accomplishing the most for the good of all men."

It is the ultimate goal of Campus Crusade to help establish vital witness for Christ among all students in every college and university in every





## for Christ

By Irmgard McLendon

country of the world. The strategy is already being realized through trained national leadership in forty-three countries, and plans call for an ever-expanding program on an accelerated basis.

The basic Campus Crusade doctrine places a strong wholesome emphasis upon the living Christ, the authority of the Scriptures, the importance of the church, personal and group evangelism, the ministry of the Holy Spirit, and the adventure of Christian discipleship.

Because of the interdenominational nature of its emphasis and its effective materials and techniques, Campus Crusade reaches large numbers of students and laymen normally not receptive to traditional approaches from denominational groups.

Though the fellowship of this movement is vital and contagious, emotions

are minimized. "Ours is a religion of the 'sound mind' principle," Dr. Bright explains, "based upon the Bible passage, 'God hath not given us the spirit of fear; but of power, and of love, and of a *sound mind*.'" 2 Timothy 1:7.

Campus Crusade interprets "sound mind" to mean a well-balanced mind, a mind controlled by the Holy Spirit. This promise is fortified by the Apostle Paul's directive to his church members in Rome: "Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God." Romans 12:2, N.E.B.\*

Because of the sense of freedom and joy that a changed life—yielded to Jesus Christ—brings about, Campus Crusaders don't use pills, drugs, or intoxicating beverages to fill them with a

sense of happiness. Their "pep pill" is Jesus Christ, who nearly two thousand years ago said, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

Campus Crusaders accept this promise literally. As a result, they are the happiest, zestiest, and smilingest bunch of young folk you will find anywhere. And it is catching. Other students notice it, want what they have—and are eager to learn "the way."

Campus Crusaders realize that religion as such is nothing new—but their approach is. Mathematically, they have it figured out that 100,000,000 professing Christians in the United States need to know how to live what they profess—or it won't do them any good.

Although they work very closely with established churches in every community, young people who have shunned churchy things before still listen because the Campus Crusade approach "makes good sense."

Campus Crusade reasoning is hard to refute. Crusaders point to the historical fact that Jesus Christ, who set the perfect example of how to live, is the *only* religious leader who has survived the test of time—and the *only one* who is living today, instead of being buried in some tomb.

Referring to Christ as "One Solitary Life," Campus Crusaders tell their story in these simple, yet power-packed words:

"There was a Man who was born in an obscure village, the Child of a peasant woman. He grew up in another village, worked as a carpenter until he was thirty, and then for three and a half years was an itinerant preacher. He never wrote a book, never went to college, never owned a home, never had a wife and children, never held an elective office, never put His feet inside a big city, never traveled more than two hundred miles from His birthplace. He never did one of the things that we usually attribute to greatness.

"He never had any credentials, but Himself. And while He was still a young man, the tide of public opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies, went through the mockery of a trial, and then was hung upon a cross between two thieves. His executioners gambled for His only earthly possession, His coat. When He died, He was taken down from that cross and laid in a bor-

*Continued*



*Continued*

rowed grave. But miracle of miracles, three days later the tomb was empty. Jesus had been raised from the dead.

"Nineteen centuries have come and gone—and today He is the centerpiece of the human race, the leader of the column of progress. All the armies that have ever marched, all the navies that have been built and sailed, all the parliaments that have ever sat, and all the kings that have ever reigned put together have not affected the life of man upon this earth as has that 'One Solitary Life.'"

Bill Bright says that many students have confronted him with, "I have tried everything from LSD and sex, to living the 'good life,' and I still have not found myself—I am still in conflict."

Adults have told him, "I dedicated myself to materialistic pursuits and in the process have acquired houses and lands and all the accouterments of wealth. Yet my life is still empty. There is an aching void."

Bill Bright, as all Campus Crusaders, answers, "Find a quiet place where you can be alone with God. Ask Christ to assume His place of authority on the throne of your life. Just say to God, 'I need You. I know that I am sinful. I invite Jesus Christ to come into my life—forgive my sins and take control of my life. Make me the kind of person You want me to be.'"

A Campus Crusade staff of nearly 1,500 works with tens of thousands of students around the world, and they point to "visible evidence of a great spiritual ground swell which gives promise of becoming the greatest spiritual awakening since the first century."

The Campus Crusade for Christ organization is not made up of today's youthful "misfits" looking for an escape route to failure in the ordinary walks of life. On the contrary, it is made up of some of the best of today's youth.

Each Campus Crusade staff member must have either a college degree or an equivalent of knowledge and experience that would make him especially useful in the overall program.

Salarywise, CCC has a unique method. Considering itself "one big family," each occupying the same standing, all the staff—including the president and founder, Dr. Bright—work under the same financial policies and all live on the same pay scale.

Married staff members receive a base living allowance of \$425, plus an allowance for each child. Single staffers

receive a basic allowance of \$285 a month. Financial support must be solicited and promised on a regular and continuing basis before a staff member is accepted. Most receive support from civic clubs, social clubs, church groups, businessmen, and personal friends.

Many college graduates and technical specialists choose to work full time for Campus Crusade even though they could double or triple their pay working in the industries and professions for which they trained.

They do so because they believe that unless there is a revolutionary change in the hearts of young people throughout the world, no amount of money and no high position will mean a thing if the trend toward wars, moral decay, and anarchy continues.

Upon seeing the effectiveness of the Campus Crusade program, Pastor Carl Wilson was inspired to begin a similar program for high school students. He now heads this division of Campus Crusade.

Pastor Wilson thought it didn't make good sense to let these "guys and girls," as he likes to refer to teen-agers, establish bad habits during their high school years and then to try to change their habits when they reach college.

The program for high schoolers operates largely through local churches, small groups of interested high schoolers, and through city-wide Youth Crusades.

"Too many churches offer no solutions to the very real problems of a teen-ager's life," comments Pastor Wilson. "Too many of them have been made to feel that as a Christian you have to be 'straitlaced, sober and sad' and that religion is composed of a lot of 'dos and don'ts.' When we explain to them that it is the 'relationship' with Christ that counts—not religion as such—they become very much interested, receive Christ into their hearts, and their lives are changed."

These "four spiritual laws" are the basis of all Campus Crusade evangelism: (1) God loves you, and has a wonderful plan for your life. (2) Sinful and separated from God, you cannot know and experience God's love and plan for your life. (3) Jesus Christ is God's only provision for your sin. Through Him you can know God's love and plan for your life. (4) You must receive Jesus Christ as your Saviour by personal invitation. Each spiritual law is supported by Scripture passages.

World-famous Arrowhead Springs—located in the San Bernardino Mountains in California—is the training ground for Campus Crusade forces. Spread over 1,735 acres, the sprawling training center serves as the "nerve center" of the Crusade ministry.

In addition to a division serving high school and college students, Campus Crusade also has divisions for laymen, the military, and athletes.

One of the newest and most effective Campus Crusade aids is The New Folk, a group of lively singers and musicians who draw standing-room-only crowds. Through songs, narration, and personal-life testimonies, The New Folk wins converts for Christ.

The New Folk began in 1964 on the University of Minnesota campus. Their delightful music, plus their unique method of presenting Christ, became so much in demand that two groups of The New Folk now operate the year around—one on campuses west of the Mississippi, the other east. A third group, The Forerunners, travel throughout Europe as part of the University Ambassador Team.

In 1967 Crusaders set up effective operations during the annual spring exodus from college campuses to the beaches. They challenged thousands of students to commit their lives to Christ. The noticeable "impact for good" became a highlight on an eight-minute special on a Walter Cronkite newscast.

"We made a great evangelistic thrust at Daytona Beach, Florida, where an estimated 75,000 students from hundreds of campuses invaded the beaches in search of 'sun, surf, and sex,'" Bill Bright explains. "About a thousand of our staff and students met them with the love and forgiveness of God revealed in Christ. Hundreds received Christ, and both the mayor and the police chief of Daytona Beach told me of the tremendous impact they felt Campus Crusaders had made on the students who vacationed there during the Easter holidays."

In a typical comment, Don, a beach bum, expressed amazement at the real love these students showed. "It's really groovy," he remarked. "Before, I had no answer. Now I can tell people that Christ is the answer to life."

A representative testimony given by one girl at a Campus Crusade meeting was: "I was a hippie until one year ago, and had been on many trips through LSD during the last couple  
(Continued on page 27)



# Mostly Mothers

By Joan Marie Cook

I WAS NOT one of the stars in Sewing for Children, Class I. Week after embarrassing week I struggled along. My teacher was marvelously patient; one could barely hear her small sigh when I asked again for help threading the machine. I asked myself many times, "Why didn't I learn these things as a young girl?" and, "What is wrong with me, anyway?"

But gradually I became familiar with the working of the machine and found that most of the elementary techniques of sewing had lost their mystery. I got through a jumper, two dresses, and up to a spring coat. One problem remained a constant: I couldn't sew straight seams. I watched while the other students guided the material along evenly and smoothly. I couldn't do it.

In my entire class only Mary Alice shared my problem, and once we talked it over at break. I confided that I had been worried about brain damage as a cause of my poor coordination. That explanation was too simple for a girl like Mary Alice. "It must have something to do with Freud," she said, "like, maybe we are rebelling against a rigid society."

But one day I noticed that Mary Alice was working on a coat designed to show top stitching, and it was all beautifully straight. "Who did this for you, Mary Alice?" I asked with my inimitable tact.

"I did." She smiled, then leaning forward whispered, "I bought a seam guide. They're great."

"A seam guide?"

"Yes. You buy it at a sewing store

and attach it to your machine. You must get one."

"Not me," I said. "I'm too individualistic and uninhibited."

"What?"

"Well, you know, I don't think that I want to belong to a rigid society that sets up meaningless requirements, like straight seams."

"Oh, go rip out a seam and get rid of some of your hostility," she said. Mary Alice was really O.K. She also had a lot of money.

I wandered away thinking, "One of those expensive attachments. Anyway, it probably wouldn't fit on my machine since it is foreign-made."

The battle continued. My teacher mentioned that a tracing wheel might help. It didn't work for me. Often I basted painstakingly on important garments. But whenever I got in a hurry, it seemed I always ended up ripping out seams and doing them over until Charlie began referring to me as "Joan the Ripper."

One recent day, several years after the trauma of Sewing Class, I browsed through the sewing section of my neighborhood five-and-ten. Having some time to spend, I looked through a rack of sewing gadgets. What do you think I found? Right, a seam guide. Such a simple-looking attachment, and would you believe it cost only fifty cents!

As I looked at the seam guide, somehow it seemed familiar to me. I replaced it on the rack and hurried home to check the little box of attachments that had come with my machine. They all looked so funny; I remembered try-

ing them all out when the machine was new—none of them would work, for the salesman or me. But there in the bottom of the box was—a seam guide.

I sewed for a long time that night. It was so much fun making those tidy straight seams. I began to wonder if they ever needed a substitute teacher for Children's Sewing I.

I have had my share of unavoidable problems, I suppose. But many, many times in my role as wife and mother I have blundered along through situations in perplexity and varying degrees of despair only to find later a solution that was as near at hand as the seam guide in my sewing box.

The serious job of motherhood cannot be equated with a little bag of tricks. We can't invent shortcuts to the essentials of the job, such as self-discipline, prayer, and devotional reading. But perhaps in this, our new THESE TIMES column, we can be a help and encouragement to each other.

This is our column. It is for homemakers in general, but mostly mothers. It will depend on your letters. Here you can share some plan you worked out that made family life smoother; or a thought that gave you strength at a difficult time—anything that touches an aspect of your life as a Christian homemaker.

Everyone has heard, "Mother knows best," and it seems to me that this is just the sort of publicity we want to live up to.

END

Please write to "Mostly Mothers," Box 59, Nashville, Tennessee 37202.





A few years ago I fought  
with a knife, zip gun,  
and garbage pail top as

# Top Man of the Lords



The personal story of  
Tom Skinner as told  
to James R. Adair

THESE TIMES

Illustration by Bill Myers



AS A YOUNG TEEN-AGER, I was stopped by a fellow who belonged to a gang in the Harlem area of New York City. "How would you like to belong to the Harlem Lords?" His tone was sarcastic, for he knew I was a preacher's kid.

"Sure, why not?" My answer probably startled him more than his invitation jolted me. With disbelief on his face, he stammered, "Well, you'll have to be initiated."

That evening I was hung by the wrists from a spike in a wall and lashed across the bare back about twenty times. I had to take it without a whimper. I had a strong back and enough willpower, so I came through in good fashion.

Six weeks later I got the bright idea: Why not be leader of the Lords? In traditional style, I challenged the leader and beat him in a fist fight.

I ranked number two academically at school and was a member of the Arista Society. At church I was president of the Young People's department and a Bible discussion leader. But I rumbled with the fellows behind the scenes.

The mob spirit caused me to lose all my moral restraint. In my Bible I had read, "The heart is . . . desperately wicked." Jeremiah 17:9. Mine certainly was. I got to the place where I could break a Coke bottle and put it in a fellow's face and twist it. My knife had twenty-two notches indicating how many fellows I had cut up.

But all of this ended suddenly for me. One Tuesday night in 1956 I made the greatest discovery of my life. I had

my radio on, listening to my favorite rock 'n' roll program. Anger seized me as an unscheduled program came on—a gospel preacher. I reached for the dial, but somehow I was compelled to keep the program on. I sat back and thought: The last thing I need is religion; I'm sick of it.

But his message began to get through to me. A sense of sin and need for an inner cleansing gripped me. The speaker's text was 2 Corinthians 5:17: "If any man be in Christ, he is a new creature." I felt God was very near as the man seemed to speak directly to me: "It doesn't matter who you are, where you've come from, or what you've done; God is prepared to forgive you of every sin you've ever committed—and make you a new person and live His life in you."

At the close of the broadcast I merely told the Lord, "I don't understand everything, but You've said to come, and I'm coming." I did not have any special feelings or emotions, but I know that I became convinced that night I was a sinner and I needed Jesus Christ. He then took over my life.

But I still had a problem. I was still a gang leader, and in Harlem you don't just quit gangs by saying, "Good-bye, fellows; nice knowing you." In my time, only two fellows had gotten out unhurt, and that was because they informed the police.

But God had given me quiet assurance that He would be with me. The preacher had quoted, "Lo, I am with you always, even unto the end of the world" (Matthew 28:20), and, "He which hath begun a good work in you

will perform it until the day of Jesus Christ" (Philippians 1:6).

I went back to the gang the following night. I told them I had received Christ into my life and for the first time I really found what I was looking for—that I was happy and satisfied. "I know the consequences; but no matter the cost, I'm quitting."

When I finished, I walked out of the room. Nobody moved from his seat. No one spoke a word.

Two nights later, The Mop, our number two man, cornered me.

"Tom, I want to talk to you."

"Sure."

"The other night when you walked out of that room, I was going to come at you with my knife. But the funniest thing—I couldn't move. And the other fellows were the same way."

Right then I knew that the Lord had delivered me. The Mop became my first convert to Jesus Christ. Recently he graduated from Columbia University law school. Now I have given my life to reaching my own people—the Negro—with the same life-changing gospel that transformed my life and took me out of the Harlem Lords and put me in direct touch with the Lord of lords—the Lord Jesus Christ.

Your life can also be changed if you receive Christ as your Saviour from sin and the Lord of your life. The Bible says, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

Why not do it right now? END

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## CAMPUS REVOLUTIONARIES FOR CHRIST

(Continued from page 24)

of years. Now, Jesus Christ has filled the great need which I tried to fill with drugs."

A young man said, "I came from a wealthy home. I had everything a man could want, except love. I, too, tried to find love and fulfillment with LSD, sex, and all that goes with the life of the hippie. Instead of fulfillment, I experienced increased frustration and emptiness in my life until one day when a Christian friend introduced me to Jesus Christ. He has given me everything I had been seeking through acid and all the rest. I haven't been on a trip since that day—nor do I feel the need. Jesus has given me the sense of love and meaning to life that I have

always wanted."

"Such experiences are shared by thousands of students—in country after country," Bill Bright proudly declares. "Jesus of Nazareth, born and reared in the Middle East, meets the needs of all men in all lands—regardless of their economic, political, social, or religious affiliations."

The Campus Crusade philosophy does not promise a big "emotional experience" as assurance that Christ now rules the life.

"Usually, it is a quiet, peaceful assurance that you are doing what God wants you to do," Bill Bright points out. "It is a letting go of 'self' and of 'letting' the 'Father within do the work'

—as Jesus explained: 'The Father that dwelleth in me, He doeth the works.'" John 14:10.

Campus Crusaders echo the words of the great philosopher St. Augustine, who said, "Thou hast made us for Thyself, O God, and our hearts are restless until they find their rest in Thee."

And they reiterate the truths voiced by Pascal, the French physicist and philosopher, "There is a God-shaped vacuum in the heart of each man which cannot be satisfied by any created thing—but only by God, the Creator, made known through Jesus Christ."

END

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# My Confession of Faith

By George E. Vandeman

Where but in the Scriptures could I find a platform of truth solid enough that I could confidently say, as did Martin Luther, "Here I stand, I can do no other"?

THERE CAME a day when in the quiet seclusion of an ancient German library a godly young man, soon to become a monk, discovered a Latin Bible. Reverently he laid his hands upon it. Fearfully he opened its pages. Never before had he seen such a volume. He had not known such a book existed. He had heard small portions of Scripture read at public worship, and supposed that this was all. Now for the first time he looked upon the whole of God's Word. With quickened pulse he turned the sacred pages, pausing now and then to exclaim, "Oh, that God would give me such a book for myself!"

That prayer began to be answered when he found a Bible chained to the monastery wall.

Those medieval centuries that we call the Dark Ages were dark, filled with superstition and ignorance, largely because this Book was suppressed. The Dark Ages were dark because the light of God's Word was chained to monastery walls, or hidden as choice, rare treasure in the palaces of the wealthy and the courts of kings. The reading of the Bible, for the common people, was looked upon with suspicion and distrust. No wonder that during this time, without the safeguard of the Scriptures, there crept into the church, doctrines, rites, ceremonies, and forms of wor-

ship about which Jesus, Paul, or Peter never heard.

Imagine if you can the surging emotions within the breast of young Martin Luther as again and again he repaired to the Book on the monastery wall. In that historic search, to his profound surprise, he saw nothing of relics, images, worship of the saints. But he did see much of Jesus, His righteousness, His character, His love and power. He saw little emphasis on rites and forms and ceremonies, but an amazing revelation of how God looks upon the inner life. It was there that the young monk prayerfully gathered his message and vigorously turned to the world with some breathtaking questions—questions that were to rock the thinking of that day to its foundations.

Protestantism was taking root. It urged the open return to the Word of God. It meant a clean break with the traditions of the past. It marked the beginning of a new epoch in our civilization. With the searching, inquisitive spirit of the Reformation the old world died, the modern world began.

What brought about the Reformation? Thoughtful men will agree that it was the Word of God that did it, as it unshackled the minds of men to discover in its pages the long-hidden light of gospel liberty. And it was none too

soon, for the hands of God's clock were fast approaching the final hours of history, when divine revelation—all of it—would be desperately needed. And God saw fit to use a fearless young monk who gathered his message and his courage from a Bible chained to a wall. Thank God for Martin Luther!

But you ask, "If the Scriptures shed such light, how do you account for the hopelessly disunited state of Protestantism today?"

Is there not but one cause for the separate segments of Christianity, the diverging denominations that we know so well? Is it not the failure of Protestantism to live up to its own call to return to the Scriptures? Has the cry of the Reformation grown strangely dim because it all but died on the lips of each reformer in turn?

You see, when the followers of Martin Luther, after his death, discovered advanced truth in their study of the Word, there was a tendency to ask, "Did Martin Luther teach it?" Evidently it did not occur to them that had not the great leader died unexpectedly on that last trip, thus cutting short his work, his search for truth would have continued. They failed to realize that even a full lifetime was far too short to uncover all that centuries of tradition had buried. And so they



set their stakes and wrote a creed, satisfied with the truth they had received from their revered founder.

Therefore, when further light dawned, other reformers moved out of established organizations, as had Luther. They could do nothing else, for dissenting voices were discouraged.

It was years later that two young men, deeply convicted that there ought to be something more methodical and personal in the practice of religion, came upon the scene. They had experienced the inner flame of new life, and they arose at 6:30 each morning for prayer. They organized a prayer meeting to meet every Wednesday night. It was because of their methodical, organized plan of Christian living that they were first derisively called "Methodists." But what a mighty work God did through that early revival we know as Methodism! Thank God for John and Charles Wesley!

Luther, the Wesleys, Calvin, Zwingli, Knox, and other great reformers—all were wise and good men unmistakably led by the Spirit of God. But I ask you, Can we safely conclude that all truth dawned upon their minds? They were only then emerging from the Dark Ages. Truth, in its hazardous journey through the treacherous centuries that followed the days of the apostles, had been buried deep. Can we assume that these early reformers rescued all the gems of truth from the darkness? Or were there more where they discovered the first? Evidently. For listen to this: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.

Yes, the Reformation was to be progressive, until the entire world should be warned in a blaze of light and glory that would burst into climax as the Lord Jesus appears in the skies. That is God's plan. And it will succeed. There is a message for His people in this generation, a message which gathers all the gems of truth into the framework of the everlasting gospel for this last critical hour. And God uses an interesting term to describe it. He calls it "present truth." I read about it in 2 Peter 1:12: "Wherefore I will not be negligent to put you always in remembrance of

these things, though ye know them, and be established in the present truth."

What is *present truth*? Is there a specific message for this specific hour? Truth, of course, is permanent, abiding, unchanging. Its fundamentals do not change. But for every major crisis in the history of mankind God has given a special message to meet the emergency, a message fitted to the needs of a particular generation. This is what God means by *present truth*.

Take Adam, for example. He might well have taught that someday a universal flood would cover the earth. And it would have been true. He might well have predicted the Saviour's ministry on earth. He might have predicted that the second coming of our Lord would bring an end to the reign of sin and sorrow. All would have been true. But none of these were *present truth* for his generation. They did not directly concern his day. No great emphasis on these truths was needed at that time.

However, when Noah came upon the scene of action, he proclaimed a specific message for a specific generation. It was a message vital to every man living in that day. Who could say that it was not *present truth*? Those who heard his message, who heeded it, were saved. Those who rejected it were lost.

John the Baptist is another perfect example. His appeal was to prepare men and women for Christ's first coming. "Repent ye: for the kingdom of heaven is at hand." Those who accepted his message were prepared to accept Christ when He appeared. Those who rejected John's message were prepared to reject the Saviour.

But what about us? Has God sent *present truth* into this critical time? If ever we needed a message from God to meet specific needs, it is now. If we are approaching history's greatest crisis—and most thinking men declare that we are—is not God bound by His own promise to forewarn us? "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

Has God left this generation unwarned? No. In brief, bold strokes He

has described the particular emphasis that He intends this final generation to hear. And, appropriately, it is found in the book of last things, the Book of Revelation.

Now I understand full well that when the Book of Revelation is mentioned, some will say that it was never intended to be understood, that it is a closed book, a book of mystery. Nothing could be farther from the truth. Its very name means "that which has been revealed." Its first words indicate that it is a revelation from Jesus to show His people things that would shortly come to pass. Evidently it is possible to understand it. It is therefore with eager expectancy that we read from the fourteenth chapter, beginning with verse 6:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 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. And there followed another angel, saying, Babylon is fallen. . . . And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Thoughtfully reading these potent words, seeing how they package into one the message of Scripture, convinced me—as I believe it will convince any sincere man or woman—that here is a message of supreme importance. Could it be that these words describe God's last call to humanity, God's last appeal to the human heart, God's specific message for this generation? Could it be that here is a sound basis for my confession of faith? Or any man's?

I discover here the *ring of urgency*. It is a message that is to go to "every nation, and kindred, and tongue, and

*Continued*



## The rapidly fulfilling prophecies of Scripture convinced me that His coming is "even at the doors."

*Continued*

people." Every man is to hear it. Not a man dare be missed!

I find here the *ring of the second coming*. It is a message to prepare men for that event. It is timed for it. Verse 14 says, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Evidently the message we have read immediately precedes that climactic event.

I discover here the *ring of the everlasting gospel*. That phrase catches my eye and heart. It is not something new or strange, not something some man has invented, not a queer, radical diversion from truth. It is the *everlasting gospel*. The same gospel Noah preached, the same gospel John the Baptist preached, the same gospel Jesus demonstrated before men, the same gospel the apostles taught—but in its current setting for our day. The *everlasting gospel*! I could stand upon no safer platform of truth. I am perfectly safe in making the everlasting gospel my confession of faith.

I find in these verses the *ring of accountability*. Daniel Webster, when asked what was the most serious thought that ever crossed his mind, replied, "My personal accountability to God." Therefore, in my confession of faith, judgment-hour thinking must make that accountability very, very real. For I read in verse 7, "The hour of his judgment is come."

I find here the *ring of loyalty*. For I discover that this everlasting gospel prepares a people who will "*keep the commandments of God, and the faith of Jesus*." (Verse 12.) Who of us will not agree that this generation's most tragic need is to return to the saving formula of the faith of Jesus and the commandments of God?

And finally, I discover in this message of Revelation 14 the *ring of warning*, for in these verses are packed the most important issues of our day. Here is a warning against deception and counterfeits that are destined to ruin the beliefs of millions. Counterfeits that touch the great fundamental issues over which the last battles in the great controversy will be fought. Counterfeits

that touch the sacred personal liberties of every man.

Yes, here I find a sound basis for my confession of faith.

As I probed deeply into these foundations of truth, I felt that certain vital questions had remained unanswered in the historic creeds—creeds generally right and sound, but which somehow have not kept pace with unfolding truth to meet man's present need.

As I explored the creeds and the traditions, I failed to find a consistent picture of the hereafter. The resurrection of Jesus intrigued me. What would I do without it—without its promise of my own resurrection and that of my loved ones in the last day? But I reasoned, Why would there need to be a resurrection if, as is popularly taught, I go immediately to my reward at death? Would I, at some later date, need to leave heavenly bliss to crawl into this body again? Something was wrong here!

I watched the growth of the psychic cults down the centuries, culminating in a great surge of revival of interest in supernatural phenomena in our day. In the face of the almost overmastering appeal made by spiritualistic forces, this modern masquerade of the psychic, I knew there must be a far more sound and reasonable explanation for it all. And thank God, there is!

In the creeds of the centuries I looked in vain for a satisfying teaching of the second coming. I found it taught as a possibility, even a probability, but almost always in the far-distant future—far too distant to heal the wounds of this generation. The rapidly fulfilling prophecies of Scripture convinced me that His coming is "even at the doors." And I longed to hear the clear ring of a promise about to be fulfilled: "I will come again!"

I heard no voice in the creeds proclaiming, "The hour of his judgment is come." Were men to be left to step unwittingly into judgment day? Were men to be left unwarned?

The message of Revelation 14 exposed to view great fundamental questions of loyalty, great questions regarding soul liberty that have haunted the human spirit for centuries. Has there been a clear understanding of these

vital issues? Evidently not, for I found that Europe's sod has been soaked with the blood of martyrs. And in the guarded, sometimes muted voices of prejudice and intolerance today there is an ominous echo of the voices that howled their hate around the martyrs' stakes.

As I saw the conflicting, clashing loyalties pictured in Revelation 14, I tried to understand their meaning. I was led to ask, Could it be that these conflicting loyalties center in certain great doctrines that have been changed, warped, and their meaning lost? Could these be the basic issues in the intolerance so soon to burst into flame?

Tell me honestly: Could I safely build my confession of faith upon anything less than the Scriptures—all the Scriptures? Where else could I find a platform of truth solid enough that I could confidently say, as did Martin Luther, "Here I stand, I can do no other"?

*Where do you stand, friend? What is your confession of faith?*

However inadequate illustrations may be, I shall never forget the surge of loyal dedication that rose up in my heart for the Lord Jesus Christ as I first heard of an experience that took place during one of the most decisive battles in the history of the British Empire.

The Duke of Wellington had planned an operation to take a dangerous hill. That famous general knew that when he gave the command for his men to charge, very few would come back alive. Even his stout military heart wavered at the thought. He told his regiments, "I will turn about, and every man that is willing at daybreak to make the charge on that hill, let him take two paces forward."

The general turned and waited. In a few moments an officer asked him to turn again. A look of disappointment momentarily crossed his face, for there was *not a break in the lines*. Yes, a look of disappointment momentarily—until the officer explained, "*Every man has taken two paces forward!*"

What else can a man do when he faces the claims of the Lord Jesus Christ? What else can he do but step forward? It is a matter of loyalty! END



## A COUNSELOR SPEAKS OUT

(Continued from page 15)

questions in the TV business are two: What are the ratings? Do we have a sponsor?

My advice to a TV executive is to soothe his conscience with the two or three good specials and the accurate news coverage that he can come up with each season. Another alternative would be to transfer to a job in educational TV, where he need not be concerned with profit and loss. The third choice: Get out of the business!

**What do you have to say to the seventy-six-year-old childless widow who sits by the window of her one-room apartment day after day and stares blankly at the sidewalk?**

"Even at seventy-six, there are people who need you," I would advise. "Not just old people, either. You have one great asset possessed almost solely by the senior citizen—time. Living at a slower pace, you have time to listen (I didn't say *reminisce*) to people who need a sympathetic ear. Life is given to you for a purpose. The Biblical promise of good health and long life to those who are useful should be treasured and put to test."

**What do you have to say to the automobile salesman who looks a struggling young family man in the eyes and proclaims—in all falsehood—"This '59 sedan has only 12,000 miles on it"?**

Is there such a creature as an honest used-car salesman? In my opinion it is difficult, if not impossible, to make a strictly honest living selling used cars. This probably goes for a lot of other vocations as well.

I would probably ask the salesman some questions that might probe his values, such as, "Do you receive satisfaction from your work? What are the satisfactions that you receive? Is this the kind of work you want to inspire your children to pursue?"

If the salesman is hardened by long years of misrepresenting the truth and of getting his only pleasure out of making a good deal, I doubt that any appeal to ethics would help.

**What do you tell the retired steel-worker who has lived in the same house for forty years only to learn that a new highway will destroy it, with little hopes of his replacing his home at today's prices with the "fair condemnation**



*Dr. Loveless on used-car salesmen:  
"It is difficult, if not impossible,  
to make a strictly honest living  
selling used cars."*

**price" he will receive from his local government?**

"You have two choices," I would explain. "You can live out your life in bitterness, cursing The System and gradually driving away any with whom you might fellowship, because they tire of your story of injustice. Or you may rise above this obvious inequity of life, and make something of the remaining years in terms of usefulness. Many have made their fortune or fame in life at your age. I commend to you the story of Pappy Parker, the creator of Kentucky Fried Chicken."

**What advice do you have for the alcoholic who stumbles up to ask for "subway fare"?**

"I can't help you by giving you subway fare," I would answer. "You'd just be taking a ride to nowhere. Someday, if you really want to go somewhere and are ready to try, give me a call. Here's my card."

Once having involved myself with an alcoholic in a helping relationship, I would allow only permanent sobriety or death to release obligation to that alcoholic.

However, rehabilitation of an alcoholic is possible only if the alcoholic is willing to admit that he is an alcoholic, that he can never drink any amount of alcoholic beverage again in his life, and that as much as his family and

friends would like to help him, only he can resolve his own problem, and, finally, that he cannot do this by himself, but needs help. Therefore, I would not offer to help every alcoholic who stumbles up asking for it, unless he indicates a willingness to help himself.

**What do you counsel the college sophomore who has just smoked a little marijuana on the assumption that "a little bit never hurt anybody"?**

"You are probably right," I would agree, "but you should examine the facts." Edward R. Bloomquist gives the results of investigations by the medical profession.<sup>1</sup> If one is considering the use of marijuana, he should reflect on what this one expert says:

"There are in this country five to six million physically and mentally sick persons because of their aberrant use of or reaction to alcohol. There is every reason to believe that marijuana has the same potential to produce an equal if not greater number of socially disturbed people.

"Violent behavior has long been associated with the abuse of marijuana. Enforcement officers so often encounter this manifestation that they consider it a matter of course. . . .

"When disturbed lower caste youth come into contact with circles in which marijuana is used, two things happen. A significant number can be enticed to try something 'better,' and this group of 'eligibles' become easy marks for heroin users who need money to support their own abuse patterns and want recruits who will become steady customers.

"The threat to the better-educated circles is greater. Here, the tendency is to experiment with 'mind drugs' because of curiosity or to explore and solve personal problems. Marijuana is a perfect introduction to LSD. The potential for personal and social harm is frightening. . . .

"The chronic user develops a psychological dependence; he is just as 'hooked' as the persons we used to call addicts.

"The chronic user develops inertia, lethargy, and indifference. Even if he does not have psychotic or pseudopsychotic episodes or begin a criminal or violent existence, he becomes a blight to society. He 'indulges' in self-neglect."

END

<sup>1</sup>Edward R. Bloomquist, "Marijuana: Social Benefit or Social Detriment?" *California Medicine*, 106 (1967), 346-353.





# The Real Challenge to an Athlete

By Brooks Robinson

*All-Star Third Baseman,*

*Baltimore Orioles*

**Y**OUNG BALLPLAYERS entering Major League baseball usually think their greatest challenge will come from competition of older players. Not necessarily so. I think the greatest challenge that these young players will face will come from the moral temptations that will confront them.

Temptations are present in every job, but even more so, it seems to me, in professional baseball. We travel a great deal, which means being away from the security of home and family. There is a lot of free time for getting into trouble. Also athletes tend to receive too much adulation. As a result, most of us in professional sports have an ego problem.

I've watched fine young men wreck their characters and their lives by uncontrolled living. It starts with a small sin, but these soon grow and multiply until something very valuable is lost. And once a good character is weakened, it is not easily restored.

I'm reminded of an old comic strip in which Andy Gump made a point to

his son Chester. Every time Chester disobeyed his father, he had to drive a nail into a post in the Gumps' backyard. The post was almost full of nails before Chester reformed. Then for each act of obedience, Chester pulled out a nail. When the last nail was removed, Chester looked at the post in dismay.

"What's the matter?" his father asked.

"The holes are still there—and they're so ugly!" the boy replied.

That's the unpleasant fact about the wrongs we do. Each one leaves a scar.

I, personally, do not think the answer to temptation lies simply in following a moral code or a set of principles. For me help comes through a commitment to the Person of Jesus Christ, who, when I am "eyeball to eyeball" with the tempter, tells me I can withstand all things through Him. And if I come to Him with scars for forgiveness, triumphantly He promises me that through Him I can become a new person.

END



# We Quote

**F. Scott Fitzgerald**, twentieth-century American writer: "Everybody's youth is a dream, a form of chemical madness."

**Aristotle**, ancient Greek philosopher: "Shame is an ornament to the young, a disgrace to the old, since an old man ought not to do anything of which he need be ashamed."

**Samuel Johnson**, eighteenth-century English dictionary maker: "The old man trusts wholly to slow contrivance and gradual progression; the youth expects to force his way by genius, vigor, and precipitance. The old man pays regard to riches, and the youth reverences virtue. The old man defies prudence; the youth commits himself to magnanimity and chance. The young man, who intends no ill, believes that none is intended, and therefore acts with openness and candor; but his father, having suffered the injuries of fraud, is impelled to suspect, and too often allured to practice it."

**Dr. S. I. Hayakawa**, acting president of San Francisco State College: "If you want to spit in the eye of the establishment, you are praised for it, you are told you are a bright boy."

**Carlos Romulo**, Foreign Minister of the Philippines: "Aggressive and defiant, fired by a raging discontent with things as they are, this young, brash and impatient generation is our best ally in the effort to fulfill the great promise of the Universal Declaration of Human Rights."

**George Chapman**, Elizabethan poet and dramatist: "Young men think old men are fools; but old men know young men are fools."

**Logan Pearsall Smith**, early twentieth-century essayist: "Don't laugh at a youth for his affectations; he's only trying on one face after another till he finds his own."

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# Opinion

## STOP THIS INDECENCY

SOMEWHAT surprisingly editors of secular publications have shown deep concern over the remarkable explosion of sexual permissiveness in the arts and in the fabric of society itself. It is well known today that there are more explicitly erotic films, more blunt-spoken novels, more nudity on stage, more appeals to the libido in advertising than ever before. It is heartening, then, to see an articulate effort to halt the trend.

*The New York Times* editors write: "The fact that the legally enforceable standards of public decency have been interpreted away by the courts almost to the point of no return does not absolve artists, producers, or publishers from all responsibility or restraint in pandering to the lowest possible public taste in the quest of the largest possible monetary reward. Nor does the fact that a play, film, article, or book attacks the so-called 'establishment,' revels in gutter language, or drools over every known or unknown form of erotica justify the suspension of sophisticated, critical judgment. Yet this does seem to be just what has been suspended in the case of many recent works, viz. one current best seller hailed as a 'masterpiece,' which, wallowing in a self-indulgent public psychoanalysis, drowns its literary merits in revolting excesses of masturbation and copulation."

*Newsweek* magazine, in the second of two solicitous features on sex and the arts, states, "This anarchic increase in sexual outspokenness has incalculable importance for the arts, for culture, and for the community."

In a similar vein recently the Vatican daily *L'Osservatore Romano* was blunt in its condemnation of the motion picture industry. The paper's film critic, Claudio Soggi, said that movies shown in Rome during Holy Week were so removed from the spirit of Easter as to become a true cause for scandal, for sadness, for moral suicide. "Shortly, if not now," Mr. Soggi said, "it will no longer be possible to enter a movie house because the mere fact of stepping into it, apart from the film actually shown, may mean entering an indecent place, a brothel for maniacs."

The answer to the problem of mounting evil, however, calls for more than commendable concern (which is the necessary starting point). It demands supernatural measures. It's that kind of problem. We are falling so low in degradation that unrestrained indulgence is permeating society, and nothing man can do of himself will help appreciably. *The New York Times* writes, "When there is no lower depth to descend to, ennui will erase the problem." Not so. This solution is in the spirit of, Close your eyes, and the problem will disappear. Yes, but open them, and evil is still present. The new permissiveness is a national concern, but in the final analysis, the problem is personal and spiritual.

Long ago the Bible pointed to our day as equal in wickedness with the days before the Flood and with the times of Sodom and Gomorrah, when every imagination of the heart was evil continually. These are days when the forces of evil are attempting to blot from the soul every trace of likeness to God.

On the positive side the same Bible points to Jesus Christ, who would not

have us intimidated and discouraged by the assaults of Satan himself. "Be of good cheer," He says; "I have overcome the world."

With wickedness all about us, just exactly how can we be overcomers? By the Word of God, the Bible. It's a powerful Book. In it are given to us "exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:4.) Every promise in God's Word is ours. "By every word that proceedeth out of the mouth of God" are we to live. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against thee." "By the word of thy lips I have kept me from the paths of the destroyer." Psalms 119:11; 17:4.

The next time temptation bears down upon you, heed the Biblical injunction to overcome evil with good: read the Bible, pray, take a walk, help someone, read a good book, exercise, play a game, or just throw yourself on the mercy of God. He hears the cries of the weakest of us. There is no need to be conquered. Each victory will make the next one that much easier.

*Newsweek* editors make this appeal: "More than ever we need direction from mature leaders who see the forward energies of their age clearly and can enter into a rational and life-enhancing social covenant with those who will inherit the society."

Let's make it more personal.

If each reader of *THESE TIMES* would claim the promises of God, evil would have no hold over him, and society would be enriched. So then, do your part and act today. Tomorrow is too late.

K. J. H.





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