


50¢ APRIL 1966

These Times



**what
does the
future
hold?**



WHEN the British electronics engineer Arthur C. Clarke predicted in 1945 that man could put a satellite into orbit above the earth in such a way that it would hold a fixed position in relationship to the earth, and actually calculated that it should orbit at 22,300 miles, men wrote him off as a fairly wild science-fiction writer. Clarke did prove to be an effective writer, but in May, 1965, his fiction turned to fact in the launching of a stationary satellite.

When Clarke made his calculations twenty years ago, there was no rocket more powerful than the German V-2, and it could climb only 100 miles. But since that time a series of interlocking developments (so phenomenal as to appear providential) has provided the delicate electronic components, the rocket thrust, and the fantastic control which made possible the orbiting of the Early Bird "stationary" satellite.

Nudging itself back into place when led astray by the numerous and variable forces of outer space, this high-flying satellite has provided a fixed platform to which TV and telephone

signals have been sent, and then returned with a spread that covers one third of the globe. And this, say the delighted engineers, is but the beginning. More and more sophisticated packages of electronic wizardry will soon be "on location" above the earth, making it possible to beam multiple-signal TV, radio, or telephone communications to any spot on the earth.

The rapid development of such a world-embracing system of communication has inevitably aroused plenty of international reaction and has given the Western World a new channel for matching the propaganda attempts of the Soviet system. And even between friendly nations jealousies are arising as the possibilities of addressing a world forum are being recognized.

As the marvels of electronics serve increasingly to shrink the dimensions of our world and bring all men within instant communicating distance, one can but wonder what ultimate use will be made of this vast new potential for persuasion and influence. Apart from military and political uses, and the little-explored educational possibilities

of the system, one might wonder whether the gospel—the good news—will be given worldwide dissemination. And if so, by whom will it be spoken?

The gospel commission to go into all the world and preach the gospel and to make disciples of all nations comes inevitably to mind as these "heavenly" messengers take up their stations in the sky. Will men permit the everlasting gospel of the love of God to be proclaimed to every nation, kindred, tongue, and people? Or will these devices of man's God-given genius be put to purely secular uses for national advantage?

If the gospel is proclaimed, will it be the gospel according to the majority, according to the World Council of Churches, or will minorities be heard? A domination of the satellite signals by the world-embracing ecumenical movement could easily bring a revival of the monolithic church which dominated the Dark Ages.

As Clarke's fiction has turned to fact, may the God of the electron have His hand on the men who speak through the Early Birds! END



**FROM
FACT TO
FICTION**

These Times

APRIL 1966
VOLUME 75 No. 4

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

Editor

KENNETH J. HOLLAND

Assistant Editor

LAMAR PHILLIPS

General Manager

IRVIN H. IHRIG

Circulation Manager

R. J. CHRISTIAN

Associate Circulation Manager

W. L. CROFTON

Art Director

SHIRLEY C. ELDRIDGE

Art Editor

CHARLES COOK

Advertising Assistant

KATHY MEAD

Contributing Editors: W. R. Beach, Cecil Coffey, A. A. Esteb, R. E. Finney, Jr., J. DeWitt Fox, Roland Hegstad, Frank Holbrook, Siegfried H. Horn, Gordon Hyde, Mary H. Moore, C. A. Oliphant, Robert H. Pierson.

Address all correspondence to Box 59,
Nashville, Tennessee 37202



Printed in the United States of America
Copyright, 1966
Southern Publishing Association

Established in 1891. Published monthly (except September and November, when semimonthly) by the Southern Publishing Association, 2119 Twenty-fourth Avenue, North, Nashville, Tennessee 37202. Second-class postage paid at Nashville, Tennessee. Rates: 50 cents a copy; one year, \$5.00; two years, \$9.75; three years, \$14.75, in the United States; slightly higher in Canada. Rates higher for other countries. Quantity prices upon request. Change of address: Please give both the old and the new addresses. Expiration: Unless renewed in advance, magazine stops at the expiration date which is shown on the wrapper.

This time

A KIND of communications explosion is that being undertaken by the American Bible Society, which is planning to celebrate the sesquicentennial of its founding on May 11. (See page 22.) As part of its 150th Anniversary Year, the Society proposes to increase annual distribution of the Holy Scriptures to 75 million copies—more than a 50 percent rise over the distribution of 1964. Also scheduled for completion this year is a twelve-story Bible House near Lincoln Center in New York City, a modernized nerve center for the Society's diversified activities and a showplace for visitors.

Americans and people around the world have a stake in this program. Organized in 1816 to ease the Bible shortage then existing in the United States, the Bible Society has expanded its missionary distribution and translation work to ninety-four other countries. More than sixty-five denominations in the United States support the Bible Society as their worldwide agency for translating, publishing, distributing, and encouraging the reading of the Holy Scriptures.

The Society's efforts, begun a century and a half ago, played a large part in making the United States a Biblically rooted nation. Indeed, this nation might not be a people of advanced readers, informed in their self-government, had it not been for the Bible distribution and reading in most areas long before printed newspapers were established and other reading materials became available. Bible-founded schools were the start of present-day secondary and higher educational institutions.

The current task of supplying Bibles is a problem that staggers the imagination. Present world population of about three billion is expected to reach four billion or more within twenty-five years. Approximately 70 million adults are learning to read each year. In the face of this growth in population and literacy, it will be impossible even by the year 2000—at the present rate of supply—to provide a Bible for every Christian home, a New Testament for every Christian, a Gospel for every literate, and a Scripture Portion to share with others.

Toward this end, however, it is hoped the American Bible Society will be able to escalate its Bible distribution substantially beyond that presently planned.

COVER STORY 7

ARTICLES

From Fact to Fiction	Gordon M. Hyde	2
The Great Dangers of a Soft Life	Paul Dudley White, M.D.	4
What Does the Future Hold?	Gordon M. Hyde	7
Do You Understand Bible Prophecy?	Frank B. Holbrook	12
We Don't Know Where We're Going	Ernest Lloyd	16
The Coming of Elijah the Prophet	Desmond Ford	17
150 Years of Kingdom Work	Harry G. Sandstrom	22
You Can Choose	Howard E. Kershner	26
The Theological Significance of the Seventh-day Sabbath	V. Norskov Olsen	28

REGULAR FEATURES

This Time	3	Focusing	27
Your Questions, Please!	21	Editorials	34

POETRY

Progress Takes All	Enola Chamberlin	32
--------------------------	------------------	----

COVER: Painting by James Padgett

the great dangers of a soft life

BY PAUL DUDLEY WHITE, M.D.

The world's most famous and honored heart specialist gives his suggestions for positive, healthful living.

MY OWN LIFE covers the interval from the later years of the Victorian Era to the present exploration of outer space, actually an appreciable period of time in that of the history of civilized man. In those nearly eighty years there has been a greater change in our physical environment and ways of life than for centuries before.

As a practicing physician interested also in the history of man in education and in scientific research, I have observed very intimately the reaction of the genus Homo to all the remarkable advances that have so altered our lives. While applauding and congratulating the ingenious and brilliant minds of our inventors, engineers, and research scientists, I deplore the fact that we biological scientists, anthropologists, physiologists, psychologists, biochemists, biophysicists, physicians, social scientists, and educators have been so slow in trying to avoid, or correct, the difficult situation in which we find ourselves today.

However, many fine things have also happened to man's body, mind, and soul. Reminiscing, I see a panorama of my own environment as a young boy living in a suburb of Boston. We were an average family, if that of a family doctor could be called such, neither rich nor poor, neither geniuses nor morons, neither ascetic nor worldly. There were four of us children, and we went to the best schools of our neighborhood.

I myself attended the Roxbury Latin School, founded in 1645, where a fine classical education was offered, including Greek, which is still a part of the curriculum there today. We attended the Dudley Street Baptist Church, where my father became head deacon. Without, of course, being conscious of the fact, we lived rather austere lives as compared with the standards of today. We had a coal furnace in the cellar which my brother and I took turns in stoking and banking through the winter.

The house grew quite chilly in the fall before we started the furnace about the middle of October—we marked the dates each year with chalk on the side of the furnace—and resumed its chilliness in the middle of the spring when we stopped using it. For unusually cold days in spring and fall we used our fireplaces, but only very sparingly. And so our winter



◀ INTERPRETING THESE TIMES ▶

flannels were really needed, in contrast with the situation today when we wear them only in zero weather in the New England hill country in midwinter.

I remember two red-letter days as a boy, the first being the installation of the primitive telephone, one of the very earliest in our neighborhood because of father's profession—that of a family doctor. The number was 333. Before that event, it was the ring of the doorbell that summoned father to a sickbed or an accident, whether day or night. He was always on call. The other special event was our first electric lights, actually no better than our student gas lamps with their Welsbach wicks, but safer and more practical. But even then we still used oil lamps for the most part, and we have continued to use them in our country cottage, until two years ago, as a token of the more austere life of our youth. Incidentally the inferior light they gave us and the bother to take care of them forced us to go to bed earlier; so we got more sleep earlier in the night, which allowed us to see more sunrises, a more natural way of life.

But very recently, as a concession to age, we did turn to electricity, which also helps to pump the water from our well when there is not enough wind to turn our windmill which we installed many years ago, one of the last then on the market. *Continued*



Continued

The Body

The most important difference in a period of seventy-five years was in our diet. Small numbers of almost every country's population have for hundreds or thousands of years been prosperous enough to overeat, a natural temptation of the great majority of the members of the human race. But in the case of primitive countries, very few people are able to gorge themselves with food more than once over a long period of time. Today, in many countries, we all, with rare exceptions, have gotten into the natural but bad habit of eating too much food all the time, and much of this food has been too



At eighty, Dr. Paul Dudley White, famed heart surgeon, is still strong and well. Son of a New England Baptist doctor and one of four children, Dr. White attended the scholastic Roxbury Latin School in Roxbury, Massachusetts, and went on to earn several degrees in medicine. During the Eisenhower administration he was the President's personal physician.

rich. *Calories do count*, especially the animal fat calories, despite occasional remarks to the contrary.

Our family in my boyhood was not prosperous enough to eat rich food, although we ate enough to grow up and to carry on a lively program. We did have butter, but we used much less of it. Ice cream we made ourselves in our interesting old freezer about three or four times a year, especially on holidays. Although we had plenty of milk to drink to help, along with cod liver oil, to protect ourselves from tuberculosis, we did not in our teen age drink the enormous quantities of milk which the teen-agers and even the twenty-year-olds of yesterday and today drink simply because they like it.

This, along with other overeating and often with underexercising, may very likely be at least partly responsible for the high degree of atherosclerosis (rusting of the intima, or inner lining of their important arteries, especially their coronaries) at an early age. In the past few decades I have

myself examined hundreds and hundreds of young and middle-aged men sick with coronary heart disease long before their time, following and quite likely resulting from their gain of thirty or forty pounds of adipose tissue in twenty or thirty years after they had reached their fighting weight.

But perhaps the way in which life differed most in my boyhood was in our transportation. Healthwise we were very lucky indeed without realizing it. We quite naturally walked much of the time to get from one place to the next, even miles away. In the city there were of course horse cars; electric cars were beginning to appear, but these were usually overcrowded and often inconvenient. As for automobiles, we saw and sampled the very first primitive ones but gave them up early, because of their unreliability and expense, and returned to shanks' mare and our bicycles. Father tested a few, but returned to his horse and buggy. I did finally get a Model T Ford when I was twenty-eight, but I learned to walk early in life, and I still keep it up.

It is not only the automobile, however, that has deprived us of the use of the large muscles of our body which we were born to utilize infinitely more than we do today. Life is often just too easy and soft for our proper health. We should walk upstairs more and use elevators less. We should, except as professionals, use our saws and lawn mowers and shovels with our own muscles much, or at least some, of the time. We shouldn't sit to watch television more than one hour at a time. Get up and walk or run a bit, or use a standing bicycle for at least two minutes once every hour when you are sitting or standing still, to avoid stasis of blood in your legs from gravity, and the danger of clots in the leg veins and their being pumped as emboli to the lungs, often with serious consequences.

There are three additional reasons why the vigorous use of the leg muscles, which are the largest in the body, is so important for health. The first is physiological. Their contraction squeezes the leg veins which are supplied by nature with valves so that the blood when compressed by the muscular contraction will be pumped up against gravity to the heart and thence to the brain. The brain is our most important organ, and it may be poorly supplied with blood if we just sit all day. The second reason is psychological—vigorous leg exercise is the best antidote for

nervous or emotional stress that we possess, far better than tranquilizers or sedatives to which, unhappily, so many are addicted today. And the third is that in some way, not yet determined, vigorous muscular metabolism helps to prevent or to retard the atherosclerosis or rusting process in our important arteries, especially the coronaries.

It matters little, or not at all, how the leg muscles are exercised, whether by walking, running, bicycling, swimming, golf without a cart, tennis, skiing, or hill climbing, but it should amount to more than a mile walk daily. I have suggested that a minimum of an hour a day of fast walking or comparable exercise, or seven hours a week, is absolutely necessary for one's optimal health, including that of the brain, and more would be better.

The Mind

I remember the mental hardships of my youth, or, if one prefers, blessings, depending upon the point of view. I was so fortunate as to be accepted at the Roxbury Latin, which required intensive study both at school and at home, undistracted by radio or television, which didn't exist then. Although I am one of the first to congratulate those who have organized various educational programs of the highest order, the radio and television should be kept in proper relationship to required reading, group discussions, and teaching sessions. We studied at the Roxbury Latin School at the same time, that is, in the same year, English, French, German, Latin, and Greek, along with history, mathematics, and the sciences. It was a stiff curriculum, but it didn't hurt us. And although this eased up a bit in college, it was a good preparation for medical school and a medical career which have been very demanding of time and energy.

Work, not luck or genius, is the master word in one's education, and nothing can take its place.

I don't remember in any of my schooling any "true or false" examinations which, on the law of chances, give one a 50 percent correct grade with no knowledge whatsoever, and a 70 percent mark right as readily as a 70 percent mark wrong. In my boyhood, which was largely devoid of living literary giants, we were dependent on the works, both poetry and prose, of the great authors of the centuries before.

(Continued on page 31)

NOTE: With this issue we begin an important series of six in-depth presentations on the relevance of Bible prophecy. For our uncertain world here is a voice of certainty for us all.

LIFE BECOMES no simpler for ordinary mortals when they can read two publications in one week and learn from one the disturbing news that "God is dead" and from the other that the same God (presumably) has bestowed upon a charming, sociable Washington woman the ability to foretell coming events, whether those events concern an individual only or the peace of the world.

The favored "prophetess" is none other than the now-famous Jeane Dixon, whose story in Ruth Montgomery's *A Gift of Prophecy* has made that book a sustained best seller.

The daring discoverers of the "death of God" are a small group of "brilliant" young theologians who teach at several

of the top-ranked divinity schools in the country.

Now, the conundrum which confronts ordinary mortals is this: If God be dead, *who* is giving the devout Mrs. Dixon her uncanny, inside information on upcoming events? She herself claims that her insight is a gift of the Spirit of God, and it is creditable to note that she seeks no personal profit from the exercise of her "gift."

There are a number of solutions which readily suggest themselves for the apparent conflict between Jeane Dixon and the theologians. For example, Mrs. Dixon could be mistaken in her belief that God is the source of her revelations. On the contrary, our "atheistic" theologians might themselves be out of touch with God and so be unable to know that He is still alive!

It is possible, however, that Jeane Dixon's concern with the future and her claim that it is God who knows and reveals to her the future might lead to the framing of a series of issues that would help to determine whether God

is the source of her predictions or whether, indeed, He is dead. With a view to setting up just such a series of tests, let a key question be posed. *Who holds the future?* Then let a series of propositions be laid down which have some logical relationship to, and dependence upon, one another. Let evidence be presented in support of these propositions, and then let conclusions be drawn. We shall now proceed with a serious examination of the entire matter before us.

Propositions on "Who Holds the Future?"

There is either one God or no God.

If there is such a God, such God must be immortal, eternal, self-existent, all-wise, all-powerful, and unhampered by the limitations of time and space.

If there is such a God, it must lie within His power to communicate with the intelligent creatures in the universe (including man) and to communicate to the universe His plans for it and the creatures in it.

Continued

WHAT DOES THE FUTURE HOLD?

BY GORDON M. HYDE





Continued

If there is such a God, He must be a perfectly just and righteous and loving God, without a trace of selfishness in His nature.

If there is such a God, He must be able to intervene in the affairs of the universe in a manner commensurate with His nature and character.

If there is such a God, He must be the source and sustainer of life and all that is essential to the welfare of the creatures of the universe.

If there is such a God, the past, present, and future must be equally known to Him.

If there is such a God, He could not be the mere creation of man's reasoning, and the declaration of His death, on the part of theologians, would have no practical significance.

The Bible reveals just such a God as the above propositions require, and presents to all other proclaimed "gods" the challenge of revealing the future as He does.

The Bible presents a panoramic view of the age, pointing to present-day trends and movements as markers of the end of that age.

The Bible presents also a brilliant intellectual adversary that has dared to challenge the supremacy of God in all areas, including the prediction of coming events.

The Bible presents a series of tests by which to distinguish between the two supernatural sources, and it calls upon man to apply the tests that he be not misled in the placement of his loyalties. Such Biblical tests may be applied to the work of a Jeane Dixon and all others who profess to speak for God.

The Bible presents the end of the age as the opening of God's intervention in the affairs of the universe and of man on the earth.

The Bible portrays the ultimate end

of the adversary and of all who choose to remain, with him, in that posture of rebellion against the government of God which was assumed by man in his beginning.

Jesus Christ, the Logos—the Word of God—made audible to man and readable through the prophets of the Bible, and personal to man through His incarnation at the first advent, based His claims to divinity shared with the Father upon the unfailing fulfillment in Himself of the numerous and sometimes incredible predictions of the Old Testament prophets.

Jesus Christ, the Logos Himself, assumed the role of prophet, particularly regarding the events of our times, which times are marked with the fulfillment of the predictions made by Himself and by His disciples, and which times are soon due to climax in Christ's personal second advent to terminate the present age.

The second advent of Jesus Christ, with the restoration of God's government upon the earth made new, will settle forever the present question regarding the "death of God" and the nature of the predictions made by the Jeane Dixons of all time.

How each individual relates himself to the evidence regarding the character and government of God which has been made available to man throughout his history will determine that individual's eternal destiny.

The life, death, and resurrection of Jesus Christ provide the heart and the crown of the evidence upon which individual destiny hinges; thus the overriding question of our time is an old one: What then will ye do with Jesus which is called the Christ?

Evidence on "Who Holds the Future"

Let the supporting evidence for these propositions now be presented.

One God, or No God. Purely on the

basis of reasoning, one inferior to God in any way, one less than God, cannot also be God; and conversely, there cannot be one superior to God in any way, one greater than God, or that superior one would have to be God. It is of the essence of the concept of "God" that He be supreme over all.

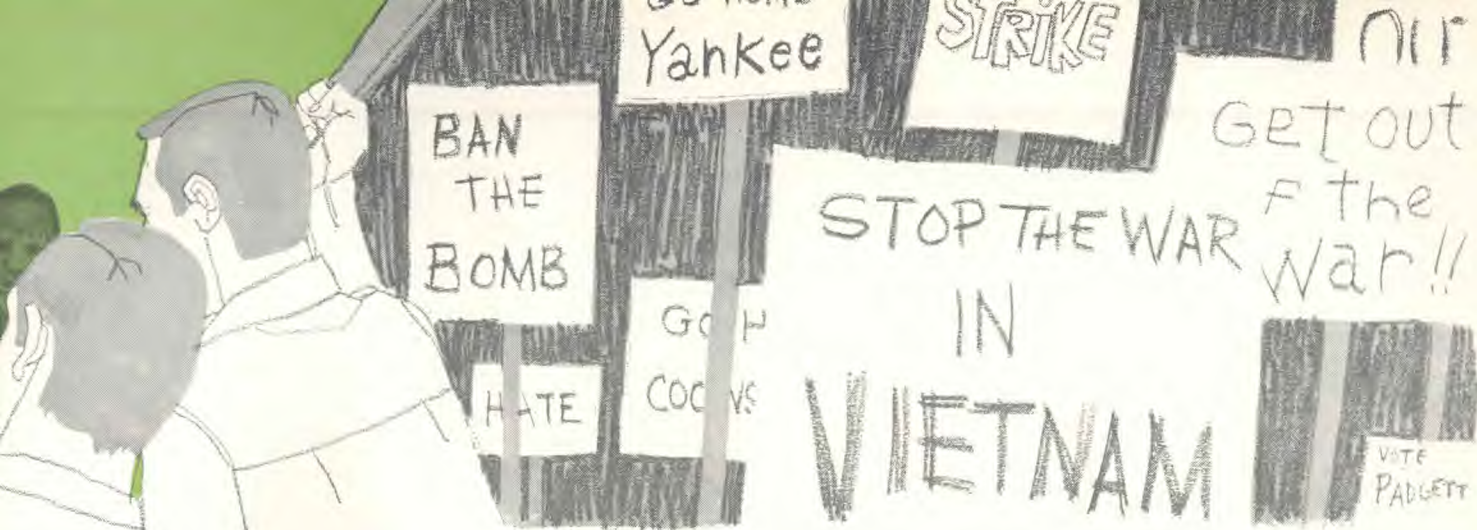
The Self-existent, All-wise God. On the same basis of reasoning, God must not be dependent upon another, or that other would be God. There must not be another before Him; therefore He must be self-existent. There cannot be another as wise or as powerful as He. Indeed, He must not be deficient in any attribute if He is to be unsurpassed and unsurpassable as God.

The Communicating God. Again, by the very nature of the relationship, it must not be possible for any of God's creatures to place themselves beyond His communicating reach, or beyond a position of dependence upon Him; otherwise in some respects they would show themselves more powerful than God, whereupon He would cease to be God.

The Just, Righteous, and Loving God. The four thousand recorded years of man's history tend to demonstrate that the attributes of justice, righteousness, love, and unselfishness are the brightest jewels in the crown of human progress, though no mere man can claim to have had these attributes to perfection. He who is God must have these attributes in perfection, lest He be in danger of being superseded by one of the creatures of the universe.

The Intervening God. Were it possible for any one of the creatures of the universe to be beyond reach of the intervention of God, then to that degree such creature would be in possession of a greater power than the power of God, whereupon God would cease to be truly God.

The Life-giving and Life-sustaining



God. If God were not the source and sustainer of life and all that is essential to the existence of the creatures of the universe, then another must assume such a role or roles; and since life is basic to existence, that other would be possessed of a more vital power than God, which would be inconsistent with God's position as God.

The Future-revealing God. Could the future hide its secrets from the mind of God, then it might be conceived that God could be confronted with a situation for which He would not be prepared, and whoever controlled or created that future would show himself to that degree superior in power to the Omnipotent God.

The Imperturbable God. He who is truly God cannot be shaken by the pronouncements of the wisest of men respecting His nonexistence or insufficiencies.

The Bible-revealed God. If the above reasonings are sound regarding the attributes of whosoever is truly God, is it mere coincidence that the Bible portrays such a God, possessed of such attributes as reason seems to demand? Let a random sampling of the Biblical evidence be presented:

"One God and Father of all, who is above all, and through all, and in you all." Ephesians 4:6.

"For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever, Amen." Romans 11:34-36.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" Psalm 139:7.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:9.

"To whom will ye liken me, and make me equal, and compare me, that we may be like?" Isaiah 46:5.

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." Isaiah 44:6.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isaiah 40:26.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isaiah 46:10.

"The fool hath said in his heart, There is no God." Psalm 14:1.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Psalm 2:4.

Panorama of the Ages. It will be the burden of the next five issues of THESE TIMES to consider in depth and in detail the Bible's panorama of the ages. The balance of power among the nations; the history of the rise, decline, and revival of the Papacy; the ascent of the United States to world leadership; the decline of the spirit which made Protestantism; the ecumenical trend among the churches; the rise of spiritism; the surging increase of crime, immorality, marital laxity, juvenile delinquency, of conflict between capital and labor, of war, of pestilence, of famine, of earthquakes—all these are the subject of the prophecies of the Bible.

The messages of Biblical prophets often pertain to matters of purely local and immediate concern, matters involving only an individual—and sometimes a relatively humble and insignificant individual. Again, they have to do with

matters involving the destiny of peoples, nations, and mankind as a whole down to the end of the age. But there is one characteristic of the messages, visions, and predictions of Biblical prophets which calls for specific comment: these messages invariably reflect the character of the God for whom they claimed to speak, and most frequently they have a direct bearing upon the progress in the world of the kingdom of God. They are seldom primarily concerned with the mere comfort, convenience, welfare, or happiness of man.

God's Adversary. If the powers attributed to God thus far in this presentation are accurate, it requires little thought to recognize what powers must be possessed by anyone who would set himself to challenge directly the supremacy, the wisdom, and the character of God. Such an adversary the Bible plainly portrays from the appearance of the serpent in the Garden of Eden, in Genesis, to the destruction of the devil in the "lake of fire," in Revelation. Moreover, it plainly portrays the beginning of this rebellion against the government of God as taking place in heaven itself among the hosts of angelic beings that served God day and night. (See Revelation 12:7-9.)

What may be the full intellectual power of this adversary is beyond human power to determine, but the Scriptures predict the performance of "miracles" by this adversary and provide examples of such miracles in the conflict between Moses and the magicians of the court of Pharaoh in Egypt. (See Exodus 7-11.)

The Bible portrays this adversary as the usurper of divine prerogative—for he deceived man into a false loyalty in the beginning—and then claimed the position of "god of this world." But the essence of the Biblical message

Continued

Continued

concerning the future is that the adversary of God and man shall be utterly defeated on his own terms and reap the fruit of his own activities—utter destruction.

Tests of the Supernatural. The Bible portrays the supernatural powers of God and of the adversary of God, and intimates that from external observation it may not be possible always to distinguish the source of supernatural phenomena.

Among the many types of supernatural phenomena which are discussed in the Scriptures, special warnings are given about persons who claim to hold communion with the dead, who commune with “familiar spirits,” who assume the role of prognosticators, soothsayers, magicians, astrologers, and the like. Under the theocracy governing the ancient people of Israel, the people of God, such persons were regarded as a menace to Israel and were to be destroyed.

The New Testament warns that miracles will be wrought by the power of devils, and calls upon believers in the true God to “try the spirits whether they are of God: because many false prophets are gone out into the world.” (1 John 4:1.) (For a listing of Biblical tests distinguishing between true and false prophets, see box on page 32.)

The Tests Applied to Jeane Dixon and Others. As a counterfeit is most successful when it most nearly resembles the original, so in the matter of a claim to the gift of prophecy. Jeane Dixon’s biographer makes much of the abstemious personal habits of the “prophetess” and of her many works of charity. Her pious devotion to the Catholic religion is indicated, plus her breadth of mind in being willing to cooperate with persons of other faiths, Christian or otherwise. (And the fair-minded must find much to commend here.)

Then Ruth Montgomery quotes directly Jeane Dixon’s view of her gift of “prophecy.” This view is almost a paraphrase of several verses in chapter twelve of Paul’s first letter to the Corinthian church. But in one or two significant details, there is a great difference between Paul’s accounting of “spiritual gifts” and that presented by Jeane Dixon.

Paul is addressing his instruction to men and women who have professed faith in God and in His Son, Jesus Christ. Jeane Dixon would attribute

such gifts to a person “no matter what [his] language or religion.”

Paul and other New Testament writers indicate that these gifts of the Spirit of God are bestowed upon those who have consciously given their lives over to the control of God’s Spirit as a result of a “conversion” from the world and its secular life. Jeane Dixon considers such gifts are “predetermined by God at the moment of our conception and are ours to develop for the good of others.” Thus the gifts of the Spirit are placed in a category with the artistic, poetic, mechanical, or intellectual talents of a gifted child.

But if it be contended that Montgomery’s book about Jeane Dixon is not presented as a theological treatise, and that exception is being taken to fine points, then let the major factor of difference between the work of Jeane Dixon and a prophet of the Bible be drawn: Accepting at their face value the claims of Jeane Dixon’s prophecies of numerous events over the past forty-odd years, a Bible believer must point out their lack of bearing upon the advancement of the kingdom of God on earth. In the main, they consist of prognostications of good or ill for individuals, political parties, governments, and nations.

The foretelling of bane or blessing, in Jeane Dixon’s work, seems to bear no relationship to the faith or the character of the one who receives a “reading.” And this failure to distinguish between the merits of good and evil is wholly inconsistent with the character of God and the work of His prophets through the ages. And there is the further complication that some of Mrs. Dixon’s predictions fail in fulfillment.

God’s Intervention. The assurance of divine intervention in the affairs of this world is basic to the teachings of the Scriptures, and particularly the teachings of Jesus Christ. And although this fact will receive special emphasis in the June issue of THESE TIMES, let this much evidence be presented here: “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. . . . Then shall the King say unto . . . [his sheep], Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew 25:31-34.

Thus Christ’s second advent and the

Mrs. Jeane Dixon, a prominent Washington socialite and columnist, is the star of a recent book, which reveals her long-standing role as prognosticator and teller of future events. Her uncanny power and the amazing fulfillment of most of her predictions have intrigued the nation. Thousands are looking to her for what the future holds, while many are wondering how genuine is her power and what the Bible has to say about such persons.



establishment with His heavenly Father of His kingdom of glory will mark the close of the domination of this world by the "god of this world" and those who have continued to follow him, and will lead on to the annihilation of all who have spurned the love of God. (See Matthew 25:41-46.)

Christ's Appeal to Prophecy. Even a casual reading of the Gospels must indicate that Christ's primary conflict with the religious leaders and people of His day was to convince them that He, the son of Mary, was the Son of God—God incarnate.

As His first line of reasoning in behalf of His divinity, He made constant appeal to the prophecies of the Old Testament (with which His opponents were intellectually familiar) and the manner of their fulfillment in Him.

Although this is more fully explained in the article "Do You Understand Bible Prophecy?" beginning on page 12 of this issue, it may be noted here that when Christ's disciples became confused by the traditions of the rabbis regarding the work expected of the promised Messiah, Jesus reproved His followers for their failure to believe all that the prophets had spoken. "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (See Luke 24:25-27.)

Christ, the Prophet. Not only did Christ appeal to the Old Testament prophets for the vindication of His own divine mission, but He repeatedly assumed the role of prophet Himself, as the above-mentioned article indicates. And in this capacity, as prophet, He spanned the Christian age from His own day to the end of time. And the multiple signs which He gave by which men could know that the end of all things is at hand are to be the subject of special emphasis and unique treatment in the August issue of THESE TIMES. Suffice it to say here that the great majority of His predictions have already marked our modern time, and that none but the climactic events clustering around His second advent remain to be fulfilled. Truly, the Lord is near, even at the doors.

When Christ does appear in His own glory, and in the glory of the Father, and in the glory of all the loyal angels, then it will be incontrovertibly known that God is very far from "dead," and the work of all prophets and prophetesses will be demonstrated for exactly what it is.

For then will God bring every man's "work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:14.)

The Saving Revelation of God, in Christ. Clear and challenging as was the portrayal of the character of God through His dealings with men of the Old Testament (and particularly with His chosen people, the children of Israel), it was not until the advent of Christ into the world that "the express image" of God was revealed to mankind. For in Him was manifested "all the fullness of the Godhead bodily." Thus men had before them a living presentation in human flesh of the true character of God.

Does this fact not heighten the tragedy of the crucifixion—the clear portrayal of the bitter enmity of the adversary of God against His Son through human agents under the adversary's control? Yet the cross of Calvary is but a glimpse to our dull senses of the burden and pain which sin has brought to the Godhead since the rebellion of Lucifer in heaven.

Pilate's question to the Jews at the trial of Jesus, "What shall I do then with Jesus which is called Christ?" was pertinent to the eternal destiny of those who were then confronted with the divine character of Jesus Christ. The selfsame question confronts every man today who has opportunity to hear and know the story of the cross. Jesus Himself declared, "He that believeth on . . . [the Son] is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:18, 19.

What then will ye do with Jesus which is called the Christ?

Conclusions on "Who Holds the Future?"

On the basis of the introductory evidence presented in this issue and on the basis of the further evidence that is to be provided in the next five issues, the answer to the question as to who holds the future should be available to anyone who desires to know. That is assuming that his desire to know is prompted by more than idle curiosity, and that his desire is prompted by a willingness to commit the control of his life and destiny to the One who holds the future.

Of course, no man can be compelled to believe until that day when sight makes faith unnecessary, and then it will be too late to save him, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6.)

But the God of the Bible meets all the philosophical requirements of "God-hood." The God of the Bible has manifested that the outcome of the ages is in His hands and that He can reveal, and has revealed, that outcome to men who are willing not only to believe but also to do God's will.

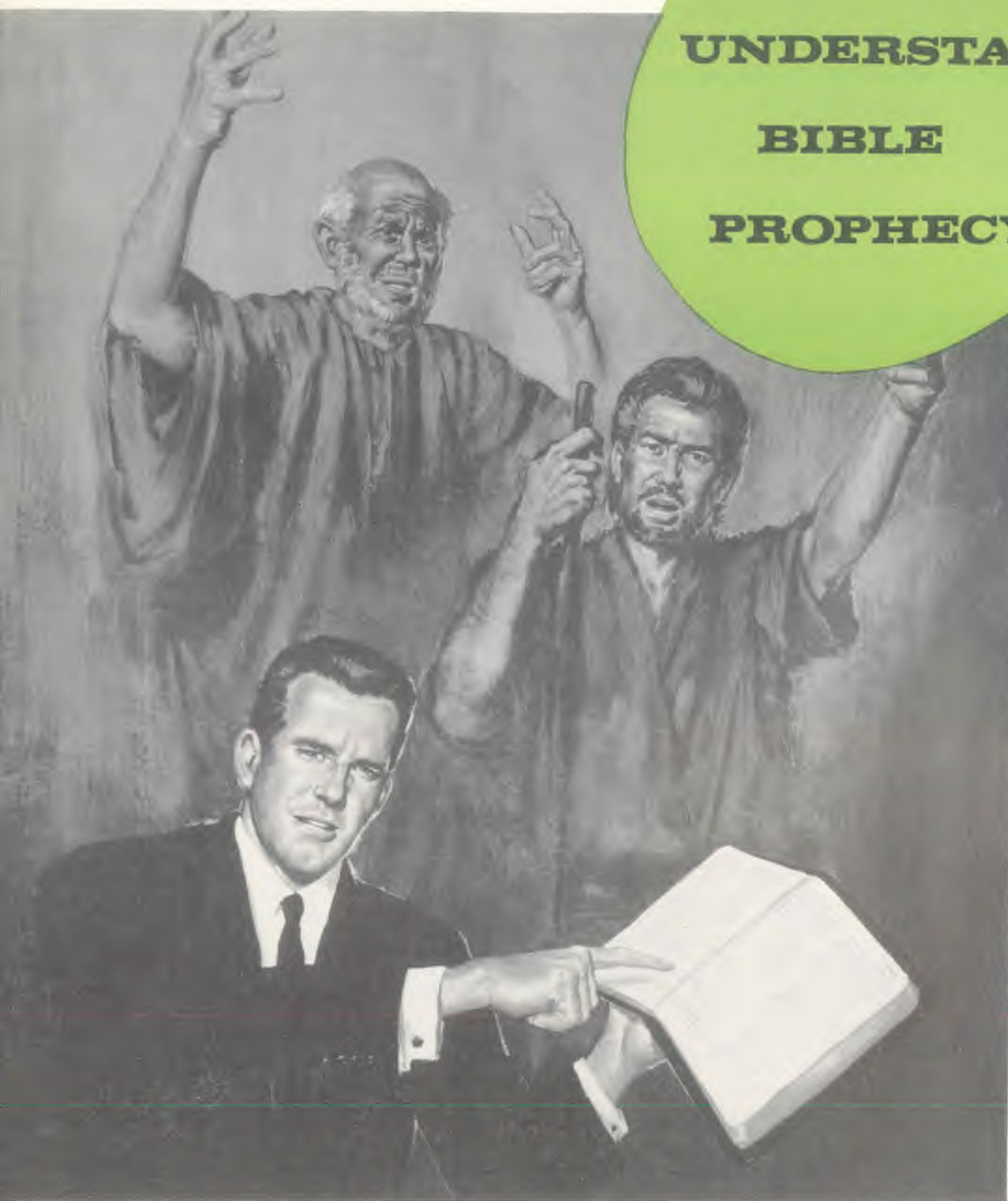
He who has portrayed the end from the beginning is far from dead. And if those who declare God "dead" would examine the evidence in humility of mind and with a willingness to believe, they could readily see that He is very much alive and that He is still overruling the affairs of the nations for the ultimate outworking of His eternal purpose.


The predictions of future events which have made Jeane Dixon famous seem not to be made with the purpose which marked the forecasts of the Biblical prophets. Indeed, if she believed the Bible's predictions of the end of the age, would she be predicting events ahead to 1999? No Biblical prophet ever led men to say, "My lord delayeth his coming." The appeal of the Biblical prophet is ever to heed the appeals of God's love "today." So Jesus Himself warned, "Watch therefore: for ye know not what hour your Lord doth come." "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24: 42, 44.

That some supernatural intelligence is communicating with the Jeane Dixons of the world there is little doubt. That the recipients of such communications may be sincere and honest with themselves in what they do need not be disputed here. But the destiny of this world and its burden of humanity does not rest with the Jeane Dixons, any more than it rests with the theologians. The future of this world rests with Him whose hands laid the foundations of this earth, with Him whose hands guide the unerring stars above, with Him who sees even the despised sparrow fall, with Him who so loved the world that He gave His only-begotten Son for this world, with Him who was "in Christ, reconciling the world unto himself."

(Continued on page 32)

**DO YOU
UNDERSTAND
BIBLE
PROPHECY?**





BY FRANK B. HOLBROOK

The proper understanding of Bible prophecy can lead to such priceless boons as confirming Christian faith, explaining the future, and galvanizing a lethargic church into action.

TO MANY Christians Bible prophecy is a conundrum. Such prophetic books as Daniel and the Revelation are regarded as enigmatic jungles of strange and forbidding beasts! For mysterious reasons these have been included in Holy Writ but are considered as sealed off from ordinary human understanding! Even John Calvin, whose voluminous writings number some fifty volumes, did not attempt to write a commentary on the Book of Revelation.

On the other hand, there is an honest revulsion to Bible prophecy by some sincere Christians. To these it has seemed that predictive writings only afforded a convenient point of departure for deluded enthusiasts into bizarre and fanciful interpretations. Rather than uncertain, erratic flights into these vagaries, they argue, it would be better to stay on the terra firma of Bible doctrine and history. But although these attitudes are common, Bible prophecy, composing as it does a large portion of Holy Scripture, was and is the divine instrumentality for confirming and authenticating the Christian religion.

If Bible prophecy is invalid and incomprehensible, then Christianity has no sure basis—for even its founder, Jesus Christ, cannot be attested as the true Messiah, the promised Saviour of the world!

Christianity and Prophecy

Just how significant prophecy really is to Christianity may be seen in Christ's relationship to it. Twice in the closing months of His ministry the Saviour foretold His passion. A few days before the crucifixion He carefully

delineated for a third time the swift-moving events of that never-to-be-forgotten weekend: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." Matthew 20:18, 19.

There lay the simple, clear-cut prediction: betrayal, trial and condemnation by the leaders of His own nation, mockery, scourging and crucifixion by the Romans, and His resurrection on the third day. On the eve of His death Christ further startled the disciples by announcing that one of them would be the betrayer-catalyst in this chain reaction of blood.

Doubtlessly the Saviour sought to soften the blow of the crucifixion for His friends, but a deeper purpose underlay His predictions. This purpose, repeated in substance three times, highlights Christ's relationship to Bible prophecy. "Now I tell you *before it come*, that, *when it is come to pass, ye may believe that I am he.*" John 13:19. (See also John 14:29; 16:4.) Blinded by their longings for an earthly kingdom, Christ's followers were little prepared for the tragic event of Calvary. But subsequent to the resurrection, these fulfilled predictions created in the disciples a Gibraltar-like faith and certainty that Jesus of Nazareth was unequivocally the Messiah, the Son of God. This was the Master's design in foretelling the crucifixion and its related events.

Likewise all prophecies of Scripture

are divinely intended to serve as spiritual spikes in a believer's temple of faith. Being driven deep into believing hearts and clinched by historical fulfillments, Bible prophecies produce a trust and confidence in God that is calm and settled. The confirming of faith in God and in His plan of redemption is therefore one of the essential purposes of prophecy.

Through the gift of prophecy God has foretold all the major aspects of His plans and purposes regarding mankind. (Amos 3:7.) Fulfilled prophecies always honor and vindicate God, for the ability to foretell is rooted in the omniscient nature of the Godhead. Just as the starry heavens appear to the human eye to twinkle from the same plane without depth, so the infinite, all-knowing God reads the future and the present as one. God declares, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isaiah 46:9, 10. It is not strange then to discover that the life of our Lord, His teachings, and the certainty of Christianity as the true religion are all intertwined, linked, and locked to Bible prophecy.

Christ, the Author of Prophecy

Were the Biblical prophets simply clever guessers? Did they just dream rosy thoughts of the future out of fertile imaginations? Whose spirit activated them—their own or that of Another? The Bible answers by first noting that the prophets themselves earnestly

Continued

Continued

searched their own writings: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter 1:11.)

Observe that the apostle's statement implies that the prophets received an understanding of the whole plan of redemption with its two focal points—Christ's first advent (His sufferings) and His second advent (the glory that should follow), together with information on the timing of these important events. And note further that this New Testament writer asserts it was the *Spirit of Christ*, that is, the Spirit sent from Christ, who inspired the prophets. Let the import of this witness be grasped by modern Christians: it was

first advent. As the numerous Old Testament Messianic prophecies are studied, there is pieced together before the mind an exquisite mosaic of the features of the Messiah.

The prophetic Word recorded the biography of the Saviour before He was born! Ancient prophecies foretold His birthplace (Micah 5:2) and the very year of His official appearance as the Messiah (Daniel 9:25). Other passages sketched His sympathetic, understanding ministry. (Isaiah 11, 42, 61.) And still others predicted His triumphal entry into Jerusalem and the exact particulars of His atoning death. (Zechariah 9:9; Isaiah 53; Psalm 22.)

It was on the basis of these and many similar prophecies that Jesus of Nazareth made His claim to the Messiahship. To the despondent disciples

make certain forecasts, it was with the ultimate purpose of arousing the nation's faith and deepening its spirituality. In other words, Bible predictions are not made merely to satisfy idle curiosity about one's own future, love life, or the mundane political affairs and space explorations of tomorrow.

Bible prophecy meets a deeper need. It is given to tell the people of God where they are in the stream of time and to acquaint them with the important crises and issues they will have to meet. Prophetic forecasts, rightly understood, will galvanize a lethargic church to alertness, to action—to co-operation with heavenly forces in hastening the coming of Christ and His kingdom. (2 Peter 3:11, 12.)

God is no respecter of persons when it comes to bestowing the gift of prophecy. Some of Israel's prophets were kings, others were priests or judges; still others were selected from among the common people. But all were the Lord's "messengers." Our Lord, Himself the "messenger of the covenant," came as foretold in the tradition of the prophets. (Deuteronomy 18:18; Malachi 3:1.) He was recognized by the people as a prophet. (Luke 24:19.) He did the work of a prophet and more. Jesus Himself acknowledged His prophetic office when He told His unbelieving countrymen, "No prophet is accepted in his own country." Luke 4:24.

Christ and Apocalyptic Prophecy

Most Bible prophecies are stated in simple, literal, straightforward language; but some, generally designated as apocalyptic, are couched in figures and symbols which must be explained by other clear, literal passages. By using the sound Biblical principle of comparing scripture with scripture, one discovers that the Bible provides its own key to unlock its mysteries. (1 Corinthians 2:13.)

Some Christians have misgivings about value of studying the apocalyptic prophecies of Daniel and the Revelation. The use of wrong principles of interpretation and fanciful forecasts conjured up from restless imaginations searching for the sensational have brought discredit upon these two important books which focus on last-day events.

Conditions were the same in Jesus' day. Evidence from the scrolls of the splinter sect of Judaism that lived at Qumran indicates that the Book of

"The predictions which range from Genesis to Revelation are not the guesses of good men, but the accurate foreknowledge of the Son of God."

the divine Son of God, the preexistent Christ, who by means of the Holy Spirit informed the prophets regarding His coming, His life, teachings, death, resurrection, subsequent priestly ministry, and coming kingdom of glory. And what is true of the prophecies of the Old Testament is also true of the prophecies of the New.

The predictions which range from Genesis to Revelation are not the guesses of good men, but the accurate foreknowledge of the Son of God—the essential Author of Bible prophecy! Through hundreds of prophecies written over a millennium and a half, the divine Son of God was saying again and again to His ancient people as He is still saying to His modern church, "Now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29.

Biography Before Birth

If one considers the eschatological prophecies of Scripture, those dealing with final events, he will be impressed that the New Testament alone makes more than 300 references to the second advent of Christ. Christians may be sure that these will be as accurately fulfilled as those were that foretold the

traveling to Emmaus Jesus declared, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24:26, 27. That evening He again systematically pointed out the specific Messianic predictions—inspired by His Spirit hundreds of years before—that now in every particular had been historically fulfilled in Himself: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Luke 24:44. Thus the very strongest evidence that Jesus was the Messiah is contributed by fulfilled Bible prophecy, and the Christian religion is inextricably locked to the validity of Bible prophecy!

Christ and the Prophets

Our Lord endorsed the work of all the prophets even though many made no long-range predictions. (Matthew 23:37.) The major task of Israel's prophets was to prod the nation's slumbering conscience as revivalists and reformers. When they were inspired to

Daniel was very popular with the Essenes. Altogether seven manuscripts of Daniel are represented in the finds. Although the Essene interpretations of Daniel doubtlessly differed from those of Christ, yet our Lord did not hesitate to endorse the serious study of this important book. Although its mysteries might be perverted by some, it had a true message for the wise and sincere seeker for truth. In His own panoramic prediction of coming events (both immediate and the end of the age) He referred His disciples to Daniel and said, "Let him that readeth understand." Mark 13:14.

When one turns to the final book of Holy Scripture, he finds that not only is it a companion apocalyptic prophecy to Daniel, but also it is specifically authored by the Lord Jesus Himself! The opening lines read, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." Revelation 1:1. This crowning work of inspiration is both a revelation of the glorified Christ and an unveiling, a disclosing by Jesus Himself of "things [events, happenings] which must shortly come to pass." And a blessing is pronounced on the student and the obedient: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3.

Eyesight is precious; without it one is enshrouded in a world of unrelieved darkness. But no twenty-twenty vision can penetrate the future. Tomorrow is as black or as bright as one's pessimism or hopes—but the significant facts cannot be known with certainty. How providential that Christ through the medium of Bible prophecy has given the Christian church a second sight, a prophetic sight that sees beyond tomorrow! Above the din of crime and riot, staccatoed by submachine-gun bullets and underscored by roaring jet-propelled ballistic missiles and rockets, the Christian student of Bible prophecy can hear again those calm, measured accents uttered in the stillness of that upper chamber: "I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29. And the Christian is strengthened by some other encouraging words from the lips of the Prophet of prophets; "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. END

SOME MESSIANIC PREDICTIONS FULFILLED BY JESUS OF NAZARETH

PREDICTION		FULFILLMENT
Isaiah 7:14	<i>Supernatural virgin birth.</i>	Matthew 1:18-23
Micah 5:2	<i>Bethlehem birthplace.</i>	Matthew 2:1; Luke 2:1-7
Isaiah 9:6, 7; Daniel 7:13, 14	<i>Divine-human Messiah to take Davidic throne and world dominion. (Yet future.)</i>	Luke 1:32-35; Matthew 25:31
Daniel 9:25	<i>Time for the official appearing of the Messiah.</i>	Luke 3:1, 21, 22
Isaiah 61:1-3	<i>Messiah's preaching-healing ministry.</i>	Luke 4:16-21
Malachi 3:1; 4:5, 6	<i>A forerunner was to prepare the way for the Messiah's mission.</i>	Luke 1:13-17; Matthew 17:10-13
Zechariah 9:9	<i>Messiah's triumphal entry into Jerusalem.</i>	Matthew 21:1-11
Isaiah 53:5-8 Daniel 9:26	<i>Messiah's substitutionary death for sinners.</i>	John 19:18; 1 Peter 3:18
Zechariah 13:7	<i>Messiah's followers would desert Him at His smiting.</i>	Matthew 26:31, 56
Psalms 22:18	<i>Lots cast for Messiah's clothing.</i>	John 19:23, 24
Isaiah 53:9, 12	<i>Messiah to be identified with both wicked persons and the rich in His death.</i>	Luke 23:32, 33; Matthew 27:57-60; John 19:39
Psalms 22:7, 8	<i>Taunts of Messiah's enemies.</i>	Matthew 27:39-43
Psalms 22:1	<i>Messiah's cry of despair.</i>	Matthew 27:46
Psalms 16:10	<i>Messiah's resurrection.</i>	Matthew 28:1-6; Acts 2:22-32
Psalms 110:1, 4	<i>Messiah to be a royal Priest.</i>	Acts 5:31; Hebrews 8:1

THE SIGNS of history's approaching climax are multiplying. Many authors and statesmen are uniting their voices with churchmen to declare that a mighty change is at hand. The false optimism of the early part of this century is strangely missing from most of the predictions of the leaders of world thought today. Indeed, many of their predictions are full of fear and dread.

A few years ago the intellectuals of the civilized world frequently told us that salvation would come through the magic of man's intellect, that his achievements in the scientific laboratories would bring about the desired heaven on earth. Today the picture they give us is of "irritated futility," suggesting almost complete discouragement and hopelessness.

Dr. Robert M. Hutchins, former university president and later a director of the Ford Foundation, was reported as saying, "We do not know where we are going, or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven have led us into a larger but more oppressive house. We thought these keys were

science and the free intelligence of men. *They have failed us.* We have long since cast off God. To what can we now appeal?" It is because men have cast off God that they are confused and wander in the dark.

Many keen students of the times have expressed astonishment at the failure of most of the Protestant ministry to give the Biblical interpretation of the grave problems before the world today. Says one of them, "The silence of the theologians on these matters is one of the incredible phenomena of these dangerous days." He exempts from criticism those who preach Bible prophecy and point out the signs and portents of these days as corresponding with those prophetically named in Matthew 24, Luke 21, 1 Thessalonians 5, 2 Timothy 3, and other passages in the New Testament.

This writer continues: "What I desire to show is that the New Testament offers precise and elaborate specifications of the events preceding the inevitable end of the world, and a fair reading of them must lead any rational man to conclude that these events are now upon us."

It is a deplorable fact that many Protestant ministers almost completely ignore the study of Bible prophecy. Yet, fulfilled prophecy is one of the most powerful weapons against unbelief and worldliness. The preaching of the gospel of our Lord and Saviour includes the interpretation of Bible prophecy, and the minister who is not making known the meaning of world conditions today in the light of Bible prophecy is neglecting the spiritual welfare of his people as well as his own.

Current conditions throughout the world are exactly as portrayed in Bible prophecies. How strange, then, that while endeavoring to find a way out of the dark, most men and women give little or no attention to the Book of light! The solution of the world's problems is found in the writings of four simple men of God—Matthew, Mark, Luke, and John. And nearly everybody has a copy of the New Testament, which contains those writings, revealing the meaning of the approaching climax. Blessed are those who open the Bible daily with a prayer, and who read with a desire to know the will of God and to be guided by Him. END

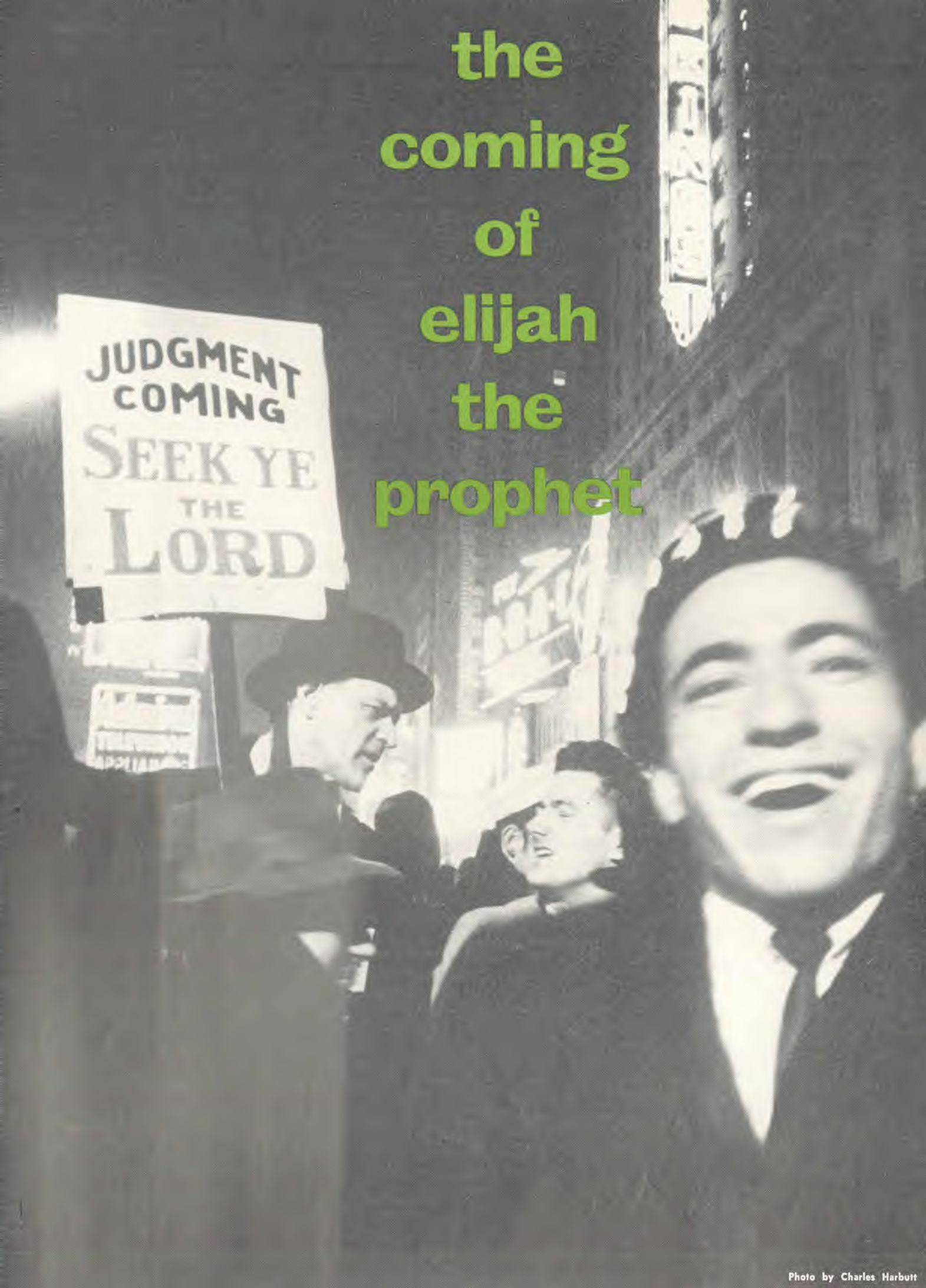
BY ERNEST LLOYD



An "irritated futility" in the hearts of men suggests complete discouragement and hopelessness.

the
coming
of
elijah
the
prophet

JUDGMENT
COMING
SEEK YE
THE
LORD



BY DESMOND FORD

STRANGE and mysterious appears the final prophecy of the Old Testament, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Malachi 4:5.

For centuries men and women in many parts of the world have anticipated the return of the Old Testament reformer Elijah. But is he the one foretold in this prophecy? Is the latter-day Elijah the prophet of that name who lived in Palestine five hundred years before the penning of this prophecy? And has he yet appeared in fulfillment of Malachi's prediction?

It is clear from the context of this prophecy that its fulfillment is to take place just prior to the return of Christ to this world. (See Malachi 4:1, 2; 2 Peter 3:10.) Evidently Elijah, by calling the world to repentance and reformation, is to be the herald of the coming of Jesus, the Sun of Righteousness. But God is not going to send back to earth the prophet of Ahab's day. He will not be forced to leave the bliss of heaven for the sorrows of earth.

The key to the prophecy of Malachi lies in the fact that all Old Testament characters, places, or events, when applied prophetically to New Testament times following Christ's death, have a worldwide and not a restricted application. For example, God's Israel today consists of Christians scattered throughout the whole world. Babylon in New Testament prophecy does not refer to the city of Nebuchadnezzar responsible for the persecution and captivity of the Jews, but to worldwide apostate religion which copies Babylon's practices of idolatry and persecution. Similarly, when God promises to send "Elijah the prophet," He speaks of a worldwide movement, doing for the world what Elijah did for Israel. No one man could today warn the entire world of God's coming judgments.

How tragic are the implications of this prophecy! The first Elijah's work was to call the truehearted from the apostasy which enveloped the professed people of God. So far gone in

idolatry was Israel in Elijah's day that he could say, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." 1 Kings 19:10. Thus Malachi, in foretelling an Elijah message before the second advent, is actually asserting that the world prior to Christ's return will be characterized by religious apostasy. His words find their counterpart in the latter-day message described in Revelation which calls upon men and women to separate from the prevalent customs and beliefs of a modern idolatry masquerading as Christianity. (Revelation 14:8; 18:1-4.) Even the religious intolerance which characterized the times of Elijah is to be revived in this twentieth century!

Consider now the Old Testament story, for it mirrors a counterpart situation in today's world. Ahab, king of Israel, had married Jezebel, priestess of Baal, the sun-god. Altars of apostasy were raised throughout Israel (1 Kings 16:30-33), and the worshipers of Jehovah were persecuted (1 Kings 18:4). No longer was the sacred law taught to the people. Instead it was flagrantly disregarded by ruler and subjects who believed in a religion that required little commitment. The Creator was ignored while multitudes bowed down to images representing the ruling forces of nature.

At such a time the hitherto unknown Elijah was entrusted with a message of judgment. Traveling night and day, he at length reached the palace of Ahab. Without waiting to be announced, and clad only in the usual coarse garb of a prophet, he passed the guards and proclaimed to the astonished monarch, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1. With this brief word he was gone. After three and a half years of drought the prophet reappeared before a vicious and frustrated Ahab. "Art thou he that troubleth Israel?" demanded the king. Un-

daunted, Elijah replied, "I have not troubled Israel; but thou, . . . in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:17, 18.

Then we read of the great contest held to determine who was the true God—Jehovah or Baal. Elijah "repaired the altar of the Lord that was broken down." (1 Kings 18:30.) The issue of the contest led many to turn from sun worship to obedience to the commandments of the Creator, while the leaders of apostasy were executed at the brook Kishon in the valley of Megiddo. Not long afterward "Elijah went up by a whirlwind into heaven." (2 Kings 2:11.)

In connection with His first advent Christ had a forerunner who labored "in the spirit and power of Elias [Elijah]" as he called men to prepare themselves for Christ's kingdom by separation from tradition and formalism. But our Lord indicated that the full accomplishment of Malachi's promise would be in the final message of reform before His second advent. "Elias truly shall first come, and restore all things." Matthew 17:11. As Elijah restored the altar of the Creator and then challenged apostatizing worshipers to give their allegiance to Him, so the Scriptures foretell a latter-day message restoring the forgotten truths of Holy Writ and challenging moderns to return to their forgotten Lord. (Revelation 14:6-12; Acts 3:19-21.)

We live in days paralleling the times of Ahab. The blessings of heaven—peace and sufficiency—are being withheld from the world, as was the rain from Israel, and for the same reason. True religion is as rare now as in Elijah's day. The nature worship practiced by the apostate Israelites finds its counterpart in the philosophies of evolution and scientism. It is not surprising that such concepts are pleasing to unregenerate hearts, for they involve the dismissal of ideas such as sin, responsibility, and judgment. What is surprising, however, is that professed churches of Jesus Christ should accept such un-

*"Behold, I will send you
Elijah the prophet before
the coming of the great
and dreadful day of
the Lord." Malachi 4:5.*



scriptural beliefs. Here is the hub of modern apostasy.

None can rightly analyze the modern dilemma without being aware that it is the theory of organic evolution which has abolished God and demoted man. As Philip Edgcumbe Hughes has written:

"The implications of the evolutionary theory are total: they involve the whole realm of existence. . . . If it is true that all living organisms throughout the world, small and great, simple and complex, have evolved from a solitary primordial germ plasm, then evolution must be the key and explanation of everything—of the intellectual, aesthetic, and religious no less than the anatomical and physiological aspects of existence. Evolutionism becomes a complete and self-sufficient philosophy of life.

"It means, further, that, apart from the principle of evolution itself, there can be no absolutes. Everything must be seen in terms of different stages of evolution. All is comparative and relative. And this applies to the religious sphere as much as to every other sphere. Relativism reigns supreme."—*Christianity Today*, September 25, 1964, p. 62.

Does not this discerning statement provide the key to modern chaos? The law of God was forsaken in Ahab's time because of nature worship, and now in the twentieth century amorality and immorality reign in the lives of men because theorists of evolution affirm that there are no absolutes and consequently no binding moral code. The story of Eden and creation having been banished, the other stories of Sinai, Calvary, and the Sermon on the Mount can be relegated to the scrap heap.

Besides the idolatry of worshiping at the shrine of false philosophical theories, another form of idolatry exists in modern Christendom. Religious traditions have taken the place of Scripture for many communions, never wholly, but sufficiently to adulterate the whole. The Old Testament, in recording the

apostasy of the church of Israel, points out that idolatry was succeeded by man-made forms of worship. We read of Jeroboam, first king of the apostate northern tribes, that he "made two calves of gold . . . and made priests of the lowest of the people. . . . And Jeroboam ordained a feast in the eighth month, . . . even in the month which he had devised of his own heart." (1 Kings 12:28-33.)

Similarly, in our day the Word of God has too often been swept aside by institutions of human devising, institutions which date back to paganism. Particularly is it true with reference to the God-instituted barrier against idolatry, namely the Sabbath of the fourth commandment. The majority of men observe no Sabbath at all, but the remainder honor a day that God Himself has never blessed or sanctified, a day associated with ancient heathenism and idolatrous sun worship.

Sin entered our world in the beginning when our first parents chose to obey the suggestion of a creature instead of the word of the Creator. This is ever the course of apostasy, and at this present time the same sin is being repeated on a worldwide scale. Where, then, is the Elijah rebuke and warning for our day?

In the fourteenth chapter of Revelation, under the symbolism of three angels flying in the midst of heaven, having the everlasting gospel, we have a description of a latter-day movement which is to perform for its generation the work that Elijah and John the Baptist did in their eras. Elijah warned his contemporaries of coming judgments; he called upon apostate Israel to worship the Creator, to separate from sun worship, and to return to the commandments of God. John the Baptist "in the spirit and power of Elias" also called for reformation in order "to make ready a people prepared for the Lord." Similarly in Revelation 14's description of God's final warning to the human race we find all the characteristics of the messages of Elijah and John embodied. Here is the warning that

"the hour of God's judgment is come." Here in almost the identical wording of the fourth commandment is the appeal to worship the Creator, which involves the surrender of all relics of sun worship, including the observance of Sunday. In this message "the commandments of God" are emphasized, and men are called back to the hallowing of the true Sabbath as a sign of submission to the Creator. False worship is here identified, and the world is expressly warned against continuing participation therein.

The final verse in this description of the Elijah message describes a people made ready for the coming of the Lord. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. And an adjoining verse pictures Jesus coming in the clouds of heaven to reap the harvest of earth. (Verse 14.)

Like Elijah, the people of this prophetic movement are repairing "the altar [worship] of the Lord that . . . [has been] broken down" for centuries. (1 Kings 18:30.) Another Old Testament prophecy clearly identifies their specific task: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable: . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Isaiah 58:12-14.

In the typical days of old a great contest occurred between Elijah and the sun-worshiping Israelites. Elijah exhorted the people, "If the Lord be God, follow him: but if Baal, then follow him." He urged those who believed in the true God, the Creator of heaven and earth, to come out and be separate from their idolatrous companions.

Continued

A Christian, after a manner of speaking, puts all his eggs in one basket; he invests his time and strength—his whole life and living—in Christ and His kingdom. "The Realm of heaven is like treasure hidden in a field; the man who finds it hides it and in his delight goes and sells all he possesses and buys that field." Matthew 13:44, Moffatt.*

Treadmill spiritual behavior, bereft of living meaning, is an inadequate substitute for vigorous Christianity. "Circumcision counts for nothing, uncircumcision counts for nothing; obedience to God's commands is everything." 1 Corinthians 7:19, Moffatt.*

We are Christians—or we are not. One-day-a-week Christianity or Christian behavior in one area of life and not in another is a privilege we may not claim. "Whoever obeys the whole law, except to slip in a single instance, is guilty of breaking it all" (James 2:10, Williams), or "Remember that a man who keeps the whole Law but for a single exception is none the less a law-breaker" (Phillips**).

*From *The Bible: A New Translation* by James Moffatt. Copyright, 1954. Used by permission of Harper and Row, Publishers, Inc.

**From *The New Testament in Modern English*. Copyright, J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Similarly, the last book of the New Testament makes prominent the fact that in the last days true believers in Jesus Christ are called upon to separate from all forms of false religion symbolized in Revelation as "Babylon." God's call is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:1-4; 14:8.) According to the last verses of Revelation 13, there is to come in our generation a great contest, a religious contest which will separate all men into one camp or the other. As in Elijah's day, the issue will concern worship and the commandments of God.

The essential element in true religion is not of course outward forms or even professed belief—it is whether we will let God be God. The outward forms we espouse in the long run will be but the symbols of our actual experience. The Elijah message warns us that it is not enough to be religious—we must be wholehearted for God. Will Herberg has expressed this admirably:

"Sinful egocentricity invades all areas of life, including the religious. Man is *homo religiosus*, by 'nature' religious; as much as he needs food to eat or air to breathe, he needs a faith for living. . . . He is always searching for some god and some way of salvation from the fears, futilities, and frustra-

tions of life. But . . . so long as he pursues this search in self-sufficiency, relying on his own virtue, wisdom, or piety, it will not be God that he finds, but an idol—the self, or some aspect of the self, writ large, projected, objectified, and worshiped."—*Protestant—Catholic—Jew*, pp. 254, 255.

Against such false worship the Elijah message of the last days sounds its warning. This message calls upon men to receive the seal of God, the likeness of their Creator, in all love, goodness, and truth. The outward sign of this true worship will be the hallowing of the fourth commandment, God's great eternal bulwark against all idolatry; and the observance of the seventh-day Sabbath is to characterize those who have been re-created in Christ Jesus, those who have ceased from dependence upon their own works, and who have entered into Christ's rest.

Those who choose to keep God's Sabbath in these last days will thereby signify their belief before others that the Bible is true from its very beginning, and their assent to all the teachings of the Christian gospel. The two-fold emphasis of the Protestant Reformation—the impotence of man and the omnipotence of God—will be proclaimed by a people giving evidence that they believe only God can create the heart and mind in holiness. Such a

people, aware that all good works are dependent upon a power outside themselves, will experience righteousness by faith, and they will lighten the earth with the glory of the Creator as they reflect His character of unselfish love.

As Elijah was translated without seeing death, despite his being proscribed by Jezebel, so the people of the Elijah message will ultimately welcome their returning Lord as their Deliverer from the world's antagonism and be caught up to meet Christ in the air. They will witness the worldwide destruction of all who have chosen to reflect the likeness of Satan—at the battle of that great day, the battle of Armageddon.

Who today will be valiant for the truth? Who like Elijah the Tishbite will brave scorn and opposition in giving the message of God to the world? May we seek God for the courage to echo the words of another ancient reformer, "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Joshua 24:15.

Reprints of this article (Number T-10) and others in this series of Truth for These Times are available. Prices, postpaid to one address: Single copies, 5 cents; 10 copies, 45 cents; 100 copies, \$4.00; entire set (12), 50 cents. Special prices for larger quantities. Address: Reprint Editor, Box 59, Nashville, Tennessee 37202.

Gentlemen:

Without cost or obligation, please enroll me in your course in systematic study.

Name _____

Address _____

Language _____

(Available in most national tongues)

Mail coupon to The Bible Course for Busy People
Box 59, Nashville, Tennessee 37202

One of the most meaningful questions ever put to Jesus Christ was, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:68. Yes; where can we go for help but to our Creator? Truly there is no hope in the counsels of man. Despite flashes of brilliance, even the wisest of men fail to provide the ultimate answers to life. Only God has these. He says, "Come unto me, and I will give you rest." Rest, joy, dynamic, satisfaction, hope—all these are yours in Christ. Our free Bible course will make all this very plain. Simply send in the coupon at the left. There is no obligation.



YOUR QUESTIONS, PLEASE!

By Frank B. Holbrook

In this column Pastor Frank B. Holbrook answers questions regarding spiritual truth, ethical behavior, and Biblical understanding. Write to him c/o THESE TIMES, Box 59, Nashville, Tennessee 37202. Names are confidential.

When a person dies, we place the remains in the ground, but what happens to the spirit? Does the Bible have anything to say on cremation?

In answer to the latter question, cremation is a European and not a Semitic custom. It is rarely mentioned in the Scriptures. The bodies of Saul and his three sons were thus cared for, and their bones buried. (1 Samuel 31:12, 13.) Amos predicts the removal of famine dead in a similar manner. (Amos 6:9, 10.) Although no stigma is attached in thus disposing of the human body, the usual custom was burial in graves or in rock sepulchers.

The problem of death has perplexed aching human hearts since the entrance of sin. But Jesus Christ holds the key to unlock both its mystery and its reality. He declares, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the grave] and of death." Revelation 1:18. When Christ as Creator made man (see John 1:1-3, 14), the record describes the simple act thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. Note that the Scripture does not say that the Creator put some immortal soul or spirit entity into the body of dust, but that He joined with the body of dust His "breath of life"—the life principle.

The union of the life principle and the body produced a living, thinking, intelligent soul or person. Sometimes the Bible refers to this life principle as "spirit" or "spirit of God." (See Job 27:3; 33:4.) When death occurs, the life principle returns to the Creator, who gave it, and the body returns to dust. (Ecclesiastes 12:7.) The psalmist declares, "His breath [life principle] goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. According to the Scriptures, death is just the opposite of life. It is not life in another form. It is the complete cessation of life.

Death is an unconscious condition. "The living know that they shall die: but the dead know not any thing." Ecclesiastes 9:5. "The dead praise not the Lord, neither any that go down into silence." Psalm 115:17. The Scriptures consistently refer to death as a "sleep." Jesus said of Lazarus, "Our friend Lazarus sleepeth." John 11:11. "If a man die, shall he live again?" was the ancient question of suffering Job. (Job 14:14.)

Our victorious Lord Jesus by His own resurrection has answered this cry of the ages: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5:28, 29. And when will that climactic summons be heard? The Apostle Paul points to the second coming of Jesus. "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." 1 Thessalo-

nians 4:16. Not a natural, inherent immortality but the resurrection through the power of Christ is the Christian's hope!

Do the angels keep the very same Ten Commandments (word for word) that were given to man? If possible, give Bible texts.

The Ten Commandments, brief, comprehensive, and authoritative, define the duty of man to his God and to his fellowmen. These ten precepts are applications of the principle of love. This Jesus illustrated by summarizing the first four in the sentence "Thou shalt love the Lord thy God with all thy heart," and the last six as "Thou shalt love thy neighbour as thyself." (Matthew 22:35-40.) This twofold principle of love is eternal and unchangeable because it is rooted in the very character of God, "for God is love." (1 John 4:8.)

All intelligent beings in God's universe are governed by this principle or law. To violate it is to sin against the will of God. (1 John 3:4; Psalm 40:8.) Now angels and mankind are two different orders of intelligences. Both were created by God, and both are under His gracious rule. (Hebrews 2:6, 7; Psalm 103:20.) It must be apparent, however, that the twofold principle of love would be adapted—of necessity—so as to meet the unique situation of these distinct orders of beings. In the stated Ten Commandments the principle is made applicable to the condition and circumstances of man. For example, God created man in two sexes. (Genesis 1:27.) Therefore the principle "Thou shalt love thy neighbour as thyself" among other things must be stated to mean proper honor and respect for parents on the part of their children (fifth commandment). It would further mean that marriage would be preserved inviolate (seventh commandment).

It is evident that the fifth and seventh commandments could not apply "word for word" to angels, since Jesus implies that angels do not marry. (Matthew 22:30; Mark 12:25.) If angels do not marry, then they do not have parent-child relationships and hence need no guides on this point; nor is there need for guards to family life. Although we know that some of the angels "sinned" (2 Peter 2:4) and that Satan was a liar and a murderer (John 8:44), yet the Scriptures as a whole are silent on just how the basic rule of love is expressed in precepts and adapted to meet the case of angels. This is one of the "secret things" God has not seen fit to reveal. (Deuteronomy 29:29.)

Our chief concern should not be, "What has God said to angels?" but rather, "What has He said to me?" Jesus declared to all mankind, "If ye love me, keep my commandments." John 14:15. And these He has plainly enunciated in the moral law, the Ten Commandments. (Exodus 20:3-17.)

END



150 YEARS OF KINGDOM WORK

*A brief history of the American Bible Society,
which celebrates its 150th anniversary in
1966, the "Year of the Bible"*

BY HARRY G. SANDSTROM

Left: The old and the new. The three-story wooden building in the center contained eleven hand presses when it was erected in 1816. Behind the original Nassau Street (New York City) building is the new Bible House, which will be ready for occupancy this year. Below: Two warehouse employees arrange packages of Scriptures in preparation for their worldwide distribution from the new American Bible Society facility in Wayne, New Jersey. Right: Dale C. Recker, Secretary for the Blind, studies the Scriptures in Braille with young students. Recker, who went blind while pastoring a church, stayed on for fifteen years more, until he accepted his present position.



IN THE early spring of 1802, a frail young man with a sallow skin was plowing in the Connecticut hills near Litchfield. Unimpressive in appearance, he yet had a good mind and—a minister's son—a heart devoted to the kingdom and its work.

While he was walking behind his horse, his mind was active with his future—how he could best serve the Lord. At the end of a furrow he stopped to wipe the perspiration from his face. At the same time a warmth and glow flowed all through his frail body. As he told it later, God apparently had given him the answer. "Then and there I was convinced that the one desire in my life was to communicate the gospel of salvation to the poor heathens."

On the eighth of May, 1816, fourteen years later, in the Garden Street Reformed Church in New York, the American Bible Society was formed. Now, 150 years later,

it is the world's largest distributor of the Book, and the best known. Many millions of copies of Scripture have been given to grateful recipients throughout the world, in over 1,000 translations. All this is supported by voluntary contributions.

The frail youth was Samuel J. Mills, Jr. All through his education at college (Williams) and seminary (Andover), he carried on his "divine ferment." His awkward figure, ungainly manners, unelastic and croaking voice could not hide his great heart and great designs, for he propounded his dreams judiciously and wisely.

He made two trips, one west and one down the Mississippi Valley to New Orleans and back through the coastal states (1814-1815). He found great destitution of the Bible. He came north again with passionate and persistent appeals for the organization of a national Bible society, having been ordained to the gospel ministry in June, 1815. Though met with divided counsels and opposition, he also met with cheer and cooperation. The most effective was that rendered by Dr. Elias Boudinot, who had been a president of the Continental Congress and who retired at age sixty-five to study the Bible.

There were about seventy laymen and clergy who attended that first meeting in Garden Street Church. Mills came to the gathering full of hope, but with a heart weighed down with fear for the outcome of a meeting of so many sects. His fears were unfounded.

Dr. Eliphalet Nott, president, Union College, New York, opened the meeting with a prayer, a petition for the guidance of the Holy Spirit, which expressed the solemnity of the moment and the yearnings of every heart in that room.

When the roll of delegates had been made up, the object of the meeting was presented and freely discussed,

Continued



With a thousand languages and dialects yet to be translated into Scripture, the ABS pushes forward undaunted. Millions of Bibles and portions of Scriptures are distributed each year by this beneficent organization. At left, the Word of God reaches African young people on a bicycle, while below, James Ricci-telli and an African national helper, Duba, translate the Scriptures into Bwamu, Haute Volta. At right, another team in Puerto Rico continues the laborious work of translating.



Continued

not without divergencies of view. Dr. Lyman Beecher, who was one of the delegates, wrote of the convention many years later: "There was one moment in our proceedings when things seemed to tangle and some feeling began to rise. At that moment, Dr. J. M. Mason rose hastily and said: 'Mr. President, the Lord Jesus never built a church but what the devil built a chapel close to it; and he is here now, this moment, in this room, with his finger in the inkhorn—not to write your constitution but to blot it out.' The laughter caused by this sally dispelled the storm and the sun appeared again." To the amazement of all present, these champions of denominational competition stood at one point of view. In the afternoon when a resolution was presented that "it is expedient to establish without delay a general Bible institution for the circulation of the Holy Scripture without note or comment," it was adopted without a dissenting vote.

The chairman of the convention, Joshua M. Wallace of New Jersey, could not control his emotion. His eyes filled with tears, and he said, "Thank God!"

Almost hidden behind the crowd in the rear of the room was Samuel J. Mills, Jr., the man who had consecrated himself to the organization of a national Bible society, with his great executive power in exciting and combining minds for benevolent work. When he saw that the day was won, a look of heavenly delight spread over his countenance.

The initial income of ABS, according to its second annual report, was about \$40,000. The very first ministry was to supply Scripture in French for the new citizens of Louisiana, where Mills had traveled and deplored the lack of Bibles.

The founders of ABS were a group of highly intelligent and educated clergymen, businessmen, statesmen, and creative personalities, with many accomplishments to their credit. The sands of time have obliterated the names of most of them. Yet two remain: James Fenimore Cooper, writer, and John Jay, first chief justice of the Supreme Court.

The birth of ABS was a matter of wide interest. The daily papers and other periodicals devoted much space to it.

Presidents John Quincy Adams (an ABS vice-president), Andrew Jackson, Zachary Taylor, U. S. Grant, Rutherford Hayes, Benjamin Harrison, Grover Cleveland, Theodore Roosevelt, gave ABS aid not only by their names and influence, but also by definite service. But, then, every U.S. President since 1816 has bestowed his blessings and his help—in one form or another—on the kingdom work of the ABS.

The first Bible printed in America was a translation for Massachusetts Indians, dated 1663. The second, a German Bible, was printed 1743 in Philadelphia. English editions of the Bible, published by ABS, reached out across the prairies to ranchers and settlers, went with the forty-niners to California, and climbed into mountain fastnesses to lumbermen and miners.

During the Civil War, ABS distributed over five million Bibles to Northern soldiers and civilians. Also hundreds of thousands were sent, without charge, through the lines to the soldiers of the South. This was approved by the commanding generals of both sides and was a unique event in the annals of war.

Two of the ultimate goals of the ABS are simply



stated: "A Bible in every Christian home throughout the world and a Testament in every Christian's hand." And to let you know they are not being starry-eyed, they give an estimate of 370 years to accomplish this—at present rates of distribution and computing no increase in population. The last areas to be reached will be those in West Asia. Additional funds may shorten the 370-year period.

Neither you nor I, alas, will be around to see whether the ABS reaches its shining goal. But then, all the Lord requires of us is to do our very best—and He will take care of the rest.

And for 150 years the ABS has been doing its very best, and the present outlook is that it will better its best—if it is not doing so right this minute.

In 150 years the Society has distributed 750 million Bibles.

"But to be precise," explains ABS, "when we refer to Bibles, we don't always mean the entire Bible—both Old Testament and New Testament. In many instances, we have found that a copy of just the New Testament or even one book of the Bible, which we call a 'Portion,' serves even better to stimulate the desire to read more and more of this great Book."

"But 750 million?" an intelligent questioner writes. "That's nearly four times the U.S. population!"

"True," says ABS, "but it's only a minute fraction of the world's population. And to reach all of them with at least a Portion is the ABS goal."

At the moment, ABS is distributing the Bible throughout 130 countries, in addition to the U.S.

Another questioner writes, "You keep using the word 'distribute.' You *do* give Scriptures away free, don't you?"

Answer: "Yes, in a good number of cases we do give away Bibles, or Portions—especially when the receiver cannot afford to pay anything at all. You see, we've discovered that when a body has to make an actual investment in his Bible, he's far more likely to read and study it."

"How much do you charge then?"

"It all depends upon the individual's ability to pay.

although never more than the cost of production. We've even accepted such unlikely things in trade as fruit, parrots, monkeys—even cobras."

"Who make up the difference?"

"Individuals and churches in contributions."

But distributing Bibles all over the world is only one part of the work of ABS. Almost as important is the translation of the Book into every language and dialect in the world. To date, at least one book of Scripture has been published in 1,232 languages. "And we've just started," says ABS. "Millions of folk today have not read the Word of God. The Scriptures must still be translated into more than another 1,000 languages and dialects—and this is a conservative estimate."

Currently more than 3,000 scholars are at work translating the Bible. Many began with some degree of prior training. Others found these duties evolving out of a need in a particular locality, or they found themselves drafted for the work.

Again the potential but quizzical contributor says, "Most of the translators, perhaps, belong to specific churches. Does this mean they interpret the Bible according to the dogmas of their particular church?"

"Absolutely not," replies ABS. "The Society is an organization with many churches and faiths participating in the translation and distribution of the Book. One of the truly great strengths of the Christian religion is the fact that underlying all Christian churches is the Bible."

A skeptic asks, "But the events of the Bible took place so many centuries ago. What relevance can it possibly have to living in today's world?"

Reply: "The late President Kennedy wrote to ABS: 'An inspiring record of human confrontation by God, of judgment of the temporal by eternity, the Bible is a synthesis of that which abides and endures.'"

Now, the skeptic says, "Well one thing for sure, the ABS really knows and sticks to its goals."

"Yes," says ABS, "our goals were set a long time ago by men who not only pointed the ABS in the right direction, but who even helped get America itself on the right path."

Of particular concern to the ABS are the blind, of which there were 400,000 in the U.S. in 1964. That year ABS supplied more than 58,000 Scriptures in Braille or on records or tape to some 18,000 blind folk. This distribution was free, and ABS urges you to send in names and addresses of blind folk you know who don't have a Braille Bible or recordings.

ABS lists seven urgent needs in this their 150th anniversary year: *New Testaments*: Seven out of eight Christians in the world do not possess one of their own. *Africa*: Eleven nations are without a complete Bible in a language of their land. *Bibles*: Fifty percent of Christian homes are without a complete Bible. *New Literates*: Seventy million adults annually require new Scripture formats in simple language. *Scripture Translations*: One thousand languages and dialects still to be done. *Training*: Many more institutes required for Scripture distribution and for translation. *Personnel*: Augmented staff needed in each of the 131 countries where ABS is at work.

No other American organization has, for 150 years, done the distinct salvation-kingdom work that has been done by the American Bible Society. It deserves our applause and thanks.

END



YOU CAN CHOOSE

BY HOWARD E. KERSHNER

THERE ARE those who will tell you that you are a victim of your ancestry, that you cannot rise above your heritage, that your parents and grandparents have determined your character and capacity, and that you must be satisfied with yourself as you are.

Others will tell you that you are a creature of your environment, that you cannot rise above the level of your surroundings. The situation in which you find yourself determines what you are to be.

Still others say you are the product of your glands. They determine your strength, your character, your abilities, the scope of your activity, and the extent of your physical, mental, and spiritual existence.

There is enough truth in the above assertions to give one excuse for drifting. One who does not wish to take responsibility for making the most of himself need not lack excuses.

On the other hand, there is a very large area in which one can choose. He can alter his environment. He can make the most of his hereditary equipment. Many a man rides a bicycle successfully to an honorable destination, while others drive to destruction and death

in a Cadillac. The vehicle in which one travels is not the most important consideration. The attitude of the driver is far more significant in determining the quality and character of life.

We have too many wishy-washy people today who will not dare to make right decisions, who will not strive to make the most of themselves, who do not use their physical, mental, and spiritual powers to live the finest and most useful lives of which they are capable. Such people are not using their resources. They are living beneath their capacity. They are choosing to be small when they might be great.

On a memorable occasion, Joshua once put the question to himself and the people of Israel. He stood up before the throng and called upon all to choose between serving God and worshipping idols. He did not say, "You are the victims of the customs of this land in which we live; you cannot do anything about your environment." He called upon the people to choose righteousness. Hear his words:

"Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Joshua 24:15.

Note the will in Joshua's decision: he did not say we will *try* to serve the Lord; we will *make an effort* in the right direction. There was nothing

weak about his statement. He was in no doubt about his ability to choose. He faced up to it and made the choice with a definiteness and determination we all admire.

Living in a corrupt Oriental court with evil all about him, Daniel might have said, "I cannot rise above it; I am the victim of my situation." Instead, "Daniel purposed in his heart that he would not defile himself." Daniel 1:8.

Again, he did not say he would try; he did not seek a psychiatrist to excuse him or help him. He "purposed in his heart." That is, he said, I will not succumb to these evil conditions. I will live a righteous life in spite of them. He carried his determination clear into the lions' den because he insisted on serving God rather than evil.

Three times a day he knelt in prayer with his face toward Jerusalem. He made his decision, and he lived up to it without faltering or equivocation. He might have compromised. He might have tried to worship God in secret while outwardly conforming to the practices of the pagan court. His decision for righteousness was clean-cut. He stood foursquare before friend and foe alike.

When the three Hebrew boys, Meshach, Shadrach, and Abednego, re-

fused to fall down and worship the golden image which the king had set up, Nebuchadnezzar told them that if they did not do so, they would be cast into the fiery furnace. Although faced with this horrible death, these brave young men would not compromise. Hear their ringing words:

"Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel 3:17, 18.

How refreshing it is to find people who can say, "I will," or "I will not"! Fortunately no one had told these young men that they had no power of decision, that they were victims of their heredity, their environment, their glands, and their training. They knew only to do right, to decide in favor of righteousness.

Had they been acquainted with modern techniques, they probably would have said, We will fall down and appear to worship the king while retaining the truth in our hearts. We will not make ourselves conspicuous by being stubborn and obstinate. We will go along with the crowd. We will stay in the middle of the road. No, they did not know these modern excuses. So they stood up and said, "We will not," and these words have come ringing down the centuries, proving that men do have the power of decision.

We can make the most of our heredity. We can rise above our environment. We can exercise an enormous influence over our health and energy by right thinking, right decisions, and availing ourselves of the spiritual power and help which God makes available to those who seek earnestly to serve Him. Unfathomable, infinite resources are at hand the moment we uncompromisingly choose to put ourselves on God's side and unswervingly seek to learn to do His will. END

READER'S CHOICE: *Who of us doesn't need the admonition in this thought-provoking essay from "Christian Economics"? It was suggested to us by Mrs. M. Toland of Newark, New Jersey. Send in your favorite article or book chapter. If you are first to suggest it and we print it, you will receive \$15.—Ed.*



FOCUSING

By Walter Raymond Beach



TERMITES



AFTER a trip to tropical Africa, an overseas traveler told graphically of the secret ravages accomplished there by the white ants. He described the enormous powers of destruction these little creatures can marshal and how insidiously and secretly they work to undo man's creations. "Picture," said he, "an African in his hut thinking that it is as strong and protective as the day he built it. Suddenly he awakens to discover there is nothing around him but a shell."

White ants work that way. No one sees these little destroyers; no one hears them tearing down a building; no one has any warning of their presence. Outside, life goes on as usual. Then, in a moment, comes the realization that the very pillars of the house are about to collapse. In fact, oftentimes they do collapse without warning.

Many years ago a noted essayist made it plain that one is more likely to meet disaster from a mosquito than from a mad dog. To be sure, lightning can kill, but so can dry rot. And to one unfortunate who is gobbled up by a ravenous beast, a thousand are felled by invisible germs. These ubiquitous killers cannot be measured, weighed, or seen. Commenting further on this, our overseas traveler reported that more than one hunter in the wide spaces of Africa or Asia had escaped lions, tigers, and snakes only to be killed by the bite of a poisonous or germ-carrying insect.

This principle marks the story of human achievement. Walter Reed's name was given to the great army hospital in the nation's capital because he battled successfully the air force of mosquitoes that descended on the builders of the Panama Canal. He fought the

war against yellow fever as Louis Pasteur battled germs more fatal to France than Germans. The result of these exploits has been miracle serums and wonder drugs to challenge man's invisible foes to mortal combat.

The might of the termite! In the realm of the spirit we do well to beware of similar dangers. Spiritual wisdom requires that we fear the germ more than the giant. Emphasizing this truth, Dr. Frederick Brown Harris proclaimed aptly, "We are not likely to be floored by the devil with cloven hoof, with all his weapons of impish seduction. Rather, we may meet our moral Waterloo by unnoticed and unsuspected temptations to drift, to follow the line of least resistance, to compromise, and just to melt into our surroundings."

Evil's most subtle attacks are not made with the sound of bugles—they approach with silent sandals. The real danger is to acquiesce in compromise, to live on low levels of rectitude or morality, to accept the ugly without a battle; to believe, in a word, that life can be taken as it comes and as it is.

He who taught as never man taught, told of a defeated life which fell short of glory. This young man was not tripped and trapped by any great, repulsive venal sin which, if known and proclaimed, would have ostracized him from his fellows. No, not that. The rich young man might have come down to us a companion of Christ's disciples; but he failed in sorrow. The way of the world and the lure of riches had made him hollow.

The great enemies of the good life call forth our swords and shields and coats of mail, but beware of the termites! END



THE REVIVAL of a renewed understanding of the sanctity and blessings of the seventh-day Sabbath during the past century involves more than the question of whether or not a person should keep Saturday or Sunday as a day of rest. There are deep theological reasons why every Christian should keep the seventh day as the Sabbath of the Lord.

Our God-Concept

When Nietzsche declared that "God is dead," he said only what would become commonplace for a considerable part of the human race in this century. There is the fierce dogmatic atheism of world communism. There is the quieter, less sensational, intellectual conviction that nothing exists beyond a natural order explicable and discoverable by science. This is, by now, the normal outlook in most of the educated West. Within the churches the confession "I believe in God the Father Almighty, Maker of heaven and earth" has been undermined by liberal theology. In other words, the influence of Darwin and the evolutionary theory have destroyed faith in God as the Creator.

A most recent example in this respect is the book *Honest to God*, written by Dr. Robinson, the Anglican bishop of Woolwich, England. In fourteen months this book passed through ten editions and is still selling well. It is the most widely read religious book of recent years. His thoughts harmonize with the antitheistic spirit of our age. Dr. Robinson advocates a "Christianity" that dispenses with all thought of a personal, transcendent Deity, and a gospel that proclaims only a human

Christ. The bishop told the world just what our generation wanted to hear, "Glory to man in the highest; for man is the master of things."

Encouraged by the response to his first book, he has now written a second, and the title expresses his objective: *The New Reformation*. Here he confesses that intellectually he is willing to take his stand with the atheists in declaring that the concept of God that Christianity has so far accepted is "intellectually superfluous," "emotionally dispensable," and "morally intolerable."

A person's God-concept expresses more clearly than anything else his religion. If there is no creation, but evolution, then there is no fall; consequently there is no need for the cross, and the doctrine of the advent of Christ becomes ridiculous. In the heart of the immutable law of God we read, "But the seventh day is the sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:10, 11.

The importance of Sabbathkeeping as a memorial of God's creation was a part of the beliefs of the early church. In a well-known Christian document from the close of the fourth century we read, "O Lord Almighty, Thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day Thou hast made us rest from our works, for the meditation upon Thy laws."¹

The present-day great Swiss theologian Karl Barth, in a discussion of the creation, makes the following state-

ment regarding the Sabbath: "The content of this event of the seventh day was the revelation of the true deity, the genuine freedom and love, of the Creator. In this self-revelation of His true deity He has thus united Himself with the world which He created. It completes and crowns all creation that, as the One He Himself was and is and will be, in His rest He associates Himself with it in the fullest possible way."

Barth continues by saying, "That God rested on the seventh day, and blessed and sanctified it, is the first divine action which man is privileged to witness; and that he himself may keep the Sabbath with God, completely free from work, is the first Word spoken to him, the first obligation laid on him."²

Although Karl Barth recognizes the place of the Sabbath in the creation of the world, he fails to follow the consequences of this teaching. As a whole, Christianity today has come far away from the Biblical observance of the Sabbath as a memorial of God's creative act. The Book of Revelation, however, states that God will send a message, saying, "Fear God, and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7. The acceptance of the seventh-day Sabbath restores the right God-concept: a transcendent God who is absolute, personal, and holy; the Creator and Sustainer of the whole universe.

The Advent of Christ

When the Old Testament prophets spoke about the coming of the Messiah and the new earth, as in Isaiah 66, the Sabbath is closely linked to the world

The Theological Significance of the Seventh-day Sabbath

*A revival of true Sabbathkeeping would answer questions
regarding the origin, nature, and final destiny of man.*

PART II

BY V. NORSKOV OLSEN

to come. This idea became so much a part of the Jewish religion that even in rabbinical literature this truth is emphasized. C. W. Dugmore writes, "In the thoughts of the Rabbis, the Sabbath is the essence of the world to come; or, to express the relationship in another way, the world to come is a day that is all the Sabbath."³

Early Christian writers continued with the same train of thought. Origen spiritualized the truth about the Sabbath, but it is interesting to notice that he writes: "If . . . you . . . offer the ear for . . . thoughts of heavenly things, give attention to the future life, keep before your eyes the coming judgment, do not regard present and visible things but the invisible and the future: this is the observance of the Christian Sabbath."⁴ It is interesting to notice that Origen mentions that having "before your eyes the coming judgment" is "the observance of the Christian Sabbath."

In Isaiah 66:23, 24 the Sabbath and God's judgment are linked together. When the Jews of Jerusalem took their Sabbath walk, they went to that part of the city from which they could see Gehenna. This was in some way a climax of their Sabbath observance, for from this place they could see how God's righteousness had won over the wicked ones, who had received their just punishment as they were lying there dead or dying after stoning or crucifixion.

God has revived the truth of the seventh-day Sabbath in these latter days because the Sabbath points to the advent of Christ, which means judgment on the one hand and restoration on the other. The message of Revelation, which points to God as Creator,

also says, "Fear God, and give glory to him; for the hour of his judgment is come." Revelation 14:7.

The message of Christ's second coming, with its twofold purpose of judgment and restoration, as well as the truth of God as the Creator, are theologically expressed in the doctrine of the Sabbath.

The Commandments of God and the Faith of Jesus

The Sabbath, as related to man's personal salvation, should be a sign of justification and sanctification. We can thus speak about the Sabbath "within." When the Sabbath has been considered as a sign of the central spiritual realities of man's salvation, it has often led to two opposite dangerous positions: legalism and antinomianism, or allegorization of the actual day. The Jews at the time of Christ observed the Sabbath day scrupulously, but the Sabbath became a stumbling block for their spiritual advancement.

In the Pentateuch all the legalism on this subject is comprised in the limits of about four octavo pages. In the Talmud it consists of 156 double pages of folio; in other words, it is about three hundred times as large in bulk.

For example, "carrying" is forbidden in Talmudism. After much discussion, the maximum weight which might be "carried" was that of a dried fig. Another rule stated, "He who has a toothache may not rinse his teeth with vinegar and spit it out again, for this would be to apply a medicine; but he may wash them with the vinegar and then swallow it, as this is but taking food."

Minute regulations are given as to

dressing on Sabbath morning so as to be sure not to wear anything which might tempt to some form of labor. A woman must not go out with ornaments or pins or necklaces or rings, lest in her vanity she might take them off to show to a friend, and replace them, which would be "work" and so a sin. Women were also forbidden to look in a mirror on the Sabbath because they might discover a white hair and try to pull it out, which would be a grievous sin.

Twenty-four chapters are filled with this absurd casuistry, these endless and minute regulations, these burdensome rules for each detail of the Sabbath. It is no wonder that Jesus opposed the Pharisaic Sabbath observance of His time.

In the early history of the Christian church some Christians went to the opposite extreme. In the second century antinomianism was strongly expressed by some of the theologians. When we trace the entrance of Sunday into the church, it is significant to notice that some of the first statements against the Sabbath and in favor of Sunday are from these men. Speaking about Ignatius and Justin Martyr, Dugmore, a present-day authority in early church history, himself a Sunday-keeper, states:

"These two writers seem to represent the extreme of Anti-Nomianism. The command to keep holy the Sabbath was enshrined in the Decalogue, and it was the Decalogue alone, of the Mosaic Law, which the Jewish Christians held to be still valid." "Granted then, that individual Christians urged the casting off of everything even re-

Continued

Continued

motely connected with the Jewish Law, they probably do not represent the consensus of opinion in the Church. There were others who compromised by observing both Saturday and Sunday."⁵

He further writes, "The Sabbath did not disappear from the actual practice of the Christian church." However, "it is possible that a decline in Sabbath worship was setting in about the middle of the fourth century."⁶

The Epistle to the Hebrews, chapters 3 and 4, makes clear that Israel failed in their relationship to God because they did not enter spiritually into the rest of the Sabbath. The Reformers of the sixteenth century, with many of the early church fathers, made the Sabbath typical of the continual rest from sin given by God in this world. Says Calvin, "The substance of the Sabbath is not in a day, but in the whole course of our lives."

They spiritualized the Sabbath, however, to the degree that the day, as such, was allegorized away. Thus the church lost the Sabbath as a fence or hedge within which some basic doctrinal truths were realistically symbolized. When spiritual truths are divorced from realities, they die. Therefore the essential spiritual truths, represented by the Sabbath, cannot be divorced from the actual Sabbath day itself. There are a material side and a spiritual side to the Sabbath, and consequently there are both physical and spiritual blessings connected with the day. The Sabbath within the heart embraces both aspects.

The Sabbath is enshrined in the Ten Commandments of God. The observance of the Sabbath becomes a testimony to their immutability, and the spiritual rest from sin through forgiveness by faith in Jesus Christ is a witness to their spirituality.

"The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image.

"The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden."⁷

Reference has been made to the message of Revelation 14 in its relationship to the revival of the seventh-day Sabbath. Verse 12 points out that

those who accept and proclaim the three angels' messages "keep the commandments of God, and the faith of Jesus." In their lives the faith of Jesus is an objective trust in Him as their Creator, Saviour, and coming Lord; by faith they are saved. Subjectively the faith of Jesus is His life lived in their lives. The first is justification and salvation by faith alone; the latter is regeneration and sanctification with its new life and obedience, not born by the works of man but by the indwelling Christ. This is the Sabbath within.

The Separation of Church and State

Although the doctrinal significance of the Sabbath does not point to the separation of church and state, the historical Sunday-Sabbath issue does. It is generally agreed that Sunday as a day of worship and rest is pre-Christian in its origin.

"If a free church and a free state should unite in issuing Sunday laws so that seventh-day Sabbath observers cannot 'buy or sell,' then Sunday would become a signal of a false alliance between church and state."

Sunday was to a considerable extent "sanctified" through an ancient Oriental cult of the sun, namely Mithraism. This cult came to Rome in the first century A.D., but its greatest extension was in the latter part of the second and during the third centuries. The most important aspect of this cult was the worship of the sun upon the first day of the week. The influence of Mithraism upon Christianity through the gradual infiltration of Sunday as a day of worship is admitted by many historians.

One scholar writes, "Our observance of Sunday as the Lord's day is apparently derived from Mithraism. The argument that has sometimes been used against this claim, namely, that Sunday was chosen because of the resurrection on that day, is not well supported."⁸ Comparing Mithraism and the Christian Lord's day, Arthur E. P. Weigall writes, "As a solar festival, Sunday was the sacred day of Mithra; and it is interesting to notice that since Mithra was addressed as *Dominus*, 'Lord,' Sunday must have been 'the Lord's day' long before Christian times."⁹

The following and most significant

statement is taken from the Schaff-Herzog *Encyclopedia of Religious Knowledge*, article "Sunday": "The first day of the week was adopted by the early Christians as a day of worship. The sun of Latin adoration they interpreted as the Sun of Righteousness. . . . No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."¹⁰ The Sunday of Oriental, Greek, and Roman cults was through allegorical interpretation made Christian by theologians who were more Gnostic than Christian.

Reference has been made to the historical fact "that a doctrine in Sabbath worship was setting in about the middle of the fourth century." This situation is closely linked to Constantine's state-church.

Given equal rights with the old religions by the Edict of Toleration in 311, Christianity gradually assumed a

favorable status as through his laws Constantine showed his favor to the Christian clergy and church. In Constantine's mind Christianity was the bond that could cement divisive elements of the empire. The empire "had one Emperor, one law, and one citizenship for all free men. It should have one religion."¹¹

Through ecclesiastical lawgiving Constantine sought to glue together his vast empire. He issued his decree that Sunday, the day which Mithraism had dedicated to the sun, should be the official holiday. Church and state signalized their union by their official patronage of the legalized Sunday. Decisive authority under the new conditions was the emperor. "Councils of the church passed upon questions of creed and of organization, but it remained with the imperial authorities to confirm and execute the anathemas against recurring heresy or the decisions as to conflicting claims of power and precedence. For good or for evil the church was in politics."¹²

"Great as were the favors which Constantine showed to the church, they were only for that strong, close-knit, hierarchically organized portion that

called itself the 'Catholic.' The various 'heretical' sects, and they were still many, could look for no bounty from his hands."¹³ In other words, the imperial state church, built upon the decrees of the state, became a persecuting and intolerant church.

From the time of Constantine the history of Sunday is the story of a day of worship and rest, enacted and enforced by civil and ecclesiastical laws. First in the birth of the United States of America was a nation established in which a free church could live and work in a free state. Freed from secular and ecclesiastical Sunday laws, the practice of seventh-day Sabbath observance could be a Biblical reality with no hindrance for work and worship.

However, it behooves us, believing as we do with the nineteenth-century philosopher John Stuart Mill that all legislation in respect to Sunday is an

"illegitimate interference with the rightful liberty of the individual,"¹⁴ to watch carefully present and future moves relative to Sunday laws.

If a free church and a free state should unite in issuing Sunday laws so that seventh-day Sabbath observers cannot "buy or sell," then Sunday would become a signal of a false alliance between church and state.

To a very large degree our generation has lost the dimension of depth in which questions concerning "from where" and the nature and final destiny of man are faced and answered. The full theological impact of the Sabbath truth will give that dimension of depth in which we can face and answer the question "from where," as well as the nature and final destiny of man. The theological significance of the Sabbath begs each of us to enter into "his rest."

END

THE GREAT DANGERS OF A SOFT LIFE

(Continued from page 6)

The brain, our most important organ, is kept supplied, or should be, with the freshest blood by the beating of the heart, which we should regard not as the center of all our life but as the handmaid to all other parts of our body, especially the brain. And our leg muscles pump blood up to our lungs and heart to be pumped on from there to the brain. The brain is, of course, the site of our mind, which physically is a remarkable computer full of hundreds of thousands of tapes of memorized recordings to be called upon as needed. If our circulation becomes rusty—that is, the arteries feeding our brain—our mental processes become slowed and defective, as they do when we take overmuch alcohol or hallucinatory drugs. Many little strokes are fundamentally due to unhealthy habits of health.

The Spirit or the Soul

I have worked for years for our public health service, which is a portion of our Federal Government called H.E.W.—Health, Education, and Welfare—freely defined as the care of the body, mind, and spirit (or soul). The true physician cannot limit himself to the physical side alone; he is naturally concerned with the minds and the souls of his patients. This fact is not always appreciated by the layman, but it is often the most compelling reason for

the attraction of young people into the medical profession.

Much has been written and said about psychosomatic physiology and psychosomatic diseases, and there is no doubt whatsoever about their importance. Take peptic ulcer, for example; ulceration of the duodenum, the first part of the small intestine, may be initiated or even repeatedly precipitated by emotional stresses of one kind or another in a susceptible individual. It is not, however, adequately appreciated that the somatopsychic relationship is equally potent. The brain in which are located both mind and soul—and they can't be anywhere else—needs to be well fed with oxygen and other chemicals, and its waste products removed; and only the blood can do this. For its optimal function, therefore, the brain must have a good fresh blood supply delivered by a good heart and good blood vessels, which should be kept in the best of condition. It is of course possible for individuals with crippled brains, for example, from strokes, to have remarkable minds and souls, but that is true despite the disease, very, very rarely because of it.

It is not necessary or wise to espouse or endure either extreme of silks and satins or the hair shirt, cakes and ale or a crust and water, the soft life or the hard one. There is to be found and practiced a middle of the road. But a return to at least some of the rugged life and virtues of our ancestors—physical, mental, and spiritual—is long overdue.

¹ *The Ante-Nicene Fathers*, Vol. 7, p. 474. (*Constitutions of the Holy Apostles, The Apostolic Constitutions*, Book 7, chapter 36.)

² Karl Barth, *Church Dogmatics III*, 1, pp. 216, 219.

³ C. W. Dugmore, *The Influence of the Synagogue Upon the Divine Office*, p. 32.

⁴ Origen, *Homily in Numbers XXIII 4*, *Pastorologia Graeca XII*, p. 749.

⁵ *The Influence of the Synagogue Upon the Divine Office*, pp. 24, 30.

⁶ *Ibid.*, pp. 28, 35.

⁷ Ellen G. White, *Education*, p. 250.

⁸ Gordon J. Laing, *Roman Religion Survivals in Christianity*, p. 148.

⁹ Arthur E. P. Weigall, *The Paganism in Our Christianity*, p. 145.

¹⁰ Schaff-Herzog, *Encyclopedia of Religious Knowledge*, Vol. 4, art. "Sunday," p. 2,259. (Third edition.)

¹¹ Williston Walker, *A History of the Christian Church*, p. 112.

¹² W. A. Dunning, *A History of Political Theories, Ancient and Mediaeval*, p. 133.

¹³ *A History of the Christian Church*, p. 113.

¹⁴ John Stuart Mill, *On Liberty*, p. 16.

To effect this, we need a positive program to counteract the negative admonitions that meet us at every hand. These are my specific suggestions and recommendations as to items of this positive program:

1. For physical fitness a minimum of a four-mile walk each day, which should take you about an hour, or seven hours a week if on some occasions you can't work in an hour on certain days. Or perhaps you can substitute 12 miles on a bicycle, whether indoors or out, or the equivalent of swimming, tennis, golf, or working in the garden, on a farm, or by pruning trees.

2. A minimum of half an hour a day or three and a half hours a week reading literary masterpieces.

3. A pad and a pen (and some of the pens are illuminated these days) for the recording of special thoughts at night or early in the morning. I have found myself that these are the clearest and the most useful thoughts in any twenty-four hours.

4. Take a personal interest in some helpful community activity which will aid in raising the level of local, national, or international prestige, whether educational, artistic, musical, athletic, moral, or spiritual. In other words, my advice is, be positive—not negative.

5. Send freely items of special interest concerning good happenings and achievements to newspapers and journals to counteract the overabundance of bad news.

END

WHAT DOES THE FUTURE HOLD?

(Continued from page 11)

In the frequent sense of desperation which our troubled generation brings increasingly to bear upon us, let us not lose heart. Let us not decide that God must be dead after all. Let us not turn to psychic resources or to the spirits of the departed for direction.

Let us place our destiny in the hand that was nailed to the cross, in the hand that cradled this world in space, in the hand that will place a crown of eternal life upon the head of every believing, obedient child of God. For that is the mighty hand that holds the future!

END

Biblical Tests of a True Prophet

The Bible advises that men "try the spirits," "because many false prophets are gone out into the world." (1 John 4:1.)

1. A true prophet's statements are in harmony with the moral teachings and tone of the law of God (Ten Commandments) and the teachings of other inspired prophets. (Isaiah 8:20.)

2. His predictions come to pass exactly unless they are based on a condition which, unless fulfilled, would modify or negate the prediction. (Ezekiel 12:25; Jeremiah 28:9; 18:7-10.)

3. The consequences of his teachings will be in harmony with the Biblical revelation of God's will. (Matthew 7:20.)

4. The prophet's own life will be as holy as his teachings. (2 Peter 1:21.)

5. He manifests the inner working of the Spirit of Christ in his daily life. (1 Peter 1:10, 11.)

6. He recognizes that Jesus of Nazareth was indeed God "come in the flesh," and not just another world figure like Shakespeare, Mohammed, Gandhi, or Confucius.

PROGRESS TAKES ALL

By Enola Chamberlin

I will not grieve that now the house is gone,
The old two-story house with gable ends.
Time has a way of striding boldly on,
Unheeding that it robs us of our friends.
I will not mourn because the pasture land
Is studded now with houses row on row.
The heavy feet of progress take their stand,
And lush green grass and buttercups must go.
I will not sorrow that the little stream
Is prisoner now to pipe, its music stilled.
The future must be met, its far, white dream
Of better lives for all must be fulfilled.
But, oh, the builders might have left the tree
Where my high limb-held playhouse used to be.





apples of gold

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.

PRAYER FOR ZEST

Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward save that of knowing that we do Thy will.

—*Author Unknown.*

ADVENTURE IN GOD

A true walk with God will do more to awaken awe, wonder, and amazement in your soul than would a century of travel through the sights of this earth.

Your Guide will keep to no beaten path; He will lead you by a way such as you never dreamed your eyes would look upon. He knows no fear, and He expects you to fear nothing, while He is with you.

To take you to His end by a way you know would profit you little. He chooses for you a way you know not that you may be compelled into a thousand experiences with Himself, which will make the journey forever memorable to Him and to you. Difficulty is the very atmosphere of miracles—it is a miracle in its first stage. If it is to be a great miracle, the condition is not difficulty—but impossibility.

It is our business to learn to be peaceful and safe in God in every situation, for we may be absolutely sure of an unperplexed and undismayed Guide and Saviour,

—*Author Unknown.*
From Mrs. M. Ruth French.

Advice to a dieter: "No thyself!"

Oh, the comfort—the inexpressible comfort of feeling safe with a person, Having neither to weigh thoughts, Nor measure words—but pouring them All right out—just as they are— Chaff and grain together— Certain that a faithful hand will Take and sift them— Keeping what is worth keeping— And with the breath of kindness Blow the rest away.

—*Dinah Maria Mulock Craik.*
From Melody H. Booth.

God does not die on that day when we cease to believe in a personal Deity, but we die on that day when for us life is no longer shot through with the ever-radiating splendor of miracles from sources beyond the reach of reason.

—*Dag Hammarskjöld.*
From Charlee May Fraser.

When perplexities arise, and difficulties confront you, look not for help to humanity. Trust all with God. The practice of telling our difficulties to others only makes us weak, and brings no strength to them. It lays upon them the burden of our spiritual infirmities, which they cannot relieve. We seek the strength of erring, finite man, when we might have the strength of the unerring, infinite God.

—*Ellen G. White,*
Christ's Object Lessons, p. 146.
From H. R. Robbins.

EDITORIALS

WHY WE EMPHASIZE BIBLE PROPHECY

BACK in the 1920's a noted lecturer on Bible prophecy followed the plan of going into a city, advertising his meetings, and inviting all classes of unbelievers to attend and to interrupt him with questions at any time during his talk. The fact that he answered the questions completely and satisfactorily always amazed his listeners and astonished people who looked upon the subject as being too mysterious for them—as something only for theologians to muse over in the musty halls of ancient seminaries, or for eschatological tyros to tinker with at their own discretion. The simple truth is that Bible prophecies are so marvelously accurate and readily demonstrable that any Bible student armed with historical and archaeological facts can meet any question.

Among all the thousands of books written by infidels there is not one devoted to showing how Bible prophecies have failed. However, every other part of the Bible has been criticized in elaborate detail. Paul said, "Despise not prophesyings. Prove all things." 1 Thessalonians 5:20, 21. Here is a direct challenge by God to see whether prophecy is what He intends it to be—a sure anchor for one's faith.

We accept this challenge. This issue begins a six-month-long emphasis on Bible prophecy. (See page 7.) You will learn, perhaps for the first time, of the predictions of the great prophets of Holy Writ, these men who first received instruction from God Himself and then conveyed it to the people. Our series, under the blessing of Heaven, will provide authentic answers for doubters who have oft cast a fishy eye on Scriptural prognostications.

It will also bear a message for those Christians who shy away from the subject of prophecy. The prophetic Book of Revelation, which indicates by its very name an intention to unveil the mysteries of the future culminating in the triumph of Jesus Christ, is looked upon as a closed book, its symbolism too difficult to comprehend by the average believer. But let us "look at the facts." Let us dare to investigate the great prophecies of Holy Writ, applying the Bible's own principles of prophetic interpretation.

What are some of the prophecies that have proved so convincing to the open-minded and have served so well to engender faith in the Bible and its God? How accurate are these prophecies?

For example, let's take the prophecy about the ancient prosperous city of Tyre. The Bible prophet Ezekiel in 590 B.C. said, "They shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea." Ezekiel 26:4, 5.

Was the prophecy fulfilled? It was; for in 332 B.C. Alexander the Great attacked the city and took the walls, towers, and timbers, and ruined the palaces. So great was the demand for material to build the solid causeway to the island city that the very dust was scraped from the site and laid into the sea. To this day fishermen dry their nets on the rocks just as the prophet said they would.

Furthermore, Daniel 8 and 9 prove beyond all doubt that Jesus of Nazareth is the true Messiah. These two Bible chapters do this by announcing more than five centuries beforehand the very year God's Anointed One would appear among men at His first advent, and also the time when He would be crucified. This prophecy also furnishes a key to an understanding of what Jesus is now doing in heaven. It tells the exact year (1844) for the opening of that heavenly tribunal where the destiny of every soul will be decided forever. It also points forward to the close of the gospel dispensation, when Jesus will come to the earth the second time to gather all the saved into His heavenly kingdom.

SURELY the most inclusive prophecy in the Bible is found in Daniel 2 and 7, where a clear prediction of the whole history of the world, beginning with Babylon and reaching to the present, is given. It is not possible to go into all the details of the prophecy—that will come later in our series—but one point should be noted here. Daniel stated that there would be just four world empires—Babylon, Medo-Persia, Greece, and Rome. He made that Heaven-inspired declaration knowing these four empires would rise in 400 years' time. Analogy would teach that there would be twenty more universal empires in the twenty succeeding centuries. On the contrary, there has not been even one! All the attempts of Charlemagne, Charles XII of Sweden, Napoleon, Hitler, and others to break the prophecy of Daniel and to establish a fifth world empire have failed. No wonder the Apostle Paul could say, "Despise not prophesyings. Prove all things."

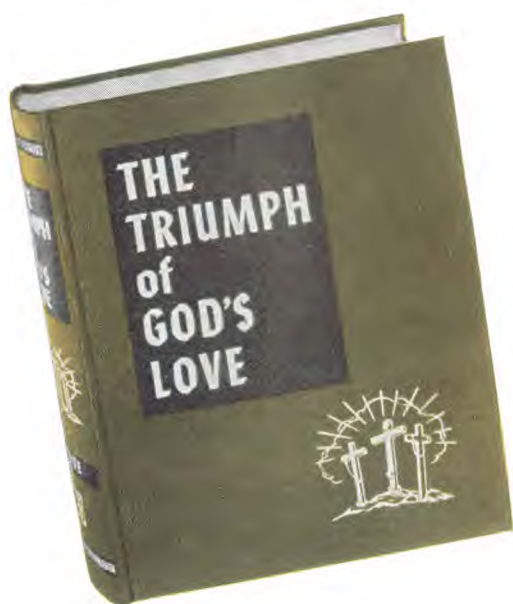
Our cover emphasizes the fact that without the authentic voice of God's chosen spokesmen, the prophets, we inhabitants of earth, which constitutes merely a tiny speck in infinite space, are terrifyingly uncertain as to what the future holds. Thank God, we need not be in doubt any longer. We need not be uncertain as to whether communism will succeed in ruling the world or, for that matter, just what role will be played by the Roman Catholic Church and by the United States of America. We invite you, then, to consider with us the amazingly "sure word of prophecy," God's anchor for your faith.

K. J. H.

NO PLACE TO HIDE—

Except in the Shadow of the Cross of Jesus

In every human heart there is a longing to know more about the conflict between good and evil. How did this conflict between right and wrong begin? How am I related to it? What are the great principles involved? How long will this struggle continue? Will this world of ours sink, as some scientists tell us, into the depths of a sunless and eternal night? Or is there a bright future before us, radiant with the light of life? In short, will God's great love for us and His plan for our redemption finally triumph? **THE TRIUMPH OF GOD'S LOVE** is published to strengthen this most deeply cherished of all our hopes—the final and right solution to human affairs. Its 42 chapters will reveal many startling facts, and, in the face of a world nuclear crisis, will point each one effectively to God and to His faithful promises.



- More than one million copies sold.
- Over 130 illustrations, with 28 in sparkling, living color.
- 429 large pages, with easy-to-read type.
- A book to cherish and keep a lifetime.

Your mind will be enlightened, your soul will be deeply stirred, and your life will be made happier by reading this prized volume. Send the coupon today—why not right now while you are thinking about it!

It is difficult to give even a short description of this soul-satisfying volume here, but we shall be happy to send you

COMPLETE DETAILS—

Just fill in and mail the coupon to:

**SOUTHERN PUBLISHING ASSOCIATION
BOX 59, NASHVILLE 2, TENNESSEE**

Please send full information on **THE TRIUMPH OF GOD'S LOVE**. There is no obligation.

NAME _____

ADDRESS _____

CITY _____ STATE _____

The Bible Story

by Arthur S. Maxwell



*The Greatest Stories Ever Told From the
Greatest Book Ever Written*

In these ten beautiful **BIBLE STORY** volumes
will be found:

- ◆ More than 400 stories unexcelled in clarity of presentation.
- ◆ Nearly 2,000 pages.
- ◆ Full coverage of the Bible narrative.
- ◆ Exquisite full-color illustrations by nationally known artists at every page opening.
- ◆ Reading enjoyment for the children of the modern family.

The writer of these ten marvelous volumes, **THE BIBLE STORY**, Arthur S. Maxwell, is a world-renowned editor, author, and lecturer. He is known and loved the world over by scores of millions who have read his ever-popular **BEDTIME STORIES** series.

Parents, teachers, church and youth leaders, judges, all agree: **Good Books build Good Character** and help young people to successfully meet the realities of life.



Actual book size,
7 x 9 3/4 inches

The BIBLE STORY

is loved by boys and girls of all ages, for it is written in easily understood words. It is more colorfully illustrated than any other story of the Bible ever published, regardless of price.

---CLIP AND MAIL---

REVIEW & HERALD PUBLISHING ASSOCIATION
6856 Eastern Avenue
Washington, D.C. 20012

Dept. TT

Gentlemen:

Without obligation, I would like to have more information regarding **THE BIBLE STORY**.

Name _____

Address _____

City _____

State _____

Zip _____

