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SEPTEMBER 1, 1966

These Times

LAST CALL TO CERTAINTY

We are entering earth's darkest period. Read what Bible prophecy has to say about it.





What About Those UFO's?

A CONSIDERABLE amount of banter, jesting, and incredulity centers around the insistent and persistent reports of sightings of UFO's—unidentified flying objects, or flying saucers, to the ardent groups which seriously discuss such phenomena of the space age.

Although official sources seem consistently to refute the claimed evidence of sightings of these mysterious flying objects, there is a considerable body of literature which cites evidence of both visual sightings of, and "telepathic" communication with, space ships and space travelers. The validity and reliability of the sources of such evidence are the subject of considerable doubt, and not a little ridicule.

It is not essential at this point to take

a position of belief or of denial regarding these claimed contacts with flying saucers. It is worthy of note, however, that many who are the most skeptical of a new issue or phenomenon prove the most gullible in the face of a small piece of apparent evidence. As with many other proclaimed "mysteries," an attitude of patient noncommitment may prove a valuable protection against embarrassment.

But it is significant that Bible prophecy indicates the multiplying of "signs and wonders" in the time just prior to the end of the age and the second coming of Jesus Christ. And some of these signs are to be located in space. Apparently there are to be signs in the heavens which are manifestations of the power of God, and there are to be signs which are counterfeit efforts of the powers of darkness, and means for deceiving the unwary and uninstructed.

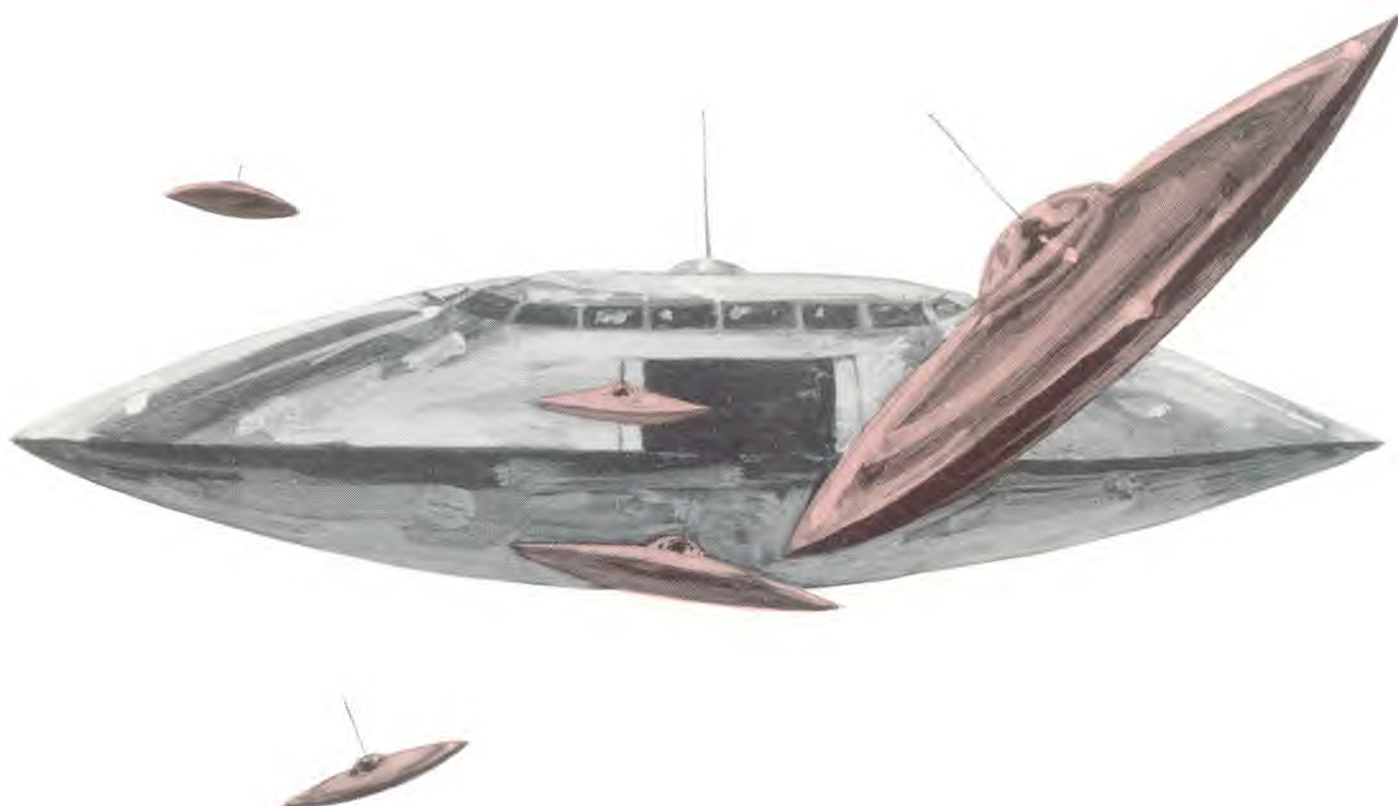
So when Pentecostal power of the Spirit of God came upon Christ's disciples shortly after the ascension of Christ to heaven, the Apostle Peter cited the predictions of the prophet Joel that the "last days" would be marked by "wonders in heaven above, and signs in the earth beneath; blood,

and fire, and vapour of smoke . . . before that great and notable day of the Lord come." (Acts 2:19, 20.)

Conversely, the Apostle Paul indicated that the manifestation of the power of antichrist would be "after the working of Satan with all power and signs and lying wonders." (2 Thessalonians 2:9.) A specific "wonder" is "that he maketh fire come down from heaven on the earth in the sight of men." (Revelation 13:13.)

Without any claim that the reported UFO's are in any part a fulfillment of these Biblical predictions, it can be sensibly asserted that thoughtful men should not scoff lightly at "space" manifestations. Someday soon, the heavens will be the arena of supernatural phenomena.

It is of interest to note that the chairman of a recent flying saucer convention, in Los Angeles, asserted that the "interplanetary visitors" will prove to be "angelic creatures whose mission is to help mankind." Since the Bible warns that "Satan himself is transformed into an angel of light" (2 Corinthians 11:14), it might not be a mark of wisdom to brush lightly aside the issue of the UFO's. END



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This time

FOR the past eleven years Dr. E. S. James of Dallas, Texas ("After 150 Years—the Wall Is Cracking," page 4), has edited the largest state Baptist newspaper in the country, the *Baptist Standard*. It is the largest religious periodical in Texas. Circulation is more than 370,000.

The Baptist editor has served as vice-president of the Southern Baptist Convention and is the immediate past president of the Southern Baptist Press Association, composed of editors of Baptist publications from throughout the country.

He is known especially for his strong and outspoken editorials and for his candid answers in this paper's Letters to the Editor column.

Dr. James is considered by many as an expert on religious liberty and separation of church and state. He has been called the most influential voice in the South for separation of church and state. Several times he has guided his denomination in refusing to accept federal aid for Baptist schools, hospitals, and other institutions.

The influential editor is a native of Oklahoma. He became editor and business manager of the *Baptist Standard* in 1954 after several outstanding pastorates, the last one being First Baptist Church, of Vernon, Texas.

Dr. James has announced that he will retire from his editorial post sometime this year. Those who know him best, however, are convinced that he will never retire from service to his denomination or from actively supporting the cause of separation of church and state.

ONE of the most inspiring articles THESE TIMES has ever carried is Desmond Ford's "Why the Cross?" on page 22. If enough readers feel the same as we do, we will reprint it in tract form. Why not drop us a line? A postcard will do. Dr. Ford is a theology professor at Avondale College in Cooranbong, New South Wales, Australia, and is in great demand as a speaker.

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COVER: From Freelance Photographers Guild

◀ INTERPRETING THESE TIMES ▶

An address on government aid for church-related institutions given during the national convention of Americans United for Separation of Church and State in Nashville, Tennessee, February 22, 1966.

TWENTY-FIVE years ago the subject of government aid for church-related institutions would have seemed ridiculous to persons representing various religious faiths. For more than one hundred years no religious body in America, with the exception of the Roman Catholic Church, had sought direct tax support for religious purposes.

It hadn't been offered. They didn't seek it. They didn't want it. They didn't talk about it. Now some of the same persons don't talk much about anything else.

In 1939 George W. Truett, president

of the Baptist World Alliance, was able to say of Baptists that there had never been a blot or a scar on their record concerning separation of church and state. Perhaps your spokesmen could have said the same things about many of you at that time. It had been written into the national Constitution. Living by it for 150 years had made this the greatest nation on earth. Most churchmen were agreed that Christ's work should be supported by tithes and offerings and that government alone should have the support of taxes. It was assumed that America would live by this policy forever.

But we assumed too much. Now, twenty-five years later, the impregnable wall of separation has been breached. What we thought to be indestructible turned out to be vulnerable to a certain kind of attack. During the last two decades all kinds of things have happened to that wall.

It has been creased and cracked,

creviced and crumbled, crushed and crocked, crossed and doublecrossed so many times that multitudes who once believed in it now ridicule the idea that it was ever intended that it should be there at all.

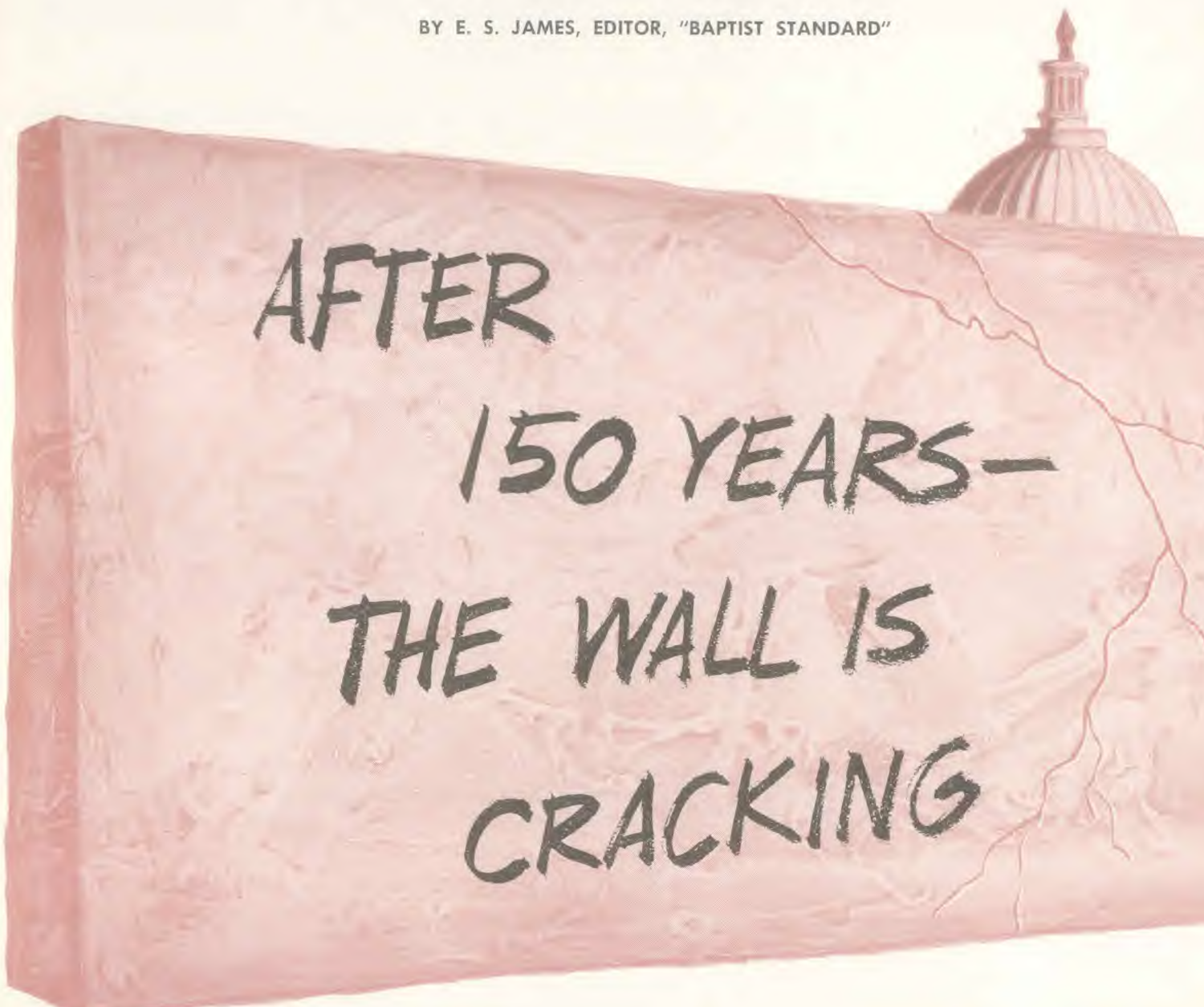
Nevertheless, it was there, and it is yet. It may have a different appearance, and it no longer keeps church and state absolutely separate; but it is still a part of the Constitution as much as it ever was, and it means the same thing it meant when the colonial fathers first interpreted it.

The principle involved in the First Amendment is just as moral, just as logical, just as Biblical, and just as essential as it was in the days of Madison and Jefferson. That does not mean, however, that the wall has not been eroded considerably since 1941.

Eroding Processes

Whether erosion comes slowly or rapidly, it always takes a toll.

BY E. S. JAMES, EDITOR, "BAPTIST STANDARD"



AFTER
150 YEARS—
THE WALL IS
CRACKING

It required only seven days and thirteen trips around Jericho for the walls to fall, but in China the Great Wall of defense against Mongolian raids stood for centuries. Nevertheless, it finally fell. Even the Iron Curtain is gradually breaking under the assault of Radio Free Europe, and the cruel wall in Berlin will come down someday.

The wall of church-state separation stood firmly for 150 years, but in this our day it is being attacked by its avowed enemies on one side and by avaricious former friends on the other side. Whether or not it can withstand this double-barreled assault will probably be known within the next five years.

The eroding factors are many, but my assignment is to examine the separation principle from the standpoint of our church-related institutions.

No subject is more relevant right now. It is doing more than causing consternation among the friends of God. It

is dividing them into opposing camps, with most institutional men and their followers contending for government aid and most of us ordinary churchmen of all Evangelical and Protestant denominations opposing it.

It has become a matter of controversy, creating further divisions among churches, denominations, friends, and brethren. It is dividing the American society anew just as the old wounds of racial and social conflict were beginning to heal. It is much more serious than many of us like to think.

Progressive Violations

Thirty-five years ago there was not an area where tax funds were legally meted out to churches and their work. Today there are 115 areas that involve church and state. I will point out just seven fissures in the wall in their chronological order and leave the 108 to others.

1. The GI Bill of Rights:

The men who fought our battles in the war deserved the free education provided for them in this bill, but some of them elected to attend denominational schools; and their scholarships went with them. The object of the bill was to aid the student, but in the process his school derived some benefits from the tax fund. It seemed at the time to be a small matter. It was connected with a worthy cause, and few of us raised any questions about it. Nevertheless, if this were not a fissure, it was at least a crease in the wall because it opened the way to more obvious violations of the principle very soon thereafter.

2. War Surpluses:

The old army barracks with their used equipment were worth nothing for military use after the war was over, and they were sold for a pittance. Many were not worth any more than that, and most of us here probably consented to

Continued



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our own church groups' buying them for religious purposes. Had this been the end of the disposition of surpluses, it would not have amounted to much, but it wasn't the end. Shortly thereafter the real estate where army camps had been was sold at bargain rates to church and private institutions as well as public ones; and today many denominational institutions still hold the land for as little as one dollar lease for one hundred years. In this there is no question about the wall being more than creased—it was cracked, and the crack still shows.

3. The Loan Program of 1950:

By 1950 student bodies were growing, dormitories were overflowing, and our schools were still owing, with no money available for building more. So Washington provided dormitory loans on long-term low-interest rates so they could be self-liquidating. Most of the schools borrowed this money, and few protested it. The interest paid was $\frac{1}{4}$ percent more than the average paid on the national debt, and we kidded ourselves into thinking we were saving our schools and saving money without its costing anybody anything. This was more than naïve—it was absurd, as we shall prove later.

4. The Hill-Burton Act:

Again Congress offered help in another area—hospital construction. The Hill-Burton Act provided supplementary funds for building and equipping them for any responsible group, including religious bodies. Millions of dollars went into these institutions, but it was all in the interest of public health; and most persons ignored what it was doing to the separation principle.

The Southern Baptist Convention looked at it, decided it was a violation of the principle, and asked Congress to make it possible for Baptists to borrow the money instead of accepting gifts. Congress agreed, and this became known as the Baptist Amendment; but in some states Baptists found an easier way to handle it. They let others accept the grants, build the hospitals, and then lease them to Baptists for as little as \$25 a year. But some state conventions refused to resort to such ruses.

Texas Baptists faced this matter when the Texarkana Hospital was offered to them for a token lease rental. Some of our more prominent leaders wanted to take it, but some of us commoners opposed it rather vigorously. When it came before the annual con-

vention, the grassroots people turned it down with the greatest determination I have seen manifested in any convention during the past forty-five years. Soon after, the convention told all its institutions to desist from accepting any kind of government funds except grants for scientific research. Some of us wish the latter had been forbidden, too.

Since everyone knows government gifts are subsidies, this is a good place to look at this loan business.

Nobody could deny there is in them a credit subsidy, but many argue that this is the only subsidy involved. Some have even come up with figures trying



to prove that the government actually makes money on these loans. Let us see if it does.

For some time the interest charged was about $3\frac{1}{8}$ percent, which is $\frac{1}{4}$ percent more than the average paid on the whole national debt. That debt reaches far back into the past when the prevailing rate paid by the government was exceedingly low. Money it borrows today on ninety-day notes costs the treasury 4.61 percent, but our institutions which borrowed from the government still pay less than $3\frac{1}{2}$.

Now if these funds loaned to church institutions are kept in a separate treasury and no new funds are ever added to them, then perhaps that specific fund is paying its own way; but does that mean the taxpayers don't lose anything on them?

If you lent money to me from your left pocket at $3\frac{1}{2}$ percent interest and have to borrow from others at $4\frac{1}{2}$ for your right-hand pocket in order to remain solvent, how can it be said that you are making money off me or even breaking even? The plain fact is that you subsidize me to the extent of the difference in what I pay you and what you pay somebody else in order to let me keep paying at the lower rate.

Last summer Congress set a maximum rate of 3 percent that can be charged on these government loans to such institutions, and last month the treasury paid 4.87 percent on some money it borrowed.

I don't know much, but I know the difference between three and four is one, and no amount of juggling can change that. I know that when a man puts out \$4.60 every time he takes in \$3.00, he is headed for the poor house regardless of which pocket he carries his money in.

5. The National Defense Education Act of 1958:

This bill provided more loans, scholarships, special aids for teacher training, research grants, and many other aids; and most of them were made available to church colleges. Two years later the bill was expanded to offer even more. Its provisions are so comprehensive that the bill is really incomprehensible.

6. Higher Education Facilities Act of 1963:

By a wide margin this was the biggest fissure ever made in the wall. Now for the first time in our history the government could offer to denominational schools money for academic buildings and equipment. In fact, the act offers almost anything a school could want except for the purpose of teaching religion; and that is no distinction. Secular instruction can't be taught in a public school because tax money is involved, and it should be prohibited. Nevertheless, some schools must have found a way to negate this exception.

It took a combination of forces, persons, circumstances, and compromises to get this bill passed. The National Catholic Welfare Conference urged it. Certain congressmen and the Roman

Catholic hierarchy had defeated every former effort to get a bill through for aid to public elementary schools unless parochial schools should be included.

President Kennedy opposed aid to parochial schools, but he wanted this bill for higher education. Before it came to a final vote, many of the strongest opponents of the bill eased up, and suddenly the bill had become an act of Congress. When it happened, the wall of separation was shaken to its very foundation.

Almost overnight there was a multitude of conversions. Suddenly many who had staunchly defended separation of church and state began formulating arguments against the very principle. In almost every denomination college administrators, professors, students, trustees, and alumni saw in it a new opportunity to revive, enlarge, and upgrade the schools which had been so sadly neglected by many who should have been supporting them.

The temptation was too big now. They convinced themselves that their chief assignment was to give their students the best possible education, even equal to the best to be found anywhere. I think they were sincere, but they got gold dust in their eyes. They couldn't see quite so well anymore, and some began denying that the wall was ever there in the first place.

Now they say religious liberty is the goal and that church-state separation is a secondary matter of not much importance.

Well, Russia says she has religious liberty without church-state separation, but the government tells churchmen where to meet and when, how they may evangelize and whom. England boasts of religious freedom, but Parliament helps choose the archbishop of Canterbury. Canada claims religious freedom for her people, but the division of her school taxes among denominations is a royal mess. The plain fact is that America alone has genuine religious freedom, and that is altogether due to the fact that only in this nation is it guaranteed through constitutional separation of church and state.

7. National Education Bill of 1965 and the National Poverty Bill:

I do not believe the administration or Congress intended for either of these bills to violate the First Amendment. Many of us believed it had been safeguarded through the amendments we offered. POAU did not believe it, but others of us, as individuals, did.

Now as these two acts begin to be implemented, it is evident that some are going to find ways to circumvent the separation clause and secure benefits for their institutions by way of the students. It could develop that these are the biggest fissures of all; but we will be wise to go slow on passing judgment on a law that is already passed until we are sure of just what is going to be done under its provisions. Nevertheless, we must be alert for every danger and never hesitate to speak if there is open violation of the principle. Right now it doesn't look too good.

Frankly, I am alarmed at the turn these two bills are taking in Head Start programs through churches and missions, youth corps workers building up religious campuses, demonstration programs implemented through churches or their schools, sectarian domination of so many community action committees, and prejudiced interpretation in some areas of what constitutes poverty and student aid.

Conclusion

The whole matter can be summed up in three words: HEALTH, EDUCATION, and WELFARE. That HEW has a familiar ring, for it is here that the whole controversy and all the violations center.

Being people of God, we are interested in the best of each of these for every person, especially the child. The question is how best to provide it.

Some prominent persons are saying we must emphasize cooperation with the government instead of separation from it. Do we have to make a choice? Since the beginning of our history the people of God have cooperated with the government in everything that was right; but they have cooperated by carrying their part of the load—not hitching up to the same wagon.

If it takes two horses to pull a load and they can't work together without getting too chummy, then split the load and work them singly. It is better for two horses to pull two half loads than for two to pull one and trample each other to death in the process of pulling.

Schoolmen tell us they need the money, and indeed they do; for we have not provided sufficiently for them; but when Big Brother puts in most of the money, Little Brother is going to shut up his pocketbook and let Big Brother do it all. If that is what our institutions want, they are following the right pro-

cedure. It won't take long to accomplish it. We should remember, however, that he who puts it up can also pull it down; and since he can do that, he can prescribe the policies and practices.

But we don't think our institutions want that. They want our support and government money, too.

It reminds us of the prophet's words in Isaiah 4:1: "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

Most of us who are here love our government and our churches, together with their institutions. We want them to honor God and bless all humanity. We want them to work in harmony, but not in double harness.

Your speaker believes our denominational institutions render a public service of great dimension, and that this is important. He holds, however, that this is not their primary task or responsibility. They have been established and maintained primarily for service in the kingdom of God.

If service to God and His churches is not their first objective, then they have no right to use the tithes of God's children. If this is their main purpose, then they have no right to tax money paid by people who do not even believe He lives.

The denominations that refuse government aid for their institutions may lose some of them that might have been held for a while by accepting it.

On the other hand, if we let them take it, we are going to lose them ultimately anyway; and in doing so we will lose some things we can never recover: our heritage; our distinctive, our spiritual, influence; and our self-respect.

I submit that the price is too high. Our forefathers bought our religious freedom with courage and blood and handed it to us gratis. None of us ever shed a drop of blood securing it, and some of us have shown little courage in defending it.

Nevertheless, we find ourselves now in the ring; and it is not simply for sparring practice. One side or the other is going to win, for in this contest there is no such thing as a draw. Frankly, some of us are scared about the outcome, but we are not afraid of the conflict. We may finally go down for the count of ten, but let us not be so timid as to toss in the towel so long as we are still on our feet.

END

Last Call to Certainty

*What a tragedy if a man should
wait, in unbelief, until he should see Christ
coming to take vengeance on the
ungodly and unbelieving before he
would make his return to certainty!*

BY GORDON M. HYDE

Sixth article in a series on prophecy

TO BE certain of nothing is very much "in" just now. But THESE TIMES argues that on life's most vital issues it is time for certainty. And that has been the emphasis in the last five issues of this journal which have brought from Bible prophecy the assurance that God (far from being "dead") is very much alive, that He has predicted the end of the world from the beginning, and that the end of this present age and the beginning of His eternal kingdom are just around the corner.

Further evidence has shown that God is not only *in* history, but that He was *before* history and will be *after* history, and that He is in no sense indifferent to or removed from the concerns of man in this world and in the universe. Rather, He is about to intervene in the affairs of this world, to call a halt, to demand an accounting, and to give reward to all who choose His kingdom of love, righteousness, and truth. (That is the essence of the message of certain hope that emerges from the series of articles on Bible prophecy which have recently been presented in THESE TIMES.)

If such assertions about God and His kingdom sound strange to the ears of the churchmen who may happen to be reading these lines, that would seem a pity, for these assertions would not sound strange to a Peter, a Paul, a John, a Daniel, a Luther, a Wesley, a Calvin, or a Knox. Indeed, it is quite demonstrable that the positions on Bible prophecy which have been presented were once espoused by the most forceful and godly among the leaders of the great churches of Protestantism, and that not so long ago.¹

Against the six thousand years of human history, one hundred years is only yesterday, and two hundred years is little more than day before yesterday. Just that recently, then, at the close of the eighteenth century and at the opening of the nineteenth, the whole Protestant world was stirred with a great advent awakening, centering particularly

in Great Britain and in Europe. Bible scholars were intensely interested in the prophecies of Daniel and the Revelation, two of the key prophetic books of the Bible.²

The turn of the century was a time when men's minds in general were deeply stirred, not only by world events but by the new and shattering ideas that were coming abroad. In fact, many perceptive observers believe that the second half of the eighteenth century witnessed the collapse of the various systems of order through which man had viewed the universe up to that time, and that the dreadful atrocities of the French Revolution were a manifestation of reaction to that very collapse. For whatever their particular approach, men had tended to see the universe hitherto as an ordered whole, with man fitting into his delegated place in that order.

For a variety of reasons which cannot be arbitrarily marshaled at this distance from the event, thinking men ceased to see the old orders and systems as sound and valid. The attitudes and moods of centuries seemed to vanish. And abandoning the order external to themselves, men began to look within, to their own personal experience and "view of the world" as the starting point in the quest for truth. In this shattering experience, men developed a terrible feeling of loneliness and insecurity in the universe, much as did the ancient mariner whom Coleridge portrayed as:

"Alone, alone, all, all alone;
Alone on a wide, wide sea."

Without attempting dogmatically to attribute causes for specific results, one can point to powerful ideas and movements which had been released upon the world prior to the late eighteenth century. The fairly steady Middle Ages which had been dominated and structured by a monolithic, all-pervading church had been disturbed and challenged by the coming of the Renais-

sance and the Protestant Reformation. Men had dared to challenge authority, to question dogma, to demand reliable evidence, to assume the right to approach God directly, on a personal basis, and not through a human mediator.



While some nations welcomed the enlightenment, others were led to turn from it. But prominent in this new awakening and search for personal freedom was the study of Bible prophecy, especially after Luther put the Scriptures into the language of the people. And boldly, both from within and without the dominant church, men began to identify the papal power as "the beast," "the little horn," the "antichrist."

Bible scholars found that the prophecies of Daniel (in the book by his name) and of John (in the Revelation) were closely tied together—that the Revelation provided many sequels to basic interpretations provided by Daniel. They noted also that certain "time prophecies" linking events which spanned the centuries were portrayed. As ancient books and manuscripts became available, under the impact of the new birth of learning, scholars discovered that their spiritual forefathers had clearly discerned the awesome march of world-dominating powers and had actually prayed that the Rome of the emperors should continue so that the persecuting power of papal Rome might not arise.

As they studied more closely, they reached the conviction that the "great tribulation" foretold by Jesus Christ Himself ("For then shall be great tribu-

lation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24:21, 22) was to stretch forward more than a thousand years beyond the transition from pagan to papal Rome. In fact, so clearly did these men discern the intent of the prophecies that one hundred years before the French Revolution and the rise of Napoleon (with their consequent blow to the established Roman Church), various men wrote their expectation of an end to the reign of the papal antichrist, some declaring that France would be the instrument for the downfall, and others pointing to 1800 as about the time for the action to take place. In reality, in 1798 Napoleon's general took the pope prisoner, the Papal States were dissolved, and to outward appearances the papacy was dead.

When the students of Bible prophecy, holding to the Protestant historical school of prophetic interpretation, saw how accurately the Bible had portrayed the long, dark night of papal domination, they gained renewed confidence in the correctness of their principles of interpretation of Bible prophecy, and they turned their attention to the longest time prophecy in the Scriptures, the 2300 days of Daniel 8:14.

Again, the international spread of the students of Bible prophecy became evident. Without collusion, studying and writing in different languages, they began to declare their belief that the 2300 days would come to a close about 1843, 1844, or 1847. (The variations in their estimates were produced by variations in the dates held for the crucifixion, a key event in the prophetic calculations.) The climactic event would be the return of Jesus Christ.

Thus, parallel with the rise of atheism, rationalism, democracy, and nationalism—each intensified by the

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events surrounding the French Revolution—came the rise of a worldwide advent awakening in the early 1800's.

N

o one individual symbolized this Advent Movement better than did Joseph Wolff, "missionary to the world." Born a Jew, reared a Catholic, and converted to Protestantism, he was a brilliant master of many languages. Armed with these and an open Bible, he traveled Europe, North Africa, and the lands of the Eastern Mediterranean, proclaiming Christ's second coming as very near. On a visit to the United States he was granted the privilege, upon the motion of ex-President John Quincy Adams, to address the members of Congress in Congress Hall, reporting on his travels and declaring his views of coming events.

Meanwhile, in London, England, significant men and events were giving impetus to the teaching of the second advent. Henry Drummond, prominent director of the Bank of England and member of Parliament, convened the Albury Park Prophetic Conferences at his secluded country estate. One of the leading expositors at these meetings was the brilliant Scottish divine Edward Irving, then pastor of the Regent Square Presbyterian Church in the city. His powerful preaching, which drew outdoor crowds of ten to twelve thousand, was greatly confirmed by a supporting voice that came from within the Catholic church.

Manuel Lacunza, a Spanish Jesuit who had also served in South America, had written a book under the pen name of Rabbi Ben-Ezra. Written in Spanish,

the book carried a title whose meaning is not hard to discern: *La Venida del Mesias en Gloria y Magestad*—describing the coming of the Messiah in glory and majesty. The translation and publication of this book on the part of Irving gave great impetus to the advent expectation in the Old World.

At the same time, national and international events had been stirring the New World. With great sympathy and concern the United States had watched the outcome of the French Revolution, mindful of her own struggle for freedom. And back from the War of 1812 came one William Miller, captain of militia and gentleman farmer.³ An earnest and intelligent man, he had been affected by the skeptical philosophies coming out of Europe and had regarded himself as a deist (for whom there is a "god," but a distant and indifferent one). However, in the face of death in time of war, he had not found his deism adequate. In due course he set out on a deliberate attempt to reconcile what he had regarded as the contradictions of the Bible, for he saw that the Bible revealed the kind of Saviour for which he felt an inward need.

For two years Miller studied the Bible intensively, without aid of other men's commentaries. He was stirred by his own conclusion that Christ would return to the earth to cleanse it by fire in or about the Jewish year 1843. Unknown to himself, this new believer and interpreter of the Prophetic Word had reached a conclusion shared by Bible scholars in many lands.

Much against his inclination, Miller was ultimately led to preach, to teach, and to publish, and an impressive movement grew up around him at the same time that the advent awakening in the Old World was losing its force as its energies were diverted into side issues. Millerism became the most active, forceful, earnest, and effective religious movement in the growing United States.

Despite the effectiveness of the Millerite movement, the epochal year in which prophetic time ended—the year 1844—came and went without the expected return of Jesus Christ. The consequent disappointment can find its parallel only in the disappointment of Christ's own disciples when He failed to take the throne of Israel as they had hoped (despite His clear warning of His coming trial and crucifixion) and chose the cross instead. But just as Christ's disciples had been His true followers and had helped Him to proclaim a true message, "The kingdom of heaven is at hand!" (Matthew 10:7) so the Millerites had proclaimed God's appointed message for the hour, "Fear God, and give glory to him; for the hour of his judgment is come" (Revelation 14:7).

U

nfortunately, the great majority of Christians in the leading Protestant churches had not accepted Miller's message. Indeed, in the climactic days of the great expectation, many of the churches had closed their doors to Miller's followers and had disfellowshipped such members as accepted his preaching. Even though his bitterest opponents could find no fault with the reckoning of the prophetic periods which led to the expectation of Christ's return, and although the nominal churches professed to accept the doctrine of Christ's second advent, the assertion that He was to come at a particular time, and *soon*, proved the insincerity of the many. They did not *really* want their Lord to come.

Following the disappointment, the Millerite movement split into fragments, and the majority of adherents

dropped away. But a small number refused to believe that they had been deluded, for their walk with God had never been closer or more real than during the days just prior to 1844.

Indeed, as Desmond Ford has indicated, in many other respects 1844 was an epochal year.⁴ It saw Darwinism, Communism, Spiritism, and Adventism launched upon the world. It saw the opening of a great era of Christian foreign mission work and the beginning of the modern medicine which has helped the church to repeat in some measure the work of Christ in bringing healing to the sick of the world.

Furthermore, 1844 might well be regarded as the year in which the forces of heaven and the forces of hell ranged themselves for the final phase of the conflict of the ages. Darwin's theories began to strengthen the atheistic and infidelic tendencies which had come out of European philosophy and the French Revolution. Evolution seemed to suggest that man, who had now entered upon the industrial revolution and the era of modern science, had done pretty well. Having come so far on the wings of chance and his own ingenuity, he had little need for God, either to account for his origins or to sustain his progress.

Communism introduced philosophies and forces which reflected the atheism and the cruelty of the French Revolution. It likewise found God unnecessary and saw salvation for man in the submission of the individual to the good of society. Everything must be done in the name of "the people," without respect to the "rights" of the individual.

Spiritism revived ancient practices of sorcery and witchcraft and made Christ and His cross unnecessary, for it granted to *all* men (regardless of the lives they had lived on this earth) the ultimate assurance of a place in the spirit equivalent of heaven.

With such influences abroad in the world, it was little wonder that modernism, higher criticism of the Bible, skepticism, and existentialism steadily

gained strength and vogue. Doubt of God and the Bible became the order of the day in intellectual circles, and men were confident that science would bring the millennial age of peace, health, and prosperity.

In 1966 it is a somewhat disillusioned and chastened world that surveys the present scene. Warfare has scarcely ceased since 1844, and it has been intensified beyond all previous comparison by two world wars, the development of "the bomb," and the present fear that without specific intention or declaration, Armageddon has already entered its opening phase.



Against such a background, Adventists have been both the pessimists and the optimists of the century. When it was the popular belief that science was about to usher man into the golden millennial age, the Adventists persisted in warning that "evil men and seducers" would "wax worse and worse," and that "wars and rumours of wars" would continue to intensify up to the very time of the coming of Christ. Indeed, their increased intensity would be one of the signs that His coming was near, "even at the doors."⁵

On the other hand, when the progression of the world wars and the introduction of the atomic age caused the leading scientists of the world to make the most pessimistic predictions regarding man's chances for survival beyond the fifties, it was the Adventists who came forward with the assuring word that God was not going to permit men to destroy themselves or His world. No. "The kingdom and dominion . . . shall be given to the people of the saints of

the most High." Daniel 7:27. The good news is that Jesus is coming again to bring salvation and the ushering in of a kingdom eternal, peaceful, and happily righteous for all who "love his appearing"—for all who would choose, as did Christ, to live for others.

And in 1966 it is fascinating to look back at the predictions which the Adventists began to make as the result of their study of Bible prophecy. It is fascinating because the past five years have brought to the attention of the whole world the very movements and events which those Adventists predicted about one hundred years ago.

Not only did the Adventists predict the increase of wars, and earthquakes, storms, pestilences, and social corruption, but they specifically foretold the great revival of the world influence of the Roman Catholic Church. They predicted that the United States would, through its Protestant churches, be foremost in reaching a hand of friendship across the great gulf which the Reformation once created between those who built their faith on *the Bible alone* and those who built their faith on the Bible as *modified by the traditions* of the Catholic Church.

The Adventists forecast that the tendency to blur the lines of distinction between church and state (which has been a foundational principle upon which the Papacy has been built) would become particularly marked in the United States, and that this confusion of the rightful roles of church and state would result in attempts to force the conscience, particularly in the matter of observing Sunday as the mark of ecclesiastical power and authority.⁶

It does not require the crystal ball of a Jeane Dixon to discern the prophetic significance of the Vatican Council, of the pope's recent visit to the United Nations, of the United States Supreme Court's recent ruling that Sunday laws are not unconstitutional because they are not primarily religious. The same

(Continued on page 27)

THE TAR-PAPER JUNGLE

*Hear the heartrending story of our
two million migrant farm workers who
harvest the food we eat, and
then—well, there is a matter
of involvement.*

BY ELIZABETH G. BENTON

NEAR ENOUGH to any good-sized city in the United States to be reached by a short Sunday drive is a rural slum, a shanty town, where as many as several hundred people live under conditions nothing short of appalling.

The people who live in this jungle of tar-paper or rusty-metal huts have never protested against their lot in life by riots or sit-ins. They have no great organization like CARE to advertise their plight with artfully posed photographs. They are migrant farm workers who harvest the food we eat.

The migrant camp is hidden from the view of most dwellers in the nearby town. The growers who put up this housing have seen to that. The camp must be close to the fields where the migrants work, of course, but it is also far from main roads and usually screened by trees or a hill.

One such camp is near the tomato



fields in east central Indiana. The Walker family is living there the last two weeks in July, bringing in the tomato crop. Four of the family work in the field—the father and mother, seventeen-year-old Sim, and twelve-year-old Jenny.

This is Jenny's first day in the field. She is a small child for twelve, but wiry and fairly strong. The Walkers need every penny they can earn. So Jenny's former job of baby-sitting is passed on to her ten-year-old sister, Mary Ann. Jenny is proud of her new adult status.

Mrs. Walker keeps Jenny beside her to get her started. After a while, Jenny's fingers find a rhythm of their own. By the time her mother has filled her first basket, Jenny's is two thirds full. Yet she never seems to gain on the row; it still stretches far ahead. The green plants fan out toward the horizon as far as she can see. The hot Middle West

sun climbs higher and burns through Jenny's old shirt.

She is thinking of Mary Ann, back at camp, with nothing to do but watch the baby and see that Lolly and Jamey don't stray away. One day last week, a Sunday when all of them were at home except Sim and his father who were making extra money chopping weeds, a town lady stopped at the Walker hut.

The lady said that some church people were starting a nursery for migrant children. A bus would pick up the children and take them to a park where they would spend the day playing games. A hot lunch and milk would be furnished.

"We thank you, ma'am," Jenny's mother answered, "but we aren't staying here. As soon as we get cleaned up, we're going over to the motel."

"I see," said the lady quietly, turning to go.

Jenny saw her looking at the sagging hut, the littered yard, and the baby crawling on a dirty blanket. The baby had sore eyes that wouldn't seem to clear up, no matter how much Mrs. Walker doctored them.

She turned back to the hut, her mouth a grim, straight line.

"We don't take charity," she told Jenny.

Jenny had once seen a motel as her family drove by in their old car between camps. She had only a vague idea as to what motels are. Now she wondered what it was like in that nursery. It would be nice to have a hot lunch.

As the day wore on, Jenny's sole thought was to keep from her mother how tired she was. Five times Jenny had lugged a filled basket to the end of the row and been given a ticket by the crew manager. At the end of the day

Continued



Elizabeth G. Benton

A migrant camp in central Florida takes on this dismal appearance.

Strawberry harvesters in Ohio collect pay at the end of a working day.

Continued

she lined up with the rest of the workers near the truck where the crew manager was paying off. He gave Jenny a crumpled dollar bill and some change in return for her tickets.

Now the four Walkers plodded toward the road where the company bus was waiting to take them back to camp. This was the moment Jenny had been waiting for. The old bus jolted and bucked, but Jenny hardly noticed. It was pure luxury to be able to sit down.

The driver stopped in front of the tomato canning factory, which concealed the camp from the road. Behind the warehouse stood two rows of numbered huts. Jenny and her mother scuffed through the sand to the one with "Hut 11" scrawled in chalk on the tattered tar paper.

Mary Ann had already filled two buckets from the tap which supplied water to the entire camp and had put the granite coffee pot on to heat. Beside the rusty stove stood a tomato-crate table. A cardboard box on top of this held the family's grocery supplies.

Mrs. Walker dealt out slices of dry bread like playing cards. She poured strong coffee into mugs for her husband and Sim. Then she opened several cans of pork and beans and set them on the stove to warm. This was the Walkers' main meal of the day.

One of the ironic facts of migrant life is that workers seldom taste the fruits

or vegetables they pick. Produce is usually packed on or near the field and rushed to market. The Walkers would have had little use for a head of lettuce. This camp, like most others, has no electricity, therefore no refrigerators.

After supper Mary Ann washed the tin plates and spoons in one of the buckets of water, leaving the other bucket on the stove for family bathing. The Walkers carried their own tableware and blankets as well as rolls of oilcloth to be placed on mattresses before the blankets were put on. The oilcloth kept down the bug population somewhat.

Mary Ann ran off to play hide-and-seek with some of the other camp children. Jenny stepped outside and sat down beside her brother on his canvas cot. The cot was a symbol of Sim's independence. Besides, the twelve-by-sixteen-foot area inside the hut was jammed with beds.

"Sim," Jenny begged, "tell me how it was back home."

"Ah, Jenny," Sim said with a groan, "I've told you a hundred times."

"I know, but tell me again."

Sim had been born on a farm in southern Kentucky, the only one of the six Walker children not to begin life on the road. Sim's father and grandfather owned the small farm, but it hardly made them a living. The land was old and worked out.

When an out-of-town buyer came along and offered a fair price for the farm, intending to combine it with several others in the area, the Walkers thought it best to sell while they could. They loaded their meager gear into a wagon and set out for town, where they rented a small house. In the long winter that followed, the money from the farm melted away while Mr. Walker



Dick Bingham

Elizabeth G. Benton



Elizabeth G. Benton



Top: A small percentage of migrants are American Indians like this child.

Above: These children, with their mother, are of Mexican ancestry.

Right: Radish picking in Texas, as everywhere, is a backbreaking procedure.

looked for any kind of work. Farming was really the only work he knew.

One day the following spring he stopped to listen to a speaker addressing a group of men in the courthouse square. The man was getting together a crew to harvest crops in the Middle West. He offered a "full season" of work and "all expenses paid." Mr. Walker thought he had nothing to lose. He started "on the season" with five-year-old Sim and Mrs. Walker, heavy with child.

That first year Mr. Walker learned that the crew manager's promises were so vague as to be meaningless. He had neglected to tell about the nonpaid waits for crops to ripen. "Expenses paid" seemed to mean only free occupancy of cabins in one sorry camp after another. But by this time Mr. Walker was trapped in the migrant stream. He used his last dollar to pay for his wife's confinement in a clinic in Indiana. There Jenny was born.

All that Sim really remembered about "back home" was a picture of himself as a small child running about a stony pasture where a little creek flowed. But Jenny, who could remember no other life than her present one, set such a store by family background that Sim had invented a pet goat, a family of kittens in the barn, and a big turkey dinner at Thanksgiving. Sim understood well enough Jenny's need for a dream of a better life.

The Walkers' story is true. They are part of a floating population numbering two million who travel into every state in the union during the harvest season.

Americans of Mexican ancestry leave Texas in the spring and travel routes to California or to the Middle West. White people like the Walkers leave the depressed mountain regions of Kentucky and work in Indiana, Ohio, and Michigan. Crews of Negroes who spend the winter in Florida, harvest along the Eastern seaboard. And all along these routes which crisscross the United States, the migrants find a string of tarpaper jungles, differing so little in their deplorable housing that by the end of the season they have blurred into one dismal picture.

The migrant laborer, trained only in manual work, stands at the bottom of the labor scale. Already he is being replaced by machines in the harvesting of many crops. Until recently he was not protected by any laws. There was no one to check his overseer, the crew leader, to see whether the boss turned

in the social security money he collected.

What can be done for Jenny Walker, whose few months of schooling each year do not add up to a grade-school education?

What can you do to help the migrant situation?

You can find out if migrant labor is being used in your area; if it is, investigate the migrant camp. Often where migrant labor has been used for a number of years, church or civic groups have planned a program of help for migrants during their annual stay. The usual projects are a daily treat of milk and cookies and a free nursery for migrant children. Although these are stop-gap measures, they are nevertheless worthwhile.

Starting such a program is uphill work. If you succeed in ferreting out the camp, you will be met with signs as you approach that this is "Private property. Keep out." The growers who own the camps do not dare to be openly antagonistic, but they hardly make outsiders feel welcome.

It is an unpalatable fact that profits in produce-growing depend in part on low-cost labor, and anyone whose profits are threatened is going to fight back.

A certain woman television entertainer whose name is a household word in the Middle West advertised a brand of tomatoes canned near the Walkers' camp. When a group of women wrote to her protesting the conditions under which those tomatoes were harvested, the entertainer wrote back that nothing could be done. Her letter concluded, "Perhaps these people are happier than we are, working out in God's open air."

In starting a migrant program you will meet hostility from those who

profit from what amounts to slave labor and—what is nearly as oppressive—apathy from the general public. People have not been informed about the migrant situation. Until the late Edward R. Murrow shocked television viewers with his CBS documentary *Harvest of Shame* in 1960, there had been practically no publicity on a national scale about the migrant situation. Publicity is still needed.

To interest civic or church leaders in a migrant program, nothing is more effective than a visit to one of the tarpaper jungles where migrants live. This is not for the squeamish. Usually the privies are over the hill or out of sight—not one camp in a hundred has inside plumbing—but the stench is all-pervading.

Now that many states are more insistent on migrant children attending school, Jenny Walker may possibly be able to get a fair education and so escape into a better world—a real instead of a dream one. If not, she will marry in her teens and repeat the hopeless pattern of her parents' lives.

As the migrants' hope is through their children, so children from the right side of the tracks should be trained to help in work with migrants. A number of churches have put their high school youngsters to work in the summer organizing nurseries and day camps, and the work has been rewarding on both sides.

American youngsters these days are well informed about what is happening in Vietnam and about needy orphans in Korea, but most of them have never heard about the way a part of the population lives just outside their own hometowns. It is high time that they learn.

END

ONE WORD CAN CHANGE YOUR LIFE

By Robert W. Olewiler

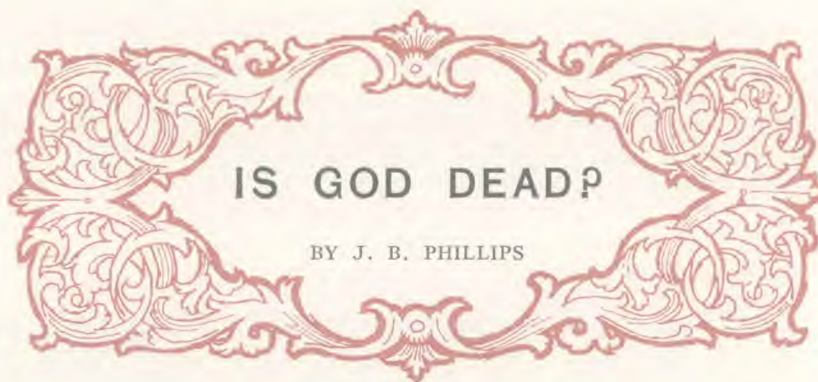
PURPOSE

YOUR LIFE won't count for much if you have no purpose. That purpose ought to be worthy of you. It is never wise to spend yourself on anything that hurts God, hinders others, and hampers your own moral growth.

We read in the Bible that no man liveth unto himself. If that were not in the Bible, it would still be true. Life wraps us up in the same bundle. What you do or don't do affects somebody else. You can't divorce your actions from what they will do to others. If a man would injure only himself when he stoops to the gutters of existence, for example, it wouldn't be quite so bad. But his family suffers, his friends are embarrassed, and God grieves. The opposite is also true. When a man brings honor and respect to himself, others share the glory.

Elevate your concern for all those about you, and you'll have a worthy purpose, the word that can change your life.

END



IS GOD DEAD?

BY J. B. PHILLIPS

A LOT of people seem to think so. After all, they say, God doesn't seem to do very much, and nobody ever sees him.

Strangely enough, Christians do believe, not that God is dead *but that he did once die*. Dorothy Sayers (whose excellent detective stories you've probably read) wrote an article for the *Radio Times* called "The Execution of God"! She was writing of course about the crucifixion of a fine, courageous young man called Jesus Christ, over nineteen hundred years ago.

Naturally you can shrug your shoulders and say that he was just another martyr for the truth, and that's all there is to it. But if you read what he said about himself, it isn't as simple as all that. For his own claim, you can see for yourself, was undoubtedly that he was God—God in human form. He was "scaled down," of course, to match the life of this planet, but none the less genuinely God and a real human being at the same time. If he was right—and a lot of people think he was—then you can't regard his death as no more than a nasty little incident that happened ages ago.

Try to think of it with an unbiased mind. It is an amazing situation. God decides to exhibit his character in a way that men can understand by a personal visit to this planet that he has made. When he does so, a few recognize him, after a time, for what he is. A few more realize that what he tells them about God and man and life and all the other important things has the ring of truth—he sounds like an expert speaking on

his own subject. A good many more don't care much one way or the other, while a few bitterly resent his exposure of their pride and greed and hypocrisy. He is "the real thing"; they are not, and they know it. Consequently they become so blinded with fury that they engineer a judicial murder.

They succeed. They manage to get the Man who claimed to be God killed. Nothing exciting happens; there is no celestial rescue party at the last moment. After suffering agony, he dies.

It rather changes your view of God if you believe he experienced this, particularly if you accept his own view. This was that his death was necessary in order to expose the nature of sin and to build a bridge between man and God. For most people know, even though they cannot put it into words, that there is an unpleasant gulf between them and God, caused by their own and other people's sin and selfishness. It is because of this gulf that God often seems so far away, or even dead, and however hard we try, we cannot bridge it. All serious religions attempt a kind of bridgehead toward God, but only Christianity builds the bridge. Incredible as it may seem, the Man-become-God, though himself sinless, allowed himself to be caught up in the sin-suffering-death mechanism which haunts mankind, in order to bridge the gap. We might truly say that he took the rap for mankind.

Everybody, consciously or unconsciously, is trying "to put up a case" to justify his actions before God. But it doesn't work. However hard we try,

sooner or later we are forced to the conclusion that there is nothing *we* can do to close the gap between the terrifying purity of God and the sinfulness of men.

But what we could never do, *God has in fact done*. The Bible says, "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19). That remains just a beautiful thought until you accept it. But once you drop your own attempts to make yourself good enough to get into touch with God, and accept this tremendous act of reconciliation as something done for you personally, then the picture miraculously clears. Now you can see God, not as a terrifying Judge or absentee Power, but as Someone who came right down into the sweat and pain and squalor of human life to win you to himself. Millions of people have found that, once they drop their own pretensions and accept quite simply this forgiveness, God becomes real—he becomes your Friend and not your enemy.

That was and is the real point and purpose of the Cross. It happened a long time ago, but it shows for all time the kind of God we have to deal with—One who would go to that length to bring you into friendship with himself.

END

*From "Is God at Home?" by J. B. Phillips.
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READER'S CHOICE: *This brief but pointed message was suggested to us by Paula Becker, of Nashville, Tennessee. Send in your favorite article, tract, or book chapter. If you are first to suggest it and we print it, you will receive \$15.—Ed.*



HOW TO APPROACH GOD

BY EDWIN W. REINER

BY BLOOD and by incense God was to be approached." This was the manner by which believers in Old Testament times obtained atonement in the old dispensation, but have you considered how you are to approach God today? Do we, too, present blood and incense when we commune with Deity?

It is interesting to notice that Christianity alone approaches God through a mediator. All other religions teach the individuals to come directly to their god for the forgiveness of their transgression.

The Christian believes that since the fall of man the world has been cut off

from the continent of heaven by the gulf of sin. Since that time the only connection the race has had with God has been through the Mediator, Jesus Christ. The mechanics of this relationship were demonstrated in the patriarchal dispensation by the family altar, the lamb, and the head of the household as priest. This program can be called the sanctuary indicated, for it prepared the way for the service which developed after Sinai. This dispensation lasted for twenty-five hundred years.

The sanctuary system given to Moses at Mount Sinai was a more elaborate plan and existed for another fif-

teen hundred years. Because Israel was just released from bondage, a more detailed system was needed to teach these former slaves the beautiful promises of God. This period is called the Aaronic legal dispensation.

The service in both these periods carried on in mystic types and symbols the process of atonement and prefigured the coming Saviour, the Priest of the gospel dispensation. The sanctuary service demonstrated that God was to be approached by blood and incense—symbols pointing to the great Mediator. Never did the priest enter the tabernacle without the two vital

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clearer picture of the atonement is brought to view. Living a perfect, sinless life as the second Adam, not for Himself, but for every repentant sinner, Christ is our substitute and surety. In order to be mediator, He must not only suffer and die, He must provide a holy life for the sinner. His death was a necessity in the great plan, but it would have been almost meaningless had He not lived a perfect life in our behalf. By His death we are reconciled to God because the penalty for sin has been paid. However, a perfect, sinless life and character must be demonstrated in order for one to gain entrance into heaven. (Romans 5:10.) The saved must be declared not only sinless, but also that they have never sinned, in order to be faultless before the holy law.



Such a standard can be met only by the attributes of Christ. The righteous perfection of His character and life is presented in the repentant sinner's place on the judgment day. Faulty though your life may have been, through the wonders of the atonement pardon is written by your name and you are declared to be guiltless. Through the perfection of the sinless

Substitute and Surety you may run the race of humble obedience to all of God's commandments. Without Christ you are under condemnation of the law, always a sinner; but through faith in Christ you are made just before God.

This is the only way the fallen race can approach God to be assured of acceptance and complete deliverance from sin. The garment of acceptance which all the redeemed will wear is woven without a thread of earthliness. Such is the incense of the antitypical service; it is His righteous character.

Today God is to be approached by the blood and incense of Christ. □

THE ATONEMENT

Not of human origin is the doctrine of the atonement. It is a matter of pure revelation from God. Only God could devise it.

As it is a matter of revelation, it is clear that in forming our opinions and convictions about the atonement, we must be guided by the Scriptures alone. All our logic and metaphysics are useless here. Our appeal is directly to God's Word.

It is not likely that anyone who has read the Bible will be inclined to deny that in these sacred writings Jesus Christ is called a Saviour, a Redeemer, a Deliverer, a Horn of salvation, the Mediator between God and man. He is said to be the Bread of life, the Tree of life, the Water of life. Indeed, He is said to be Life itself. "I am the way, the truth, and the life."

Just as clearly do the Scriptures credit our salvation to the death of Christ. They declare that He "died for the ungodly"; that "to this end Christ both died, and rose, and revived"; that "Christ died for our sins"; that believers should live "unto him which died for them"; that He "died for us, that . . . we should live together with him."

There is a striking harmony between the Old and New Testaments in their teachings on this subject. Isaiah declares of Christ, the suffering Servant: "Surely he hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, he was bruised for our iniquities."

There are two things in sin. One is its defilement or pollution. The other is that it merits punishment. Christ took that punishment. He "bare our

sins in his own body on the tree [cross]."

When the prophet said, "Thou shalt make his soul an offering for sin," we know he did not refer to sins which Christ had committed, for He had committed none. He did no sin.

Nevertheless, His soul was an offering for sin. What sin can be meant but ours? Peter declares that "Christ also hath once suffered for sins, the just for the unjust." (1 Peter 3:18.) Whose sins? The sins of the *unjust*, even of those whom He would rescue from a righteous and eternal destruction.

Almost every form of language is used in the Scriptures to show that the sufferings of Christ were vicarious, that is, not for Himself but for others. Paul says, "He [God] hath made him to be sin [a sin offering] for us." 2 Corinthians 5:21. In the same verse it is declared that Christ knew no sin. Surely He bore the wrath of God which others deserved, the wrath which belonged to us.

When Peter says that Christ "his own self bare our sins in his own body on the tree" (1 Peter 2:24), what does he mean by such language?

The expression *bearing sin*, or *bearing iniquity*, occurs more than thirty times in the Bible. In every instance it means "to bear the sufferings or penalty or punishment of sin." In Leviticus 5:1 God declares that if a man hears swearing and is a witness and does not utter it, he shall "bear his iniquity." This means that guilt shall so rest on him that he shall be liable, or subject, to punishment.

We are all transgressors, so we are all under the curse. But Christ has redeemed us by enduring the penalty of the law, or by being made a curse for us, that is, being made a victim, one devoted or accursed for us.

In a number of passages in the Bible Christ is referred to as a Lamb, a Lamb slain, a Lamb that takes away sin, a Lamb that is worshiped, a Lamb slain from the foundation of the world. See Isaiah 53:7; John 1:29; Acts 8:32; 1 Peter 1:19; Revelation 5:6-8, 12; 13:8.

Christ resembled a lamb, of course, in His uncomplaining gentleness and innocence. But in no sense did a lamb ever take away sin but by dying in the place of the one who offered it as his sacrifice. So Christ as a lamb, "the Lamb of God," takes away sin by the sacrifice of Himself.

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components, for atonement could not be made without them.

The typical sanctuary as given to Moses was patterned after the sanctuary in heaven, or antitype, and can be likened to an elaborate visual aid to daily teach the people about the coming Messiah. The cleansing from sin through the merits of the sinless One was clearly demonstrated in this glorious service designed by God.

Because it was an educational program, it is necessary to study the typical earthly service in order to understand the atonement in this, the gospel dispensation, for the antitype follows the type.

In the old dispensation the prime factors in approaching God were blood

the true Priest as He ministers in heaven.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it *with* the prayers of all saints upon the golden altar which was before the throne." Revelation 8:3. "And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Verse 4.

In both of these references a "with" separates incense and prayers. Accordingly, it cannot be construed that the incense *is* the prayers of the saints, but rather, the incense is offered *with* the prayers of the saints.

"And when he had taken the book, the four beasts and four and twenty

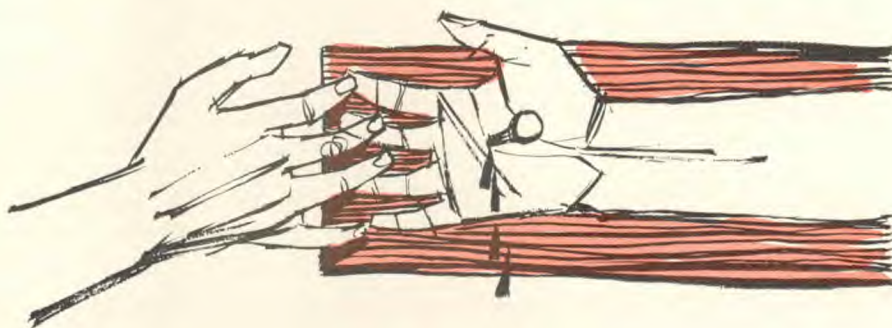
whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul."—*Patriarchs and Prophets*, p. 353.

Since we are all hopeless and lost without Christ, no man can look to himself and find anything in his character that will recommend him to God or make his acceptance sure. It is only through Jesus, whom the Father gave for the life of the world, that the sinner may find access to God. He alone is our Redeemer, our Advocate, our Mediator. In Him is our only hope for pardon, peace, and righteousness.

As the priests morning and evening entered the holy place at the time of the offering of incense, the daily sacrifice was ready to be offered upon the altar in the court without. Their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour, prefigured by the atoning sacrifice. So today, with the confession of every repentant, believing sinner, Christ mingles His own righteousness. Thus the prayers of fallen man may go before the Father as fragrant incense and the grace of God be imparted to the believing soul. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isaiah 27:5.

It is by virtue of the blood of Christ that the sin-stricken soul can be restored to soundness. Christ is the fragrance, the holy incense, which makes your petition acceptable to the Father. All religious services, prayers, and penitent confessions of sin ascend from true believers as incense to God in His heavenly sanctuary. But these supplications have passed through the corrupt channels of humanity and are so defiled that unless purified by blood, they can never be of value with God. They do not ascend in spotless purity, and unless the Mediator at God's right hand presents and purifies all by His righteousness, the prayers are not acceptable. He holds before the Father the incense of His merits, which has no taint of earthly corruption. He gathers the prayers and supplications of His people, and with these He puts His own spotless righteousness. Perfumed with the merits of Christ's propitiation, the prayers come up before God wholly and entirely acceptable. Then gracious answers are returned.

With the conception of the incense representing the merits of Christ, a



and incense. It logically follows then that the same factors are the means by which He is to be approached today. That the blood of the typical service pointed to the shed blood and death of Christ, there can be no doubt. Innumerable references attest to this fact, which is not questioned by any Christian religion. Many passages in the Old Testament point forward to the death of Christ. In the New Testament the Gospel writers reiterate specifically that the blood referred to is His. Jesus Himself stated that it was His blood that was to be shed, and that no man could approach God except through Him.

The other necessary factor in approaching God in the typical service was the incense. In the Bible the word *incense* is used many times, usually referring to the earthly tabernacle. The Greek verb *thumia* ("to burn incense") or the noun *thumiama* ("incense") is used in the New Testament five times. Just three of these instances pertain to the incense of the sanctuary in heaven. As would be fitting, these passages are found in the Book of Revelation, which contains pictures of

elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." Revelation 5:8.

It is evident that the incense of His merit is part of the method that we, as fallen beings, have to approach God. He puts His life, as sweet incense, in the censer in our hands in order to encourage our petitions. Such prayers then ascend to God in spotless perfection, for they are perfumed with the incense of Christ's propitiation. Your prayers are then accepted as if they had originated with the Lord Himself.

Ellen G. White has beautifully expressed this miracle of miracles as follows: "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached—symbols pointing to the great Mediator, through

"Two signs of Jesus abide, though all else be ignored or forgotten—a prayer and a cross. People who are ignorant about the Bible can recite the Lord's Prayer, and they know that Jesus was crucified. These are His memorial; not a tombstone or a moneyed foundation, but a simple prayer and a gallows set against the daybreak. About five hundred million people say the prayer. If they really prayed it, they could change the world. Napoleon once asked, 'Do you wish to see that which is really sublime?' and answered his own question, 'Repeat the Lord's Prayer.' But apparently that was all he did; he only repeated it. So it left no deep mark on his conduct. But even the man who abuses the Lord's Prayer cannot forget it, and the re-

membrance is a seed that may yet fructify his barrenness."—George A. Buttrick, *So We Believe, So We Pray*.

Prayer

"Did you ever hear anyone praying for you? It is a holy memory, that of overhearing a father, or mother, or friend, in their personal devotions, holding up our names to God in intercession. Once, on entering my church in Baltimore, I heard, from the door of a classroom that stood ajar, the voice of one of the holiest men I ever knew pleading with God for me, his pastor. The uplift of that moment abides with me still after over forty years."—George Elliott, in *Methodist Review*.

He was slain, not for Himself, but for us. All the lambs offered in sacrifice died, the innocent for the guilty, the spotless for the polluted. These things clearly teach that Christ endured the penalty of the law, that He died as a substitute for sinners. . . .

The doctrine of the atonement is also taught in the Scriptures in connection with the phrase *the blood of Christ*. This is an expression which has come to be most distasteful to some religious teachers today. They would have all reference to it stricken out of our hymns and sermons.

Nevertheless, it is a wholly Scriptural expression and teaching, and it lies at the very heart of the work which Christ has accomplished in the salvation of men. No one who has been truly saved will ever be ashamed of the *blood atonement*.

The Bible expressly declares that Christ "made peace through the blood of his cross"; that "by his own blood he entered in once into the holy place, having obtained eternal redemption for us"; that His blood shall purge our "conscience from dead works to serve the living God"; that "the blood of Jesus Christ . . . cleanseth us from all sin"; that He has "redeemed us to God by" His blood; and that we "are made nigh by the blood of Christ." (Colos-

sians 1:20; Hebrews 9:12, 14; 1 John 1:7; Revelation 5:9; Ephesians 2:13.)

There can be no doubt that the shedding of the blood of Christ, His crucifixion on the cross, was the greatest crime in history. It is impossible that the wickedness of evil men in murdering God's own Son could be pleasing to the Father. In what sense, then, does Christ's blood cleanse us from sin? In what sense can it be accepted by Him as the atonement?

It cannot be otherwise than that Christ offered Himself as a Lamb without spot to God, poured out His soul unto death, that we might live forever.

The vicarious nature of Christ's death is made very clear in the statements of Scripture. "For the transgression of my people was he stricken." He "was delivered for our offences." He "died for our sins according to the scriptures." He "gave himself for our sins." (Isaiah 53:8; Romans 4:25; 1 Corinthians 15:3; Galatians 1:4.)

There is no reasonable explanation why Christ should have done and suffered these things for *sin*, when He was without sin, except it be as an atonement, and a *vicarious* atonement.

Moreover, the Scripture leaves us in no doubt that Christ's death was a death in behalf of guilty men. "This is

my body which is given for you." "I lay down my life for the sheep." "In due time Christ died for the ungodly." "While we were yet sinners, Christ died for us." (Luke 22:19; John 10:15; Romans 5:6, 8.)

Such plain, positive, and solemn passages need no explanation. Indeed, there is danger of weakening their force by even attempting an explanation. They are plain enough. They may be emphasized, however, by the simple question In what conceivable sense could Christ die in our place as the Scriptures say He did if it be not as a vicarious, atoning sacrifice?

Where is the fitness of connecting the remission of sins in so striking a manner with the person and the blood of Jesus Christ, unless He is indeed the substitute for His people, their Saviour in the highest sense ever claimed by the teachings of Christianity?

When Jesus died, the rocks were rent. Our hearts must be harder than the rocks if the love and death of Christ fails to move them. END

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YOUR QUESTIONS, PLEASE!

By Frank B. Holbrook

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

Will you please explain 1 Timothy 4: 1-5, especially verse 4.

This is one of several prophecies by which the Apostle Paul foretold the insidious advances that apostasy would make in the Christian community after his death. (See Acts 20:29, 30; 2 Thessalonians 2:1-7.) "Now the Spirit speaketh expressly," he declared to Timothy, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Among the various heresies that would be introduced, Paul foresaw one that advocated the ascetic life as being spiritually desirable. Religious leaders would forbid marriage and would command the abstinence from certain foods. (Verse 3.) (The term *meats* used in the King James Version is translated from the Greek *brōmata*, and means "food" in general and not simply flesh food.)

Asceticism is a fallacious belief that the punishment of the body or the denial of the body's legitimate needs can atone for the sins of the soul. Against this ascetic perspective regarding food the apostle asserts, "Everything created by God is good, and nothing is to be rejected if it is received with thanksgiving." (Verse 4, R.S.V.) That is, everything that God has created *to be used for food* is to be accepted with thanksgiving. (See verse 3.) Although some of the human race have felt free at times to consume anything from mice to men and from snails to snakes, God has never so ordained! The first sustenance provided by the Creator for the dwellers in Eden was a vegetarian diet. (Genesis 1:29.) After the Flood the flesh of certain "clean" animals was permitted with some basic restrictions on the use of the blood and probably the fat also. (See Genesis 9:3, 4; 7:8; Leviticus 11; 3:17.)

In contrast with asceticism's arbitrary restrictions, the apostle observes that man's proper diet "is sanctified by the word of God and prayer." (Verse 5.) The Word of God, that is, Holy Scripture, clearly states the best dietary for man, and it condones neither asceticism nor license in the area of appetite. Rather it challenges every Christian to this high resolve: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

Please explain how Christ could be with God at the creation of the world, when He was not yet born.

The Bethlehem birth of our Lord was not the beginning of His existence but His entrance into the life of humanity by the mystery of the incarnation. Christ is very God. (John 1:1.) He is eternal with the Father, who through Him created and brought into existence all the universe. (See John 1:1-3, 10; Colossians 1:16, 17.) But this same "mighty God" (Isaiah 9:6) for our sakes "was made flesh, and dwelt among us" (John 1:14), that He as our repre-

sentative Head and Substitute might make atonement for our sins by His death on the cross. This is Deity's love story!

The Son of God, for our sakes, willingly condescended to step down from His throne of glory and to become incarnate in human flesh. "Without controversy," the apostle reverently avers, "great is the mystery of godliness: God was manifest in the flesh." 1 Timothy 3:16. Bethlehem was but the beginning of the human life of the eternal Son of God, who can also declare, "I am Alpha and Omega, the beginning and the end, the first and the last." Revelation 22:13.

I owe a bill of many years' standing. Recently my conscience has been convicted that I should make this right. The store is no longer operating, however, and its owner has moved away. What can I do to obtain God's forgiveness?

A neglected, unpaid bill is one form of stealing and as such is a sin against God as well as man. Be assured that it is the Holy Spirit who is bringing the matter to your mind. Sincere repentance includes restitution wherein we have defrauded others. God declares, "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Ezekiel 33:15. Anciently God instructed the penitent Israelite to restore what he had taken from his neighbor plus 20 percent of its value. He was also to confess his sin and bring a trespass offering to God. (See Leviticus 6:2-6.) However, if the man who had been wronged was no longer alive, nor any of his kinsmen, then he was to give the same amount he had taken with the added 20 percent to the Lord, that is, to the priest who represented the Lord. (See Numbers 5:7, 8.)

This is safe counsel to follow today. Since you have sought without success to find this businessman and have confessed your mistake to God, I would suggest that you give the amount you owed plus 20 percent to the Lord by means of the church. God will accept your will for the deed and will graciously forgive you as He has promised.

I have premonitions of things that happen. What does the Bible say about this?

The Bible makes no reference to such things as far as I know. But it does tell us that man is confronted not only with the supernatural power of God, but also with the power of Satan and his forces. (See Ephesians 6:12.) Hence, we must test our experience by the Bible. Since God speaks His will to us through the Scriptures and not through impulses and premonitions, I would fear the source of such things and would resist them. There is in man a hankering to explore the occult, but this is only to dabble in an area where Satan can deceive. END

MUCH that is said by some preachers sounds like sentimental pap to the average unbeliever. The real issues do not stand out starkly, challenging intelligent decision. No one with sense enjoys making choices amid hazes of obscurity.

What is Christianity all about? Can it be said clearly? What is this business about Calvary, this vague doctrine concerning a God-man who died "for" our sins? Whether believers or unbelievers, we have a right to understand this kernel and axis of Christian theory, and then to decide concerning its relevance.

A concrete illustration exists of the whole matter. It is three millennia old, but has lost none of its pertinence. Consider then that ancient king whose tragic plight affords a microcosm of the greatest problem in the universe.

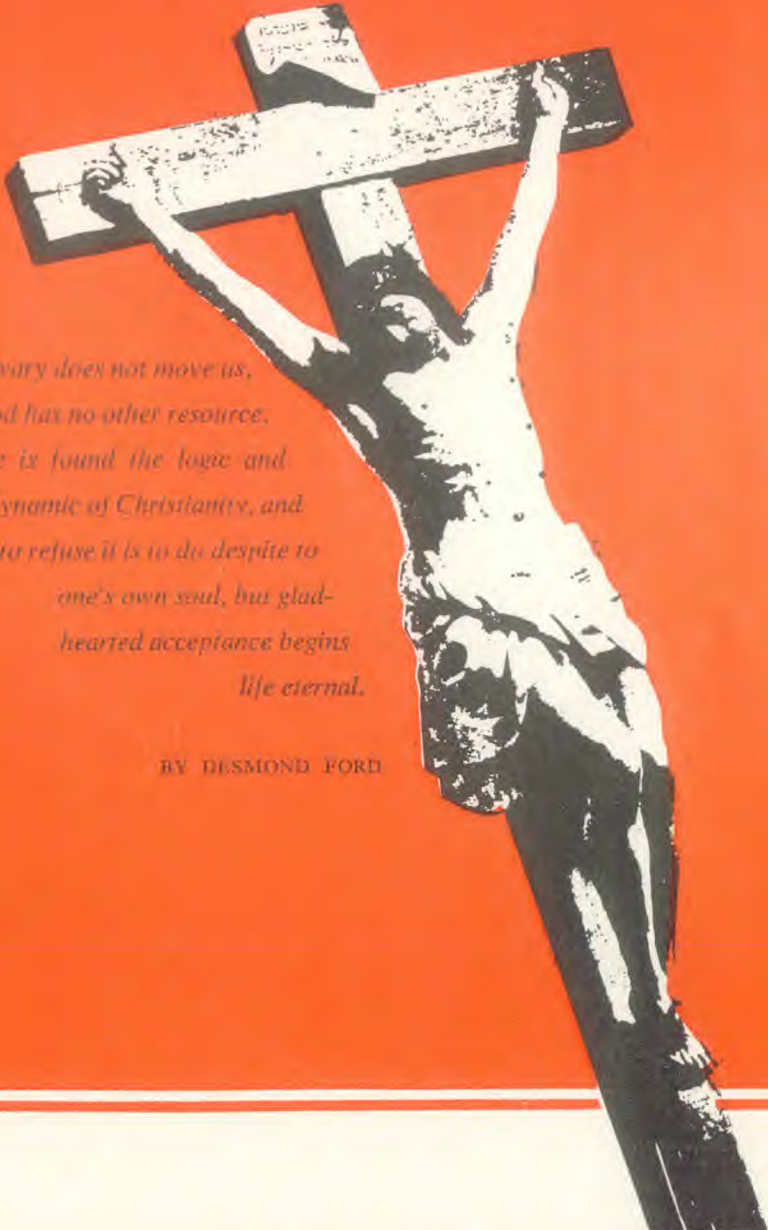
He shifts uneasily on his throne as he worries about his two lost sons. One has been murdered by the other, and now the culprit is in exile, while the harrowed father frets over his duty to punish him who has been "the apple of his eye." He is a king as well as a father. There's "the rub." His appointed work is to maintain the gulf between right and wrong, to uphold justice and exact the penalty for every instance of violated law. Anarchy throughout the realm would be his fault if judgment were slacked and wrongdoers were permitted to escape scot-free. But now it is *his* boy who deserves sentence. Mercy and love contend with truth and justice.

Through the window the king perceives one who is evidently a stranger in the city. He is glad to divert his

thoughts, and wonders who this woman, dressed in garments of mourning, might be. The question is soon resolved, for the stranger is bent on interviewing her monarch with a plea for help—or so it seemed.

"When the woman of Tekoa came to the king, she fell on her face to the ground, and did obeisance, and said, 'Help, O king.' And the king said to her, 'What is your trouble?' She answered, 'Alas, I am a widow; my husband is dead. And your handmaid had two sons, and they quarreled with one another in the field; there was no one to part them, and one struck the other and killed him. And now the whole family has risen against your handmaid, and they say, 'Give up the man who struck his brother, that we may kill him for the life of his brother whom he

Why the Cross?



*If Calvary does not move us,
God has no other resource.
Here is found the logic and
dynamic of Christianity, and
to refuse it is to do despite to
one's own soul, but glad-
hearted acceptance begins
life eternal.*

BY DESMOND FORD

slew"; and so they would destroy the heir also. Thus they would quench my coal which is left.' . . .

"He [the king] said, 'As the Lord lives, not one hair of your son shall fall to the ground.' . . . And the woman said, 'Why then have you planned such a thing against the people of God? For in giving this decision the king convicts himself, inasmuch as the king does not bring his banished one home again. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; . . . yet doth he [God] devise means, that his banished be not expelled from him.'" 2 Samuel 14:4-13, R.S.V., verse 14, K.J.V.

The woman's persuasive speech was addressed, not to conscience, but to pity and affection; and it aimed at giving effect, not to the convictions of duty, but to the promptings of inclination. Glad of any excuse to make the decision he really wants, David casts the die of royal decree. The word goes forth that Absalom may return from exile—unpunished.

The years that follow are years of intrigue as the impenitent prince schemes for his father's throne. No stratagem is considered beneath him as he creates dissatisfaction with his father's rulership throughout the realm. The record seems inevitable. "There came a messenger to David, saying, The hearts of the men of Israel are after Absalom." Rebellion was rife, and civil war imminent. The complete story may be read in 2 Samuel 14-18, but it is its conclusion which concerns us here.

The decisive battle was fought in the forest of Ephraim, and it seemed at the end of the day that each tree stood as a monument marking the presence of a corpse, or a heap of them. "There was there a great slaughter that day of twenty thousand men."

AND Absalom chanced to meet the servants of David. Absalom was riding upon his mule, and the mule went under the thick branches of a great oak, and his head caught fast in the oak, and he was left hanging between heaven and earth, while the mule that was under him went on. . . . And he [Joab] took three darts in his hand, and thrust them into the heart of Absalom, while he was still alive in the oak." 2 Samuel 18:9, 14, R.S.V.

What slew Absalom? What was responsible for the blood of these 20,000 fallen patriots? The answer—Mercy slew them! A mercy that was unjustified

filled the kingdom with blood, bereavement, and anguish. An irresponsible pardon brought multiplied sorrow and trouble. Had David punished his son, the rebellion could never have occurred. The king's failure to exact the penalty for his boy's crime wrecked the kingdom.

And if God had met the problem of sin as did David, He would have wrecked the universe! Now we can glimpse the significance of the cross, and the heart of the atonement. Recall the final appeal of the old woman, so true in essence but so wrongly applied. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; . . . yet doth he devise means, that his banished be not expelled from him."

TO EVERY creature the Creator gave the gift of free will in order that worship and obedience might ever proceed from loving, willing hearts. The abuse of freedom brought to God the same problem that David faced long afterward. How are justice and mercy to be reconciled? How can peace and truth kiss each other? How can the Father of those who have become rebels be a true King also, upholding right and punishing wrong? How can He forgive and save the sinner, and yet demonstrate that His law is immutable and that lasting peace and joy come only through perfect obedience?

Had God decided as David, to forgive without exacting penalty, He would have filled the universe with anarchy. His eternal law would have appeared to all created beings as something "optional" rather than as the warp and woof of all true government and lasting happiness. When the rebellion of sin transpired, two things were necessary to safeguard all creation: (1) The law must be vindicated by requiring the punishment for its violation, and (2) the rebels must be transformed into law-loving citizens. Absalom's forgiveness but confirmed him in impenitence. He was a lawbreaker still. The King of the universe needed to forgive His erring sons in such a manner as to change their hearts and bring them into complete harmony with His will. Thus the cross!

The death of Christ was not the arbitrary placing upon an innocent third party the penalty belonging to another. No! It was the offended God Himself personally accepting the guilt of sinners and paying their debt. "God

was in Christ, reconciling the world unto himself." Thus, and thus only, could He "be just, and the justifier." He honors the law by exacting the penalty; He transforms the sinner by the melting display of His love. Thus the lost may be saved, and yet the "ninety and nine just persons" of the sinless universe not endangered.

As we behold the cross, the primary glimpse of a dying man is replaced by our perception of a suffering God. Love and hatred, good and evil, are revealed by contrast as the Creator endures what the creature deserves. As we continue to gaze, it becomes apparent that we are all there on that cross! As Adam represented the race in Eden, so Christ, the second Adam, represents humanity at the cross. "One died for all, therefore all died." 2 Corinthians 5:14, R.V. In Christ, all men legally died and paid the price for their sins. As by the sin of Adam all were ruined, so by the righteous life and vicarious death of the second Adam, all were redeemed potentially. Now "whosoever will, may come." Now "all manner of sin and blasphemy shall be forgiven unto men." Now God "is faithful and just to forgive us our sins," because the claims of the righteous, eternal law have been met, and we have died in our Substitute and Representative. God will not ask us to pay the price a second time if we abide in Christ. "Ye are complete in him," "accepted in the beloved." "There is therefore now no condemnation to them which are in Christ Jesus." Marvel at the wondrous means devised by God whereby we banished rebels might be welcomed anew to the heavenly courts!

If Calvary does not move us, God has no other resource. Here is found the logic and dynamic of Christianity, and to refuse it is to do despite to one's own soul, but glad-hearted acceptance begins life eternal.

"For we must needs die . . . yet doth he devise means, that his banished be not expelled from him." END

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.

HOW TO USE FORGIVENESS



Many a seemingly hopeless conflict can be solved by one of the most practical tools God has given us—forgiveness.

BY ROBERT H. LAUER

A YOUNG married woman, in the midst of a serious marital problem, said, "I *can't* forgive. I can't help the way I feel; you can't force your emotions to change." An elderly man, feeling slighted by a younger relative, said, "I will forgive her, but I'll never forget what she did to me." A trial lawyer said, "Out of all the couples who have come to me seeking a divorce, hardly any remembered the meaning of the word *forgive*. Virtually all of them had deleted this word from their vocabulary."

All these people are saying that one of the most exalted concepts of the Christian faith, forgiveness, is one of the most difficult to make practical. "To err is human," wrote Alexander Pope, "to forgive divine." Unfortunately some people have come to regard forgiveness as too divine to be of much practical use. Others think of it as little more than a promise not to retaliate. But forgiveness is far too great to be compressed into small packages such as these.

To forgive is to walk with your soul in the heavens and your feet on the ground. For forgiveness is at once both a pinnacle ideal and a practical tool for healing broken human relationships. It may be defined as the opening of doors that have been closed by conflict, and this makes it not only a practical virtue but an urgent one.

Real forgiveness begins in the recognition that all bad relationships are two-directional. Rarely, if ever, is conflict the fault of a single individual. A woman who had had much difficulty with her husband spent a few days at a spiritual retreat. Upon her return, her husband asked her what she had learned. "I've learned to begin with myself," she said. "I'm sorry for what has happened, and I want you to forgive me." That marked the beginning of a new life for their marriage.

To be willing to forgive means to be willing to accept your own share of responsibility for conflict. Otherwise, you are likely to merely sit back and wait for the "offender" to repent. But forgiveness says, "I must bear some of the blame for this situation. I too am a sinner, and I know what it is to need the forgiveness of others. I must, therefore, be quick to offer my own forgiveness."

A second facet of forgiveness is its refusal to allow differences to harden into concrete resentments. Conflict can be a degenerating spiral that begins with differences and descends through argument, spiritual separation, imbedded resentment, and finally settles in the sludge of hatred. Forgiveness refuses to allow this spiraling process to continue.

There is a note of urgency in Jesus' words: "Agree with thine adversary, quickly, whiles thou art in the way with him." Matthew 5:25. Our Lord knew well how quickly human relationships can deteriorate to a demonic level. He insisted therefore that forgiveness should be both ready and unlimited.

Some friends of mine who have an exceptionally happy marriage told me once that their marriage began on the principle "Let not the sun go down upon your wrath." (Ephesians 4:26.) From the beginning they would not allow themselves to go to sleep at night with conflict in their hearts. They have made forgiveness immensely practical by forbidding differences to have overnight lodging in their home.

Differences of opinion seethed underground in a church near our home until one day they exploded in a turmoil of bitterness and division. When the matter had finally been resolved, the pastor and deacons appeared before the church and said, "We have been wrong in allowing our differences to canker within us. Instead of brooding about them, we should have gone to each other and sought to be reconciled. We have pledged ourselves to do that from this time on, and urge each of you to do the same." The spirit of forgiveness forbids us to proceed in any other way.

A third practical face of forgiveness is seen in its willingness to search for new answers to problems. Forgiveness is snuffed out by the attitude, "Everything will be all right if only you admit that you're wrong and change your ways." To forgive is to say, "It cannot be my way, and it cannot be your way. Let us search together for a new way that is acceptable to both of us."

I stood by while two men argued about a decision that one of them had made. Both were firm in their position. Then a third man, who had been thoughtfully listening, intervened and suggested a solution. The two who were arguing both saw the merit of his suggestion and readily, if somewhat sheepishly, accepted it. The two men were intent on defending their own positions. Had they been in the spirit of forgiveness, they would have relaxed their defense and sought a new way.

A well-known Midwestern marriage counselor suggests to all couples who come to him that they use their imagination in solving marital problems. There never are only two answers; no one is so lacking in imagination that he

could not discover a number of solutions to any given problem. Human relationships are complex. A multitude of influences bear upon them; a multitude of directions are open to them. But the spirit of forgiveness must be present, or the doors to imagination will be jammed shut.

A fourth practical aspect of forgiveness is its willingness to move onward. We must face up to the fact that there are some problems which can never be solved as one would solve a problem in arithmetic. They are problems which involve opinion, and not pure fact. A young wife, in conflict with her husband over an incident in a hospital, was told by her pastor, "You see it this way; he sees it another way. Both of you were under emotional strain, and it is simply impossible to ever know exactly what happened. You'll *never* solve it by trying to determine the sequence of events; you can only forgive each other and go on from there."

The spirit of forgiveness is the willingness to forget about detective tactics and move ahead without knowing the ultimate truth about a situation of conflict. Situations that involve a difference of interpretation or opinion can only be resolved by such forgiveness. This is also true of "irreversible" wrongs. When someone has spoken evilly of you, or has mistreated you, or has taken advantage of you in some way, there is no way to erase what has been done. In some cases, there may be no way to atone the wrong; gossip, for example, cannot be cancelled by a later recantation. There is only one solution to this: learn from the experience, forgive, and move onward.

A man once accused me of offending him by a course of action I had taken. I insisted he had no cause to be offended. We were getting nowhere until I said, "Look; I had no intention of hurting you. If I offended you, I'm sorry. But there's no way to change what has been done. All I can do now is to say I'm sorry I hurt you and ask you to forgive me."

He did. And I learned from the experience how to avoid such offense in the future. It was the only answer. My decision had already been made, and the action was in effect. But an apparently hopeless conflict was solved by one of the most practical tools God has given us—forgiveness. END



FOCUSING

By Walter Raymond Beach

JEALOUSY

JEALOUSY affects our spiritual life and health possibly more than any other single, evil twist of the human mind. No jealous person can be truly happy. He may enjoy privileges greater than do others, yet his mind becomes so introverted that he cannot appreciate his blessings or use them aright. Indeed, jealousy can incite people to the most heartless deeds. It changes a generous disposition into one that is small, mean, hard, and capable of suspicions. Jealousy and suspicion move together. The one cannot exist without the other. The aim is to expose to contempt, to awaken disgust, and finally to succeed at any cost.

Of course, jealousy also is associated with possessiveness. A jealous-minded person cannot tolerate a rival. For such individuals possessiveness is love; but this is not true. Love is a settled disposition of goodwill toward the person loved and a respect for his personality and his happiness. Possessiveness is utterly selfish, and it is always harmful to the person possessed as well as to the possessor. Both personalities are thus dwarfed and warped—and sometimes finally destroyed.

At least three factors generate jealousy. This state of mind often is nothing more or less than an expression of serious emotional immaturity. Little children are jealous of any rival. The more coddling a child receives, the more jealous he is likely to become. Usually the child grows up. Jealous people, however, never grow up emo-

tionally. Though forty according to the calendar, their psychological age may be identified with childhood.

An inferiority complex can be a second jealousy factor. Inferiority may be developed in the family context. Here, the circumstances are less important than the wrong reactions to them. Parents should take care that proper reactions are nurtured.

Unfair discrimination in the family life is possibly the most frequent cause of jealousy. Favoritism can play havoc with proper family relationships. The favorite in the end becomes the victim of his advantages.

Then a real or imaginary inferiority may produce a lack of confidence in which jealousy is likely to develop.

Now what can we do about jealousy? Very simply, the victim of this strange twist must be helped to develop positive virtues of maturity, trust, love. The Apostle Paul advises, "Overcome evil with good." Romans 12:21. This is the positive, healthful way of dealing with defects of character. The suspicious person should be led to practice trust; the possessive person, real love; the crippled personality should be led to aspire to meaningful achievement.

Of course, more important than all this is the gift of God's grace through which the human will is changed and strengthened so that what is impossible through mere human effort becomes a miracle through divine power. When God has all of us, we can have all that is necessary to the good life. END

Daniel Webster's Prophecy

BY RAYMOND L. COX

*Is it too late to heed this
Christian voice from the past?*

DANIEL WEBSTER is well known from history as a celebrated lawyer, statesman, and orator. His picture hangs prominently displayed in the United States Capitol building as one of the five foremost senators. A debate in which he participated in 1830 won for him the title "Expounder of the Constitution." Events in our generation, however, suggest that Webster deserves recognition also as a prophet!

Webster's Christian testimony eminently qualified the orator to propose spiritual pronouncements. Many of his statements demonstrate that he was what we would call today an evangelical Christian. We may find fault with his politics, but we must commend his faith.

Observers often were amazed at Webster's imagined theological "gullibility," as they termed it.

One day Webster and a friend went out for a stroll. In the course of their "constitutional" the men sauntered past a church. "I never cease to be amazed," sputtered the senator's acquaintance, "how so learned a man as you can put any faith in Christianity!"

"What have you got against the gospel?" challenged Webster.

"I have never been able to reconcile with reason the doctrine of the Trinity!" announced the friend with a flourish, as if his opinion settled the question.

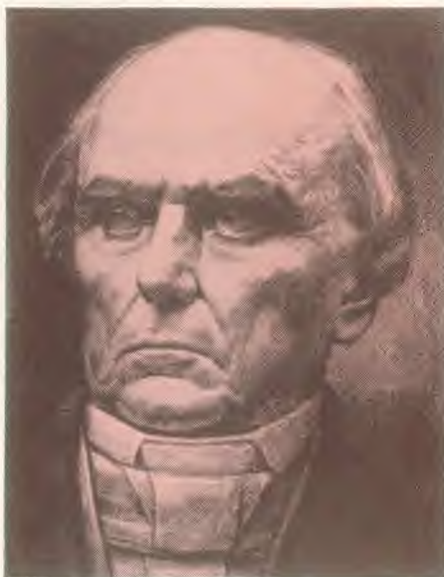
"Since when," mused Webster with a smile, "can we mortals fully understand the arithmetic of heaven?"

On another occasion Daniel Webster commented in the same vein: "If I might comprehend Jesus Christ, I

could not believe on Him. He would be no greater than myself. Such is my consciousness of sin and inability that I must have a superhuman Saviour." And again, "There is nothing so powerful as truth—and often nothing so strange!"

That Christianity occupied the center rather than the circumference of Webster's life appears from his reply to an interviewer's question, "What is the greatest thought that has ever occupied your mind?"

Without hesitation the statesman



declared, "The most important thought I ever had was that of my individual responsibility to God."

As Webster grew older, this feeling intensified. Prospect of death evoked his comment, "One may live as a conqueror, a king, or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations—the relation between the creature and his Creator."

Webster's faith included diligent devotion pertaining to both the hereafter and the here and now. As he faced the future, he exclaimed, "A conscience void of offence before God and man is an inheritance for eternity." But he had no patience for people who become so heavenly minded that they are of no earthly use. "Whatever makes men good Christians," he insisted, "makes them good citizens."

In order to develop good Christians and good citizens, Webster championed the emphasis on Biblical morality in education. "Knowledge does not comprise all which is contained in the large

term of education," the "Expounder of the Constitution" declared. "The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education."

This brings us to Daniel Webster's prophecy!

The statesman entertained no illusions that good citizenship could be promoted on a secular basis only. He recognized that true morality must be based on the Bible alone. Consequently he championed the broadest possible publication of Scripture and Scriptural literature, adding a warning which has proved prophetic!

"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation," bemoaned the far-seeing statesman. "And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

Webster outlined those alternatives more than a century ago. Public uproar which protests lewd and lurid literature that makes many modern newsstands into veritable smorgasbords of smooch, seduction, and smut indicates that the senator's statement, "If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will," was no empty cry of "Wolf!"

Yes, Daniel Webster deserves recognition as a prophet, as well as a lawyer, orator, and statesman. The history of previous civilizations furnishes assurance that Webster was right in another warning also: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity." END

LAST CALL TO CERTAINTY

(Continued from page 11)

may be said for the amazing ecumenical movement which the Adventists forecast on the strength of Bible prophecy.

Is it not significant that this age of greatest uncertainty regarding God, and the eternal verities of His Word, and the faith that was once committed to the saints (and which nerved those saints to face the fagot, the lions, and the executioner's steel) is at the same time the age in which the men of the church feel their need to pull together, to bring the weight of their numbers to bear upon the affairs of the nations, whether for world peace or for social betterment?

If church history and Biblical history have anything to say to this generation, it is that when men feel their lack of the power of God, they resort to human substitutions to make their impact upon the world. But all such efforts are doomed to failure.

Jesus Christ lived under the most oppressive forms of government, in times of unbelievable social injustice and oppression. And while it is impossible to believe that He who healed the sick and fed the poor was unaware of those injustices, it is impossible to find evidence that He made any attempt to influence legislation or legislators by political measures.

The efforts of the churches to achieve by legislative influence the establishment of the kingdom of Christ on earth are doomed. Were that the way of salvation, Christ would have preached it, and God would have spared Himself the anguish of putting His Son to the cross. And the present efforts of the churches to unite and to dissolve the whole work of the Reformation by clasping hands with that church which has not abandoned or modified one iota of those basic tenets from which Luther broke away—these efforts are the pathetic and inevitable consequences of the casting away of the light of prophetic truth, and confidence in the certainties of God's Inspired Word.

If Peter has any prior claim upon the loyalties of the church, then let her listen to his testimony. Having recited with eyewitness vividness the glorious occasion on which he, with James and John, was privileged to see the glory of Christ's kingdom on the Mount of

Transfiguration, he went on to observe: "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." 2 Peter 1:19. And Peter seemed to have the days just before the return of Christ especially in mind, for he indicated that we should take heed to the prophetic light "until the day dawn, and the day star arise in your hearts."

So tragically has the Prophetic Word been abandoned today that it is hard to find anyone in the great established churches that knows anything about it or is in any way concerned with it. So completely is this true that if one were to ask a leading churchman, "What are the three angels' messages?" he would probably receive a bewildered look, at least. And yet the three angels' messages of Revelation 14 constitute God's last warning message to a doomed world! They follow in sequence upon those portions of this great prophetic book which gave nerve to the great reformers of the Christian age, both Catholic and Protestant. What could possibly have led the church to throw away the lamp just when she is entering the darkest period of earth's history—the darkness that is to precede the dawning of eternal day?

THE Bible gives an answer. It portrays a conflict which began in Eden, which was developed throughout the Old Testament, which reached its intensified climax in Christ's temptation in the wilderness, in His agony in Gethsemane, in His death on the cross. That conflict with the devil, in which Christ was the victor, sealed forever the devil's doom and the ultimate destruction of all sin and its effects (save for the wounds of Christ). But with renewed hatred and intensity Satan has turned his wrath against the church of Christ. For a long time "they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Revelation 12:11.

Tragically, however, the church has lost her confidence in the blood of the Lamb. In many a fashionable city church the very term is offensive, and few pastors survive who preach about it. Small wonder that the church has

lost her sense of certainty. Small wonder that it is now popular to be certain of nothing, for the church has largely abandoned the faith once delivered to the saints.

The Adventists who survived the Millerite disappointment were not prophetic innovators. They merely continued in the lines of prophetic interpretation which were once widely cherished by our Christian forefathers. Their predictions of events which we see transpiring all about us today were not the result of some weird sense of "second sight." Not at all. But when a scientist achieves the ability to predict the result of a certain experiment, he feels that he is close to certainty, close to truth, especially if the experiment can be repeated with the same results. Should not the predictions of Bible prophecy which so often have run counter to the apparent trends of the time in which they were made—should not these predictions appeal to this scientific age as a very close approach to certainty?

Since there is so much of prophetic fulfillment for our eyes to see today, it does not require as much faith as it once did to believe. What a tragedy if a man should wait, in unbelief, until he should see Christ coming to take vengeance on the ungodly and unbelieving before he would make his return to certainty!

END

NOTES

1. For full presentation of the history of prophetic interpretation, with bearing on all aspects of prophecy mentioned in this article, see Froom, L. E., *The Prophetic Faith of Our Fathers*, 4 vols. Review and Herald Publishing Association, Washington, D.C., 1946-54.

2. See Froom, Vol. II, chapters 32-35.

3. For the classical work on William Miller and the Millerite movement, see Nichol, Francis D., *The Midnight Cry, A Defense of William Miller and the Millerites*. Review and Herald Publishing Association, Washington, D.C., 1944.

4. See Ford, Desmond, "The Year of the Time of the End," *THESE TIMES*, February, 1966.

5. For a definitive presentation of Adventist interpretation of prophecy, see White, Ellen G., *The Great Controversy Between Christ and Satan* (1st copyright, 1888). Pacific Press Publishing Association, Mountain View, California, 1941. Chapters 23-26, 28, 34-36, 38-42.

6. See White, *Ibid.*, pp. 588-592, and chapter 38.

What exercise can do for you

BY J. D. HENRIKSEN, M.D.

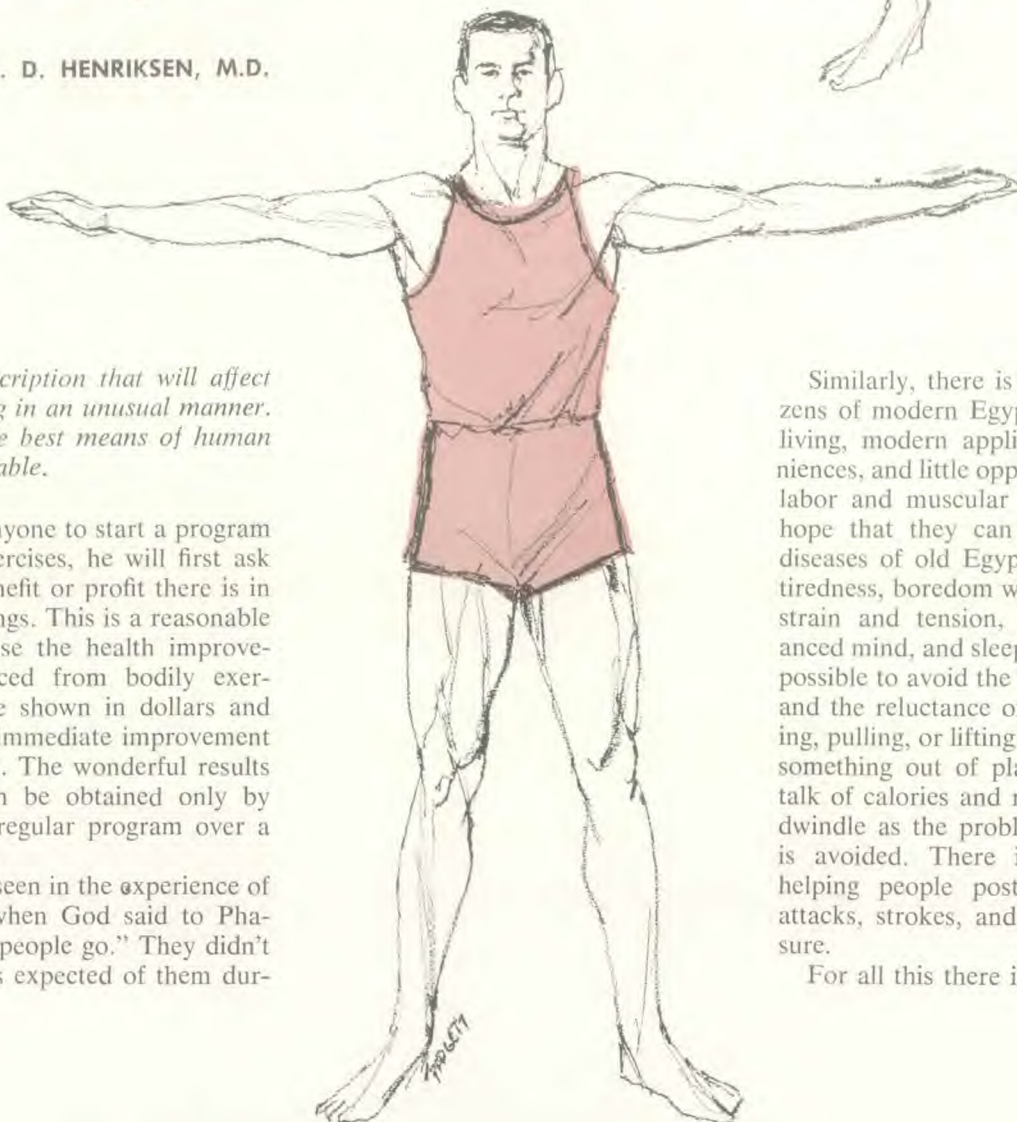
Here is a prescription that will affect the whole being in an unusual manner. It is one of the best means of human renewal obtainable.

IF YOU ASK anyone to start a program of bodily exercises, he will first ask you what benefit or profit there is in doing these things. This is a reasonable question because the health improvement experienced from bodily exercises cannot be shown in dollars and cents or in an immediate improvement of the situation. The wonderful results of exercise can be obtained only by carrying on a regular program over a period of time.

This can be seen in the experience of the Israelites when God said to Pharaoh, "Let my people go." They didn't know what was expected of them dur-

ing the next forty years. When God promised His people that none of the diseases which they had seen in Egypt would fall upon them if they followed His way of living (Exodus 15:26), they did not fully understand what a simple healthful program was awaiting them.

God did not choose to send His people to the Promised Land by jet plane, train, car, or an air-conditioned Greyhound bus. God did let them walk step by step. The heavenly manna had to be picked up in a stooped position every day from the ground. They were living in tents without air-conditioning, refrigeration, or other appliances to which we are accustomed today. They had to tolerate the heat of the day and the cold of the night. There were no department stores from which they could purchase clothing and shoes. After a long period, we find that they were increased in number, strengthened in body, and united in faith behind their leader as they crossed the Jordan walking into the Promised Land.



Similarly, there is hope for the citizens of modern Egypt with all its soft living, modern appliances and conveniences, and little opportunity for bodily labor and muscular activity. There is hope that they can get rid of some diseases of old Egypt such as fatigue, tiredness, boredom with living, nervous strain and tension, headache, unbalanced mind, and sleeplessness. It is also possible to avoid the chronic backache, and the reluctance of doing any pushing, pulling, or lifting for fear of putting something out of place. The constant talk of calories and reducing diets will dwindle as the problem of overweight is avoided. There is also hope for helping people postpone their heart attacks, strokes, and high blood pressure.

For all this there is one prescription

that helps more than all kinds of medicine in forms of narcotics, hypnotics, analgesics, tranquilizers, or anything else which is used to break the vicious circle of modern man's poor health. This prescription will affect the whole body in an unusual manner and is the best means of human renewal anybody can obtain.

The prescription is regular body exercise, which has an effect on every part of the body and helps to regulate the balance of the mind. Bodily exercise improves the skin function and color; it strengthens the muscles, giving them better leverage and endurance; and it keeps the joints moving in all directions without pain. Bodily exercise keeps the bones strong and resistant to pressure and accident. It improves the vital capacity and reserve power of the lungs. It gives the heart good strong muscles and the power to stand any emergency without breaking down. In this condition, the heart keeps the vessels open, and one can be free from fear of chest pain, high blood pressure, or heart attacks and strokes.



Bodily exercise helps the digestion in the breaking down and absorption of food and elimination of the waste products. It regulates the metabolism and makes the hormonal glands work more efficiently. Although some might say it does not improve the intelligence, it will at least help with our memory and with our ability to concentrate, to learn, and to use with wisdom the knowledge we get. Muscle activity makes depression, melancholy, and inferiority complex disappear and brings us into a mood of well-being, confidence, and optimism with assurance of success.

If you do not have time to do bodily exercises, you are too busy. Bodily exercises are needed not only for those

who sit behind a desk, or at a machine, but for those who do some physical labor every day, because it helps the harmonious development of all muscle groups and the posture instead of just the few muscles that are used for certain tasks. Among the exercises that develop the whole body are a system of calisthenics with rhythmic breathing, ball playing, swimming, and running. If you are not able to run very far, try running a short distance, then walking briskly, then running again until you can run a mile without getting exhausted.

If you are not able to swim, try some rowing. If you cannot bicycle, try a tricycle. If you cannot ski or skate in the wintertime, try to learn; if this is not possible, then walk up the hills and slide down on a sled. When you are in a tall building, walk up the stairs instead of using the elevator. After supper, stay out of the armchair in front of the TV for a while and do something active. Walk for short distances in the neighborhood instead of taking the car.

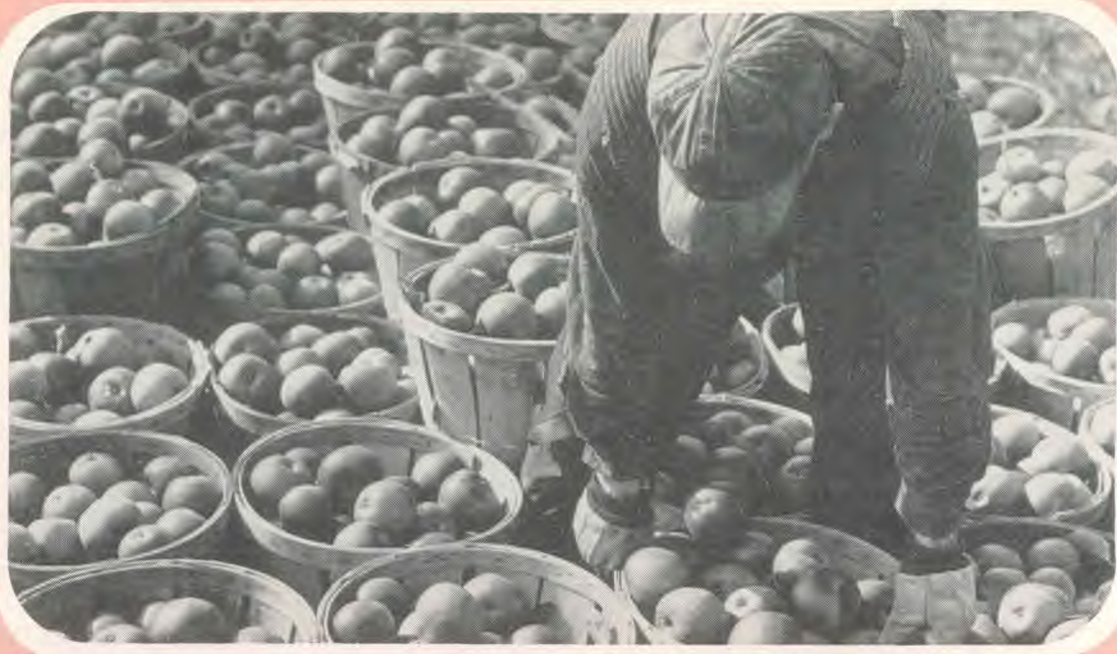
Life means to move, to be active, to produce. Immobility hurts. Unused parts of the body waste away. Although a car gets worn out by driving mile after mile, the masterpiece of creation, the human machine, develops power, skill, speed, ability, and new youth from exercising.

If you use a little willpower in starting an exercise program, you will soon find that it is easier to control your eating and drinking habits and to regulate your working hours. With proper rest and with your body in good physical condition, you will find life better in every way.

The Bible compares the profit of bodily exercises with godliness. (1 Timothy 4:8.) Bodily exercise benefits your health and makes everything easier for life on earth, but combined with godliness, it prepares you for everlasting life.

When you study your Bible and say your prayers, you will not want to forget that it is a religious duty to keep the body exercised and fit in order to better enable you to give more of yourself in service to others. The reward will be sure. END

(We suggest obtaining the booklet *Adult Physical Fitness*, prepared by the President's Council on Physical Fitness. For sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. Price: 35 cents.—Ed.)



apples of gold

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

BE STILL, MY SOUL

Perhaps it is one of the last things we think we ought to do, when we first enter upon His service, namely, to let ourselves down, with all our cares, and rest in His almighty arms. And yet it is one of the first lessons the Good Shepherd constrains His following sheep to learn. "The Lord is *my* shepherd; *I* shall not want. He maketh *me* to lie down in green pastures; He leadeth *me* beside waters of quietness." Before we can work without friction, without exhaustion, and without waste of strength, He teaches us to be still. He sets us free from the energy of the flesh and from the fret and disquietude of the natural man. Here again is the secret of all progress in our knowledge of God, "Be still, and know that I am God."

—Author Unknown (Italics supplied).
From Neuman E. Larick.

Life is fragile—
Handle with prayer!

From Esther Kelso.

Suffering is the plowshare that breaks up the fallow ground of the heart, without which flowers and fruits of fragrant, tender graces cannot be developed in the life. Great saintship and small sufferings are seldom found together.

—T. H. Nelson.
From Adria Bird House.

The Blessings of God

MERCY abundantly given,
HELP for the difficult place—
COURAGE when it's sorely needed,
STRENGTH for the problems we face!
COMFORT when grief assails us,
LOVE when we need someone to care—
These are the blessings of God
That He gives in answer to prayer!

—Mary D. Hughes.
From Kae Jaworski.

The greatest fault, I should say, is to be conscious of none but other people's.

—Carlyle.
From Glenora Lincoln.

"We are not to let the future, with its hard problems, its unsatisfying prospects, make our hearts faint, our knees tremble, our hands hang down. 'Let him take hold of my strength,' says the Mighty One, 'that he may make peace with me; and he shall make peace with me.' Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His word, we have a guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend."—Ellen G. White, *The Ministry of Healing*, pp. 248, 249.

From Mrs. Joe Iverson.

EVENTS OF THESE TIMES

NOT ALONE

"No one stands alone," asserts Bob Neil, founder of the World-Wide No Smoke-No Drink Club for Teen-agers. "No one likes to be different. We all like to conform." Young people will be able to refuse a drink or a smoke easier if there is an awareness that others also are maintaining this standard, he reasoned.

Based on this strong belief, Neil, a Nashville, Tennessee, educator, initiated a unique club for teen-agers. Since there are no dues, no meetings, and no formal organizations, the "club" is, in reality, a fellowship of teen-agers who have determined neither to smoke nor to drink alcoholic beverages.

The idea of helping teen-agers with their smoking-drinking problems was in the mind and heart of Neil long before the idea of the unusual club was announced. For twenty-eight years—as teacher, coach, and principal—Neil had watched numerous young people become early slaves to the smoke and drink habits. He knew also that many of the problems which teen-agers face can be traced to drinking problems in their homes.

For months these thoughts and concerns churned in the creative mind of Neil, a friend of teen-agers, until an idea was born: the No Smoke-No Drink Club for Teen-agers. The formation of the club was announced on the Youth page of *The Nashville Tennessean* on Saturday morning, January 16, 1960.

In about six weeks the new club boasted a membership of almost 2,000. Teen-agers in nine states were members. Now in its seventh year, the club membership is 62,000, with members in all fifty states and in thirty-eight foreign countries.

Membership requirements are simple. Send your name, address, and a stamped, self-addressed envelope to No Smoke-No Drink Club, 5120 Franklin Road, Nashville, Tennessee. When applicants receive their membership cards, they are asked (1) to carry the card at all times, and (2) to abide by the pledge. On the reverse side of

the card is this reminder: "Your body is a temple of the Holy Spirit, which is in you, which you have from God. . . . Glorify God therefore in your body."

While the club was designed primarily for teen-agers, its membership is not limited to this group. Any person, older or younger, is invited to join. Students in junior high school particularly are encouraged to seek membership *before* they begin the habits of smoking and drinking.

NEW CATHOLIC INSTRUCTION ON MIXED MARRIAGES CALLED ONLY "SLIGHT STEP"

Matrimoni Sacramentum, the new Roman Catholic instruction on mixed marriage, was called "a slight step forward" which "removes only the tiniest fraction of difficulties" by Dr. Willem A. Visser 't Hooft, former General Secretary of the World Council of Churches, in Geneva, Switzerland.

According to Dr. Visser 't Hooft, the instruction "does not come up to the expectations raised by the promulgation of the Declaration on Religious Liberty and the Decree on Ecumenism, and especially by the discussion on

mixed marriages at the Vatican Council."

His was the first official reaction from a World Council spokesman to the regulation on marriages between Catholics and non-Catholics published March 18 by the Vatican Congregation for the Doctrine of the Faith.

"The most important improvement," says Dr. Visser 't Hooft, "is the provision lifting excommunication for Roman Catholics married outside their church. Indirectly it implies increasing recognition of a marriage contracted outside the Roman Catholic Church."

In his statement Dr. Visser 't Hooft listed three points in which the instruction falls short of "what might have been expected in the present state of ecumenical encounter":

1. It fails to distinguish marriage between Christians of different confessions from marriage between Christians and non-Christians.

2. It fails to leave the decision about the religious education of the children up to their parents, and still extracts from the non-Catholic partner a promise to rear the children as Roman Catholics.

3. It fails to recognize the validity of marriages contracted outside the Roman Catholic Church, with the exception of marriages contracted in the Orthodox Church on which the Vatican took a decision in another context.

Commenting on the instruction's provision which permits non-Roman Catholic clergymen to bless a marriage

RNS



SEVENTY-EIGHT-POUND BIBLE: This hand-written Bible, weighing seventy-eight pounds and transcribed in the course of two years, was a main attraction at the annual camp session of the Seventh-day Adventist North Pacific Union in Boise, Idaho. The camp was attended by Adventists from Idaho, Montana, Oregon, Washington, and Alaska.

after a Roman Catholic ceremony has been completed, Dr. Visser 't Hooft said "it is for individual churches to say what they think," although he considers it "improbable" that such participation will be welcomed.

Noting that the instruction does not have the finality of a papal *motu proprio* statement, Dr. Visser 't Hooft expressed hope that it is not the Vatican's last word on the matter. "The relations between the Roman Catholic Church and member churches of the World Council of Churches have developed so much that preparations not only could but *should* be made for further steps in ecumenical conversations," he concluded.

RELIGIOUS LEADERS EXPRESS CONFIDENCE IN NEW GENETIC, BIOCHEMISTRY DISCOVERIES TO INCREASE DIGNITY AND INTEGRITY OF MAN

Last March more than thirty-five religious leaders from six Christian denominations formally expressed their confidence that new discoveries and capabilities in human genetics and biochemistry offer a rich potential for increasing the dignity and integrity of man. The group, which was attending a four-day Conference on Human Genetics and Biochemistry at Washington National Cathedral, said it viewed with dynamic expectancy the positive in-

crease in man's fulfillment which can come with each new scientific breakthrough.

The meeting brought together theologians, pastors, and biomedical scientists to discuss critical philosophic and moral issues related to the new technologies in the health field. Attending were clergy and laity representing the Episcopal, Methodist, Presbyterian, and Roman Catholic churches, and one representative each from the Lutheran Church and the United Church of Christ.

In a prepared statement issued by the conference the group proclaimed, among other things, that "along with our skills to manipulate the physical environment of man have come undreamed-of skills to manipulate the brain as well as every other organ system of the human body. New biochemical and genetic developments have brought about new methods of influencing conception, genetic potential, and fetal growth and development. Also, potential for corrective intervention at every stage of embryonic development is rapidly becoming a reality.

"The capability and knowledge of biomedical science in its quest for and discovery of truth has been anxiety-provoking at times for the general public, which includes the scientist. Part of the anxiety is related to the necessity to adjust, emotionally and intellec-

tually, to the changes wrought by the new technologies. To avoid reactions of anxiety and hostility on the part of the general public, churchmen must join their ministry with that of those who are themselves involved in the new technology."

The final sentence in the statement declares that "we view with dynamic expectancy the positive increase in man's fulfillment which can come with each new scientific breakthrough."

Perhaps all this is well and good, but let us hope these churchmen don't forget a plain "Thus saith the Lord." Jesus Christ has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28.

AMERICAN BIBLE SOCIETY SCORES AGAIN

For the first time, the ABS reports, complete Bibles have been published in the Twi and Ashanti dialects, spoken in Ghana; and entire New Testaments have been published in languages or dialects of the following countries: Algeria, Tunisia, Tanzania, Sudan, India, Mexico, Cameroun, Vietnam, and the West Caroline Islands in the Pacific.

These latest New Testament publications include one in Nuba, spoken in the mountains of southern Sudan, and another in the language of Sora, a hill tribe in the Indian state of Orissa. Vietnamese Christians in the hills of central Vietnam, where there is a church of several thousand Christian tribespeople, were among those who received New Testaments and Psalms in their language.

Scripture portions have also been published for the first time in eighteen languages or dialects, including Auca, spoken by the tribe in Ecuador that is widely known because of the murder of five missionaries in 1956. The translator, Miss Rachel Saint, is a sister of one of the martyrs. In the capital of New Guinea, where thousands from rural areas gather for work, the Gospel of Mark has now been published in Police Motu, one of the languages used in worship.

The work of Scripture translating around the world is proceeding at an unprecedented rate, yet millions are still without the Word of God. But given time and money, the American Bible Society may soon have God's Word translated into every known tongue in the world.



WYCLIFFE MISSIONARY IN VIET CONG TERRITORY: A Brou tribeswoman's eye is treated by John Allen, thirty-four-year-old missionary for the Wycliffe Bible Translators from Allentown, Pennsylvania, who maintains an isolated jungle post near the North-South Vietnamese border, an area heavily infiltrated by Viet Cong guerrillas. The nearest military protection is a small unit of special forces of the United States Army over two miles away.

WORLD'S OLDEST CHURCH PERIODICAL

According to a report in *Dynamic*, Associated Church Press newsletter, the world's oldest church periodical is a Baptist monthly called *Missions*. It first appeared in 1803 under the name *The Massachusetts Baptist Missionary Magazine*. In its continuity of 160 years it has had four different names, adopting its present name in 1910. It also had four other Baptist periodicals merged into it during that time.

Though there have been other church periodicals begun earlier than 1803, they are not now being published. Two other church papers are close runners-up to *Missions*. The next oldest church paper, also published in the United States, is *The United Church Herald* of the merged Congregational-Reformed denomination. It too began in 1803, but apparently in a later month than *Missions*, and also went through a number of name changes, losing its identity at one time.

The third oldest church paper is *The Churchman*, which began in 1804 as an independent Episcopal paper. END

PEN PAL PLAN

Hundreds of men and women all over the U.S. are enjoying the PEN PAL PLAN. Those whose homes have been broken or whose children are married and gone are comforted by writing to someone who is also lonely. Some have written to us expressing their appreciation of the plan:

"It makes a bright spot in the week when two or three letters arrive the same day."

"It is a joy to my heart to make new friends."

So many requests have been received we must change our original plans somewhat to give you better and faster service.

1. PRINT or type your name and address (using Mr., Mrs., or Miss), and send to THESE TIMES, Dept. PP, Box 59, Nashville, Tennessee 37202.
2. Indicate your age bracket: "A" over 25; "B" over 40; "C" over 60.
3. State your church affiliation.
4. Enclose one dollar.

We shall send you our current Pen Pal list immediately and enter your name on the next list.

We Quote...

Dr. Harold C. Urey: "A flaming end is inevitable, for someday there will be someone at the head of a government crazy enough to turn loose atomic destruction."

Emperor Haile Selassie, of Ethiopia, quoted in "First Methodist Outlook," Glendale, California: "Many of the present-day independent African statesmen are men who received their education in church schools. They are men who, inspired by the teachings of the gospel on human freedom, succeeded in liberating their people after a patient and great struggle."

Arthur Bryant, "Illustrated London News": "There is nothing exclusively Christian in loving those with whom we feel ourselves at one; heathens and criminals, fascists and communists, all do this, for love is a universal human attribute. Where Christianity is unique is that it bids men love not only their friends but their enemies; it tells us 'to be in love and charity with all men.'"

Walter Lippmann, "Personnel Administration," September 10, 1964: "Where all think alike, no one thinks very much."

Sam Shoemaker, "Extraordinary Living for Ordinary Men": "Don't pray to escape trouble. Don't pray to be comfortable in your emotions. Pray to do the will of God in every situation. Nothing else is worth praying for."

Denney: "No man can give at one and the same time the impression that he himself is clever and that Jesus Christ is mighty to save."

Ex-President **Harry Truman**, speaking of his personal effort for peace: "It all seems to have been in vain. Memories are short, and appetites for power and glory are insatiable. Old tyrants depart. New ones take their place. Old allies become the foe. The recent enemy becomes the friend. It's all very baffling and trying."

Vance Havner: "The same church members who yell like Comanche Indians at a ball game on Saturday sit like wooden Indians in church on Sunday."

C. G. Finney: "There can be no revival when Mr. Amen and Mr. Wet-Eyes are not found in the audience."

Augustine: "There are three things I would have liked to have seen. They are these: 1. Jesus in the flesh.
2. Imperial Rome in its splendor.
3. Paul preaching."

Comment from the Hebrides' Revival: "Brethren, it is just so much humbug to be waiting for this, night after night, month after month, if we ourselves are not right with God. I must ask myself—'Is my heart pure? Are my hands clean?'"

Charles G. Finney: "Revival is no more a miracle than a crop of wheat. Revival comes from heaven when heroic souls enter the conflict determined to win or die—or if need be, to win and die! 'The kingdom of heaven suffereth violence, and the violent take it by force.'"

EDITORIALS

I VISIT EMORY UNIVERSITY— AND THOMAS ALTIZER

RECENTLY I spent four hours on the campus of Emory University in Atlanta, Georgia. I went there for two reasons: first to talk with Professor Thomas Altizer. He is one of the world leaders of the "God Is Dead" movement—he along with Bishop James Pike of California and Bishop Robinson of England. Secondly, I wanted to talk with students and get their reaction to this shocking philosophy.

I had one hour with Dr. Altizer; in fact, we had lunch together. He is a thirty-eight-year-old intellectual, a graduate of the University of Chicago and a student of such theologians as Tillich, Blake, Hegel, and Nietzsche. I asked Altizer whether he felt that God is actually dead or merely that mankind is insensible to God these days. His answer was that he feels that God actually is dead, that "our world lost God in the nineteenth century when the central experience of artists and thinkers was the sound of the melancholy roar of the ebbing sea of faith," and that Jesus Christ is God alone.

Dr. Altizer's views are extremely radical, and of course *THESE TIMES* does not go along with him. He states: "It is precisely by truly loving the world, by fully existing in the immediacy of the present moment, that we will know that Christ is love. The Christian who chooses the ancient image of Christ as the Son of God, or who is bound to be an epiphany of Christ in the long-distant past, must refuse the Christ who is actually present in our flesh." Here is not only mysticism but utter confusion. Why do we have to reject Christ as the Son of God for a Christ of the moment before us? Obviously there is too much of man's thinking in this philosophy. This "God Is Dead" movement is not genuinely Christ-centered, but is a deification of human reason. By talking almost exclusively about Christ, the argument goes, the church would be preaching a spiritual hero whom even unbelievers can admire. Perhaps one student put the preposterous philosophy in words that can be readily grasped when she said, "I don't know whether I'll ever believe in God, but Jesus is my kind of guy."

Altizer, of course, repudiates the Bible as the Word of God. This does away with the law and with the gospel—in fact, with the entire Judeo-Christian heritage as we know it. Furthermore, the writings of the death-of-God theologians appear not to be concerned with the task of projecting alternative frames of meaning for the discarded faith.

Here is a sampling of student reaction: One law student said, "I think it's all a fad. I've read about it. I don't go along with it. I am a Christian. It really hasn't made much of an impact on the campus."

There are sixty foreign students on campus. A Japanese young man felt he spoke for his fellows and said,

"Most of our group don't believe what Altizer writes. In fact, we think it's nonsense."

Another student: "I'm not sure that Altizer's right, but I do think that the idea of stirring up people is good. It makes people decide what they really do believe. He's sort of building a fire on campus and getting life into the thinking of some of the preachers in our denomination. God and religion are now being discussed over coffee. Intellectual enthusiasm is being stimulated. The big thing is that Altizer has brought these things out into the open. It is not a Sunday morning matter anymore. People are talking and wondering. There's a real search for truth. That's the way it looks to me, and it had to start with a guy like Altizer."

Another student: "Altizer hasn't made much of an impact. He is not going to change students' views. Student talk about his philosophy is dying down. God is not dead. I believe in the Bible. Students believe in God and the Bible, but they don't practice its principles. Apathy prevails here. We do not have dormitory worship, and Sunday chapel is not mandatory. Emory is losing its Methodist identity. On Sunday mornings I study or sleep instead of going to church."

One of the more articulate students said, "The term 'God Is Dead' is something theologians understand, not laymen. It's like a medical term. So we shouldn't take 'God Is Dead' at its face value. But theologians understand each other. I think the whole philosophy is part of the drive to make religion a part of us in more humanitarian terms. I don't know what Altizer means fully, but he is interesting. There is really a dilatory interest among students. It provokes some debate."

I asked this student whether he thought God was alive. He said, "It's hard to say; there's so much going on. I guess God will always be alive as long as things can't be explained, as long as man needs something to transcend himself. God is among us in the form of love."

As I moved among the students, I felt that they were not being swayed by Altizer's philosophy. Not a one agreed with him. But at the same time there was an apathetic quality to their reactions. Most students were willing to talk of the matter, but none seemed to have any solid convictions. There was no deep-seated affirmation of the Christian faith. Too many of them said, "I think I'm a Christian," or "I'm taking a sabbatical from religion while in the university," or "I sleep in on Sunday mornings," or "I'm not sure what I believe."

I had several students ask me questions about my faith. I chatted with one young man for over a half hour in the college cafeteria. He was intensely interested in my point of view. There were several others who asked questions. It seemed as though I was giving little Bible studies all over the campus, and many of the students thanked me for my visit. Perhaps the most important thing I discovered at Emory was that there still seems to be a search for something to hold on to. Let us thank God for that.

To sum up: God is not dead; God is deathless. He is the One who suffered profoundly, patiently, when His Son hung on the cross. He was there to call Him from the dead. God is life itself. God is eternal. In the words of Job, "Who is this that darkeneth counsel by words without knowledge?" Job 38:2.

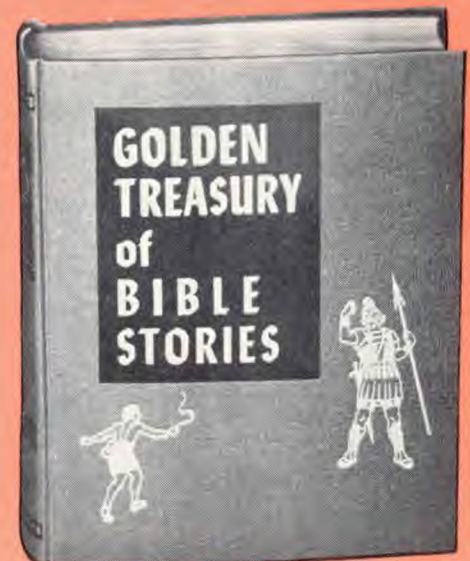
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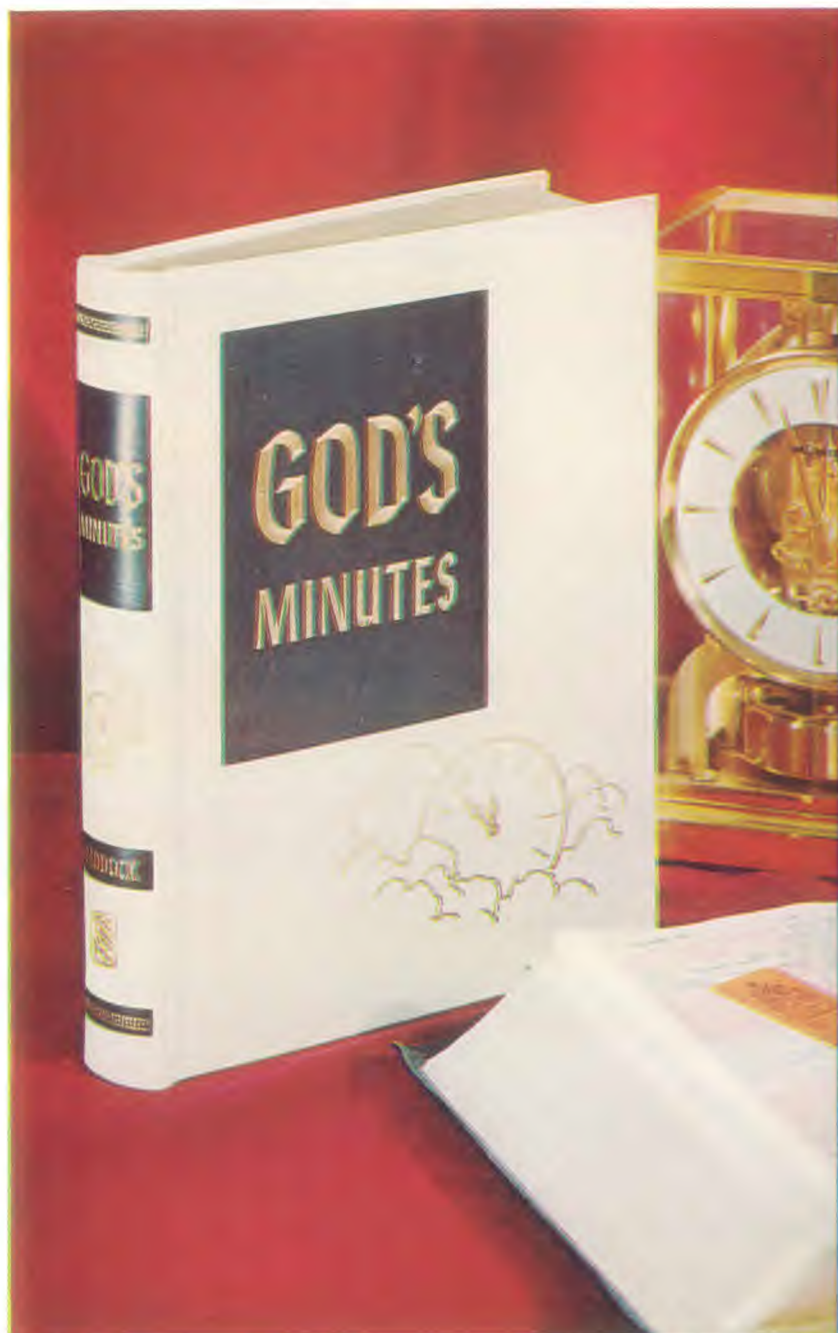
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