

Signs OF THE TIMES



The Bible Speaks Today

DECEMBER 4, 1956

Vol. 83, No. 45

GALLOWAY

Signs

of the TIMES

Dec. 4,
1956

The World's Prophetic Weekly

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RELIGION IN ACTION

by M. CAROL HETZELL

• Forty acres near Easton, Pennsylvania, will be the site of a new Lutheran Medical Center slated to cost in the neighborhood of six million dollars. The center will include a 328-bed general hospital.

• A recent nationwide survey of church membership discloses that 61.1 per cent of the U.S. white population has an active religious affiliation. Protestants make up 35.5 per cent of the people, Roman Catholics 21.9 per cent, and Jewish 3.8 per cent.

• University students in Salt Lake City, Utah, are holding 15- to 20-minute prayer services each school morning at 7:30. These are student-conducted and are held in the Student Christian Fellowship House across the street from the University campus.

• Plans for the 1957 evangelistic crusade of Billy Graham in New York City call for an outlay of nearly \$1,000,000. Opening date for the crusade is May, and it is expected to last about eight weeks. Prayer groups are being formed already in many places throughout the States, to pray for the success of the meetings.

• The University of North Carolina is carrying on by television a credit course in the origins and interpretation of the Bible. The course is telecast on WUNC-TV, the educational television station of the university, each Tuesday and Thursday evening 7:45 to 8:00.

• A Protestant Episcopal church in West Covina, California, is being built in the design of a Japanese tea house. It will have glass walls with laminated beams, and natural wooden posts will support the overhanging flat roof. A giant white wooden cross rising from a reflecting pool will dominate one end of the building. Seating capacity will be 550.

• In co-operation with the American Bible Society, Seventh-day Adventist churches in many areas of North America are conducting a survey to discover how many people have read their Bibles all the way through and who has read the Bible through the greatest number of times. The survey is designed to encourage Bible reading.

OUR COVER

Though millenniums old, the Bible has a message for the twentieth century. Those who read it prayerfully will feel God speaking to them. A rich reward awaits all who take time to peruse its pages. See announcement of the special Bible-reading program for the month of December, arranged by the American Bible Society, on page 4 of this issue.

A publication of the Seventh-day Adventists, the "Signs of the Times" is printed and published weekly (four issues a month) by the Pacific Press Publishing Association at Mountain View, California, U.S.A. Entered as second-class matter September 15, 1904, at the post office at Mountain View, California, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 18, 1918.

RATES in U.S.A. and Canada: Single copy, one year \$2.00
Clubs of five or more to one address, each 1.75
To all other countries taking extra postage:
Single copy, one year (U.S. currency) 2.50
Clubs of five or more to one address, each (U.S. currency) 2.00

Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.

In requesting change of address, please give both old and new addresses. No papers are sent except on paid subscriptions.

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Safe in a portable lung at the Nairobi airport, Dr. Hoehn smiles encouragement to his wife and children.

by M. CAROL HETZELL

MOST FOLKS would consider that they had done enough if they had traveled clear across the seas to a mission field and had there been stricken with a disease that left them crippled for the rest of their lives. They would probably decide to leave the heathen to those better equipped healthwise.

Dr. Gustave Hoehn, whom Kenya natives refer to as "the man who can smile," doesn't feel that way about it.

It was four years ago, just before the rainy season in Kenya, that the young doctor with his wife and three children arrived at their post—Kendu Mission Station in the heart of equatorial Africa. Fresh from a practice in Sidney, British Columbia, they were thrilled with the natural beauty of the place and with the vast horizons of work that stretched before them.

In this strange, wild country they found a people crying for just the help they could give—healing. They

HEROIC MISSIONARY



© EAST AFRICAN STANDARD
Dr. Hoehn is lifted aboard an amphibian plane of the 7th Air Rescue Squadron to begin his journey across the Atlantic to the United States.

threw into the task every ounce of dedicated energy they could muster. Mrs. Hoehn, in her capacity as a nurse, was the perfect complement to her husband's surgical skill. With their service they gave their hearts, and the natives came to love them.

Dr. Hoehn's assignment at the 80-bed mission hospital was surgery. "It was like surgery in this country, only grossly exaggerated," he recalls. "Great big thyroids, hernias, hydatid cysts, and sometimes even elephantiasis requiring amputation."

The doctor had just completed an amputation for cancer at the hospital when he became aware of a well-nigh overwhelming feeling of illness. Rest, he thought, would probably take care of it. But rest did not take care of it. The next day he felt a stiffness in his neck and a severe headache, but not until paralysis of his legs occurred several days later did the diagnosis become apparent to both Dr. Hoehn and Dr. Burton Ammundsen, his associate at the hospital—poliomyelitis!

Few African hospitals are equipped with iron lungs, and it soon became evident that, if the young missionary was to live, he must be placed quickly in such a device. Their only hope was the British government hospital at Nairobi, two hundred and eighty miles away. They knew there would be some type of artificial respirator there.

This was the rainy season. Dry gulches were no longer dry, but many raced high with angry, mud-filled waters. Roads, no traveler's delight even in the dry season, were well-nigh impassable. Elder Short, director of the Mission Press, had a station wagon, and this was the best ambulance available.

*The Moving Story of Dr. G. H. Hoehn,
Who, Though Partly Paralyzed by Polio,
Plans to Return to Africa*

But there is a courage that fills the hearts of missionaries. Mrs. Hoehn and Dr. Ammundsen rigged up the back of the station wagon with a rubber mattress. On this they laid the doctor. Then, turning the nose of the station wagon toward Nairobi, they set out.

To hold the car on the rutted, slippery roads and keep it moving required all Elder Short's skill and attention. It required more—the constant prayers of Mrs. Hoehn. At one river no bridge was in sight—just a wide expanse of muddy, swirling water; so Dr. Ammundsen walked ahead, testing to see whether or not the bridge even existed any more. One slip would have spelled disaster.

Fortunately the rainy season was not too far advanced, and the floods had not yet washed out any important sections of the bridge.

All night they bumped slowly along. When a road sign said, "Road Closed—Impassable," they just steered around it and went on. Finally, by noon next day, they reached a stretch of pavement outside the city. They had made it!

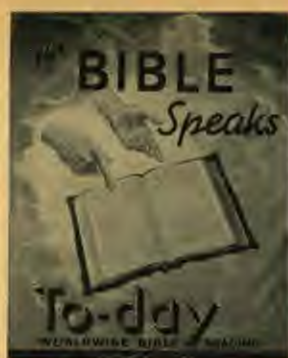
Relief, however, was short-lived. Dr. Hoehn was almost blue from lack of oxygen as they moved him out of the station wagon to the hospital. Once inside, the officials announced that the city's electrical supply was very unreliable and often interrupted once or twice a day. A constant vigil had to be maintained to make certain that the apparatus kept in operation. Two natives sat outside the door day and night to assist the nurses in moving the doctor to a hand-operated lung, and then to pump it until the electricity would come on again. Facilities for polio rehabilitation had to be obtained elsewhere.

Here the magic of the air waves came into the picture. Dr. G. W. Allen, a practicing ophthalmic surgeon at Nairobi, was an amateur radio operator. The doctor stationed himself at his short-wave set and tapped out his call for help. Hour after hour he kept at it.

Far across the sea, in Dorset, Ohio, John Rodebaugh, also an amateur radio operator, sat down before his set. The usual ham chit-chat came through. Then Rodebaugh straightened in his chair. There was an urgent voice on the air—someone calling for help.

"Please relay message to J. W. McFarland at Seventh-day Adventist Mission Headquarters in Washington, D.C. . . ."

Rodebaugh sharpened the reception and reached for a pencil as the terse story of the stricken doctor beat its way across 6,000 miles of ocean. Over and over the tireless sender repeated his



13th ANNUAL

WORLD-WIDE BIBLE READING

*To let the Bible
speak to you TODAY*

—set apart a definite time for reading your Bible.

—read expectantly and when alert.

—read prayerfully, thoughtfully, and without hurry.

—welcome the leading which God's message seems to give. Re-read verses which attract you. When He guides, follow. When He condemns, bow penitently. When He offers light, place your hope on it. When He commands, obey.

DECEMBER

1	Isaiah	55:1-13
2	Luke	6:20-49
3	John	1:1-28
4	John	1:29-51
5	John	3:1-36
6	John	4:1-38
7	John	15:1-27
8	John	17:1-26
9	Luke	8:2-21
10	Acts	17:16-34
11	Romans	8:1-39
12	Romans	12:1-21
13	1 Corinthians	13:1-13
14	Philippians	4:1-23
15	Hebrews	11:1-40
16	Luke	10:23-42
17	Luke	11:1-17
18	Luke	12:22-34
19	Luke	15:1-10
20	Luke	15:11-32
21	Luke	1:1-23
22	Luke	1:24-38
23	Luke	1:39-56
24	Luke	1:57-80
25	Luke	2:1-20

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message. Rodebaugh cut the reception and clicked on the sending switch.

"W8LIO calling Washington, D.C. W8LIO calling Washington, D.C. Come in Washington."

Washington didn't answer. But Milton Chambers a ham operator in Alexandria, Virginia, finally picked up Rode-

baugh's wave length. He took down the message and relayed it by telephone to Dr. J. Wayne McFarland, medical director at Seventh-day Adventist headquarters in Washington, D.C. Meanwhile in Nairobi safety was still a long way off for the polio patient. Dr. F. S. Carter, on Dr. Hoehn's case, expressed his fear that power cuts would endanger the life of his patient. The only safe thing would be to move him somehow to where better facilities were available.

Dr. Allen went back to his short-wave set. His message this time was picked up direct by Milton Chambers. Another Alexandria ham also received the appeal. Both got in touch with Dr. McFarland.

Now McFarland placed two telephone calls: one to the Surgeon General's office in Washington, D.C., and one to Dr. Kenneth S. Landauer, director of medical services for the National Foundation for Infantile Paralysis in New York City.

Soon after he had hung up, a United States Military Air Transport plane thundered out of Germany carrying a portable Monahan lung, two medical technicians, and a nurse.

The hospital ambulance met the plane, brought the transparent Perspex bubble back to the hospital, where the delicate transfer of the patient from the great iron lung to the light portable one was made. For the first time in days hospital superintendent F. S. Owen relaxed his vigil beside the patient.

At the airfield Dr. Hoehn smiled cheerfully at his little family as he was lifted into the plane. God was with them. Everything was going to be all right now. And Mrs. Hoehn reflected the courage of his smile in hers. She and the children were to follow by plane. They would meet in Boston, U.S.A.

Today, almost four years since the great cripple struck him down, Dr. Gustave Hoehn still fights his battle against paralysis. Though confined to a wheelchair, he is no longer on the patient list. He has completed a residency in dermatology and syphilology at the White Memorial Hospital in Los Angeles, California, and has set up a practice in San Gabriel, near Los Angeles.

But he has not forgotten the agony of Africa, the aching need of its people. Dr. Hoehn has applied again for mission service! He has prepared himself to serve in a capacity wherein his physical handicap cannot hamper his work. He is determined that God and his fellow men shall have his fullest measure of devotion.



The gallant little ship darted in, rescued the stranded men, then steamed back to the open sea.

CHRIST'S RETURN CERTAIN

*Are You Ready for the Greatest Event
of the Ages?*

by ROY F. COTTRELL

ON ONE of Sir Ernest Shackleton's antarctic expeditions he left a company of men on a small island. When the ship returned, the island was completely surrounded with ice floes so that there appeared to be no possible way of reaching the men.

Shackleton waited day after day. Then one morning a narrow channel opened in the ice. The gallant little ship darted in, rescued the stranded men, and steamed back to the open sea. The entire operation was completed in a half hour, and a few minutes later the moving ice again closed the passageway. The astonished sailors asked, "How were you able to evacuate so quickly?" The men replied: "The captain gave us orders to roll our bedding and pack our cases every morning, so as to be ready at a moment's notice."

In like manner the Captain of our salvation gives to His followers the vital charge: "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44.

But Christ may not come for a thousand years, you say. Friend, our loving Father has not left us in any such uncertainty. If a skillful artist living two or three thousand years ago had painted upon canvas the world as we see it today, with its modern means of communication and transportation, with its accumulated wealth and poverty-stricken millions, its vast military equipment, its moral chaos, its widespread crime, its waning faith in God and His word, we would unhesitatingly declare that such a painter was gifted with divine foreknowledge.

The word of God gives just such a pen picture, and declares that these conditions are sure tokens of Christ's glorious return. Yet, when this theme is mentioned, someone will say: "There are so many different opinions regarding the second coming of Christ that I don't know what to believe. One states that the coming of Christ takes place at conversion; another that it occurs at death. Some speak of a secret coming when one of a family, or company, may be taken and others left; while certain other religious teachers declare that Christ is coming to establish a temporary reign of peace upon this earth, during which time conditions will gradually improve, and multitudes will be converted."

We recognize that the Holy Spirit comes to the individual at conversion to reign in his heart and transform his life. But our beloved Lord directed His disciples' minds to a future "place" and a delightful home-coming where all would be forever safe from sin and trouble. He said: "Let not your heart be troubled: ye believe in God,

NOT IN VAIN

by WELDON TAYLOR HAMMOND

I'm sure I shall not climb the steep to fortune,
Nor recognition gain for outward show.
This matters not to me, can I but lighten
The burden of some friend or ardent foe.
If I can leave behind me, when departing,
A word of comfort or some sweet refrain,
Though destitute of fame and fleeting fortune,
I still shall not have lived my life in vain!

believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

The hope of our Lord's return is not a vain expectation, for it rests upon this clear and definite promise, "I will come again." When the disciples asked the Master concerning His second advent, He explicitly stated that all the peoples of earth would actually "see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30. At His trial the Saviour testified to the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64.

The suggestion that Christ's coming occurs at death is also at variance with Scripture. Death is the great enemy which Christ came to conquer. He is the Prince of life; and when He establishes His eternal kingdom, there will be no more sickness, pain, or death. Death is universally regarded with fear and dread; while the second coming of Christ brings fullness of joy.

Those who stress a "rapture," make frequent use of the Greek term "parousia," but this word simply means "coming" or "presence." In New Testament times it was frequently used to denote the arrival of a guest. No, our Lord is not coming to snatch away His saints by any secret means: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27.

The belief in a temporary millennium of peace and righteousness upon this earth prior to the glorious return of Christ is also un-Scriptural. Bible prophecy states that the "last days" will be characterized by "perilous times," and that "evil men and seducers shall wax worse and worse." 2 Timothy 3:1, 13.

The Master Himself announced the purpose of His second appearing in His radiant promise, "I will come again, and receive you unto Myself." At that time "the Son of man shall come in His glory, and all the holy angels with Him." "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 25:31; 24:31.

From earliest times the truth of Christ's second appearing was believed and taught. Enoch, the seventh from Adam, prophesied, "Behold, the Lord

cometh with ten thousands of His saints." Jude 14. This "blessed hope" cheered Job in the dark hours of his affliction. It kept him from despair, and his triumphant faith found expression in the assurance: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27.

Abraham, responding to the call of God, became a pilgrim and stranger upon the earth. But he was never a despondent or disappointed man, for his hopes centered in "a better country"

IN THE NEWS

by DONALD W. McKAY

Less Latin Urged for Rites

A recommendation from United States Roman Catholic bishops for more extensive use of English in the revised Holy Week services was made to the International Congress of Pastoral Liturgy in Assisi, Italy, reports the *New York Times*.

Moslem Pilgrims

To transport Moslem pilgrims from all over the Middle East to the holy cities of Islam, the civil engineering firm of Brown and Blauvelt, associated with the International Resources Engineering & Exploration Group, will reconstruct a railroad line running to Medina, burial place of Mohammed. Cost of the work is estimated at between \$10,000,000 and \$15,000,000.

Penicillin in India

Production of penicillin has begun on a large scale in India. About 1,000 pounds monthly is the current output, equal to one third of the nation's needs. The mill will increase volume by 50 per cent next year and ultimately rise to 2,500 pounds a month.

Sleep

When members of the British North Greenland Expedition were permitted to sleep at any time during the twenty-four-hour period of the arctic night, it looked at first as if they were sleeping too much. But when their sleeping time was totaled up for the month, it averaged 7.9 hours a day, just as if the men were at home. Drs. H. E. Lewis and J. P. Masterton of the Medical Research Council, Hampstead, London, reported these findings at the Sheffield meeting of the British Association for the Advancement of Science.

and "a city which hath foundations, whose builder and maker is God." Hebrews 11:16, 10.

Concerning that climactic moment, the prophet Isaiah penned these words of hope: "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

James, the brother of Jesus, gave counsel to the church: "Be patient therefore, brethren, unto the coming of the Lord;" while Peter testified, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." James 5:7; 1 Peter 5:4.

How the heart of the beloved disciple must also have thrilled as he wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

With like confidence the apostle Paul described "the glorious appearing of the great God and our Saviour Jesus Christ," (Titus 2:13), saying, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

Christ will appear the second time to unite the family of earth with the family of heaven, and to consummate love's plan of redemption revealed in John 3:16. It is written: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

Christ's second coming will be personal, visible, premillennial, and glorious. At the time of His ascension from the crest of Olivet and while the amazed disciples were looking intently upward for the last glimpse of their departing Lord, two angels stood by their side to convey the assurance: "This same Jesus, which is taken up from you into heaven,

(Continued on page 15)

If you have a question, address it to "Signs" Counsel Corner, "Signs of the Times," Mountain View, California. Enclose a three-cent stamp and your name and address. Anonymous questions cannot be answered.



Conducted by
Pastor William A. Fagal
Director,
"Faith for Today" TV Program

Signs COUNSEL CORNER

MARRIAGE AND HEALTH

QUESTION: I have been going around with a young man for some time, and we are now discussing the possibility of marriage. He is a very fine young man and has been a real help to me in every way. He has a good character and is a member of my own church. The only thing that is keeping us from deciding to be married is the condition of his health. He is epileptic and has occasional spells. Do you think we should plan marriage under these conditions?

ANSWER: Matters of the heart can never be decided by others, and it is difficult for individuals, when their emotions are involved, to be objective in making a decision of this sort. Life at best brings many problems to any marriage. However, when poor health is added to all these, naturally the other problems are complicated and intensified. Furthermore, before contracting a marriage with one whose health is seriously affected in any way, one should keep in mind the possible heredity defects which would limit the opportunities for happiness of the children who would subsequently be involved. Without doubt, if you can follow the dictates of your head rather than your heart, you would be wisest to marry someone whose health is good and who is not laboring under an unfortunate physical handicap.

STAY OR LEAVE?

QUESTION: Some time ago my husband joined the church, did well for a while, but now he is drinking and doing worse than before. Should I stay with him or leave? I fear that I am inclined to grow weaker myself.

ANSWER: Stay with him. You have a work to do in trying to help your husband find his way again. Leaving him will only make this more difficult. Consider him your special missionary project deserving all of the time and effort which you can give him to help him get his feet back on the ground again. Working for him need not weaken you spiritually. It will put a special responsibility on you to be particularly careful that your words and deeds set the right example before him. Paul gives this counsel in 1 Corinthians 7:13, 16: "The woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." "For what knowest thou, O wife, whether thou shalt save thy husband?"

FAMILY SCAPEGOAT

QUESTION: A relative of mine always pins the blame on me for anything which happens in the home. This makes me feel very uneasy. For what reason is she doing this, and how may I stop her from it?

ANSWER: First, be sure that this relative never has reason to suspect you of any evil intent. Perhaps something has happened to cause her to distrust you and it is difficult for her now to have confidence in you. Good counsel is found in 1 Thessalonians 5:22: "Abstain from all appearance of evil." Start trying to return good for evil in your relationships with this relative, and try to look at matters from her point of view. Kindness and good will may warm her heart and change her entirely. If the situation persists, you might feel it necessary to limit your associations together; but do all you can, as a Christian, to keep things going smoothly in the home.

THE BEST SEASON

by ALICE WHITSON NORTON

I love the bright, sunshiny weather
That comes with early spring,
When gardens look like huge bouquets
And robins sweetly sing.

I love the glow of summer sun
On fields of growing grain,
The fireflies rising on the grass,
The patter of the rain.

I love the witchery of fall,
When leaves of gold and brown
Like fairy sailboats fill the air
And then come tumbling down.

Yet when the wintertime arrives,
With blust'ry winds and snow,
I sit before a cheery fire
And let my spirit grow.

YOUR RADIO DOCTOR DISCUSSES



THE HEALING TOUCH OF NATURE

by CLIFFORD R. ANDERSON, M.D.

THE medical lecture had just ended. But still the group of doctors lingered around the conference table. No one seemed anxious to leave. They had been discussing a remarkable operation that had just been performed on a patient whose heart had been badly damaged by disease. Then the discussion turned to other medical conditions, and someone asked about divine healing. Several opinions were expressed, but no one seemed to have a good answer.

Over on one side of the room, quietly listening to the discussion, sat an experienced pathologist. He smiled as some of the younger doctors began to express their ideas. Then in a quiet voice he asked, "Is there any other healing than divine healing?"

After a short pause he turned to one of the surgeons and said, "You know, Ted, you surgeons cut into people's bodies almost without thinking. It is so commonplace for you. And yet, how do you *know* those tissues will heal? And what makes them heal? Nothing that any of *us* can do, that's certain. All we do is to bring the cut edges of the wound together, and then let nature do the rest. What is that but divine healing?"

A quiet hush fell over the group. It was a new thought to many of them. The older doctor paused as he watched their expressions. Then he spoke again.

"You know, I believe that the healing of a wound is one of the truly great miracles of nature. I never cease to marvel at what I see going on under the



THREE LIONS

microscope. We tend to take these things so much for granted. Yet the miracle of healing is taking place every day in every hospital around the whole wide world. Some wounds heal quickly, others more slowly. But to me *every healing wound is a miracle.*"

It was a quiet, thoughtful group that left the conference room that day. Some of the men were thinking about the operation on that patient's heart. Once again they marveled at the healing power of nature, even though they were accustomed to seeing these things every

day in their work. Was there anything more dramatic than opening that patient's chest, and watching the lungs filling and emptying rhythmically, providing the patient with that all-important life-giving oxygen? And then as the lungs were drawn aside, there was the heart beating within the pericardial sac, pumping the blood stream to all parts of the patient's body.

Several of them had assisted at the operation as the highly trained surgeon had opened the left atrium and freed the adhesions that were hampering the

most important valve of the heart. Over on a kind of television instrument near the wall they had watched the tracing of the electric currents that were being generated in that heart while the operation was in progress. And then, when the operation was completed and all the tissues had been drawn back into place again, they had sent the patient back to bed to recover. They had done their best. They could do no more. Now they must let nature take over and heal the tissues. Many wonderful operations are being performed today, but they would be useless and impossible were it not for the co-operation of myriads of tiny living cells within the human body.

Healing a Severed Nerve

The healing touch of nature is truly wonderful. Let us imagine that you have gashed your arm, and that some large nerve trunk has been severed. From that point all the way down to your fingers those nerve fibers will die. Now the muscles they serve are no longer able to operate, and there may be no sensation in the skin of your fingers. Will it remain like this? Not for long. Very soon after the injury those nerve fibers *above* the cut will begin to grow again, even though they may have shown no sign of growth for many years.

Under some mysterious impulse each of those severed nerve fibers now begins to reach out once again toward the place where once it served. Obstacles may obstruct its way, yet it will continue on its course if at all possible. Other kinds of scar tissue cells may be busy repairing the damage at the site of the injury. Between these other cells the tiny nerve fibers will carefully thread their way, yet they will never unite with any of them.

Once past the obstruction, the young nerve fibers press on rapidly until at last they reach the spot where the old cells lie dead. Then, tunneling along through the old nerve trunk, they finally arrive at the spot where the muscle cells lie wasted and paralyzed. There they quickly establish contact, and soon the wasted muscle cells begin to recover. The regeneration of a damaged nerve trunk may take weeks or months, but it is truly a miracle.

The repair of injured tissue can be observed all through the animal and vegetable kingdoms. The process is similar in all forms of life. Trees, plants, and flowers are all built up from living cells. When they are injured they

repair the damage by putting forth new cells. These cells spring from the site of the injury. They fill the wound and protect the plant from further loss. The same thing can be observed in every species of animal.

Repairing a Serious Injury

Now, why is it that cells that may have been dormant for years will suddenly take on new growth when the need arises? There is no adequate explanation to this phenomenon, except what the ancient philosophers called "the healing power of nature." Supposing you cut your finger; what happens? Almost instantly the blood pours out and washes the wound clean. Then after a short time the blood clots and seals off any further loss. This is only a beginning. Within a few hours all the connective-tissue cells in the vicinity of the wound will begin to multiply and repair the damage. The tiny blood vessels that have been severed will soon grow back into the wound, providing nutriment and building materials for the cells that are busy repairing the damage.

And here is something else that is very remarkable. If a wound is absolutely sterile, that is, if there are no bacteria present, it may never heal. But if a few staphylococcus germs are intro-

duced, healing will commence within a very short time. The presence of a few germs will alert the defensive forces of the body, and the process of repair will become rapid. The connective-tissue cells from each side of the wound will begin to reach over and make contact with those on the other side. Soon the tiny fibroblasts will bridge the gap. They will sew the edges of the wound together, so that in a few days all that can be seen is a thin line of scar tissue. When the repair has been completed the cells no longer grow and multiply. They settle down to a normal, quiet existence, and life goes on just as before.

In the presence of infection, the body's first line of defense is formed by the white blood cells. They go into action very rapidly. Poisons from a wound may find their way into the blood stream. Before long they will reach the bone marrow. Almost immediately large numbers of tiny white blood cells will begin moving out from the bone marrow and along the blood vessels to the site of the injury. There they quickly surround the germs and begin to devour them. Once inside the white cells, the germs are completely dissolved by a powerful digestive ferment produced by those valiant little white cells. The more the germs multiply in the

(Continued on page 14)

I HAVE A QUESTION, DOCTOR--

Your Health Questions Answered

by "YOUR RADIO DOCTOR"

KIDNEY DISEASE

Q. "My little grandson had an acute attack of nephritis (Bright's disease) from which he seems to have made a fair recovery. He was very sick a few months ago, and his sedimentation rate was up to fifty-five. After he stayed in bed for a few weeks, it dropped to twenty. His doctor is a specialist in children's diseases. Would you advise us to put him under the care of a kidney specialist?"

A. No. I don't think I would. The doctor who has cared for him all through these months knows his case better than anyone else does. He will know whether it is best to call in another specialist. It is probable that the boy may never have another attack, for most cases of acute nephritis seem to clear up fairly well, especially if they are given good care. Your doctor will know how to advise as to his diet and medical care. He seems to be

doing very well. A change at this time might not be for the best. Stay with your doctor.

ASTHMA

Q. "Our boy is seven years old. For a long time he has been troubled with asthma. He is allergic to feathers and house dust, and he is taking shots for these regularly. Is there anything more you would suggest?"

A. I think it is well to take these injections, for they may help to desensitize him to the feathers and house dust. But at the same time it is most important to avoid all forms of stress and strain. If there is any unhappiness in the family, this should be cleared up. Family troubles always greatly aggravate asthma and other similar conditions. If you will smooth out all family troubles you will help him a great deal, and he may not need so many injections.



REVIEW PICTURE

Our Prophetic Heritage

by C. MERVYN MAXWELL

THE problem of antichrist has perplexed and fascinated the Christian church almost from the time of its inception. Last week we found that a popular misconception as to the meaning of antichrist was one of the causes of the Crusades. This week we shall find that a more correct understanding of antichrist contributed directly to the Reformation.

During the Crusades the church had reasoned like this: Before the end of the world antichrist must appear in Jerusalem and persecute Christians there. Seeing there are no Christians in Jerusalem (for the city is controlled by the Turks), we must drive out the Moslems in order that there may be Christians there for antichrist to kill. *So the prophecies can be fulfilled, and Christ can come.*

But the first Crusade failed. So did the second. So did all. As a result, Christians began to wonder if their interpretation of antichrist had been correct.

The early church had made careful examination of Daniel 7 and had concluded that the antichrist was the little horn that would appear among the ten kingdoms which would succeed the fourth world empire. Because they dreaded antichrist more even than the persecuting Romans, leaders actually led the people to pray for the continuance of pagan Rome that the coming of antichrist might be delayed. (See 2 Thessalonians 2.)

Antichrist was referred to in early Christian writings as a deformed and ugly creature, now the "Black One," now a renegade from the tribe of Dan. This was un-Biblical and erroneous. It came, not from the Bible at all, but from Jewish tradition. Long before the Christian church was founded, the Jews had developed their own conception of a fierce and horrid fiend who should arise to oppose the promised Messiah. The Jews were wrong in their concept of the Messiah, and they had no basis for their "antimessiah," if he may be so called. Nevertheless, their portrait of the latter was unconsciously adopted and uncritically employed by the church for more than a thousand years, until the failure of the Crusades dealt it a crushing blow.

5.

The Search for Antichrist

But if the failure of the Crusades turned men's minds away from Jerusalem as the seat of an evil, individual antichrist, another condition developed to draw their attention elsewhere. The development was the incredible corruption in the church, and the new location was Rome.

The corruption of the Roman Catholic Church of the Middle Ages is not denied even by the church's own writers. It is generally conceded that the popes of those days knew less of religion than they did of gambling, prostitution, and quest for power. But bad as was the moral corruption, it was the *doctrinal* corruption of the church that offended the Reformers most. Tradition above the Bible, councils above Christ, penance in place of godly sorrow, salvation only through the church—these things along with immorality led sincere seekers after truth ultimately to conclude that antichrist had already appeared, not in Jerusalem, but in Rome.

The development of this conviction that the papacy constituted the antichrist developed slowly, but nonetheless surely.

In fits of anger, men for centuries had dubbed each other "antichrist," but merely as the supreme epithet of contempt. When Frederick II, for instance, referred to "the present pope" as "that great Pharisee," "that great dragon, who deceives the whole world," "the prince of darkness who misquotes prophecy," and "*the antichrist*,"¹ he was doing no more than others had done before him. Many a man had called an individual pope antichrist, but in every case the feuds had been of a personal nature. Not the church nor its doctrines, but the individual pope under attack was the antichrist. The accuser was as loyally "Catholic" as the accused. He just didn't like the pope then on the throne.

But no individual pope can fulfill the prophecy of the little horn of Daniel 7 and of the first beast of Revelation 13, for the power there portrayed was to continue for 1260 years, and no man since the world began has lived that long. Obviously it is the papacy as a whole and the system which it engenders and guides that can alone fulfill the inspired specifications. This, however, the saints were slow to see.

This series is based on material contained in the monumental four-volume set *The Prophetic Faith of Our Fathers*, by LeRoy Edwin Froom. Requiring over twenty years of time, twenty thousand miles of travel, and the willing co-operation of numerous librarians and scholars in Europe and America, this work has evoked the praise of hundreds of leading churchmen and university professors.

Probably the first Bible students to recognize the whole Roman Catholic movement as the antichrist were the Waldenses. Hunted as heretics in the mountains of northern Italy, these dauntless Christians cherished an early-church purity of religion that was not to be matched till centuries later in the Protestant Reformation. Rejecting human traditions, purgatory, images, and saint worship, they clung to justification by faith, genuine repentance, Communion with both bread and wine, and above all, the Bible as their rule of faith.

There was no question in the minds of the Waldenses as to who constituted the antichrist. Said they, "We have come out of the vile harlot, namely, from the church of Rome . . . the very beast."² Of this church they declared, "Such a congregation comprised together, is that which is called Antichrist or Babylon, or the fourth Beast, or the Whore, or the Man of Sin, the Son of perdition."³

Clear and forthright as was their prophetic interpretation, the Waldenses were still a despised sect. Their definition of antichrist probably remained unknown or discounted among the majority of Catholic thinkers. But about a century later Eberhard II, Archbishop of Salzburg, made a charge that was not only heard, but which lived on for hundreds of years. *This archbishop became the first leading Catholic to point out that the Roman papacy as a succession of popes is the antichrist.* But he went further, and became the first to identify the little horn of Daniel 7 with this papal antichrist.

Before a large assembly of dignitaries at the council of Regensburg in 1240 he declared, "Those priests of Babylon alone desire to reign, . . . they will not desist . . . until they sit in the temple of God. . . . He speaks great things as if he were truly God. . . . He changes laws, he ordains his own laws, he corrupts, he plunders, he pillages, he defrauds, he kills—that incorrigible man (whom they are accustomed to call Antichrist). . . . A little horn has sprung up, . . . which has eyes and a mouth speaking great things. . . . What is more clear than this prophecy?"⁴

Eberhard was not the first to refer to an individual pope as the antichrist; but he showed that the Roman papacy as a succession of popes was the antichrist. Further, he compared it to the little horn of Daniel 7. Eberhard's interpretation came to be the standard interpretation of Wycliffe of England, of Huss

and Jerome in Bohemia, and of such later Reformers as Bullinger, Cranmer, and Knox.

Within a century after the council of Regensburg, Wycliffe, celebrated professor of Oxford and "morning star of the Reformation," charged that in claiming to forgive sins the church was far overreaching its rights. The papacy in his day was split by two popes, each calling the other antichrist. Together they posed no problem for Wycliffe. "Two halves of Antichrist," he declared, "making up the perfect Man of Sin between them."⁵ "Why is it necessary in unbelief to look for another

Your Bible Questions Answered

PASTORS

In Jeremiah 23:1, 2 does the word "pastors" refer to the ministers of churches who teach the people falsely, leading them away from the truth? Mrs. E. J.

The verses are as follows: "Woe be unto the pastors that destroy and scatter the sheep of My pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed My people; Ye have scattered My flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord."

Pastor is a Latin word that has the same meaning as the English word shepherd (sheep herd). As an English word "pastor" is used most often in the figurative sense noted below.

In both the Old and the New Testament "shepherd" is more common than "pastor." However, in several places in Jeremiah the translators used the word "pastor," as in the verse referred to in the question, and once in the New Testament. Ephesians 4:11.

Figuratively those who stand as religious leaders and guardians of the spiritual interests of a church are called shepherds or pastors, and the members of the church are the sheep. The pastors may be good or bad. Some have the interests of the sheep at heart, but others are pastors for selfish reasons. Ezekiel speaks of false shepherds who kill and eat the sheep and clothe themselves with the wool. Ezekiel 34:2, 3. The pastors in Jeremiah 23:1, 2 belong in this class, and undoubtedly since the days of the prophets there have been many unfaithful pastors who have misled or neglected their flocks.

Figuratively also Christ is called a Shepherd. It was prophesied of Him that "He shall feed His flock like a shepherd." Isaiah 40:11. He is "the Good Shepherd." John 10:11. The same Hebrew word that is translated pastors in Jeremiah 23:1 is "shepherd" in Psalm 23:1. C. D. U.

Antichrist? Hence in the seventh chapter of Daniel Antichrist is forcefully described by a horn arising in the time of the fourth kingdom." He applies the little horn of Daniel 7:25 to the papacy and concludes, "For so our clergy foresee the lord pope."⁶

In the next century, Huss in Bohemia studied the writings of Wycliffe and followed him in his belief on antichrist. When the pope sent bulls from Rome to condemn Huss, his students placed them in the arms of a public prostitute and led her through the streets to signify that they had come from the harlot of Revelation 17. Ultimately tried and condemned, Huss went to the stake fortified in his defiance of error by his understanding of Bible prophecy.

But the Waldenses and Eberhard, Wycliffe, and Huss were but morning stars. They shone awhile, and then their luster was eclipsed. Wycliffe died; Huss was martyred; the Waldenses were forced higher into the hills. Everywhere the voices of dissent against the gross evils of the church seemed to have been silenced. The church was victorious. In the Fifth Lateran Council, Christopher Marcellus addressed the pope with these blasphemous words: "For thou art our shepherd, thou our physician, thou our ruler, thou our husbandman, thou, finally, another God on earth."⁷ And Antonius Puccius stood to announce, "Now no one cries out, not one objects. Now all Christendom sees that it is subjected to one head, that is, to thee."⁸

But the darkest hour is said to be just before the dawn. In the very year the Fifth Lateran Council closed, a German monk called Luther nailed ninety-five theses to the door of a church in Wittenberg and, partly on the basis of Bible prophecy, set the Protestant Reformation on fire.

¹ Translated from Johann M. Schröckh, "Christliche Kirchengeschichte," part 26, p. 373. Cited in LeRoy Edwin Froom, "The Prophetic Faith of Our Fathers," vol. 1, p. 796.

² Salvus Burce, "Supra Stella," in Döllinger, "Beiträge," vol. 2, document 5, p. 64. Cited in Froom, op. cit., p. 877.

³ "Of Antichrist," translated in Morland, "The History of the Evangelical Churches of the Valleys of Piedmont," p. 143. Cited in Froom, op. cit., p. 880.

⁴ Translated from Ioannes Aventinus, "Annales Boiorum Libri Septem," pp. 684, 685. Cited in Froom, op. cit., p. 800.

⁵ Richard Chenevix Trench, "Lectures on Medieval Church History," p. 312. Cited in Froom, op. cit., vol. 2, p. 49.

⁶ Translated from Wycliffe's "De Veritate Sacrae Scripturae," vol. 3, pp. 267, 268. Cited in Froom, op. cit., p. 55.

⁷ Joannes Dominicus Mansi, editor, "Sacrorum conciliorum nova, et amplissima collectio," vol. 32, col. 761. Cited in Froom, op. cit., p. 178.

⁸ Oration of Antonius Puccius, in ninth session, in Mansi, op. cit., vol. 32, col. 892. Cited in Froom, op. cit., p. 181.



Isaiah:

THE GOSPEL PROPHET

by TAYLOR G. BUNCH

ISAIAH is the first of the prophetic books which constitute the third and last division of the Old Testament, known as "the prophets." Four of these sixteen prophetic books are designated "the major prophets," and the other twelve "the minor prophets." The distinction is made on the basis of size rather than on content. They are not arranged in chronological order.

In Luke 4:17, the writings of Isaiah are called "the book of the prophet Esaias," and in Acts 8:30 he is called "the prophet Esaias." According to the opening statement of his book, Isaiah lived and prophesied during the reigns of "Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." He was "the son of Amoz," and the brother of Amaziah, king of Judah, and was therefore of the royal line. It is evident that he received his call to the prophetic office in his youth and continued his ministry into a ripe old age.

The first verse of chapter 6 indicates that Isaiah began his prophetic mission near the close of Uzziah's reign, if not in the very year of the king's death from the dreaded disease of leprosy. With the exception of that of Manasseh, the reign of Uzziah was the longest in Hebrew history. During the first half he was a good king, but prosperity engendered pride and led to his ruin. He finally attempted to exercise one of the chief duties of the priest, and while in the very act was smitten with leprosy, from which he never recovered.

In the year of the death of Uzziah the young man Isaiah was given a vision of God upon His throne in the heavenly temple, surrounded by seraphims, who were crying to each other, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." The vision gave him a sense of his own sinfulness, and he said: "Woe is me! for I am undone; because I am a man of unclean

THE BOOK OF BOOKS

lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." A vision of the Holy One is the only hope of a proper evaluation of self. Such a vision caused Job to cry out to God, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." Job 42:5, 6.

The lips of the humbled Isaiah were then divinely cleansed and he was assured that his iniquity had been taken away and his sin purged. Then he heard the call of God, saying, "Whom shall I send, and who will go for us?" and he immediately responded with the words, "Here am I; send me." He volunteered for service and found his place as the spokesman of heaven for sixty years.

Isaiah may have outlived Hezekiah and was doubtless the inspiration for the great reforms carried forward by that great king.

Isaiah was doubtless a native of Jerusalem, the chief scene of his labors as a court preacher or prophet. He was a contemporary of the prophets Hosea in Israel, and Micah in Judah. His wife is spoken of as "the prophetess." They had two sons to whom were given names which witnessed to the truthfulness of the predictions made. The first name foretold the severe and speedy judgments to be visited upon Israel and Syria, and the second, meaning "the remnant shall return," expressed the mercy of the Lord in saving the elect and in fulfilling the divine promises concerning the future.

Isaiah was distinguished for his devotion, earnestness, and courage. All but one of the kings under whom he served were wicked men. But he fearlessly rebuked kings and nobles for their pride, covetousness, injustice, oppressions, and sensuality. He declared that the conduct of the descendants of David "wearied" God, that "the faithful city" had "become an harlot," and that the "sinful nation" was composed of "a people laden with iniquity, a seed of evildoers, children that are corrupters" who "have forsaken the Lord" and "provoked the Holy One of Israel."

While this ancient prophet had an intense hatred for sin, he mourned over the fate of the transgressor, including the Gentiles, and even Babylon. He did not share the narrow nationalism and bigoted spirit of his race. He severely

condemned all legalistic forms of religion and emphasized the value of heart religion. He declared that God was more pleased with men who were "poor and of a contrite spirit" than with sacrifices and the outward forms and ceremonies of religion.

Because "salvation" is the key word of the book, Isaiah is appropriately known as "the gospel prophet." Jerome spoke of him as "the evangelical prophet." At least in embryo, every truth of the gospel message is found in his book. He pictures John the Baptist as the forerunner of the Messiah and describes Christ from His virgin birth to His death on Golgotha and His burial in a rich man's tomb. No better description of the sufferings of Christ has ever been written than that found in chapter 53. In fact, a large section of the book is so permeated with Messianic predictions that it has been called "one grand Messianic poem." Is it any wonder that the book is known as "the gospel of Isaiah"?

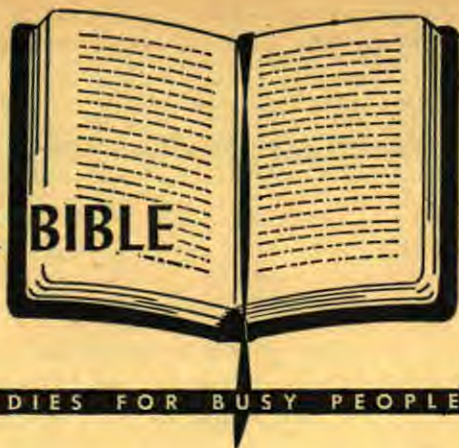
Isaiah possessed a deep sense of reverence. He never forgot the vision of the throne of God he had seen at the beginning of his ministry. His writings abound with such expressions as "the Holy One" and "the Holy One of Israel." He speaks of "the high and lofty One that inhabiteth eternity," as the One who also dwells with him who "is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Isaiah lived in a critical period in the history of Judah and Israel. He witnessed the invasions of Tiglath-Pileser III, Shalmaneser, and Sennacherib, which destroyed the kingdom of Israel and led its people into captivity, and reduced the kingdom of Judah to a condition of virtual vassalage. Both kingdoms failed to heed the repeated warnings against alliances with earthly nations and paid dearly for their folly.

When Hezekiah "rebelled against the king of Assyria," the prophet encouraged him to stand firm in his decision. When the king received a threatening letter from the enraged Assyrian ruler, giving credit to their heathen gods for the victories gained, thus challenging the power of the God of heaven, he spread it out before the Lord and asked Him to vindicate His name. That night an angel visited the camp of the enemy and slew 185,000 of "the mighty men of valor, and the leaders and captains in the camp of the king of Assyria."

The book of Isaiah is divided into
(Continued on page 15)

STUDY YOUR BIBLE



BY ROBERT H. PIERSON

BRIEF BIBLE STUDIES FOR BUSY PEOPLE

45: Lesson in Humility

I. MEMORY GEM

"If ye know these things, happy are ye if ye do them." John 13:17.

II. INTRODUCTION

In coming to this world to be man's Saviour, Christ "stripped Himself of His glory" and took the form of a servant. Because His disciples needed to learn humility, He washed their feet. He then left another reminder of His love by giving the bread and wine as symbols of His sufferings and death.

III. BIBLE STUDY

After Christ had celebrated His last Passover supper, what amazing thing did He do?

"He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." John 13:4, 5.

What was Peter's reaction to this act of humility on the part of his Master?

"Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet." John 13:6-8.

What was the Saviour's reply?

"Jesus answered him, If I wash thee not, thou hast no part with Me." John 13:8.

How did Jesus further explain what He had done?

"Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:13, 14.

Does the example of Christ in this matter have any meaning for His disciples today?

"For I have given you an example, that

ye should do as I have done to you." "If ye know these things, happy are ye if ye do them." John 13:15, 17.

What other ordinance did the Master institute the same day?

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins." Matthew 26:26-28.

How does Paul describe the same scene?

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread. . . . After the same manner also He took the cup." 1 Corinthians 11:23, 25.

What did the broken bread represent?

"Take, eat: this is My body, which is broken for you: this do in remembrance of Me." 1 Corinthians 11:24.

Of what was the cup to remind the followers of Christ?

"This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me." 1 Corinthians 11:25.

What other event would the communion service keep in the minds of God's people?

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11:26.

What careful preparation should a person make before partaking of the Lord's Supper?

"But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Corinthians 11:28.

Why should a person carefully examine himself before coming to the Lord's table?

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"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." 1 Corinthians 11:29, 30.

IV. CONCLUSION

Just as the disciples of old needed to learn the lesson of humility, so do we today. Washing one another's feet in this solemn service helps to take away pride, jealousy, self-seeking, and ambition, and prepares the child of God for the communion table.

V. PERSONAL APPLICATION

Is there in *my* life any trace of pride? Have I ever come to the communion table unprepared?

The Healing Touch

(Continued from page 9)

wound, the more rapidly the white blood cells pour out from the bone marrow to do battle with the invaders.

In certain types of infections large numbers of these leucocytes or white blood cells may be killed by the poisons from the germs. Yet even in their death these tiny white blood cells still serve the body. As they die they break up and release powerful chemicals that help to dissolve out the dead tissues and hasten healing.

In the blood stream there are many other substances besides the red and white blood cells. All of them play their part in repairing the body and keeping it healthy. One of these substances is known as fibrinogen. In the blood it is in a liquid state. But when it is exposed to the air it turns into tiny threads of fibrin. As the blood clots in the wound, these threads of fibrin bridge across the gap and prepare a suitable battleground on which the white cells can fight the infection and heal the wound. How can anyone ever really think that all this "just happens"? There is nothing accidental about it. Only an all-wise Creator could have designed such a remarkable system. Nothing is left to chance. Every detail of the human body is perfect.

Nowhere is this better illustrated than in the healing of a broken bone. Immediately after a fracture the broken ends of the bone will usually begin to bleed. As the blood clots, the tiny threads of fibrin begin to bridge across the gap. Soon the bone cells go into action. They do not seem to work as individual cells, but rather in teams, producing new bone. Under a powerful microscope this remarkable process

has been filmed. When the film is projected upon a screen, fine chalky spicules of bone may be seen moving across the screen, just as if builders were raising scaffold poles for a new building. Cells that have been dormant for years now go into what has been called "a riot of activity." Yet there is nothing haphazard about what is taking place. It is always an orderly process. And when the ends of the bone have been joined together the activity stops just as mysteriously as it started. This is the healing touch of nature and of God. It is almost too wonderful for us fully to comprehend.

Yes, I know there are some philosophers who try to explain away these mysteries as "natural causes," whatever those vague words may mean. Such terms are used only to cover up our ignorance. They have no real meaning. The great Voltaire, who despised the narrow religious dogmatism of his age, was equally perplexed over the tendency of some around him who indulged in this same shallow type of thinking. Picking up his watch, he turned to one critic and said, "This world embarrasses me. I cannot think that this watch exists, and yet has *no watchmaker!*"

Nor can I for one moment think that this marvelous human body, with all its endless physical, chemical, and electrical reactions, came into being by some mere chance. There is nothing accidental in the way those tiny leucocytes or white blood cells move in and devour the germs that would destroy my life, nor in the mysterious way the tiny fibroblasts sew together the edges of a wound, nor in the way those microscopic osteoblasts knit together the fragments of a broken bone.

To the careful observer, everything in life has a purpose. We may not always know the reason. But the more we study the human body, the more convinced we become that the whole universe is but the expression of the mind of God. Disharmony and disease have invaded the world in which we live, and all of us have been vitally affected. With some of us the trouble is in the body. With others it may be in the mind.

We have no reason to fear. Whatever our affliction, all we need is complete faith in the healing power of God. His power is there, within our reach, just waiting to be tapped. The boundless resources of the universe are ours for the asking. He who guides the mighty stars and suns and planets on their

courses through the heavens has made provision for the healing of every disease that afflicts the human body. All we need is to learn how to live in harmony with the laws of the universe, so that these marvelous miracles of healing may be ours now and through all the days to come.

Isaiah

(Continued from page 18)

three main parts. The first embraces chapters 1-35, and is almost wholly prophetic. It contains the introduction, announcements of Christ's kingdom, a denunciation of the sins of Israel, the vision of the throne of God, a series of Messianic prophecies, woes on the enemies of Israel known as "the book of burdens," threatened judgments upon Judah and Israel with promises of salvation to the remnant and predictions of the final triumph of righteousness.

The second section is mostly historic, covering chapters 36-39. It describes the threatening embassy of Rabshakeh, the challenging letter of Sennacherib to Hezekiah, the miraculous destruction of the Assyrian army, the account of the king's illness and recovery, the embassy of Merodach-Baladan from Babylon, and Isaiah's prophecy of the conquest of Judah and Jerusalem by the Babylonians, chiefly as the result of the rash act of the king in showing the visitors the riches and glories of his kingdom.

The third part of the book is chiefly prophetic and covers chapters 40-66. This section is called "The book of consolations" because it contains promises of the end of Babylonian exile and the restoration of the Jews to their homeland. It also describes the coming of the Messiah as the great Deliverer, including His second advent, and gives a beautiful description of the future glory of the redeemed in the new-earth state.

The unity and authorship of the book were unquestioned for twenty-five centuries until challenged by German critics in the nineteenth century, who claimed that chapters 1-39 were written by Isaiah, and chapters 40-66 by another person at a later date. However, there was no question regarding the authorship in the minds of the translators of the various versions of the Old Testament, including the Septuagint.

The unity and authorship, never questioned by Christ or His apostles, are also established by many internal and external evidences. The term "the Holy One of Israel" is used twenty-five times

in the book of Isaiah, and only six times in the rest of the Old Testament. Twelve times it is used in the first thirty-nine chapters of Isaiah, and thirteen in the remainder, which is strong evidence of a single author. Also the term "the mighty One of Israel" is found only in the book of Isaiah, and in the so-called two sections.

The authorship of the entire book is credited to Isaiah more than one hundred and twenty times throughout the book itself. Even the critics admit that the entire work exhibits the same literary quality, ability, and genius. The best scholars agree to the striking similarity in thought, imagery, expressions, language construction, and phraseology used throughout the book. Also many thoughts left incomplete in what the critics call "book 1," are completed in "book 2." Unless and until more proof to the contrary is forthcoming, Christian scholarship will continue to accept the long-established unity and authorship of the book that plays such an important part in divine revelation.

Christ's Return

(Continued from page 8)

shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Yes, this same Jesus who walked and talked with men nineteen hundred years ago, who healed the sick, who opened sightless eyes, who loved little children, who comforted the poor, who courageously set His face toward Calvary, and who triumphed over death, will lead the host of heavenly angels, "ten thousand times ten thousand, and thousands of thousands," as they sweep nearer and nearer the earth. "This same Jesus" who loved us and died for us will welcome us to fellowship with Himself and the angels forever.

The precise time of our Lord's return is nowhere revealed, and the word of God warns us against all attempts at "time-setting." Said our Lord, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24:36. Infinite Wisdom withholds the exact time of the Saviour's return, and bids every believer to watch and be ready.

Those men who were ready at a moment's notice embarked with Shackleton. The five wise virgins who were ready went in to the marriage feast.

Let us then lovingly and loyally follow Jesus, resolved to be ready for love's grand home-going and the marriage supper of the Lamb.



GALLUP

"If we neglect—"

"How shall we escape, if we neglect so great salvation?" Hebrews 2:3.

Of the many causes of human failure, few rank higher than neglect. It operates in every field of human activity. Promising everything and giving nothing, it is more stealthy far than a jungle beast. It appears completely innocent of any evil intent, yet is eternally guilty. Stripped of its pleasing garments, it is a lie, a fraud, a cheat, a swindler of the first magnitude. In any language it is poor farming, poor business, poor engineering, poor cake baking, poor book-keeping, and poor religion.

As it pertains to spiritual truth, neglect is not denial. It is postponement, forgetfulness, indifference, inattention, disregard. We do not say the Bible is not true. We do not hold that its truths are not binding on us. We only put off our acceptance until some convenient tomorrow. We delay our decision while

we do something we deem more important or profitable, or regard as more interesting and enjoyable. Invariably the delay is prolonged. Often the end result is identical with that of outright rejection of truth.

What a picture we must make to the angel host! What anguish we must bring to the heart of God! A generation of sin-infected, sin-tortured, sin-doomed mortals—preoccupied, inattentive, disregarding the outstretched hands and pleading voice of infinite love and mercy.

Neglecting the things of God for the things of earth.

Neglecting the things of eternity for the things of the fleeting present.

Neglecting prayer for another hour of cheaply contrived suspense on the radio.

Neglecting the study of the Bible for another toxic viewing of some unholy nonsense or diversion.

Neglecting the quiet meditation of heavenly things for another eager perusal of a story or comic magazine.

How many care today whether or not their sins are forgiven? How many are interested in learning what sin is? How many prize the characteristics of

the divine nature—meekness, patience, temperance, gentleness, faith, goodness, graciousness, long-suffering, mercy, justice—above the pleasures and treasures of earth? How many love the truth for the truth's sake?

How many knees bend today in agonizing prayer for a fuller outpouring of the Holy Spirit? How many hearts hunger and thirst after the righteousness of Christ more than for necessary food?

Looking forward to these very days, the Saviour left us this word of counsel: "Take heed that no man deceive you." Matthew 24:4.

Again He warned: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

Take heed! Be not deceived! By any man. By any custom. By any habit. By any anxiety. By any indulgence. By any prosperity.

Fearful is the peril of neglecting salvation in these the closing hours of extended mercy. O Friend, beware of the stealth and guile, the malice and deception, the heartless, deliberate, mocking cruelty of this evil thing—neglect.

by SANFORD T. WHITMAN