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MAY 1966

These Times



**THE REAL
MOTHER'S DAY**

**HOW TO
INTERPRET
BIBLE PROPHECY**

**THE FUTURE
OF GOD**



**the
law
of the
harvest**



IN 1965 a serious crime was committed in the United States every twelve seconds. Every two and a half minutes a murder, assault to kill, or forcible rape was committed. And there was a robbery every five minutes, a burglary every twenty-eight seconds. There were fifty-two automobile thefts every hour.

Any sincere consideration of the climbing rate in the United States must call for sober reflection, an asking for the reason why. Why in the land blessed with the world's highest standard of living, with the world's purest concepts of democratic government, with the world's greatest variety of natural resources, with the world's greatest opportunity for universal education, with the world's greatest freedom for the preaching of the gospel of Jesus Christ—why in *such* a land is the increase in crime rate outrunning the increase in population by six to one?

So aggravated has the problem of crime increase become that the federal government intends to intervene. One of the most alarming aspects of the crime situation shows that youth are accountable for a steadily increasing proportion (42 percent by ten-to-seventeen-year-olds) of it and that the nation is losing the battle of turning back this tide of juvenile crime.

In the face of such a crisis a host of reasons is given to account for it. But it is certain, as with all phases of human behavior, that there is not one single cause for the crime problem. Human behavior is too complex for that. Nevertheless it is possible to trace occasions in history when waves of lawlessness followed periods in which respect for parental leadership, for the church, and for God Himself were laid aside. Perhaps the classic example is afforded by the French Revolution, when atheism became the official controlling power of the nation, respect for the Ruler of the universe vanished, and His law was trampled in the streets. The anticipated delight of freedom from law was never realized. Instead the nations substituted for divine restraints the rule of tyrants.

It is significant to contemplate that the present era of increasing crime rate in the United States is one which has followed the rise of Modernism in religion—the Modernism that questions the inspiration and authority of the Bible as the Word of God and which sees no more authority in the law of the Ten Commandments than in the Code of Hammurabi. It follows an age in which many in the churches have been teaching that man is free from obligation to the law of God through the grace available to him in the gospel of Jesus Christ, that the law is no longer binding on the Christian.

Those who have expounded such interpretations of Christianity may themselves have been law-abiding citizens and have been wholly unaware of the full implications in their teachings. But when men are taught that there is no hell to shun, no heaven to win, and that the devil is a figment of medieval superstition, it should not be a matter of surprise when the youth act out what their elders have taught them.

It is equally useless for parents and teachers to wring their hands over juvenile delinquency as long as they themselves indulge in little dishonesties which are "all right as long as you are not caught." A return to basic honesty and to respect for God's holy law is called for—and it will be made possible only through the grace of Jesus Christ.

In the fact that "evil men and seducers . . . wax worse and worse" lies another sign, long foretold, that the second coming of Christ is near. It appears that only His return can now arrest the outworking of the inexorable law of the harvest. The seeds of lawlessness have been sown. The harvest of crime is being reaped. **END**

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This time

OF ALL the books of the Bible, perhaps the most controversial (and confusing) are Daniel and Revelation. The former, found in the Old Testament, gives a spate of curious symbols including a giant statue, animals' horns, and weird multiple-headed, multiple-winged beasts. The latter, in the New Testament, continues with a panorama of dark and pale horses, incense-burning candlesticks, blaring trumpets, and more strange, grotesque beasts.

For centuries Bible scholars have tried to decipher the meaning of these symbols, and the result has been, naturally, a mixture of truth and error. Much of the controversy, however, has not dealt with just meaning, but with hermeneutics, or the method of interpreting Bible prophecy.

This has resulted in three schools of interpretative thought: the Futurist, the Preterist, and the Historical. Each method places the same event at a different time and in a different circumstance.

While many denominations have crossed Daniel and Revelation off their lists as irrelevant and simply pay no attention to them, others count them a vital part of their doctrine. The general feeling among Bible scholars is that the mere presence of the books in the Holy Canon indicates that they must have some meaning or message vital to salvation, much as the other books have.

Since much of Bible prophecy seems to deal with latter-day events, the knowledge of which would therefore be pertinent to salvation and everyday living, THESE TIMES planned a six-part series on Bible prophecy to deal with interpretation and meaning. The article on page 7, "How to Interpret Bible Prophecy," is the second of the series; and the writer, Dr. J. G. Penner, has done an excellent job of analyzing the three methods of interpreting Bible prophecy.

Though Penner's doctorate was in speech (Purdue, 1961), his theological qualifications for tackling the subject are nonetheless in fine standing. After receiving a bachelor of science degree in theology, he spent fourteen years in ministerial work. In 1958 he turned to teaching and became chairman of the speech department at Walla Walla College in Washington. During that time he was awarded the doctorate in speech. Last year he completed work for his bachelor of divinity degree at Andrews University, Berrien Springs, Michigan. He now teaches at Southern Missionary College, located near Chattanooga, Tennessee. He is married and has four children.

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Cover: From Three Lions.

The whole of life was once organized around God. Now it is organized around man, and God does not seem to matter anymore. It is to science that man looks today for the blessings which make life more comfortable and stimulating.

BY GODFREY T. ANDERSON



"The
FUTURE
OF
God"

SOME TIME AGO one of our leading literary magazines observed the fortieth anniversary of its founding. In recognition of this event it published a special issue in which were summarized the leading intellectual and cultural trends since 1924. Among other articles was one entitled "The Future of God," which discussed religious trends during the past four decades. In a similar vein is a recent news magazine piece on "Christian Atheism: the 'God Is Dead' Movement."

Those who belong to churches whose beliefs and creed are based on the Holy Scriptures may be only dimly aware of some trends in theological thinking in the Christian world during the past four decades. At first the new concepts were discussed only in the inner circle of theologians, but today the ideas formulated there are causing concern among lay people who are just now becoming aware of certain trends in religion.

In the spate of articles and discussions which have poured out through journals and books, in conferences, and in discussions and dialogues on this theme, we are told that we are living in what has been called the post-Christian era. Some of these articles are predicated on Nietzsche's shocking statement "God is dead." In the preface to a recent book entitled *The Death of God*, by Gabriel Vahanian, we read, "Ours is the first attempt in recorded history to build a culture upon the premise that God is dead. . . . Like the pre-Christian Athenians, we post-Christians are a very religious people. Pale shadows of the pagan deities—of sex and hearth, and battle, the city, and the outer spaces—have in fact returned to prevail over us. . . . Find yourself," this writer says, "and you will not need God."—P. xxi.

Sir Julian Huxley, the British biologist, in forecasting the trend of religion in the future, comments, "Gods, and God in any meaningful sense, seem destined to disappear. . . . Human potentialities constitute the world's greatest resource. . . . In place of eternity we shall have to think in terms of enduring process; in place of salvation in terms of attaining the satisfying states of inner being which combine energy and peace."

The development of religious thought so far in this century divides roughly into three eras. The first was characterized by an optimism in the natural goodness of man and the gradual progression of mankind toward a higher and nobler development. The first world war brought about a second-era reaction which, if not actually pessimistic, was at any rate more serious and realistic. Idealism gave way to a sober facing of actuality, and the prospects to be faced were not encouraging. The concept of God was also changing. He was no longer an infinite, omnipotent Ruler of the universe, but a shadowy figure whose influence on earth was problematical.

The third era, following World War II, was a continuation and accentuation of the trend of the second phase. God was now becoming an impersonal force in the universe, and man had to learn how to solve his own problems without reliance on any divine help or guidance. For those who still clung to the Christian tradition and the church there was the need to examine every doctrine and find a basis for every belief.

The so-called reformers of today would have us believe that the church is no longer in touch with real life. They point to its slowness to lead out in social struggles, to promote civil rights, to stand firm against war. They

note also that the church is not keeping up with the growth of population. The rate of increase in membership for most denominations is considerably below the growth in population. For the world as a whole, the prospects are even less encouraging. It is estimated that by the year 2000 only 20 percent of the earth's population will be Christian as compared with 35 percent in 1900. And Christian leaders, both here and abroad, wonder how many of their faithful members are the equivalent of "rice Christians," who would abandon their faith when it demanded sacrifice and risk.

In the 1964 Christmas issue of *Time* an article on religious trends said, "In a sense, God—the personal, omniscient deity of Christendom—has been dying for centuries. His lordship over the world has been threatened by every scientist who discovered a new natural law of organic growth, by every invention of man that safeguarded him against 'act of God' disaster, by every new medicine that tamed a disease and solved another mystery of life. But it is the 20th century, the age of technological miracle, that has seen the . . . apparent banishment of God from the universe."—P. 46.

In the same vein was the story which came out of Russia after Communism had displaced the ancient and oppressive Orthodox Church. An old kulak on a cooperative farm told the visitor, "We used to call the priests in to bless our fields in the spring when we planted the crops. But we don't need to do that anymore. Now we have commercial fertilizer and tractors to help us." To go a little further along this line of reasoning—if you have tractors to move mountains, you don't need faith. If you have penicillin, you don't need prayer. If you have positive thinking, you don't need salvation. If you have the state, you don't need the church. If you have science, you don't need God.

The intellectual disbelief in a supreme God has not been confined to Christendom. A Jewish rabbi, Sherman Wine of Detroit, declared himself to be an *ignostic*, and defined an ignostic as "someone who will only accept the truth of statements that can be empirically proved." He added, "I find no adequate reason to accept the existence of a supreme person."

In a study conducted by the Survey Research Center of the University of California we find the extent to which disbelief is prevalent in the leading Christian bodies in our country today. This survey of laymen revealed that less than three fourths of those polled in three major denominations believe that Jesus is the divine Son of God; less than half believe in the virgin birth; as many as three fourths of some denominations deny the actuality of miracles. About a third of those surveyed either believe that Christ's promise of eternal life is only "probably true" or have "no hope" for a future life at all.

What are the reasons for this appalling decrease in faith among both clergy and lay church membership in our generation? The first one would probably be advances in science and the impact of the theory of evolution on religious thought. While some try to maintain a stance in both camps by saying that God used evolution to form and populate the earth, it is necessary even then to give up belief in creation by fiat and to accept the Bible as only folklore, with a symbolic rather than factual account of the origin of our world.

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Along with the advances in science in other areas—which have produced modern inventions for more comfortable living, medical knowledge that saves and prolongs lives, communications media that can circle the earth with both sound and vision in fractions of moments—has come a satisfaction with what man can do for himself. Why depend on God when we can do so much for ourselves?

Granted that these things are deterrents to faith, still the church itself must bear some responsibility for the spiritual confusion of its members today. In times of stress and crisis the Christian church has not always provided the spiritual leadership and vision which its members need to sustain them. Sometimes the church has confused its members by its failure to differentiate between the vital and eternal, the customary and traditional. It is important that we, as Christians, distinguish between these and know what is essential, absolute, and unchanging in Christianity.

The essential beliefs of each church are formulated into a creed, or statement of doctrine. These may be elaborate or simple, but we need always to remember that the things essential for salvation are simple enough to be grasped by the minds of little children. Although there is profit in exploration of Biblical and spiritual truth and the development of doctrinal philosophy, we need to be careful lest we burden the gospel with creedal nonessentials.

Each church has also a body of rules by which it seeks to have its members live. There are some which emphasize only the basic principles of the Christian life as laid down by Christ in His Sermon on the Mount. Others prescribe elaborate rules on amusement, diet, clothing, feast and fast days, prayers, and similar details. Some are driven away from the church by the rigidity of its code for conduct, particularly when it goes beyond their own personal conviction or understanding. This was the thing on which Paul took an emphatic stand in his concern lest the Gentile believers should be driven from the faith by the strict rules of conduct insisted upon by the Jewish believers.

Each church also has its own forms of worship, its ceremonies and ordinances. These are designed to unite believers in true worship. Only when they become a bone of contention, or a basis for argument, do they lose their effectiveness.

Belief, behavior, and ritual are a necessary part of every church. But there is a twofold danger in the use (or misuse) of these components of religious experience. First, there is the danger that by our rigidity in insisting on our own interpretations of these things others will be driven away, or kept away, from our religious fellowship. They are the means of grace, not an end in themselves. The second danger is that we ourselves become so obsessed with the formulation of precise doctrine, with the observance of a strict code of behavior, with certain forms and ceremonies in connection with worship, that we lose the spirit—the very heart—of the gospel, which is Jesus Christ Himself.

As Paul phrased it in his letter to the church at Corinth, "To the Jews I was a Jew that I might win the Jews. To those who were under the Law I put myself in the position of being under the Law, . . . that I might win those who are under the Law. To those who had no Law I myself became like a man without the Law, . . . so that I might win the men who have no Law. To the weak I

became a weak man, that I might win the weak. I have, in short, been all things to all sorts of men that by every possible means I might win some to God. I do all this for the sake of the gospel; I want to play my part in it properly." 1 Corinthians 9:18-23, Phillips.* So we learn from Paul that the winning of men to Christ should be the chief concern of the church.

The question posed by our title, "The Future of God," may not be so irrelevant to Christians as it may seem at first glance. We need not be concerned with the future of God as the Ruler of the universe, but our concern is with His future in our own lives. When we organize our lives around man and material considerations, rather than God and spiritual matters, we are tacitly pushing God out of our lives—denying His future in our hearts.

There was a time when all life was centered around the concept of God. The city was dominated by the spires of the cathedral, the largest and finest edifice in the whole countryside. The hospitals were founded by churchmen and the nurses were nuns or lay sisters. The schools were run by the church, and the children were taught the rudiments of the Christian faith. The first dramas were played in the churches and were on religious themes, and no one but a religious person could be an actor. Great music was composed for the church. Great paintings were of religious subjects. The courts of justice were held in the church, and the bar to which the barrister was called was the communion rail. Parts of the churches were opened for penniless pilgrims or travelers to stay in, and the church furnished them with food if they were hungry. The whole of life was organized around God. Now it is organized around man, and God does not seem to matter anymore. It is to science that man looks today for the blessings which make life more comfortable and stimulating.

The future of belief in God looks more bleak today than it did a century ago. We must admit that many, both in the church and outside, who are raising this question today are doing so with honesty and in genuine concern. They are to be respected for an active interest in God, for He is certainly nearer to those who sincerely search for Him through honest doubt than to those who are merely indifferent, to whom His existence or nonexistence does not really matter at all. Tennyson, who himself went through a period of disbelief in God, wrote of it:

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

There are two sides to faith in God—one intellectual and one experimental. We cannot rely exclusively on either one. Our minds alone cannot give us perfect knowledge of Him without personal acquaintance with Him in our hearts and lives. Yet without an intellectual knowledge of His might and power, His will and His ways, we cannot relate ourselves properly to Him. This is an urgent matter for all today. With the unbelief creeping across Christendom we can understand Christ's sad question, "When the Son of man cometh, shall he find faith on the earth?" Paul, looking forward, gave his own answer. "Nevertheless," he said, "the foundation of God standeth sure." Faith, translated into works of love and Christian concern, is still the answer to all the gropings and searchings of modern man for the true and the living God. END

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



HOW TO INTERPRET BIBLE PROPHECY

BY J. G. PENNER

Here is a simple, accurate review of the three schools of prophetic interpretation.

THE BIBLE claims to be an inspired book. This claim is made for every portion of the Scriptures, whether prophecy, poetry, or history. Many of the writers of the Bible had the privilege, through divine revelation, to witness future events. One of the greatest forms of evidence for the inspiration of the Bible is the fulfillment of its prophecies. Christ used this principle to verify His divinity when He said to His disciples, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." John 13:19.

Fulfilled prophecy testifies that there is a living God in heaven who rules in the affairs of men and who can see the end from the beginning. It is God's challenge to man to acknowledge Him as the only true God and to receive the Scriptures as divine revelation. God said, "I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. . . . I have even

from the beginning declared it to thee; before it came to pass I shewed it thee. . . . I have shewed thee new things from this time, even hidden things, and thou didst not know them." Isaiah 48:3-6.

As we see the evidence in history of the fulfillment of prophecy, our confidence in the Prophetic Word increases, and with anticipation we study the predictions of future events. The Apostle Peter admonishes us to cherish the prophecies of the Bible: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

It is lamentable that Daniel and Revelation, two of the greatest prophetic books of the Bible, are so woefully neglected. In each of these books God has compressed the history of the world and the development and struggle of His church through the centuries down to the end of time and the final

triumph of truth. God presented this information to His special messengers in the form of prophetic symbols of beasts with wings, horns, or many heads, all doing strange things. This is quite bewildering and confusing to the casual reader, and yet the same reader has no difficulty interpreting the nations represented by an eagle, bear, or dragon, or identifying political parties through the symbolism of an elephant or donkey. In a moment he grasps the significance of the message intended by the cartoonist. Likewise, God has compressed much vital information in the striking illustrations used in the prophetic symbols.

We can be certain that since the prophecies of the Scriptures contain the history of the struggle between the forces of truth and the forces of evil, between Christ and His church versus Satan and his followers, the devil and his hosts will devise every means to misconstrue the message which God

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intended to convey to mankind through these prophetic books.

There are three main schools of prophetic interpretation: Historical, Preterist, and Futurist. The Historical school considers prophecy to be progressive and of continuous fulfillment, from the time of Daniel and John the revelator down through our own day to the establishment of God's eternal kingdom.

The prophet Daniel might be considered as one of the first to interpret prophecy by this historical method. His great prophecy of the succession of world empires, written in the second chapter of his book, began with the Babylonian Empire of his day and ended with the advent of Christ and the establishment of His universal kingdom. He specifically mentioned the Medo-Persian and the Grecian empires, which were to follow the empire of Babylon. These empires in turn were to give way to another mighty empire, which history revealed to be the Roman kingdom. This kingdom would be divided into ten kingdoms, never to be reunited under any one ruler. (A full exposition of this amazing prophecy will be included later in this series.)

Daniel not only described the divine revelations witnessed in visions, but he also related and recorded the interpretation, as instructed by God and the angel Gabriel. Thus he became not merely a prophet but an expositor of prophecy. From his time, students of Bible prophecy have examined the prophetic utterances of the Bible, comparing these predictions with their fulfillment in history and awaiting with keen interest the coming events as foretold in the Scriptures.

Christ's birth in Bethlehem and His appearance at that particular time in the history of the world were historical events which accurately fulfilled earlier prophetic proclamations. Christ was the long-foretold Anointed One. His entire earthly ministry of healing and preaching, His atoning death on the cross, His resurrection and ascension—these were actual events which the Old Testament prophets had declared centuries earlier. Christ was extremely interested in the prophecies of the Old Testament, especially those which dealt with the coming and the work of the promised Messiah. When He began His public ministry after His baptism in A.D. 27, Christ was able to say

with confidence, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. This "time" which He proclaimed to be fulfilled was the period of seventy weeks that had been revealed to the prophet Daniel.

Christ understood the principle that a prophetic day equals a literal year, as alluded to in Numbers 14:34 and Ezekiel 4:6. The seventy weeks, or 490 days, of Daniel's prophecy, recorded in Daniel 9:24-26, represented 490 literal years, which began in the autumn of 457 B.C. and ended in A.D. 34. At the beginning of the last week of this prophecy, or seven years prior to A.D. 34, Christ was to be anointed as the Messiah. This took place at His baptism in A.D. 27; and in the midst of this last prophetic week of seven literal years, between A.D. 27 and A.D. 34, Christ was to give His life for the atonement of mankind, thereby causing the sacrificial system to cease.

Not only did Christ use the historical method of interpretation, but according to the New Testament record, His followers did likewise. The believers in the early Christian church based their entire hope on the historical fulfillment of prophetic predictions of both the Old and the New Testaments. They longed for the time when, according to prophecy, the righteous dead would be resurrected, the judgment take place, and the eternal kingdom be established. It was this bright ray of hope that sustained them during the persecution in the days of pagan Rome. However, they recognized that the "man of sin," the antichrist, must be revealed before the final consummation. Prophecy was a beacon light which guided the church through the dark centuries of persecution.

Such early Christians as Justin Martyr, of the second century, who wrote the famous *Apologies* to the pagan Roman rulers, employed the historical method of prophetic interpretation. These courageous Christians feared the coming of the antichrist more than the oppression of pagan Rome. According to the Prophetic Word, the antichrist was soon to be revealed, and they earnestly prayed that the power of this antichrist might not be manifest in their day.

In the third century, Origen of Alexandria, Egypt, greatly influenced Christian thought by his allegorical, mystical interpretation of Scripture, thus spiritualizing and philosophizing the pro-

POINTERS ON PROPHECY

Why were the Sacred Writings given?

"For whatsoever things were written aforetime were written **for our learning, that we through patience and comfort of the scriptures might have hope.**" Romans 15:4.

By what means is all Scripture given?

"All scripture is given **by inspiration of God.**" 2 Timothy 3:16.

For what is it profitable?

"And is profitable for **doctrine, for reproof, for correction, for instruction in righteousness.**" Verse 16.

How was the prophecy given?

"For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost.**" 2 Peter 1:21.

What is the Lord able to do regarding the future?

"Behold, the former things are come to pass, and new things do I declare: **before they spring forth I tell you of them.**" Isaiah 42:9.

How far-reaching is God's ability to reveal the future?

"Remember the former things of old: for 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.**" Isaiah 46:9, 10.

Note.—Since He knows all things, the future is present with God. More, perhaps, than any other one thing, the prophecies of the Bible and their fulfillment bear witness to its divine inspiration.

To whom does God reveal the secrets of the future?

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants **the prophets.**" Amos 3:7.

To whom do the things which have been revealed belong?

"The secret things belong unto the Lord our God: but those things which are revealed belong **unto us and to our children for ever.**" Deuteronomy 29:29.

What testimony did the Apostle Peter bear concerning his experience on the Mount of Transfiguration?

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, **but were eyewitnesses of his majesty.**" 2 Peter 1:16.

When did he say he saw the majesty of Christ and heard the voice from heaven?

"And this voice which came from heaven we heard, **when we were with him in the holy mount.**" Verse 18.

How does he emphasize the reliability of prophecy?

"And we have the word of prophecy **made more sure.**" Verse 19, R.V.

phetic portions of Scripture. In the third century, Eusebius, Bishop of Caesarea, also departed from the historical method of interpretation in advocating that the earthly church was the eternal kingdom of God.

In the late fourth century, Tichonius introduced a mystical or spiritual exegesis of the Book of Revelation, with the result that the symbolic language of John no longer was interpreted to be foreshadowing historical events.

The passing of centuries dimmed the hope of the early return of Christ to this earth, and the historical interpretation of prophecy gave way to other forms of exposition. In the fifth century of the Christian era, Augustine's revolutionary view of prophecy shaped the Christian concept in Europe for a thousand years. In his book *The City of God*, the continuous historical development of events was interrupted by his assumption that the thousand years of Revelation 20, referred to as "the millennium," had already begun on earth and that the Roman church was God's only true representative, consequently having monopoly on truth and salvation.

It was not until the twelfth century that we find evidence of the restoration of the historical method of interpretation of prophecy, as in the works of Anselm of Havelberg and Joachim of Floris. Joachim might be considered as "the turning point marking the return of the historical view of prophecy as opposed to the Tichonius-Augustine view."

The invention of the printing press by Gutenberg in the fifteenth century made it possible for the laity to possess copies of the Bible; consequently, prior to the time of the great Protestant Reformation, there was a renewed awakening in the reading of the Scriptures and in the study of Bible prophecy. Many began to wonder whether the Biblical descriptions of "Babylon" and "antichrist" could refer to the church, which was in a state of apostasy. Groups such as the Waldenses, as a result of their study of the prophecies of the Scriptures and their interpretation of it according to the historical method, suffered persecution and death for their faith. Prophecy spurred on such martyrs as Huss and Savonarola and reformers like Luther, Wycliffe, and Knox. It was prophecy that led Luther to leave the Roman Church and identify it as "Babylon" and the pope's bull as the edict of the antichrist.

Prophecy was one of the most powerful weapons of the Reformation in denouncing the works of Babylon, the fallen church, and in bringing about the separation with the system that had fulfilled the predictions of the antichrist, who usurped the place of God and sat enthroned in the temple of God. Both rulers and people applied the prophecies of antichrist to the Papacy, and entire nations renounced allegiance to the pope.

The leading Protestant scholars in both Europe and America understood and interpreted prophecy as continuous fulfillment from Daniel's day to the end of the world.

Until the time of the Protestant Reformation, the Roman Church identified itself with the reign of the saints and

the historical method of interpretation of Bible prophecy and thereby strike at the foundation and source of authority so basic to all reformation movements. The Counter-Reformation, which took place within the Catholic Church, produced two distinct methods of interpreting Bible prophecy in an effort to further its cause and defend itself against the Protestants' application of the prophetic symbols to the Papacy. These two methods have been labeled Futurism and Preterism (from the word *preterit*, meaning "past").

Both of these methods of interpretation, even though they are vastly different and, in fact, are opposing views, originated with two Jesuit scholars, each proposing that the antichrist was not a religious system dominating

The mysterious beasts of Daniel 7 take on new significance in the light of the historical method of prophetic interpretation. This eagle-winged lion represents ancient Babylon, the first great empire of the world.



the existence of the New Jerusalem, as Augustine had pictured it. Even after the Reformation had been launched, no explanation had been offered by the Roman Church for the various symbols found in the prophetic books of Daniel and Revelation. But the time came when the Catholic Church felt impelled to curb the loss of followers and halt the decline of power and prestige. This was accomplished by a counterreformation which would not only condemn the Reformation, but also repudiate

Christian thought for over a thousand years, but rather an individual, who rules for a literal period of three and a half years. Both interpretations diverted the application of the prophetic symbols from the Church of Rome.

First, let us consider the Futuristic school of interpretation. Francisco Ribera (1537-1591) was born in Spain and educated at the University of Salamanca. After joining the Jesuit order in 1570, he returned to the University of

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The bear is a symbol of Medo-Persia, the kingdom which conquered Babylon in 538 B.C. The three ribs stand for the provinces Egypt, Babylon, and Lydia.

Continued

Salamanca to teach. About twenty years later, Ribera published a commentary on the Book of Revelation in which he disagreed with the reference of antichrist to the Church of Rome. He proposed that the first several chapters of Revelation described pagan Rome at the time John wrote; but the rest of the book, according to Ribera, dealt with a literal three and a half years' reign of an infidel antichrist, who would deny Christ and blaspheme His name just before His second coming. In this brief period of three and a half literal years, this antichrist is to abolish the Christian religion, rebuild the Temple in Jerusalem, and conquer the world.

Ribera, in his commentary of Revelation 12, stated that the persecution of the saints is to take place in 1260 literal days, or three and a half years, just prior to the second advent of Christ, instead of 1260 years of papal domination in the Middle Ages. In order to identify the antichrist as an individual who would rule only a brief period before the time of Christ's return, Ribera denied the Biblical principle of reckoning time, namely, that a prophetic day equals a literal year.

This interpretation that the antichrist would be an infidel Jewish ruler, who would reign for three and a half literal

years sometime in the future, was popularized by the well-known Jesuit theologian Cardinal Bellarmine, a contemporary of Ribera. Bellarmine jealously defended the Roman Church from Protestant attack in his lectures and writings by counterattacks. He placed the seat of the beast in Jerusalem rather than Rome, and endeavored to change the focus from the papal dominance to the distant future reign of a Jew, who would persecute the Christians for a brief period of 1260 days.

The Preterist school of interpretation originated with Luis de Alcazar (1554-1613), a Spanish Jesuit of Seville, who devoted forty years of his life to the study of the symbols of the Book of Revelation. After his death his 900-page commentary, *Investigation of the Hidden Sense of the Apocalypse*, was published. He applied the New Jerusalem to the Catholic Church, which had victoriously fought against Judaism and paganism. According to Alcazar, Revelation 1 to 11 referred to the rejection of the Jews and the desolation of Jerusalem by the Romans, and Revelation 12 to 19 alluded to the overthrow of Roman paganism. The day of judgment and the final persecution by antichrist in Revelation 20 led to the reign of the Roman Church as the New Jerusalem, described in chapters 21

and 22. According to Alcazar, the Book of Revelation, with the exception of the millennial reign of the church, had all taken place in the past, prior to the fifth and sixth centuries. Alcazar placed the antichrist in the past as one of the pagan emperors who persecuted the early Christian church.

The war between the Protestants and the Roman Church concerning Bible prophecy, together with the conflicting theories of interpretation of the Counter-Reformation produced by the Jesuit scholars to divert the stigma from Catholicism, led to the following consequences: With many it resulted in a loss of faith in Bible prophecy. The later Reformers were moved to a deeper study of Bible prophecy in an attempt to correct some errors and defend the historical method of interpretation against the theories introduced during the Counter-Reformation. The third result of this conflict can be observed in the acceptance of Jesuit Alcazar's Preterist view by many Protestants in different lands. This turn of events came about through the writings of such Protestants as Hugo Grotius of Holland (1644) and Hammond (1653) in England.

At the close of the eighteenth century, and during the nineteenth century, Preterism permeated Protestantism through the German rationalists and higher critics, such as J. G. Eichhorn, Ewald, Lücke, De Wette, Franz Delitzsch, and Julius Wellhausen. The Preterist interpretation was introduced to the United States in 1842 by Professor Moses Stuart of Andover. Thus it came about that many Protestants accepted the Catholic view that the prophetic books of Daniel and Revelation have no message concerning the antichrist beyond the destruction of pagan Rome and Judaism.

On the other hand, Futurism was refuted by Protestantism for almost three hundred years after Ribera's day. In the nineteenth century, however, it gained entrance into Protestant circles through the works of such Protestant writers as Samuel Maitland, William Burgh, and J. H. Todd. It has in general been adopted by Fundamentalists. In the meantime higher criticism has discredited Bible prophecy.

Commenting on the radical change of interpreting the Book of Revelation that has come about in Protestant churches, Oswald T. Allis, in his book *Prophecy and the Church*, stated:

"It was the generally accepted view

among Protestants that the Book of Revelation gives a prophetic picture of the history of the Church from apostolic times to the final consummation. The 'Protestant' interpretation, as it has often been called, found much of the book fulfilled in Pagan and Papal Rome. . . . Dispensationalists regard all except the first three chapters as unfulfilled prophecy, while the Ultra-Dispensationalists regard the entire book as dealing with still future events. . . . But Dispensationalists do not stop with Revelation. They tell us that all of the kingdom prophecies regarding the glorious future of Israel are to be taken literally. They must, therefore, be regarded as still unfulfilled and to be fulfilled literally to Israel in a future dispensation."—Pp. 50, 51.

Thus we see how the systems of interpretation of Bible prophecy devised by the Counter-Reformation for the purpose of defeating the Reformation and dividing Protestantism have accomplished their intended objectives.

As pointed out earlier, the prophecies concerning the antichrist were fulfilled by the Papacy. Futurism and Preterism were devised to divert the clear, logical implications from the Roman Church to either a pagan emperor in the early Christian centuries, or to postpone the coming of the antichrist to a distant future, when a single individual would rule for a brief period of time. Obviously, both theories could not be correct, and neither of them is consistent with prophetic sym-

bols and principles of interpretation.

If the antichrist were a pagan Roman emperor, as held in the Preterist view, he cannot be the powerful Jewish ruler of worldwide influence at the end of the world. Neither Preterism nor Futurism presents any historical evidence of time, place, and events which portray adequate fulfillment. Both bypass the significant period of the development of the church from the early Christian centuries to the time prior to the end of the age. Since Bible prophecy is primarily interested in dealing with the struggle between the forces of truth and error, how can we explain this great gap from Nero to the end of the world? If Bible prophecy is a history of God's church outlined in advance, then why should not the important segment of time of the Middle Ages be mentioned, when millions of Christians were persecuted and suffered for their faith?

The Historical school of interpretation accepts Bible prophecy as a panorama of the great conflict from the days of the prophet Daniel right down to the final glorious triumph of Christ and His church. Its application of the Bible principle of a prophetic day equaling a literal year fills in this great time gap, which is left as a complete blank by the other theories. The three and one-half years, 1260 days, or 42 months referred to by Daniel and John the revelator as the time when the true church would be in the wilderness because of the persecution of the dragon

are interpreted to be the days of papal supremacy and the dreadful persecutions during the Dark Ages, from A.D. 538 to A.D. 1798, or 1260 years.

This period of time was of great importance in the history of the church. The events that occurred during this time were foretold centuries before they took place, and today they can be understood and supported by their fulfillment as recorded in history. Preterism ends the prophetic picture of the struggle of the church with pagan Rome during the first five centuries of the Christian era, at a time when the real struggle for survival actually just began. Futurism anticipates the prophecies of the Christian persecution by the antichrist to be sometime in the future, and like Preterism it completely ignores the struggle of the church during the papal supremacy.

The basic interpretation of Bible prophecy set forth in the pages of THESE TIMES (and expounded by Seventh-day Adventists) is consistent with the historical method of progressive and continuous fulfillment from the time of the prophets to the second coming of Christ and the final destruction of sin and sinners at the end of the millennium (Revelation 20). The articles that have appeared from time to time in this journal dealing with the great outline of prophecies, such as the 2300 years of Daniel 8:14, the 490 years of Daniel 9:25, and the 1260 years of persecution briefly alluded to

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In 331 B.C. Medo-Persia fell to the invading armies of Greece. At the death of Alexander the Great, the country was divided among his four generals, indicated by the four heads and four wings.

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here, have been understood and expounded by Bible scholars down through the centuries. It is our desire and purpose to restore the Historical school of interpretation and to emphasize those segments of the prophecies relating to last-day events that have been brought more sharply into focus.

The importance of studying Bible

prophecy, especially the prophetic books of Daniel and Revelation, increases with the passing of time. When John recorded "the Revelation of Jesus Christ," he saw a succession of events beginning with "things which must shortly come to pass" (Revelation 1: 1) and which would continue until Christ's return and the establishment of His everlasting kingdom (Revelation 21).

Every passing century and every closing year brings us closer to the final stages in the conflict of the ages and nearer to the glorious triumph of God's true church. We are living in days of fulfilling prophecy. It is, therefore, extremely important that we understand the prophecies of the past and rightly interpret the events of the present in the light of divine predictions.

END



LURE of the UNKNOWN

BY GORDON M. HYDE

How shall we compare the work of Biblical prophets with that of palmists, tea-leaf readers, and crystal-ball gazers?

"He loves me—he loves me not—he loves me," quotes the maiden as rhythmically she puffs winged seedlings from the dandelion's head, hoping (presumably) that the departure of the final seedling will indicate, "He loves me."

When her girlish daydreams are over, the maid may one day seek out a palmist, a gypsy, or a reader of a crystal ball like the acclaimed Jeane Dixon. And what will she want to know? She will be seeking to know the unknown: Will I marry? Will my husband be well-to-do? Will my mother recover from cancer? Will my brother return safely from Vietnam? Such questions reveal the lure of the unknown.

The compelling lure of the unknown is as old as man, so that astrology, necromancy, prognostication, and prophecy rank among the most ancient arts. But what is it that makes the unknown future so strangely alluring? And is it a bewitchment to be cherished as legitimate, or to be feared as suspect?

Often the desire to know may be no

more vital than the wish to be the first on the block to know that the Joneses have ordered a new Pontiac. On the other hand, such desire may involve the deepest yearnings of the human heart. Thus ancient kings consulted Bible-recorded prophets to learn whether they should go into battle. And men who had forsaken God sought out someone with a "familiar spirit" in an attempt to thrust aside the veil of the future. And a recently published book about Jeane Dixon suggests that modern presidents have sought out similar help.

How shall we compare the work of the Biblical prophets, such as Moses, Daniel, John, and of Jesus Christ Himself, with the work of a palmist, a reader of tea leaves, or a crystal-ball gazer? It is undeniably phenomenal when a Jeane Dixon can accurately predict the deaths of two Presidents, the elevation to office of two others, the launching of *Sputnik I*, and the emergence of Red China.

The Biblical warning against "false" prophets should provide some degree of initial caution. Then let it be noted that such as Jeane Dixon make many predictions which do not come to pass, and immediately a question arises as to the nature of the *source* of such "information." If it is inconceivable that an all-wise, all-knowing God should transmit unreliable and inaccurate information, then what or who must be the source of it?

Interestingly enough, the Bible poses as one of the tests of a true prophet that his predictions will come to pass, unerringly. The Old Testament represents the true God as one who can tell us things to come, and the New Testament represents Jesus Christ as basing His claim to the Messiahship upon the

fulfillment of the numerous predictions of the Old Testament prophets which were fulfilled in Him. It would scarcely seem reasonable, therefore, to assume that the Biblical prophets (and those endowed with the prophetic gift since Bible times) could be placed in the same category with the palmists, astrologers, and crystal-ball gazers. Indeed, time may prove that the two groups receive their "information" from sources which are in contention with each other.

Strangely enough, there are few, even in the ranks of Christendom, who give serious study to the prophetic elements of Scripture. Fewer still seem to be in any way aware of the light which the "more sure word of prophecy" sheds upon the confused issues of our time.

When giants of faith of the Reformation and Advent Awakening eras leaned so heavily upon the prophetic word in the Bible and gained their assurance of divine leadership from that inspired source, it seems a major tragedy that the Christian leadership of our age gives little more than a scoff to the prophetism of the Scriptures. And is it not equally tragic to find this same leadership giving heed to dubious sources of mystic and psychic manifestations, which run directly counter to the criteria of a true prophet which are presented in Scripture.

God does have something to say about the meaning of our times, and He has foretold that which is shortly to come to pass in bringing the climax of the ages upon this earth. What a compounded tragedy it would be should we permit the lure of the unknown to lead us away from the light which is to shine brighter and brighter unto the perfect day.

END



The Real Mother's Day

BY SHERWOOD ELIOT WIRT

"If I were hanged on the highest hill,

.

**I know whose love would follow
me still."**

When Rudyard Kipling wrote those words, he was not simply being sentimental about his mother. He was touching upon reality. Whether we admit it or not, the one stable element in human society, the one great civilizing force of history, the one fountainhead of morality, has been neither school nor church nor hall of justice, but the concern of a mother for her young. The picture of Hannah kneeling in the primitive temple at Shiloh, her lips moving in silent prayer for the child yet to be born, is the classic stance of motherhood.

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Since that early day the church of God which mothers helped to build has remained a sanctuary where their hopes and longings have been planted and watered and where they have borne fruit. That is another way of saying that the Christian faith has developed and encouraged the finest in human motherhood through the centuries.

Converts to Christianity from other faiths, such as Sundar Singh of India and Masahisa Uemura of Japan, have paid tribute to their non-Christian mothers, telling of the devotion they showed in fulfilling their vows to the idols and deities of their respective cults. Women of great character they obviously were—greater, by any measure, than the images they worshiped.

Jesus of Nazareth, by contrast, added a whole new dimension to motherhood. He taught mothers the meaning of their vocation. More than one historian has described Him as the emancipator of the sex. I once heard the evangelist Billy Graham remark, "If I were a woman, I would run to Christ. He is the best friend woman-kind ever had." The mothers of ancient civilizations as they appear in the records, displayed many virtues, including heroism and self-sacrifice; yet often something seems to be missing from their makeup.

The concept of motherhood that we draw from the history of the church is of a different cast. The Christian mother is seen to be tender without forsaking firmness, gentle without becoming flabby, loving without yielding an inch to unrighteousness. She does not think of herself as a heroine, nor yet does she coddle her young as a "doting" parent. She thinks of herself, like Mary, as the handmaiden of the Lord; as a steward, responsible to God for the upbringing of children who will honor and glorify Him with their lives.

Monica, the mother of Aurelius Augustinus, was a Christian woman who, like many in our own day, went through some heartbreaking experiences in child rearing. She was one of those of whom Joaquin Miller wrote, "The greatest battle that ever was fought . . . was fought by the Mothers of Men." Her husband was a pagan with no interest whatever in Christ or the church, and her teen-age son drifted into an immoral life. Yet Monica was a woman who believed in Jesus Christ; and she prayed for ten years. So far as



we know, her husband was never reached, but her son became St. Augustine, and the world is her debtor.

Susannah Wesley, the mother of John and Charles Wesley; Mary Edwards Dwight, the mother of Timothy Dwight; Nancy Hanks Lincoln, the mother of Abraham Lincoln; these and many others have made motherhood a sacred vocation that has blessed all humanity. It was for their kind that Mary Thomson wrote:

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay."

Now, it is clear that many questions facing mothers in the year 1966 differ from those with which their grandmothers and great-grandmothers dealt. Ours is a day in which the individual is losing his significance; where the demographic explosion is making masses out of persons; where the psychiatric social worker is forcing us to speak sociologically, to think of sibling relationships instead of children, and of units and groups rather than persons.

A mother is no longer worshiped on a pedestal as the noblest work of creation; she is cataloged as a unit of

society who is (until she is proved incompetent) entrusted with the responsibility for other social units, namely, her own offspring.

What are the problems that are being raised for mothers today that our own mothers did not have to contend with? Consider the increased availability and hazard of motor transportation; the new leisure; television; racial adjustments; limited floor space; hazardous traffic problems; the free flow of money in an affluent society; the stepped-up advertising programs of the tobacco and liquor industries; the enormous expansion of the drug market; social misfits loose on the streets in alarming numbers; the invention of new and synthetic ways of seeking thrills; the rush for status symbols; automation; urban blight; the lack of adequate city recreational facilities; oral contraceptives; the disappearance of the countryside—and these are only a few.

To be sure, the mothers have not been idle. They have organized to meet emergencies; they have helped to provide, particularly in the areas of health and education, the greatest benefits of any society in history. Yet even as they have labored, other social forces in North America have been at work; juvenile problems have soared to an all-time high; crime has jumped 10 percent each year; sexual laxity has thrown Western society into a moral



the time of Christ are the same standards of value that exist today, despite all the prurient writers, the sex merchants, and the "new morality" theologians.

Right is still right, and wrong is still wrong; the Ten Commandments have not been abrogated. The slaughter of the children in Bethlehem was no different in God's sight than the slaughter of the missionaries and African Christians in the Congo. A hit-run crime at First and Main Streets is no different from the crime of Macbeth or of Joab. An act of mercy in a Judean cave is no different from an act of mercy in a ten-story modern hospital. Nor has the responsible relationship of the mother to the child changed in an age of psychological "mother-figures" and artificial insemination.

Yes, the questions are all different, but the answers are the same. If this fact could be driven home to the millions of young mothers who are starting the long haul, it could turn Mother's Day into something more than a floral fiesta. "God pays a good mother," Billy Sunday once said. "Mothers, get your names on God's payroll."

God, and only God, can give to motherhood the depth and breadth of character needed for an age which talks about the "Great Society." A Hebrew chaplain under whom I went to chaplain school once pointed out that under the English code, all statutory law is based on common law; all common law is based on moral law; and all moral law is based upon divine law. Giant social experiments behind the iron curtain aim to prove this thesis false. But who would relish the prospect of learning his morals and his jurisprudence from a tyrant?

But in the matter of a mother's relation to her child, the Christian approach is still limpid and clear: "Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6.

What is the way he should go? Robert Browning put it:

"I say the acknowledgment of God
in Christ
Accepted by thy reason, solves for
thee
All questions in the world and out
of it."

And Whittier added these thoughts:

"We search the world for truth; we
cull

The good, the pure, the beautiful,
From graven stone and written
scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our
quest,
To find that all the sages said
Is in the Book our mothers read."

A few years ago child psychologists and religious educators such as Ligon and Bower were claiming that theological concepts should not be taught the young child; that youngsters could not possibly grasp these issues until they reached high school. Such claims have since been exposed as anachronistic. The whole history of the church is, in fact, against it. It is true that the mother needs all the wisdom she can get, all the spiritual discernment that she can receive, to drop the seed of faith in the heart of her child. But if she neglects to do just that, she is depriving her child of the most useful, and most glorious, asset of his future life.

What the child needs is Jesus Christ as a friend and a guide in his emerging life—not a Christ who is a mere "good fairy" of pretty tales, nor yet a Christ who is forever shaking His finger at him. He needs a Christ within him, with the whole Bible behind him, the whole church behind him, and the whole home behind him.

As the years of motherhood pass, the mother's influence is cumulative. Her steadfastness of faith becomes the standard of reference by which the child builds his concepts of reality. He matures but he does not forget. He drifts, even (for this is the world), but not without the inner feeling that one day he will return. And the rock-bottom convictions that make up the difference between a good life and a bad life are still the same. A good mother is still a blessing to all mankind, and a bad woman is still a reproach to her sex.

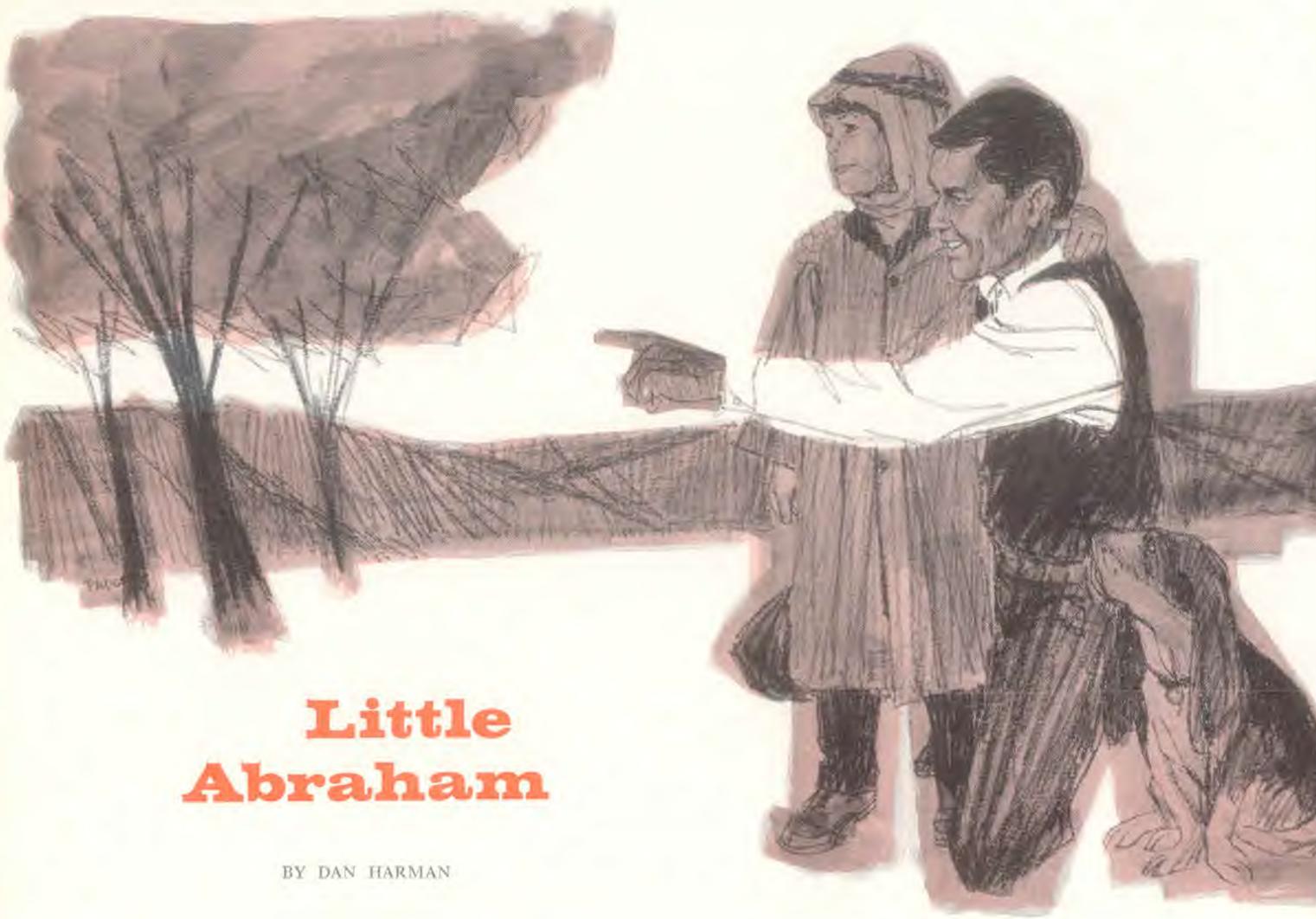
The joys of motherhood are many; but surely there is no greater joy than this, to see the fruit of one's womb stand before his or her Maker and to acknowledge the Lordship of Jesus Christ. This is the real Mother's Day, the day for which she was born, the day for which she entered into marriage and bore her child. This, too, is the hope of the future; for in all the marvels and risks and terrors of the space age, the place of motherhood is secure; and where there is life, there is hope. END

crisis. And everywhere the mother turns, there are new questions!

Now, in all fairness it ought to be reported that in some quarters the mothers themselves are being blamed for some of these ills. Do you remember the things Philip Wylie wrote about "momism" in *A Generation of Vipers*? The church has had its say about working mothers, and with some reason, perhaps; yet let me ask, where would the labor force of our century be without the working mothers? What would happen to commerce and industry? Be realistic. To order them back to their homes and to return to the economy of 100 years ago, to the black stockings and knickerbockers for school children and the daily tasks of homemade bread and jam is just not feasible.

The first step in motherhood, as every mother knows, is to face reality with the family she has, not with some ideal color-advertisement of what family life used to be like or ought to be. And she will very soon find that while the questions are all different in our century, most of the answers are the same as they have always been.

Successful motherhood in 1966 is built upon the same spiritual foundation that it had in the beginning. The opportunity to inculcate ideas of truth, love, courage, justice, equality, and faith are as present as they ever were. The standards of value that existed in



Little Abraham

BY DAN HARMAN

A boy and his dad make the Bible come alive.

EVERY CHILD needs a friendly relationship to the Bible. It thrills me to recall the way my dad transmitted this feeling of “at-homeness” to me.

Near my home when I was a boy was a mass of torn clay hills. A brick company scraped away at the clay methodically to replenish their supply of raw material for bricks. Most of the hundreds of acres were left alone with work proceeding at one spot at a time.

On one of his days off dad would load me and my dog in my wagon together and head for the clay hills. He’d have a paper sack under his arm and a Bible in his hand as he pulled our little company to the hills and over to our favorite spot.

But the beauty of this spot was that, unknown to me, many acres closely resembled the geographical features of the Holy Land. Before I ever went to school, I knew just where the Jordan was in relation to Jerusalem. The cities

were accurately placed with cast-off bricks that abounded in the hills.

After we’d fixed the map correctly (there were always others to ruin the geography of Palestine after we had gone home), dad would open his sack.

It was always a time of great excitement to me. Dad would have some costume in it, and our fun that day would revolve around my dressing as a particular Bible character and acting out the part that character played in Bible history. My favorite was Abraham.

Sometimes the wagon would be a chariot; sometimes an ark. Many times we marched around Jericho to the tune of our barking dog.

The days when the costume was that of a high priest of Israel, I knew we’d have to fashion a tabernacle or a temple. The construction was fun, and the acting became a rather sacred time.

Not long ago I drove past the clay hills. Warehouses, trucking firms, and parking lots dot the area. There’s even a sign, “Honest Joe’s Used Cars,” right where the Mount of Olives should have

been. No Nazareth, no Sea of Galilee, and no Jerusalem anymore.

But the memory lingers. The spirit of dad’s love and sacrifice of time makes me appreciate him all the more. The facts he taught still cling tightly. I’m not too bright on some things, but it is hard to stump me on Bible geography.

And rising above the facts he taught looms the unshakable respect that I have for the Bible. It’s a friend. The people in it are real. The physical things about its history back up the spiritual truths that I study today. Somehow the geography that exists in Palestine today and the knowledge of a loving father who took time to teach me about that geography seem to blend together and prove to me that above the pages of the Book is a Father who also cares, teaches, and loves.

And I still remember how proud I felt to be Abraham, the father of God’s people. If only I and my fellow parents of today can be dedicated enough to take time to teach little minds about God’s Word—if only we can! **END**

STAMPS

CHARGE IT? OR CHANGE IT?



FREE
MUG
WITH PURCHASE
TRAY \$1

10
VALUE
STAMPS

10
VALUE
STAMPS

\$ **1.91**
THIS SALE
0.60
GALLONS

FIRE CHIEF
GASOLINE
TEXACO

BY DESMOND FORD

YOUR NEW credit card will be honored by all dealers immediately. There is no red tape, nothing to fill out, just go ahead and use it. You can charge . . ." So reads a typical credit card illustrating the modern fashion, the "charge it" philosophy. Today there are diners' club cards, purchase cards for large stores, travel cards, etc., etc. One can do almost anything without paying—that is, without paying till the financial judgment day.

To "charge it" is not only a modern characteristic but a natural tendency of human nature. It is natural to half believe that one can get something for nothing, that one can escape with much without ever paying, that one may have sinful pleasure without judgment, ease without effort, fruit without work, and eternity without obedience. Such is not only the current weakness of the human heart; it is the perpetual one.

Many would be saved from ultimate ruin if they would but heed the New Testament admonition regarding moral "charge it" accounts: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians 6:7, 8.

The world is made for God, and its laws are His laws, meant to fulfill His purposes. We cannot flout them and get away with it. Of course we never really break God's laws; they break us instead, for every law is merely a statement of how God's world works. We live in a universe, not a multiverse, and eternal laws do not show partiality to anyone. Every word and deed is a seed sown from which a harvest inevitably must come.

It is easy to tempt ourselves by saying in effect, "If I go through a certain procedure, a certain formula of religion, that will cancel out the harvest. If I go through a certain routine, such as saying my prayer, or attending church, or reading a religious article, that will prevent the coming of a reckoning day." But will it? Most of us know of Micawber, the famous Dickens character who was always borrowing. On one occasion he was about to leave London, but there was the matter of his debts, one big one in particular. Micawber quickly

went to his friend and said as follows:

"To leave this metropolis and my friend Mr. Thomas Traddles, without acquitting myself of the pecuniary part of this obligation, would weigh upon my mind to an insupportable extent. I have, therefore, prepared for my friend Mr. Thomas Traddles, and I now hold in my hand a document, which accomplishes the desired object. I beg to hand to my friend Mr. Thomas Traddles, my I. O. U. for forty-one, ten, eleven and a half; and I am happy to recover my moral dignity, and to know that I can once more walk erect before my fellow-man!"

Silly Micawber? But moderns do the same thing. Multitudes forget all about God during the week, and yet spasmodically pay Him a spiritual I O U, believing that that will cancel the harvest. They forget that God either matters tremendously, or He doesn't matter at all. They forget that true holiness is an intense concentration on God's viewpoint about everything. Spiritual I O U's just will not work, for the Scripture says that "whatsoever a man soweth, that shall he also reap."

Prayer, attendance at worship, or spiritual reading are significant only if they are habits that are representative of the whole tenor of the life. It is our habits that count, not our occasional deviations for good or ill. Of nothing should any of us be more careful than our habits.

Back in World War I days when there were dirt roads aplenty, the traffic had cut deep in one particular area, and a local wit erected a sign near a large, gouged channel, reading, "Choose your rut well. You'll be in it for the next twenty miles." That is the way life treats us all. Once we have settled into certain habits we tend to remain in them for a long, long time, usually without critical investigation as to their rightness or wrongness. One of the most significant passages ever penned by Harvard's famous philosopher and psychologist William James was the one he wrote on this subject:

"The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every

smallest stroke of virtue or of vice leaves its never-so-little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'I won't count this time!' Well, he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out.

"Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work."—*Talks to Teachers on Psychology*, pp. 77, 78.

The Bible is full of admonitions to consider our daily habits. "Ponder the path of thy feet, and let all thy ways be established." "Let us search and try our ways." "Let a man examine himself." Proverbs 4:26; Lamentations 3:40; 1 Corinthians 11:28. While most of us practice plenty of criticism, very little of it is self-criticism; yet this is the type advocated by Inspired Scripture.

How may we test our habits and then change those that need changing? How can we be sure of the right way to live? There is only one true way, and that way is a Person. Jesus said, "I am the way, the truth, and the life." John 14:6. Only when we measure our lives alongside His do we recognize our deficiencies and receive sufficiently strong motivation to bring change. We need to confess at the outset that mere will-power is usually insufficient to break off destructive habits. The better method is to employ what has been called "the expulsive power of a new affection."

Thus God was not content to tell mankind about truth, purity, and righteousness in only abstract terms such as the commandments from Sinai. He sent to us these virtues in a Person. Truth, Purity, Love, and Righteousness walked and talked in old Palestine two thousand years ago. Most men could not bear the sight, but those who did were transformed.

We might well ask, "What were the basic habit patterns of Jesus Himself?" Two words that Jesus repeatedly used suggest what His key habit patterns were, habits which shaped all His other

habits and which should shape all of ours. The words are "Father" and "first," and the habits thereby intimated were (1) the practice of the presence of God, and (2) the practice of putting "first" first.

Continually in the Gospel record we find Jesus speaking to God as though God were visible right there beside Him. At the raising of Lazarus He says, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." John 11:41, 42. When the disciples came back from a successful missionary tour, Jesus rejoiced, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matthew 11:25. On the cross, despite His physical agony, Jesus raised His eyes and heart heavenward as He prayed, "Father, forgive them; for they know not what they do." Luke 23:34. And His last words on Calvary, as these first, began with the same word of trust: "Father, into thy hands I commend my spirit." Luke 23:46.

Christ's mind turned as naturally to God as the needle to the pole, as the flower to the sun, and as a little child in

trouble to its parents. What a contrast this practice of the presence of God affords to modern secularism which has been rightly defined as the practice of the absence of God.

Our Lord's other key habit sprang from the first. He placed the primaries of life in their right position because His intimate fellowship with His heavenly Father gave Him true perspective. Consider how often we find in Christ's mouth such words as "first" or "better": "Seek ye first the kingdom of God." "First be reconciled to thy brother." "This is the first . . . commandment." "Cleanse first that which is within." "How much then is a man better than a sheep?" "Behold the fowls of the air. . . . Are ye not much better than they?" Christ had an accurate sense of priority.

But most moderns live at a venture. They do not plan from fixed principles. They go where circumstances drive them because they have no hierarchy of values, no scheme of saying, Good, better, best. Multitudes sacrifice the best for that which is only good, or oftentimes for that which is much less than good.

Let us apply these two habits of Christ's to our own daily regimen. First, it is obvious that the habit of practicing the presence of God will indeed require some practicing. This suggests what our foundational habit should be, namely, a careful stewardship of time in general, associated with the daily practice of special devotional periods. God can never be real to any of us until we become exposed to Him. The world is too often more real than He because the world commands so much of the attention of our hearts and minds while He has so little of either. What the Sabbath is meant to be to the week the devotional hour should be to every day. Probably this is the hardest habit of all to form in the Christian life.

Most of us mistake activity for achievement, forgetting that when haste makes waste it is the more important values that are lost. Centuries ago Pascal declared that "all the troubles of man come from his not knowing when to sit still." It has been said that the majority of people are like flies on a busy flywheel, going like the wind but going in circles. Only the early morning devotional habit, faithfully formed and maintained, can enable us to shape the rest of each day aright. Spend enough time with God to forget time.

Having considered our sowing as re-

gards time, let us next consider our expenditure of material things. For example—our money habits. Next to our use of time our use of money reveals us. No doubt this is why Jesus declared that where a man's treasure is there will his heart be also. For the same reason God instituted the tithing system for believers whereby one tenth of all increase is given into the Lord's treasury for the purpose of preaching the gospel.

In the Garden of Eden God set aside one tree as a test for man. It was not to be touched. Similarly the tithing requirement is a test of our stewardship. We are to acknowledge in this practical way that we recognize that it is the Lord who gives us the "power to get wealth," and that "the earth is the Lord's, and the fulness thereof." (Deuteronomy 8:18; Psalm 24:1.) Tithing has been rightly described not as God's way of getting a man into heaven but God's way of getting heaven into a man. The One who surrendered heaven in love to our souls warned us to "beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.)

While on earth Christ did not confine Himself to discussing love, mercy, and faith, but He spoke also about money and the stewardship of material possessions. One verse out of every six in Matthew, Mark, and Luke has to do with money or property, while sixteen out of Christ's twenty-nine parables refer to the same. The tithing law is not abolished in the New Testament, but rather it is taken for granted. (See such texts as Matthew 23:23; 1 Corinthians 9:13, 14; Galatians 6:6.)

Because we are also stewards of life itself, health habits should also come under the Christian's survey. Does not the Scripture adjure us, "Know ye not that your body is the temple of the Holy Ghost which is in you, . . . and ye are not your own? . . . Therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

Too often men forget that the sixth commandment applies to the well-being of the believer himself. That is, God does not wish us to kill ourselves in even the slightest degree. Ours is an age of intemperance, intemperance in working, in eating and drinking, and in pleasure. But the Christian is called to be temperate in *all* things. The New Testament says, "Whether therefore ye

Continued

"To 'charge it' is not only a modern characteristic but a natural tendency of human nature. It is natural to half believe that one can get something for nothing, that one can escape with much without ever paying, that one may have sinful pleasure without judgment, ease without effort, fruit without work, and eternity without obedience. Such is not only the current weakness of the human heart; it is the perpetual one."

The Valley of the Nile

"Across northern Africa stretches the largest desert in the world. Yet at its eastern edge is one of the richest and most fertile valleys known to man.

"The valley of the Nile is not fertile simply because a river flows through it: It is fertile because that river *overflows*, depositing each year another layer of tropical soil washed down from the jungles of central Africa.

"The mere flow of our lives is meaningless in the desert world. But the man whose life overflows makes the life of his Church as fruitful as the valley of the Nile."—HENRY B. LUFFBERRY.

Insight

"Moreover, we can make time by living with the *values that grow richer*. Somewhere I have heard the saying, 'Even a fool can count the apples on a tree, but it takes a wise man to count the trees in an apple.' To see the tree in the seed and then help it to grow; to pick the winner before he has won his laurels and then help him to win; to discover the poet or genius in that dreamy, restless, nonconforming schoolboy, and then help him to find himself—that is the creative kind of wisdom which keeps life growing and entitles us to be called 'workers together with God.'"—RALPH W. SOCKMAN.

eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. The Edenic diet of fruits, nuts, and grains is still the ideal pattern, and abstinence from all intoxicating beverages remains a good principle for faithful stewards of life's energies. (Proverbs 20:1; 1 Corinthians 6:10.)

In view of the sixth commandment, how can a follower of Christ indulge in the tobacco habit once he is aware that it constitutes a definite health hazard? Dare he through self-indulgence rob God of years of service? The stewardship of health involves all the physical habits of life and the recognition that the sacred law of God is written on every nerve and sinew of the being.

One of the most significant statements ever penned regarding the preservation of physical well-being is the following: "Pure air, sunlight, abstinence, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies."—Ellen G. White, *The Ministry of Healing*, p. 127.

Think also of parental habits, particularly those pertaining to character training and worship. Children were never meant to be left alone to just grow like Topsy. God says that they are to be trained. (Proverbs 22:6.) Children are different from birds and animals. Birds hatch today and can be

fully grown in a few weeks. A calf born now will be giving milk by the time she is two or three years old. And a colt who has just arrived will be ready for full-time service within three years. But whoever heard of a three-year-old man? The growing period is a learning period, and human beings have much more to learn than animals. Therefore God ordained that the young of humankind should remain under parental influence for a longer period than other creatures.

A recent poll revealed that the average professional man in America spends no more than three to five minutes of undivided time daily in attention to his children. More time is spent in polishing shoes than in molding lives which one day may measure with the life of God. Do not our parental habits need checking and reshaping? Should we not follow the example of believers in both Old and New Testament times by erecting a family altar and permitting it to fashion the whole of the homelife?

Then there are our recreational habits—reading, viewing, associating, etc. The New Testament test for these is found in Philippians 4:8 and needs no further comment: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever

things are of good report; if there be any virtue, and if there be any praise, *think on these things.*"

Our inventory could extend further, but the New Testament sums up the essence of the whole matter when it declares that the "first and great commandment" is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matthew 22:37, 38.)

What, then, shall we do with habits that do not conform to this pattern? Shall they be charged or changed? Let us test our sincerity by asking when we will begin to do whatever changing is necessary. Kierkegaard spoke about two gamblers who said they were going to give up gambling. One said, "I shall give it up tomorrow. I shall have my last fling today." Said Kierkegaard, "He'll never give it up." The other gambler said, "I don't know how I'll manage tomorrow, but I'm not going to gamble today." Said Kierkegaard, "He'll give it up." What is your choice?

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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. If a personal answer is desired, please send an addressed envelope. Only questions of general interest are published.

If Adam was the first man and had two sons, how could there be other people from whom Cain took a wife? (Genesis 4:16, 17.)

In order to elucidate clearly the great principles of salvation, the Scriptures simply *sketch* historical developments, leaving out superfluous details. The fact is that Adam had a numerous progeny. The records state that during his long life Adam "begat sons and daughters." (Genesis 5:4.) Cain, Abel, and Seth are the only children in Adam's family whose names are given. This is due to their significance in tracing the history of righteousness and of sin in the human family.

How many children Adam may have had between the birth of Cain, his firstborn, and that of Abel we do not know; nor do we know how old Cain and Abel were when the quarrel broke out over the question of the sacrifice. Cain may even have been married before he became the world's first murderer. It is obvious, however, that Cain married a sister. The earliest inhabitants had no other choice but to marry within the family circle. Such marriages were later prohibited. (Leviticus 18:6-17.)

The Bible states that Moses received the education of the Egyptians. (Acts 7:22.) Was formal education provided for most people in Bible times? Are there scriptures referring to the education of others?

It is doubtful whether the masses in antiquity had the same privileges that Americans have today to receive a formal education—and school training for girls was probably nil. However, schools did flourish in the ancient world, particularly in the principal cities of Mesopotamia and Egypt. Excavations have uncovered school buildings in several places.

Widespread knowledge of the art of writing in Canaan indicates that learning in that area was not limited to a small group. The complaint of a teacher to his pupil's father regarding unpaid tuition was found in Shechem and dates from the middle of the second millennium B.C. From the same period come eight Egyptian medical works, among which is the oldest surgical treatise in the world—indicating the extent of medical knowledge in that country. Schoolboys in Ur, the home of the patriarch Abraham, in the same era were boning up on the familiar subjects known to schoolboys today: reading, writing, arithmetic, and geography.

In Israel the school system known as the "schools of the prophets" seems to have been founded by the prophet Samuel (1 Samuel 19:20), who lived around 1100 B.C. The young men who attended these schools were designated "sons of the prophets" (2 Kings 2:3-5) but were not necessarily prophets themselves. They were given

mental and spiritual training in order to be the nation's future leaders.

Schools connected with the synagogues were common in Palestine in New Testament times. All Jewish boys were required to attend. Some famous men of the Bible other than Moses who were highly educated were Daniel and his three friends, who spent three years studying the wisdom of Babylon. (Daniel 1:4, 5.) Another was the Apostle Paul, who was trained by one of Judaism's more famous rabbis, Gamaliel. (Acts 22:3.)

Does Deuteronomy 22:5 mean that girls shouldn't wear slacks? Does this mean that girls shouldn't wear turtle-neck sweaters and ties on their dresses? Boys wear these things, too.

The reference reads, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." The consensus is that this passage refers to a heathen practice—still common in some lands today—in which men and women simulated the opposite sex in clothing and manners for immoral purposes. To protect the morals of the Israelite nation from being corrupted by these lewd practices, God enunciated this ethical regulation.

An important principle, however, underlies this precept. God created mankind in two sexes, male and female. (Genesis 1:27.) He has ordained that the distinction between them shall be maintained. That which tends to make men effeminate or to make women masculine is a dishonor to their sex and their Creator. God designed that there should be a difference between the attire of men and women. The desire to obliterate this distinction stems from ignorance or low ideals and tends to immorality and crime.

Although in certain games and special situations a Christian teen-ager might find slacks more modest than a dress, the wearing of these and similar items ought to be the exception rather than the rule. There is a psychology of dress about which Christian men and women ought to be more conscious, since it is a well-known fact that dress has a direct bearing on deportment. In recent years even tough military commanders of overseas bases have felt compelled to ban the wearing in public of such dress items as shorts, jeans, slacks, pedal pushers, etc., by the wives and daughters of servicemen because of delinquencies which have taken place. The better minds of our nation consider such attire poor taste in public. As a Christian woman, why not resolutely place your influence on the side of righteousness by building up a wardrobe that is modest, becoming, and feminine. "Let no man despise thy youth; but be thou an example of the believers." 1 Timothy 4:12.

Two wartime stories confirm the truth that the completeness of Christian character is attained when the impulse to help and bless others springs constantly from within.

AM I MY BROTHER'S KEEPER?

By Cecil Coffey

IT IS PARADOXICAL, perhaps, that the most poignant and rewarding stories of man's love for man come out of wartime experiences. Amid the killing, maiming, and hatred there always seems to arise an experience of love, despite the fact that many take the attitude of Cain, the first man to kill another, who asked, "Am I my brother's keeper?" Even so, there are some who so practice the Golden Rule that they can say, "Yes, I am my brother's keeper."

Such a man was Desmond Doss.

One day during the furious fighting on Okinawa in World War II, Doss stood beside a 77th Infantry Division lieutenant who was saying to his platoon, "Men, Doss is going to say a prayer before we go back on the lines."

Doss, a shy-looking young medical aid man, stepped forward, removed his helmet, and in a soft Virginia drawl asked God's protection on the platoon.

Nobody laughed. Nobody questioned the act. Instead, every man present breathed a thankful sigh. "The Preacher" was going along! And having "the Preacher" around when things got hot was mighty comforting.

Amazingly, the platoon came through that action without a single casualty. In a matter of minutes, word of the battlefield miracle flashed to the battalion commander and on to regimental and division levels. Hard-bitten colonels and generals pursed their lips in wonderment. Who was this praying medic, anyway?

"The Preacher" was listed in Army records as a private first class who hailed from Lynchburg, Virginia. He had a 1-A-O classification, which meant he was a conscientious objector who

would *serve* in combat, but who would not *do* combat. His buddies gave him the clerical tag because he was about the oddest soldier they'd met: he didn't smoke and drink, never played cards, didn't curse, and was all the time leafing through a small Bible he carried in his jacket pocket. And, of course, he never carried a gun. That, in the opinion of the infantrymen, was not only odd—it was downright foolhardy!

But their opinion changed when they saw "the Preacher" go into action. In his year and three months of Pacific combat, the mild-mannered medic performed so many feats of single-handed heroism that his name became a symbol for gallantry throughout the 77th Division.

The most amazing feat of all occurred on April 29, 1945. It was Saturday. Doss, a Seventh-day Adventist, had been given permission to spend Saturdays in private worship. He had

done so at Guam, Leyte, and Okinawa—until this Saturday when his company was ordered to assault a jagged escarpment ranging from seventy-five feet to four hundred feet high. There would be heavy casualties, and the company commander, looking around, found only one medical aid man fit for action.

"How about it, Doss? Men die on Saturday, too."

"It's all right with me, sir. Only—"

"Only what, Doss?"

"May I have a few more minutes with my Bible?"

The assault was delayed while Doss retired to a foxhole to pray. He prayed for ten minutes. Then he strapped on his medical equipment and climbed the cliff with his buddies.

"As our troops gained the summit," the Army record reads, "a heavy concentration of artillery, mortar, and machine-gun fire crashed into them, in-





flicting approximately seventy-five casualties and driving the others back.”

The survivors climbed back down the cliff, regrouped at the bottom, and counted heads. Doss was among the missing. Then somebody shouted and pointed to the escarpment.

There, high above them, stood “the Preacher.” He was waving frantically for a rope with which to lower the wounded. All about him were angry bursts of mortars and blasts of artillery.

The company commander ordered him down. Doss refused, again signaling for a rope. There was nothing to do but help him.

Meanwhile, the Japanese drew closer on the other side of the narrow summit. They started tossing grenades at Doss as he dashed here and there, tying tourniquets and giving plasma.

The Japanese made several attempts to overrun the top of the ridge, but they were stopped by grenade barrages

from Doss’s buddies, who had climbed back up to a ledge just under the escarpment crest.

For three sweating, concussion-rocked hours the slender medic tugged and hauled wounded men to the edge of the escarpment and lowered them—one by one—down the face of the cliff to friendly hands. Finally, the last man was lowered, and Doss slipped wearily down himself. There was something akin to reverence in the way his officers and buddies greeted him.

Five months later, the young medic stood on the lawn of the White House while President Truman placed the blue-ribboned Congressional Medal of Honor around his neck. Cameras clicked and reporters swarmed about him. Here was a story with a brand-new twist. For the first time in United States history, the nation had bestowed its highest military decoration on a conscientious objector!

Doss did not like the term “conscientious objector.” He much preferred “conscientious cooperator.” And who can deny that the latter term was the most apt?

Long before that bloody battle on Okinawa, Desmond Doss had answered the question “Am I my brother’s keeper?” He had found a wider circle of love and service that categorized no man except as brother.

Doss, being a Christian, often turned the pages of his small Bible to favorite passages. One of these was John 14: 15. Recorded in this passage are the words of Jesus, “If ye love me, keep my commandments.” Doss correctly interpreted this to mean that love for God also means love for man, and love is measured by how man relates himself both to divinity and to humanity.

But what if Doss had been called upon to serve the enemy? Would there have been a difference? Would there have been the same obligation, in his mind, that there was when he saw his fellow soldiers fall during the battle for the Okinawan cliff?

Doss probably did not have to answer that question. But if it had been put to him, very likely he would have referred to remarks made by Jesus Christ nearly two thousand years before: “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Matthew 5:44.

There is a shining example of this principle in a story that had its setting in wartime Manila and is continuing right now in Japan.

When the Japanese forces captured the capital of the Philippines, they took into custody all the missionaries connected with hospitals, schools, and other Christian institutions in the area. Then they established a policy of harsh treatment toward the nationals who attempted to keep the institutions going.

They seemed to be extra hard on the personnel of Philippine Union College and Manila Sanitarium and Hospital. Many employees were beaten, interrogated, and thrown into crowded prisons. Torture was frequently used in an effort to break their faith in God.

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But, like Christ on the cross and Stephen when he was being stoned to death, these Filipino men and women prayed for their persecutors and harbored no malice in their hearts.

When the war ended, scores of the Japanese leaders in Manila were brought to trial on charges of being war criminals. Many were condemned to death, and others were handed long prison sentences.

Then one day the much-abused and persecuted workers of the Adventist hospital and college sent a delegation to the prison with a request that they be allowed to visit and talk with the former Japanese officers awaiting execution or the beginning of prison terms.

Skeptical authorities granted the request. Even more skeptical and downright hostile were the prisoners, except for a few who were already meeting to discuss the tenets of Christianity. Heading this group was Dr. Haruo Ichinose, himself a nominal Christian.

Even so, his name and the names of Hatayama, Ichimura, Tsuda, and Shirota—members of the study group—had not been connected with a Golden Rule philosophy.

But miraculously, this small group grew, and even hardened Shintoists responded to the kind treatment and instruction they received at the hands of those they had persecuted. A sizable number of Japanese prisoners became Christians. Love in its wider circle had subdued them.

One sunny day their guards took them through the prison gates, loaded them onto military trucks, and accompanied them to the campus of Philippine Union College. There, in the presence of hundreds of people, including many whom some of them had persecuted, they were baptized. Then they were hurried back to Bilibid Prison, where some of them were soon to be executed.

However, their lives had been so changed that the authorities heard their appeals favorably. After comparatively short prison terms, they were permitted to return to their homeland.

Just how genuine was their experience? Was their "love your enemy" treatment, at the hands of the Filipinos, such as to have lasting value?

The answer came not long ago in the form of a letter from a high church official in Japan:

"Dr. Ichinose, who has been connected with the Tokyo Sanitarium, is rendering very valuable professional service and is growing to be a source of great strength in other ways in that institution. Brother Hatayama is in the field distributing literature as a colporteur evangelist. Brother Ichimura is connected with the church headquarters office, where he serves as a translator and also as Japanese language teacher for some of the missionaries. Brother Tsuda is a deacon in the Sasebo church in Kyushu Island. Brother Shiota has developed to the point where he contributes articles quite regularly to our church periodicals."

Though unusual, the stories of Desmond Doss and the Filipinos who loved their enemies admirably illustrate the deepest meaning of the second great commandment, "Thou shalt love thy neighbour as thyself." As someone has said, "Love is the basis of godliness."

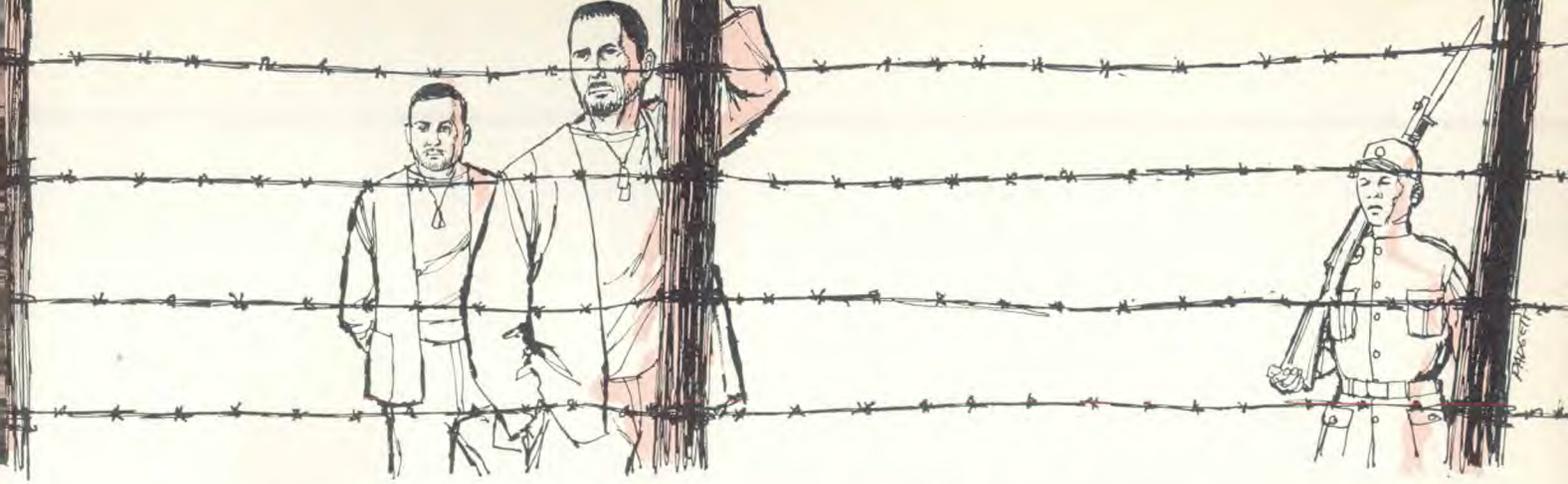
Unfortunately, many people have come to look upon religion merely as an organized way of doing good. There is much profession of religion, but this does not necessarily mean much. There are many who claim to be followers of Christ, and they likewise claim to believe His Word, the Bible. But their fruitage does not bear out the genuineness of their claims. Their beliefs are not carried into their daily lives, and therefore their profession of religion does their neighbor no good. Profession may be as high as heaven, but, in the words of one author, "it will save

neither ourselves nor our fellowmen unless we are Christians. A right example will do more to benefit the world than all our profession."

Ellen G. White, a prolific Christian writer who died in 1915, beautifully summed up this true concept of love. "Whatever the profession," she wrote, "no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance.

"It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellowmen by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. . . . Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. . . . The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the same way. Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness."—*Christ's Object Lessons*, pp. 384-386.

In proclaiming the principle that man should love his neighbor as himself, Jesus greatly strengthened the concept by His own example. He never saw a



stranger. He made no distinction on account of social status, nationality, race, occupation, or religion.

From time to time we hear certain religious moralists say something like this: "Jesus Christ was very careful about whom He associated with. In this way He kept Himself from being tainted by the forces of corruption. He set an example for us to follow, and He expects us to avoid the questionable individuals."

Nothing could be more misleading. The entire life of Jesus was spent in associating with any kind and every kind of human being. He was not afraid to associate with anyone. True, His own standards were never compromised, and He lived a sinless life. But this did not make Him antisocial.

Some of the harshest criticisms aimed at Him came as a result of His ministering to "untouchables," publicans and sinners, thieves and prostitutes—anyone who needed help. He helped others because of His unfathomable love for them and because of their crying needs.

The Apostle Paul, who was converted in the midst of a campaign of terror and persecution he was pressing against the early Christians, pointed out in his epistles that in Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood.

The Christian who walks step by step with God comes to realize and understand the oneness of humanity, and he gets a glimpse of the tender love exhibited by God toward him. He comes to appreciate the wider circle of heavenly origin that permitted the death of a sinless being—Jesus Christ.

With such knowledge and understanding, the Christian enters into a companionship with God that teaches him daily all that is wrapped up in the question "Who is my neighbour?" And he comes to see clearly why Jesus had to demonstrate the answer. END



FOCUSING

By Walter Raymond Beach

DOERS OF THE WORD

A UNIQUE volume entitled *More Canny Tales* contains a brief conversation between a clergyman and a member of his congregation. Says the minister: "It gives me great joy, Mrs. Brown, to see you always in your pew on the Sabbath day." The parishioner is gratified and replies, "Indeed, sir, I am real glad to come, for it is not often I get such a comfortable seat and so little to think about."

Motives for attending church vary; but who can deny the temptation of the well-padded pew? A minister of one of America's large city churches claims that "sermon-tasters" comprise an alarming percentage of churchgoers. To such, the compulsion of the cross means less than the comfort of the seat cushion; intellectual gymnastics outweigh the requirements of obedience; "profession" overshadows "practice." These "sermon-tasters" remain theoretical. It doubtless was in consideration of the theoretically inclined that the Apostle James called upon the apostolic Christians to be "doers of the word, and not hearers only." James 1:22.

In point of fact, James was very clear. Wrote he: "Quietly accept the message planted in your hearts, which can bring you salvation. Only be sure that you act on the message and do not merely listen; for that would be to mislead yourselves. A man who listens to the message but never acts upon it is like one who looks in a mirror at the face nature gave him. He glances at himself and goes away, and at once forgets what he looked like. But the man who looks closely into the perfect law,

the law that makes us free, and who lives in its company, does not forget what he hears, but acts upon it; and that is the man who by acting will find happiness." James 1:21-25, N.E.B.*

More and more there are two classes of Christians—those who feel compelled to do and those who are content to sit. In the light of this situation, very apropos is the story of Martin Luther's friend who claimed to share Luther's views on faith. Like Luther this man was a monk, but a monk who did not feel the call to action. Luther went down into the arena of battle for reformation while the friend stayed in the monastery upholding Luther's hands in prayer. This arrangement carried on for a time until the Reformer's friend saw in a dream a huge cornfield in which one solitary reaper was trying to gather the harvest. The reaper was Luther. The monk saw the meaning of his dream and cried out, "I must leave my prayers and go to the work!"

He who would satisfy the claims of a religion which is without stain or fault will do well to pray daily the prayer composed for the great Lambeth Conference in 1948:

"Almighty God, give us grace to be not only hearers but doers of thy holy Word; not only to admire but to obey thy doctrine; not only to profess but to practice thy religion; not only to love but to live thy gospel. Amen."

END

*From The New English Bible, New Testament. Copyright, The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961. Reprinted by permission.

The Word of God enables us to know for sure what to believe on this disputed question.

BY ROBERT H. PARR

NO BEING on this earth is more thoroughly misunderstood than the devil. That is not to say that I feel sorry for him; on the contrary, this matter of being universally misunderstood is certainly a thing of his own devising. God is a God of truth and right. The devil loves error and wrong, and thus the fact that the majority have an entirely wrong conception of him must perforce be his own fault.

On the nature of the devil there are several schools of thought. First—and most general—is the popular misconception of him that sees him as a semihuman figure with horns, an evil pointed, bearded face, cloven hoofs, and a long barbed tail. His chief implement (according to this picture, beloved of cartoonists and comic illustrators) is a trident, with which he is supposedly thrusting the souls of the damned into the eternal fires, or a shovel, which he allegedly uses to stoke the fires of his hellish dominion. Such a concept of him is completely unscriptural.

Another generally accepted impression of him is that he doesn't exist at all! Surely he must also be responsible for this completely unfounded rumor. But the amazing thing is that, among cleric and clergy, this strange belief is gaining ground—at least in some quarters. "There is no such *person* as the devil," they will tell you with all the assurance of sophistication, eyeing you pityingly if you so much as look as if

you don't agree. "There is no *person*; it's merely a *principle*."

"The devil is within you," is a dogma which is freely interpreted to mean that within each breast two opposing principles—good and evil—are at war. Conscience, reason, code of ethics, or a dozen other names for the same thing bid you follow one course or the other. You are the captain of your own destiny; you have the supreme authority over whatever course of action you may choose. But whatever else you may believe, this one thing is elementary, so say the proponents of the no-devil-but-an-evil-principle theory: there is no such thing as a personal devil.

People who subscribe to such theory should know that they are flying in the face of the Scriptures. If ever there is positive theological ground for a fact of faith, it is in the belief in the devil—Satan—as a personal being. The Bible is eloquent about this evil genius, this very literal being whom some people regard merely as a ludicrous misshapen, half-human, half-animal figment of an out-of-date theologian's wild flight of fancy.

By studying the Word of God, we can know for certain what to believe on this disputed question. With frankness, the Scriptures teach the following as basic:

1. *Satan was created perfect.* "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:15.

2. *He held a high position among the heavenly host.* He was "the anointed

cherub that covereth"; he "walked . . . in the midst of the stones of fire"; and "every precious stone was . . . [his] covering." It seems that his function was to lead the heavenly host in worship, and as befitted his position, he dwelt "upon the holy mountain of God," which is tantamount to saying that he stood high in the councils of heaven. (Verses 13, 14.)

3. *He was a being of exquisite beauty.* He was *Lucifer*, "the light bearer"; he was "son of the morning" or the "day star"; he was "full of wisdom and perfect in beauty." (Isaiah 14:12; Ezekiel 28:12.) This is the much-maligned being whom men facetiously described as an unnatural combination of man and beast!

4. *Pride caused his fall.* The very beauty and wisdom with which he had been endowed caused his downfall; he began to think of himself as equal to and greater than the very "stars of God." Being a free moral agent, he had the power of choice—God never forces man or angel to accept His righteous will. He chose to allow his pride and selfishness to gain the ascendancy. His sole ambition began to be, "I will ascend . . . I will exalt my throne . . . I will be like the most High." (Isaiah 14:13, 14.)

5. *His attitude caused a bitter struggle for power in heaven.* In spite of the mercy of God and His longsuffering, there developed in the celestial courts an impossible and almost incredible situation. "There was war in heaven." Christ, leading the cohorts of loyal an-

THE DEVIL

EVIL PRINCIPLE OR PERSONAL BEING?

gels, struggled against the would-be usurper, and Satan and his angels "prevailed not; neither was their place found any more in heaven. . . . He was cast out into the earth, and his angels were cast out with him." (Revelation 12:7-9.)

6. *He caused man's fall from grace.* Cast out into this world, Satan immediately began working to bring about the downfall of God's creation. His success, apparently, was almost immediate. In the form of the serpent, he tempted our first parents with the half-truths "Ye shall not surely die," and "Ye shall be as gods, knowing good and evil." Because they succumbed, they were driven from their Edenic home; the reign of sin and sorrow had begun. And since that time his efforts have been unrelenting in causing the downfall of the human race and its concomitant misery.

7. *He remains in control of this world, under the sufferance of God.* He is "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Ephesians 2:2.) He is "the god of this world [who] hath blinded the minds of them which believe not." (2 Corinthians 4:4.) His role has not changed over the centuries.

8. *His reign of terror will not last forever.* Since he first seduced the sinless pair in Eden, Satan has been under the sentence of death. There is reserved for him the ultimate destruction of the lake of fire when God shall create a new heaven and a new earth. (Revela-

tion 20:10; 21:1.) This is the day to which the events of the ages have been pointing; from that moment of his destruction, the curse of sin shall never rise again.

This, then, is a brief outline of the rise and fall of the majesty that men now worship in their greed, evil, avarice, hatred, and sin. This is a thumbnail sketch of the career of one who is certainly more than a mere principle. He is a living, sentient being; a scheming, vicious instigator of everything that causes pain, sorrow, or death.

Jesus recognized him as more than an intangible influence. He saw him as he is, "a murderer from the beginning; . . . a liar, and the father of it." (John 8:44.) He knew (and recognized) His enemy when Satan came to Him on the mount of temptation; and Christ spoke straightly to him and withstood him. His treatment of the devil was not such as He would have used upon a mere suggestion, a malevolent influence or a principle opposed to His code of behavior. Christ spoke to His adversary then and many times subsequently. Time and again He commanded the devil to dispossess a man—and you can't do that to a pernicious influence—and the devil obeyed Him.

This is important, and the people of Christ's day recognized it, though in these enlightened times men often fail to do so. Christ's power was—and is—greater than that of the devil. And "he gave them power and authority over all devils." (Luke 9:1.) This, I say, is what modern man so frequently fails

to comprehend: that Christ can give to him the power to overcome the wiles and wickednesses of Satan. No matter how brutally powerful Satan's influence over a man may be, the power of Christ is far greater; no matter if he hold a man in the hollow of his hand, the power of Christ can pluck that man out of it to the salvation of his soul.

Looking down with prophetic eye into our own times, Peter the apostle of Christ saw "your adversary the devil, as a roaring lion," walking about, seeking whom he might devour. (1 Peter 5:8.) Peter thus affirms that he understands that the devil is more than a disposition to evil; he sees him as a being to be feared. But he also sees him as far from all-conquering. "Whom resist stedfast in the faith," he urges (verse 9), knowing that the grace of Christ is more than equal to the onslaughts of the evil one.

And why is it that the power of Christ is greater than that of Satan? Because they met, face to face, in a trial of strength that lasted for thirty-three years. For thirty-three years Jesus of Nazareth resisted the devil and led a sinless life. In that time they locked in combat on many occasions, but never once did the Lord of glory yield to His adversary. Always He triumphed. Finally, He reached the cross, without the stain of Satan's mark upon His soul. When He uttered His famous exultant cry "It is finished!" He signed the devil's death warrant; and when He rose from the dead, He sealed Satan's doom forever.

END

ONE OF the most popular words associated with the Second Vatican Council is "collegiality." Some consider it to be "the heart of Vatican II and its main expectation." It certainly was a central theme of the Council and was officially adopted during the third session in 1964. Collegiality refers to the participation of the bishops in the rule and supreme power over the whole Roman Catholic Church. The principle of collegiality has of course a direct bearing on the doctrine of papal primacy and infallibility proclaimed as an irreformable dogma in 1870. Through collegiality the progressives hope to introduce a measure of decentralization in an autocratic church.

Collegiality seems in practice to

with the Catholic Church would be made more attractive by their being represented in this inner circle. One can see that the concept of collegiality and its necessary corollary—a senate of bishops—has some important ecumenical implications. Collegiality and the proposed senate thus appeared to the Council majority to be the most feasible method for clearing the decks of the "Bark of Peter" of some of the most disconcerting aspects of absolute monarchical papalism.

Having pinned their hopes to the establishment of a senate of bishops, the liberal forces of Vatican II were considerably heartened when Pope Paul VI in his inaugural discourse opening the fourth session, September 14, 1965, announced the erection of a

central ecclesiastical institution is to be *perpetual in nature*, it will only be *temporary and "ad hoc" in structure*, performing its work when called upon from time to time. Its tasks will be to (1) inform and give advice to the pope, (2) take deliberative action only when such power is conferred on it by the supreme pontiff. The general aims of the synod are to (1) encourage union and assistance between the Holy See and episcopal sees, (2) improve communication of information, (3) facilitate agreement on doctrinal and procedural matters, and (4) proffer advice on specific topics. There will be three types of meetings: general, extraordinary, and special. At the general meetings of the synod the membership will consist of: (1) patriarchs, major

VATICAN II'S COLLEGIALITY - MUCH ADO ABOUT NOTHING?

There has been no reduction of papal supremacy and little if any sign of transfer of power or authority from Curia to episcopacy.

touch upon three focal points of power within the Catholic hierarchical structure: (1) pope, (2) Curia, (3) College of Bishops. The supreme power of the pope himself is clear. If there ever was any doubt in Catholic ranks, this was removed by the 1870 proclamation of papal primacy at the First Vatican Council. In theory, the Curia is simply a secretariat executing the pope's will and policy, but in practice on countless matters of church administration, discipline, and teaching, it is also a policy-making body whose bureaucratic will carries the pope along. After all, most popes have been well up in age, and toward the end of their pontificates increasingly, if not totally, dependent upon their curial assistants. Pope John XXIII, more than once faced with Hobson's choice, is supposed to have given expression to his walled-in frustrations by muttering to some Vatican intimate the now-famous Italian phrase "*Sono nel sacco qui*" (I'm in the bag here)!

In order to give practical expression to participation of the bishops in the government of the Roman Church, the advocates of collegiality have been insisting on the creation of some kind of episcopal senate. In the event of other churches joining Rome, their union

Synod of Bishops for, what the pontiff called, the Universal Church. True to his word, the pope issued the next day a *Motu proprio* (i.e., a papal message or decision issued on the pope's own initiative) entitled *Apostolica sollicitudo* instituting the episcopal synod and establishing the ground rules for its composition and operation. The significance of this papal action is enhanced when one realizes that as of now this synod is "the first and only tangible result" of Vatican II "on the institutional level." (Bulletin No. 23, Press and Information Service of the Federal Council of Protestant Churches in Italy.)

In this *Motu proprio* Paul indicates four reasons why it has pleased him to go ahead and constitute a Synod of Bishops: (1) adaptation to the changed conditions of society requiring closer union between pope and bishops, (2) papal esteem and respect for all Catholic bishops, (3) provision for more effective episcopal sharing in responsibility for the universal church, (4) continuation of the benefits which have resulted from pope-bishop collaboration during the Vatican Council.

The pope lists several general norms which are to govern the constitution and operation of the synod. While this new

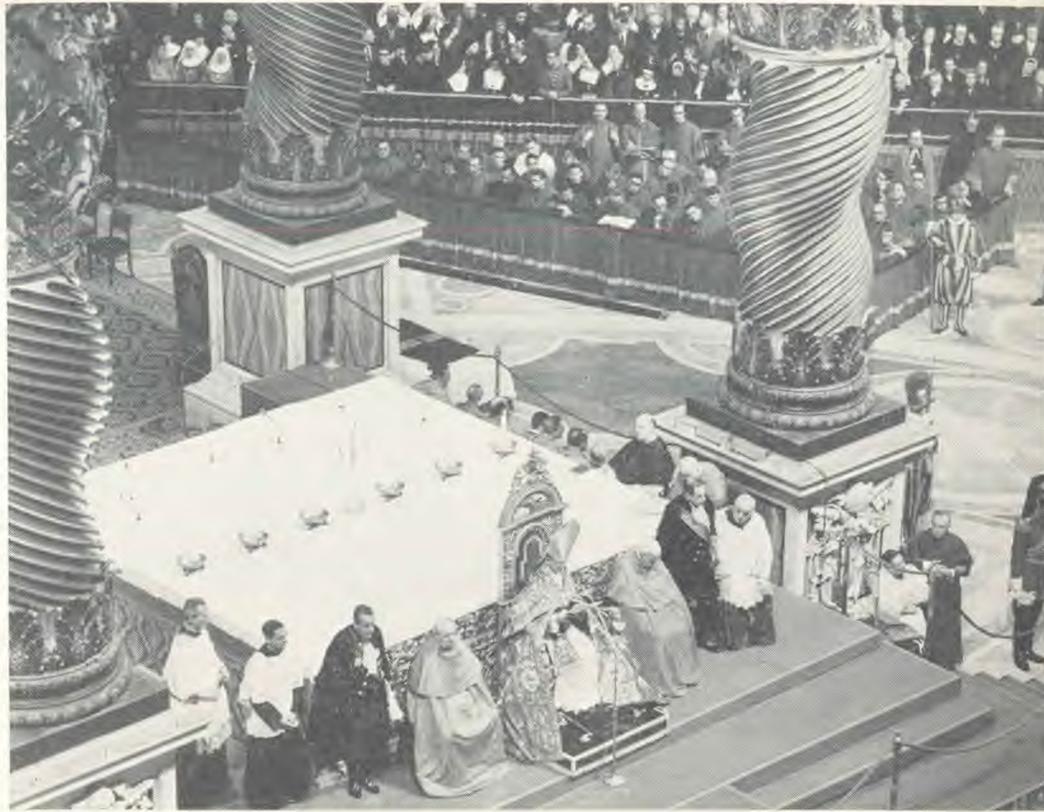
archbishops, and certain Metropolitans of Oriental Rite churches, (2) bishops elected by the individual Episcopal Conferences, (3) ten Religious representing religious orders or institutes, (4) cardinals in charge of the Dicasteries (congregations) of the Roman Curia, (5) up to 15 percent of the total membership can be added by the pope himself, choosing either bishops or Religious. The synod will have its own secretariat and thus be guaranteed a certain amount of autonomy and protection from direct curial control. The synod as created by Paul seems to have satisfied the expectations of many bishops.

While it is obvious that the rules for the synod are not definite and the whole institution is still in process of evolution, there are some rather clear concepts that emerge. It is quite evident that Pope Paul has given a minimalistic interpretation to the whole principle of collegiality. He obviously holds very restrictive views regarding collegiality, as his *nota explicativa* to Chapter 3 of the *Constitution on the Church* (1964) gave every reason to suspect.

There is no question that the Synod of Bishops is based on papal supremacy. The pope himself, not the Council, has established the nature, composi-

tion, function, purpose, and limits of this new ecclesiastical organ. In his *Motu proprio* Paul makes it unmistakably clear that it is *on his own initiative and by his authority* that this synod is being erected. The pope convokes it when he deems it advisable; he designates the meeting place, approves the election of the members chosen by the Episcopal Conferences, directly appoints other members, determines topics for discussion, establishes the agenda, presides over the synod either in person or through a representative, and finally accepts or rejects any of its decisions. The synod lacks concrete powers and is wholly subject to the initiative, wishes, and approval of the pope. A number of bishops would have liked for, say, one third of the member-

BY B. B. BEACH



ship of the proposed senate to be able to call it and thus have collegiality appear in the very structure of the synod itself. Some Council bishops would have preferred to see longer duration given to synod membership, instead of personal membership ceasing at the conclusion of each session. Continuity of membership would have considerably enhanced the authority of the synod and the power and experience of its members.

In actuality this new body is neither a senate nor a synod (except in the juridical sense of an ecclesiastical body with legislation by one mind), but a counseling and consultative body only. Any deliberative power it may exercise from time to time does not belong to the essence of the synod, but is purely a limited *ad hoc* privilege given by the pope at his decision to a specific session of the synod.

What will be the relationship of the synod to the Curia? Paolo Cardinal Marella stated in Rome during a press conference that he anticipated no friction between the synod and the Curia and that the latter would be most content with the synod. On the other hand it is more than evident to anyone who has followed events in Rome since the opening of the Vatican

Council that there exists a state of almost permanent tension between the diocesan bishops and the Italian-dominated Roman Curia. Theoretically it could be said that the synod appears to be a little above the Curia in the Catholic hierarchical system, but in actuality it will be in a lateral position to the Curia, for both are directly under the pope.

There is a possibility that in actual practice the synod will be helping the Curia rather than vice versa. In fact, Pope Paul himself in his opening speech inaugurating the last session of the Council declared that the synod would "be of use in the day to day work of the Curia." In this sense, it could then be said that the synod will be serving the Curia and to this extent is subordinate to it. In any case there will be a certain tie-in, with some interlocking personnel, between synod and Curia; for the cardinals that are heads of Vatican Dicasteries are ex-officio members of the newly created synod. Despite the prediction by some of mutual contentment between synod and Curia, it seems nevertheless almost a certainty that the two bodies will represent poles of tension within Roman Catholicism.

The newly established synod is the

result of the clamoring at Vatican II for episcopal participation in supreme authority over the whole Catholic Church and for a return of powers that over the centuries have been sucked into the papacy by the pontifical and Curial "vacuum cleaner." By convoking Vatican II, Pope John XXIII seemed to be calling in question unconditional papal supremacy decreed at Vatican I, and hundreds of eager bishops immediately hopped aboard the collegiality band wagon. The practical effect of collegiality was to be the much vaunted senate of bishops with real governing and deliberative power over the universal Catholic Church. After reading the pope's *Motu proprio* outlining the authority and role of the Synod of Bishops, we are inclined to feel the "collegial mountain" has brought forth a "synodal mouse." Until we see greater evidence pointing to really valid and sovereign episcopal participation in the overall government of the Catholic Church, we cannot avoid feeling that "collegiality," the rallying cry of the Council progressives, appears to be "much ado about nothing." There has been no reduction of papal supremacy and little if any sign of transfer of power or authority from Curia to episcopacy. END



apples of gold

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

Circumstances must *not* control you. You can and you must control circumstances. Do something to them! Even the irritations of life can be made stepping-stones to God. An oyster develops a pearl because a grain of sand irritated it. Stop talking about your aches and pains. Thank God for the many things He has done for you. Gratitude for God's goodness and praise for His power will work miracles in your life.

What a different world this would be if people magnified their blessings the way they do their troubles!

Lord, Thou knowest that I am growing older.

Keep me from becoming talkative and possessed with the idea that I must express myself on every subject.

Release me from the craving to straighten out everyone's affairs.

Keep my mind free from the recital of endless detail. Give me wings to get to the point.

Seal my lips when I am inclined to tell of my aches and pains. They are increasing with the years and my love to speak of them grows sweeter as time goes by.

Teach me the glorious lesson that occasionally I may be wrong.

Make me thoughtful, but not nosy; helpful, but not bossy.

Thou knowest, Lord, that I want a few friends at the end.

—*Author Unknown.*

From Mrs. Shannon Calvert, Jr.

Search me, O God;

Remove all imperfection Thou findest in me.

Deliver me, O Lord,

From the snares and temptations that Encompass me daily.

Keep me, O God;

Keep my mind stayed on Thee, and incline not My heart to any evil thing.

Hear me, O Lord,

And strengthen this desire I feel Within to do Thy will.

Teach me, O God,

To accept with all faith what I may Never understand in this life.

Amen.

—S. B. Foster.

From Mrs. Sue Suttlemyre.

Education does not commence with the alphabet; it begins with a mother's look, with a father's nod of approbation, or a sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with handfuls of flowers in green dells, on hills, and daisy meadows; with birds' nests admired, but not touched; with creeping ants, and almost imperceptible emmets; with humming-bees and glass beehives; with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones and words to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God Himself!

—*Anonymous.*

From Mrs. Alea Wright.

EVENTS OF THESE TIMES

BIBLE SOCIETY WORKERS CONVERT INDIAN CHIEF

A Peruvian chief who gave up head-hunting and has become a vocal and enthusiastic Christian had some questions about American society as he visited Dallas on a trip through the United States.

Chief Tariri, head of the Shapra jungle tribe, told reporters who met him there: "I see all of the beautiful things in your country, and I wonder how it is you aren't more interested in God. I came to tell you about God."

Miss Lorrie Doris Anderson, a member of the Wycliffe Bible Translators who accompanied the chief and served as his interpreter, said that he has been disturbed by the American emphasis on drinking and money.

Miss Anderson and an associate, Miss Doris Cox, spent three years with Chief Tariri's tribe and were instrumental in converting him to Christianity.

The fifty-year-old chief, wearing a bright crown of red and yellow toucan feathers, spoke to packed crowds at three services in First Baptist Church, the largest congregation of the Southern Baptist Convention. Except for the crown and strings of beads, he wore Western dress.

Speaking to reporters, Chief Tariri was asked about his past life as a head-hunter. "One becomes a greater chief by taking heads," he said. "If you kill a chief, you become a greater chief."

"Now that I have left killing," continued the chief, who said he had killed ten other chiefs and about twenty followers, "my people don't want to kill anymore. My people live well and don't want to kill."

About 150 members of his 600 tribesmen have become Christians. The chief said that now that he has "accepted Christ," he wants to "help people to accept Him and leave killing and drunkenness."

THEY WITNESS TO CHINESE

Chinese students in the United States number between 6,000 and 10,000. Many are here without relatives or personal friends, and, in some cases,

without good command of the English language, which further places them in a world apart.

Ted and Leona Choy, graduates of Wheaton College, have been ministering throughout America to Chinese students for several years. Through their organization, Ambassadors for Christ, located at 5711 16th Street, N.W., Washington, D.C. 20011, the Choyes and their fellow workers even talk the Chinese language.

Further, the Choyes, formerly with International Students, Inc., in the Washington office, keep their home open to Chinese passing through the District. Operating as a nonprofit religious organization, Ambassadors for Christ, Inc., depends directly upon God's people to share the vision of both the need and the opportunity.

Since the world picture involving Communist China has changed swiftly in the short time following this effort through the Choyes to reach Chinese for Christ and the entrance of Communist

China into the United Nations seems imminent, it appears this organization is a most significant key in God's program for providing a witness to these people in transition.

BEER FOR VIETNAM

Here's another example of the children of darkness expressing more concern in ministering to America's fighting men in Vietnam than the children of light:

According to the *Daily Athenaeum*, student newspaper of West Virginia University, an employee of a New Jersey utility firm started a collection among fellow workers which culminated in the purchase and shipment of more than 63,000 cans of beer for American troops in Vietnam.

Word spread to other companies of the collection, and contributions reached \$3,400, which purchased 2,640 cases of beer. They were loaded aboard the freighter *Steel Architect*. It arrived in Saigon during the holiday season.

FIFTH WESTERN DOCTOR PASSES JAPANESE MEDICAL EXAM

Another Western physician has recently passed the National Medical Board examination in the Japanese language, raising to five the number of



RNS

NCCJ HONORS THREE GOVERNORS, UNDERSECRETARY: Charles Evans Hughes Awards for Courageous Leadership in Governmental Service were presented by the National Conference of Christians and Jews to three governors and a federal official at the nationwide civic organization's annual Board of Trustees meeting in New York. Recipients are from left: Dr. Sterling W. Brown, installed as third NCCJ president; Governor Nelson A. Rockefeller of New York; Undersecretary of Commerce LeRoy Collins, former governor of Florida; Governor Edmund G. Brown of California; and Governor George W. Romney of Michigan.

nonorientals regularly accredited for medical practice in Japan by the official board.

The successful candidate is John L. Nerness, M.D., an American medical missionary who was graduated from Loma Linda University (California) School of Medicine in 1963. Dr. Nerness arrived in Japan fifteen months ago and plunged immediately into an intensive study of the difficult Japanese language.

Before passing the test, Dr. Nerness was able to practice only under the "supervision" of fully licensed colleagues on the staff of Tokyo Sanitarium and Hospital, a medical institution of the Seventh-day Adventist Church. He plans now to remain on the staff of the same hospital, but without the practice restrictions which earlier limited his work.

During his fifteen months of language study, Dr. Nerness recounts, he did little else but "study, sleep, dream, and eat the Japanese language." His studies at Andrews University (Michigan), where he earned a B.A. degree before entering medical school, did not include any Japanese.

All but one of the five Westerners who have passed the Japanese licensure examination are Americans and, like Dr. Nerness, earned their medical de-

grees at Loma Linda University, which emphasizes international medicine. The exception is a physician from New Zealand, who is also the only one of the five not associated with the Seventh-day Adventist hospital in Tokyo.

The Americans, in addition to Dr. Nerness, are Drs. Richard A. Nelson, C. Delmar Johnson, and Edwin H. Krick.

WHAT IS THE U.N. WORTH?

Not long ago a Christian woman wrote the following note to Mrs. Katherine Kent, head of the Church Center at the United Nations:

"I am a Christian, so of course I want to help others, and give something to the United Nations, but don't you think we give too much, when we get nothing out of it financially? On a radio program, I heard recently that the U.N. is good for the people of Asia and Africa, but that it does nothing for us, in spite of all we spend on it."

Here is Mrs. Kent's excellent reply:

"What we spend on the U.N. actually is peanuts. Last year it cost us \$198,000,000, which is about one dollar a person. For this we get a strong organization of almost 24,000 world civil servants stationed in all parts of the globe. This organization is the only one which, in every crisis, works strenu-

ously to preserve the peace of the world instead of fishing for some national advantage in the troubled waters. Day in and day out also they work, as our missionaries do, to promote the welfare, not of some one particular nation but of humanity. That is worth something, isn't it?

"But you are interested in hard cash, and in that too the U.N. is worth to us many times what it costs. When the World Health Organization prevents an epidemic in South America which might have spread to North America, many 'work hours' are saved to us. The U.N.'s work against illicit traffic in narcotics saves our government a great deal of money. These and a dozen other U.N. programs are literally invaluable to us, because we could not get the same results working alone, no matter how much we spent."

This is a small world, and international cooperation is an absolute necessity. If we did not have a U.N., we would have to invent one, as President Kennedy said.

SCENTS, SISSIES, AND SIN

"Man cannot live by soap alone!" proclaimed the speaker from the dais of the Grand Ballroom of New York's Americana Hotel. In the audience—five hundred cosmetics industry executives assembled for a lunch—the collective pulse quickened noticeably. The great new age of cosmetics was being evoked."

Such were the opening words of an article which appeared in a national magazine last August telling of the big boom in men's beauty aids. The article went on to report that the sale of colognes and perfumes to men has skyrocketed during the past two or three years, and especially in the past few months. According to the report, several companies are testing facial creams, men's mascara, and pancake makeup. They believe men will buy these items readily.

For generations the stronger sex has been content to use soap and common lotions. But now that has changed. Like a person whose senses have gone strangely awry, at least some men seem to have become peculiarly infatuated with the things that used to be reserved for women only. The trend has sent more than a few red corpuscles to the boiling point, not only among men who value their dignity as men, but among women who prefer men over sissies.

But this is not all. The practice of



RNS

YOUTH SPEND SUMMER WITH ARIZONA INDIANS: About twenty teen-agers from New York spent a month of their summer vacation last year living, working, and playing with Arizona Indians on their reservation near Phoenix. On the far right is Dr. Ira Moss, a specialist in educational social work for the East Brunswick, New Jersey, public schools. The visiting youth came from the 92nd Street Young Men's Hebrew Association of New York.

wearing long hair—a spillover fad from Great Britain, spurred on by the popularity of the Beatles—is quickly gaining in numbers among this nation's youth. In Stockholm, Sweden, the long-hair mode has taken on shameful proportions. According to *Youth* magazine, one group, the "Mods" (named after the group in England), besides having their shoulder-long tresses washed and waved at least twice a month at the local beauty parlor, also use cosmetics. The "in" thing is to apply pink lipstick, light blue eye shadow, and just a touch of rouge. A dab of perfume on their ear lobes completes the job.

Such goings-on are alien to the principles of the Bible. Perhaps this unseemly trend is best explained by the Apostle Paul. Writing to the Romans, who at that time were involved in some of the things mentioned here—and worse—Paul said, "Thus, because they have not seen fit to acknowledge God, he has given them up to their own depraved reason. This leads them to break all rules of conduct." Romans 1:28.*

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SPACE "SIGNALS" EVOKE INTEREST

Strange radio signals coming from outer space have been detected by Russian scientists, who suggest, because of this phenomenon, that "we are not alone in the universe." One scientist at the Sternbery Astronomical Institute in Moscow stated, according to *Tass*, that "a new civilization has been discovered."

The signals, from a source called CTA-102, in the direction of the constellation Pegasus, are repeated every one hundred days and are unlike any other known radio emission. United States scientists who have been studying the signals have reacted cautiously to the Russian statements and are clearly skeptical.

Do you have problems, burdens, and perplexities that seem overwhelming? If you drop us a line, we shall be glad to join you in praying to our heavenly Father. Address all correspondence: Prayer Circle, Box 59, Nashville, Tennessee 37202.

We Quote . . .

David R. Piper in "New Century Leader," November, 1938: "If you want to reform society, don't mount a soapbox. Go home and make home a little society patterned on the great ideal you believe in. If you want law and order and wise government, make your home a place of order, respect, and reverence for God and for authority. If you want a Christian world, start with Christlike attitudes and relations in the home."

Ellen G. White, "Desire of Ages," p. 509: "The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart."

R. H. Tawney: "The virtues of enterprise, diligence, and thrift are the indispensable foundation of any complex and vigorous civilization."

From a letter written by **Huss** to his friends at Constance, June 23, 1415: "O loving Christ, draw me, a weakling, after Thyself; for if Thou drawest me not, I cannot follow Thee. Grant me a brave spirit that it may be ready. If the flesh is weak, let Thy grace prevent, come in the middle, and follow; for without Thee I can do nothing and, especially, for Thy sake I cannot go to a cruel death. Grant me a ready spirit, a fearless heart, a right faith, a firm hope, and a perfect love, that for Thy sake I may lay down my life with patience and joy. Amen."

Seneca: "You should keep on learning as long as you are ignorant."

The late **Justice Brandeis**: "The makers of our Constitution . . . recognized the significance of man's spiritual nature, of his feelings, and of his intellect. They knew that only a part of the pain, pleasure and satisfactions of life are to be found in material things. They sought to protect Americans in their beliefs, their thoughts, their emotions and their sensations. They conferred, as against the government, the right to be left alone—the most comprehensive of rights, and the right most valued by civilized man."

John Ruskin: "Everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has been due simply to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

Adolf Von Harnack, German theologian: "Some perceive the presence of the Spirit with every sense: They see the brilliant light, they hear its voice, they smell the fragrance of immortality and taste its sweetness." E. Stanley Jones, who quotes him, adds, "One moment of that, and it is worth the world. Life can never more be the same."

EDITORIALS

TAKE A POSITIVE STAND

THE combined thrust of smutty literature and TV violence is obviously endangering our society. Our nation's moral strength has slipped seriously when we find our youngsters substituting idolatry of hoodlums and thugs for admiration of heroes, patriots, and sports figures. The United States has been termed "the smut capital of the world." Investigators estimate that pornography grosses well over two billion dollars a year in this country. Worst of all, 75 percent of it falls into the hands of minors.

As far as violence on TV is concerned, the Senate Subcommittee on Juvenile Delinquency in 1964 established once again the fact that violence is a staple in the TV diet of millions of children and "can have serious consequences." Dr. Karl Menninger, noted psychiatrist, remarks, "We not only tolerate violence, we love it. We put it on the front pages of our newspapers. One third or one fourth of our television programs use it for the amusement of our children."

The problem, of course, is what to do about it all. Do we want tighter controls on our mails? Do we want censorship? The problem is not a simple one, but the Biblical principle "Overcome evil with good" is helpful.

Parents should provide the best in uplifting reading material for their children. The best-selling Bible story book advertized across the page has proved a marvelous blessing in thousands of homes. Bible houses are to be found in most cities of any size, and most pastors are available for counsel on the right kind of literature for youth.

On a national level we applaud all efforts by non-religious organizations to provide only the wholesome and uplifting. For example, we commend the Walgreen Drug Stores, one of the nation's top ten sellers of books and magazines, for reaffirming its recent public stand on clean literature. That company does not offer indecent books or magazines for sale, best sellers or not, in the interest of the communities it serves. Walgreens works closely with its book and magazine distributors to keep indecent publications off its stands. If one slips through, it is the responsibility of the Walgreen store manager to remove it.

We also appreciate the efforts of TV networks, station managers, and program directors who are doing their utmost to communicate the good and to be guided by the best moral consciousness available. Excellent reports have come to us of the "Pretendo" TV program from WCAU-TV in Philadelphia, Pennsylvania. The telecast is beamed to the five- to ten-year age group and is constructed to reach the child's imagination and direct it into creative action.

There are, of course, many other laudable efforts being made to push back the tidal wave of smut, filth, and violence sweeping America. Our primary concern is both positive and Scriptural: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure

whatsoever things are lovely, whatsoever things are of good report; . . . think on these things." Philippians 4:8.

K. J. H.

CHILDREN'S "BILL OF RIGHTS" IS DIVORCE DETERRENT

IN 1954 the divorce rate for the United States was less than one out of three. Today, twelve years later, the rate has increased to almost one and a half out of three. Astonishing as these figures may seem, they only suggest a more disastrous aspect of the divorce problem—the children.

Of the nearly 400,000 divorces in 1965, at least 500,000 children were involved. Though the courts have been fully aware of the damage done to children of divorced parents, their hands have naturally been tied to a certain extent. As an aid to deterring divorces and thus avoiding damage to children, two Milwaukee judges have come up with an ace or two that may help.

Recognizing a trend in state supreme court decisions that children are to be reckoned as "affected parties" in divorce actions, these two judges have written a "Bill of Rights" for children of divorce. Cards listing ten points are given to both parents at their preliminary divorce hearing to make them aware of their obligations to their children. The first right says a child should be "treated as an interested and affected person and not as a pawn, possession or chattel of either or both parents."

In three state supreme court decisions made in 1963 and 1965, one said, according to an article in *The New York Times*, "that children should be treated as interested and affected parties whose welfare should be the prime concern of the court in its custody determinations."

One of the judges, Robert Hansen of Milwaukee County, said Wisconsin also has a statute that gives a divorce court power to deny an absolute divorce and instead approve a legal separation if the rights of children are in jeopardy. The state's Family Code, which went into effect in 1960, also recognizes the rights of children.

The result, Judge Hansen said, was an unnoticed revolution in family court law. He said the decisions put "muscle power and heart power" behind the courts in dealing with children.

Other provisions in the children's "Bill of Rights" include the following:

"The right to the day-by-day love, care, discipline and protection of the parent.

"The right to know the noncustodian parent and to have the benefit of such parent's love and guidance through adequate visitations.

"The right to recognition that children involved in divorce are always disadvantaged parties and that the law must take affirmative steps to protect their welfare."

Though Judge Hansen acknowledges that some persons who receive the cards might throw them away, he believes that "others may get to thinking about their children and how they're involved in this."

The work of Judge Hansen and his colleague, Judge Leander Foley, Jr., is a challenge to judges everywhere. Theirs is a step in the right direction, and they are to be lauded for it.

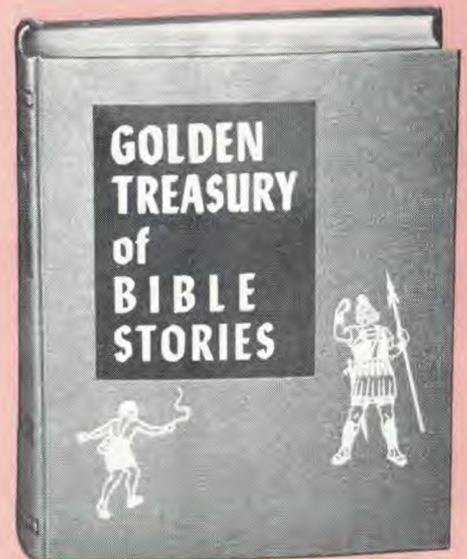
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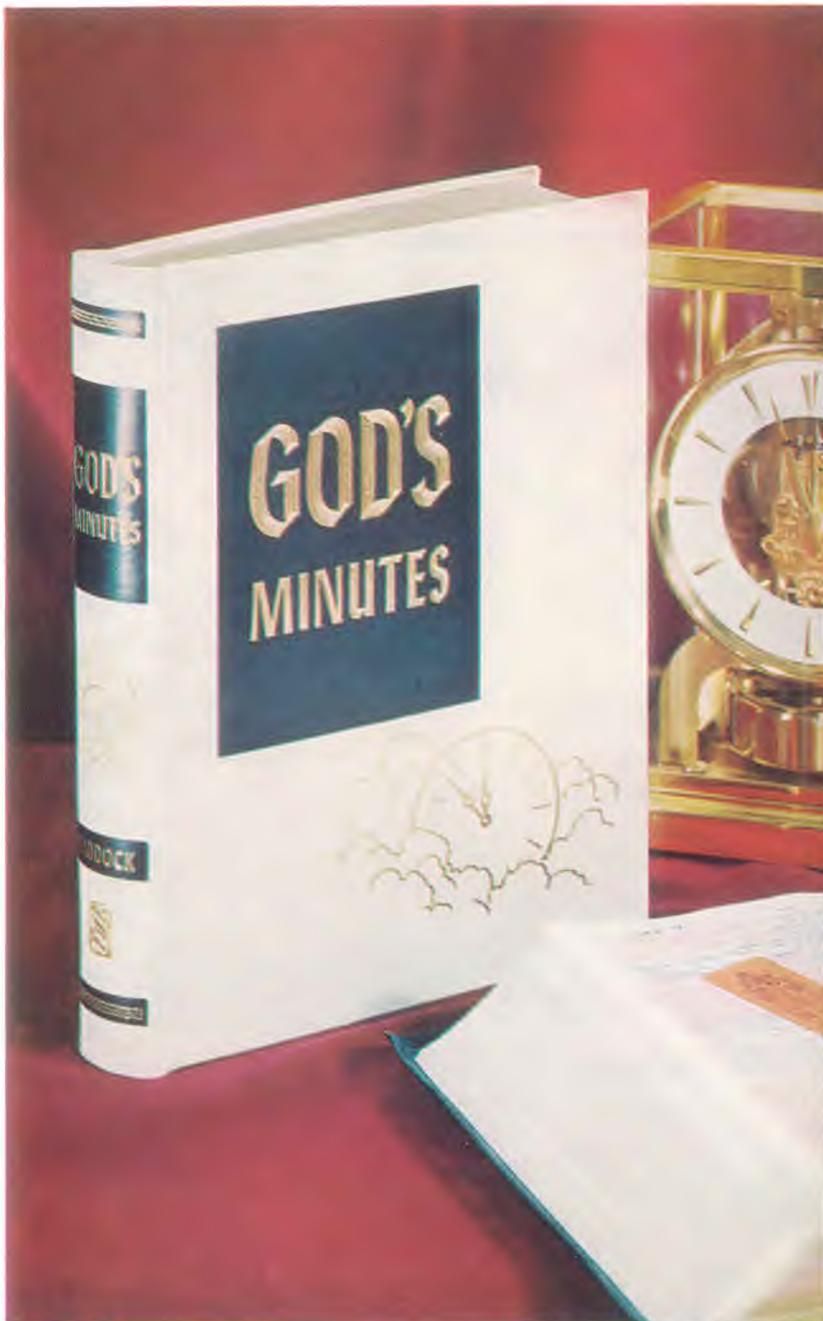
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