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THE MYSTERY OF LIFE

Leroy F. Froom

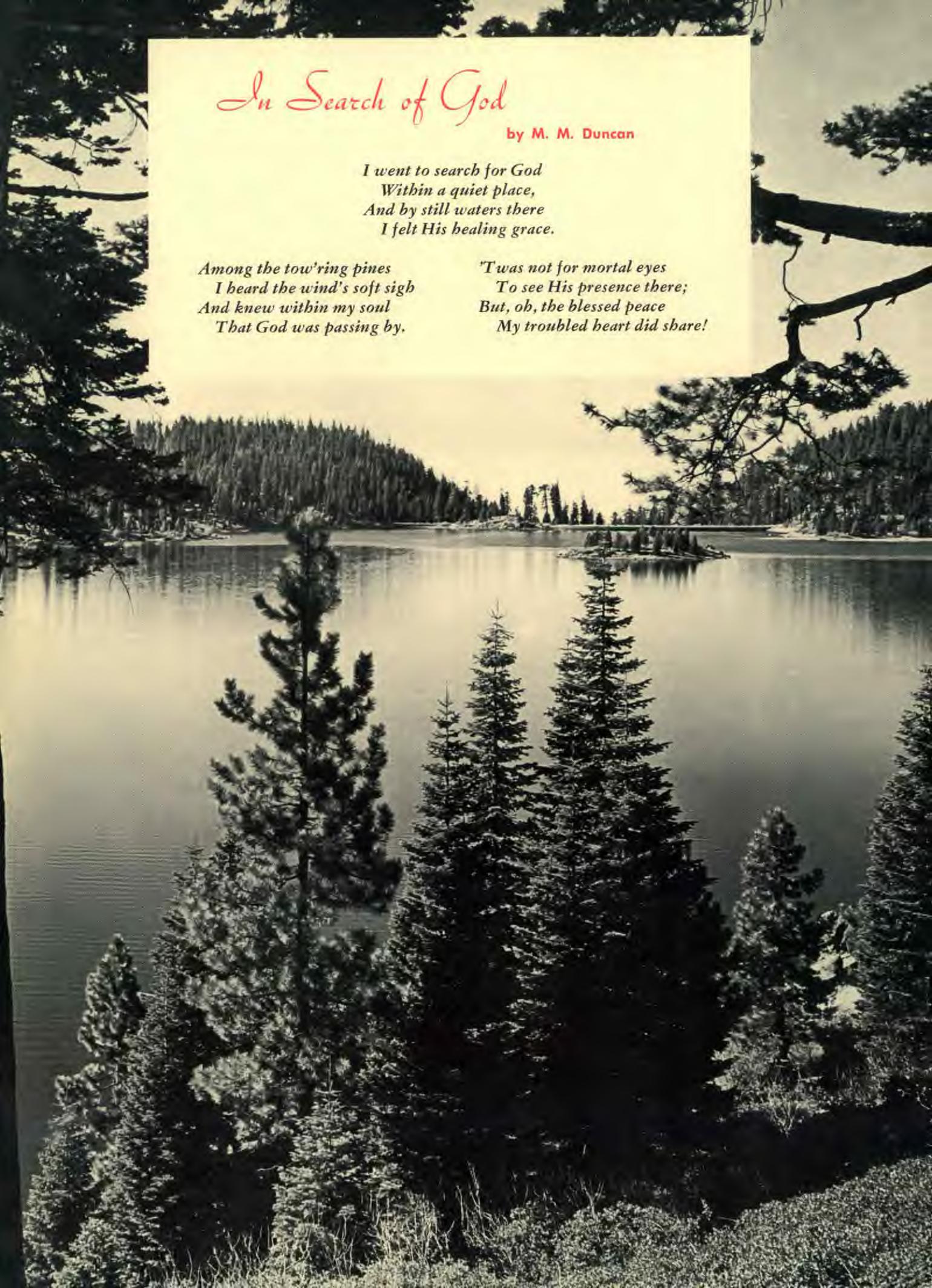
In Search of God

by M. M. Duncan

*I went to search for God
Within a quiet place,
And by still waters there
I felt His healing grace.*

*Among the tow'ring pines
I heard the wind's soft sigh
And knew within my soul
That God was passing by.*

*'Twas not for mortal eyes
To see His presence there;
But, oh, the blessed peace
My troubled heart did share!*



In This Issue . . .

Most Christians today believe that man has an immortal soul which somehow survives death and lives on in heaven, purgatory, or hell. This is supposed to be the "orthodox" view, while the opposite concept—that man is naturally mortal and receives immortality only at the resurrection when Christ returns—is presumed to be taught only by a few small sects. Recent research, however, has revealed that the latter view has been held by some of the most famous names in church history, as is well documented by LeRoy Edwin Froom in his article "The Mystery of Life," on page 18. This is the first of a series of three articles proving beyond all question that not only did Wycliffe, Luther, Tyndale, and other famous Reformers hold the same view on this question as Seventh-day Adventists, but that many well-known Episcopalians, Methodists, Baptists, and others of more recent times also believed and taught it. You should plan to preserve this priceless material.

Continuing his series on "Seven Wonderful Days," Harold W. Clark discusses the first day of creation on page 7 under the title "Let There Be Light."

On page 10, D. A. Delafield reminds us of another *Signs* prophecy made more than eighty years ago and now being fulfilled on a world scale.

"Miracle at Karalundi," by Brian H. Hooper, is an unusual mission story telling how an Adventist preacher started a mission among the aborigines of Western Australia. See page 12.

How much is your good name worth? Perhaps we should ask the question more frequently of ourselves. See "The Magic of a Name," by Mary J. Vine, on page 14.

On page 21 Charlotte Hastings deals with Calvin and the French Reformers, recounting the tragic fate of the Huguenots.

Looking forward to our March issue, we are happy to announce the following choice items: "The Erosion of the Lordship of Christ," by Mark O. Hatfield, Governor of Oregon; "Life, Death, and Destiny," by LeRoy Edwin Froom; "Wonderful Works of God," by Eric Kreye; "How Earth Got Its Atmosphere," by Harold W. Clark; "The Books of God," by Raymond H. Libby; "The Bangkok Hospital," by J. Jerry Wiley; and "Fragments of Time," by C. Mervyn Maxwell.

SIGNS

OF THE TIMES

The World's Prophetic Monthly

A Magazine of Christian Living, Presenting
the Bible as the Word of God and Jesus
Christ as Man's Redeemer and Coming King

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Episcopalians on Federal Aid to Church Schools

Limited Government aid to church-related schools was endorsed by the Sixty-First General Convention of the Protestant Episcopal Church, reversing the denomination's 1961 stand on aid to parochial schools. A resolution approved by both the House of Bishops and House of Deputies noted that in 1961 the church "endorsed the principle that sectarian schools be supported in full from private sources or from a church, and declared opposition to the use of Federal funds for the support of private, parochial, or sectarian schools." The resolution called for amendment of that stand "by recognizing the propriety of including such schools in general public welfare programs, such as the provision of standard textbooks and of equal bus transportation."

Ecumenical Reverses in Spain

Recently in Cartagena, Spain, two pastors, Rev. Luis Hombre, a Baptist, and Rev. Joaquin Geuraga, a minister of the Plymouth Brethren, were each fined \$83 on charges of illegally distributing copies of the Gospels. Meanwhile, authorities refused permission for a luncheon party planned by parishioners of an American Baptist chapel in Madrid on the ground that "proselytizing" was involved. A similar gathering was held last year without official objection. In expressing disappointment over the apparent reversal of the "ecumenical" trend noted in Spain in recent months, some Protestants said the developments created fears that a long-awaited new law normalizing the situation of the Protestant minority may not materialize after all.

Smokers' Clinic for Children

The London West Riding Medical Officer of Health, Dr. R. W. Elliott, is sending letters to parents asking them to warn their seven-year-old children against the dangers of cigarette smoking. This has been found necessary because of the large number of children in the area who are already accustomed to smoking. "We have come across children as young as seven admitting that they have had a quiet drag," said Dr. Elliott.

Cancer Statistics

The number of cancer deaths in the United States is increasing slightly: 285,000 in 1963, 290,000 estimated in 1964, and 295,000 expected in 1965. Different kinds of cancer are increasing at different rates; lung cancer, once relatively rare, is rising fastest, and now for the first time displaces tumors of the colon and rectum as the most frequent cause of cancer death.

Religious Books in Germany

Roman Catholic and Protestant religious books accounted for 1,747 titles, or 7 percent, of the total West German book production of 1963. As a group they ranked third, behind fiction and textbooks. During the same period 207 religious books were translated into German, while 384 were translated from German into foreign languages.

Church Fires

Church property damage in 3,500 fires in the United States during 1963 amounted to \$19,000,000, according to the National Fire Protection Association. In 1962 church property worth \$16,500,000 was lost in 2,900 fires. Fires of all kinds, the Association reported, destroyed nearly \$1,800,000,000 in property and took 1,800 lives in 1963.

Liquor Licenses

Latest Federal licensing figures disclose that there are 432,376 establishments that hold retail liquor and "malt" licenses in the United States. Compared to this, there are 358,000 grocery stores in the country, 201,000 gasoline filling stations, 28,000 furniture stores, and 21,000 shoe stores.

All-Purpose Plane

The latest supersonic jet fighter plane, developed for use by both the Air Force and Navy of the United States, is the F-111, produced at the General Dynamics plant in Fort Worth, Texas. By using variable sweep wings, the F-111 combines the advantages of high speed with the capacity for heavy loads and long-distance flying. When the wings are fully extended the plane will fly slowly for long distances and land on small or rough runways. At top speed, the wings angle backward at 72.5 degrees, turning the plane into a sharp, pointed arrowhead. It will fly faster than 1,650 mph, and, by cruising at moderate speed with wings extended, it will have "transoceanic range without refueling." If permitted to refuel, it will be able to fly to any part of the earth in one day.

Rise in U.S. Church Offerings

A record amount of \$2,858,600,845 was contributed in 1963 by members of forty-one Protestant churches in the United States, according to the National Council of Churches. This exceeded the previous year's giving by \$58,930,268. The average yearly donation for this group amounted to \$69.87 per member. The previous record, reached in 1962, was \$68.76 per member for the forty-one communions participating in the study.



UNITED PRESS INTERNATIONAL

The latest Soviet-made machinery is being used in the United Arab Republic to build canals to be used for the conversion of arid wasteland into fertile cropland. Here a Russian unit scoops out the sand and earth to make a canal in the Egyptian province of Am Tahrir.



UNITED PRESS INTERNATIONAL

Astronaut R. Walter Cunningham digs in loose pumice of Oregon lava beds in a test to determine how long it will take him, in space suit, to dig up geological specimens. Metal frame helps maintain balance.

THE FLIGHT OF TIME

HISTORY REPEATING

SHORTLY before World War I a famous British statesman declared that Europe was strewn with powder barrels waiting for someone to ignite them.

The barrels blew up and millions died. Then came peace, the League of Nations, and great hopes for the future. They didn't last.

Within twenty years Europe again resounded to the tramp of marching men and the clamor of factories mass-producing tanks, guns, fighter planes, and all the paraphernalia of war.

Peace-loving leaders like Chamberlain tried to stop the juggernaut. They failed. It rolled over them.

War came again, more devastating than before. More millions died, more cities were destroyed, more countries perished.

Peace returned to an exhausted world in 1945. Peace and the United Nations and more great hopes.

That was twenty years ago. Just time for a new generation to appear that knows nothing of the sufferings and sacrifices that war entails. Just time for the great powers to invent and produce a vast array of new weapons of enormous potency.

Today the world is strewn not with powder kegs but with deadly nuclear devices of many kinds and sizes. The United States has them by the thousand, some stored in Europe, some in Guam, some near air bases at home, others in submarines at sea. Russia has a big supply scattered over Europe and Asia, and some in submarines. Britain has an unknown quantity; so has France. China is starting to make some. So is Egypt.

History is indeed repeating itself. A new arms race of enormous significance to the whole human race is on. For this time, when someone lights a fuse, or presses a button to set off one of these bombs in anger, the rest of the arsenal is likely to go off simultaneously, with catastrophic results to much of the world's population.

As in 1914 and 1939, far-seeing statesmen are striving to prevent such a disaster. Some have expressed willingness to go to any lengths of conciliation to head off a nuclear war. But as in times past, the wild men, the political incendiaries, the devil-may-care gamblers in human misery, will prevail again and this time set off history's greatest holocaust.

Will not God prevent it? Why should He? How big a place does He have in the hearts of men today? Over the centuries He has permitted nations to choose their own course of action, if only to demonstrate before the watching universe the folly of godlessness.



UNITED PRESS INTERNATIONAL

NASA research pilot Milton O. Thompson brings the amazing wingless M-2 in for a landing after gliding from an altitude of 10,000 feet.

However, He has intervened in one particular way and is doing so today.

It has ever been true that "the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. Consequently, through His messengers, He is now letting the whole world know that history is drawing to a close and that the end of all things is at hand. In every language known to man they are quoting the warning words of the Master: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

Some of these signs are now visible on a global scale. Multitudes are filled with fear as they contemplate the future. They know that weapons sufficient to destroy civilization are already in existence and that total calamity is only as far away as a man can reach to a button or a switch.

It is now, today, as we see these signs, that we should look up and lift up our heads and think of our responsibility toward God. As time runs out, we should seize what may well be our last chance to repent and return to Him.

To all who profess to be Christians, Christ sends this counsel: "Keep a watch on yourselves; do not let your minds be dulled by dissipation and drunkenness and worldly cares so that the great Day closes upon you suddenly like a trap; for that day will come on all men, wherever they are, the whole world over." Luke 21:34, 35, N.E.B.

A. S. M.

ALL-SEEING EYES

WHEN an American U-2 plane was shot down over the Soviet Union in 1960, most people in the United States were as surprised as the Russians to learn that "spy planes" of this type had been in use for a considerable time taking pictures of so-called "enemy" installations with uncanny accuracy from an altitude in excess of forty thousand feet.

So powerful were the camera lenses that factories,

bridges, roads, airfields, missile sites, and nuclear-production plants were all clearly visible on the photographs. In clear weather vast areas were surveyed with great exactness by these all-seeing eyes.

With the shooting down of one of these planes the value of this method of obtaining information was much reduced. Something less vulnerable was needed.

The answer was the "spy satellite" which can travel on prescribed courses in total safety 150 miles above the earth. Carrying cameras of even greater range and accuracy than any previously invented, they are able to keep constant watch on all parts of the earth, recording the slightest changes made between one trip and another.

According to *U.S. News & World Report* for November 30, 1964, "once every two weeks or less, the United States Air Force launches a spy satellite into orbit over the polar regions, from the west coast missile range. As the satellite moves in a northerly or southerly direction, the earth is rotating steadily beneath the satellite in a west-to-east direction. Thus, almost every inch of Russia and China can be scanned—assuming clear weather—by the satellite's electronic eyes.

"Ordinarily there are one or more spy satellites in orbit at all times. Every twenty-four hours, each of these satellites passes over Soviet Russia between eight and twelve times and over Red China from two to four times."

The cameras on these satellites are so sensitive that "the face of Russia can be recorded in detail even by starlight." One of them is capable of taking "detailed photos of the Kremlin roof from as high as 300 miles."

"Daytime cameras over Russia can photograph objects as small as an automobile, and experts are trying to improve that to include objects as small as two feet in diameter." Regularly they photograph strips seventy miles wide from one end of Russia or China to the other.

Shaped like giant cigars, with the camera end pointed earthward at all times, these marvels of modern technology glide swiftly and silently on their way providing an aerial survey never before achieved.

As they do so, they lend new meaning to the old Scripture passage, "Thou God seest me." Genesis 16:13. For if man can achieve such extraordinary vision by mechanical devices, how complete must be the record kept by the all-seeing eye of the Almighty! Constantly He watches everything that happens on this earth. Daniel 4:17. Everything is "naked and opened" unto Him. Hebrews 4:13. He sees not only buildings but people, recording even every word they speak, for Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matthew 12:36.

Millenniums ago King David was aware of this fundamental scientific truth, for he wrote, "Thou hast me in mind when I sit down and when I rise up; Thou discernest my thoughts from afar. Thou hast traced my walking and my resting, and art familiar with all my ways. For there is not a word on my tongue, but Thou, Lord, knowest it perfectly." Psalm 139:2-4, Berkeley.

And with this knowledge he humbly prayed, as we should do, "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Verses 23, 24, K.J.V.

A. S. M.



What Happened on the
First Day of Creation

by HAROLD W. CLARK

Professor Emeritus of Biology, Pacific Union College

"And the Spirit of God moved upon the face of the waters." These words in Genesis 1:2 really begin the narrative of the six days of creation by revealing the agency through which God brought about the action. While Genesis does not develop the point fully, yet it is clear from a careful study of the Scriptures that all three Persons of the

Godhead—Father, Son, and Holy Spirit—were acting together in creation.

"The face of the waters" has given considerable difficulty to some, but we must remember the limitations of the writer of Genesis and his necessity to use simple terms. The first part of the verse speaks of darkness being upon the

LET THERE BE LIGHT!

"face of the deep," which darkness was dispelled when the Spirit of God began His work. The expression "the deep" comes from the Hebrew word *tehom*, which is the equivalent of the Greek *abussos*, from which we get our English word *abyss*. It may refer to the depths of space, of the ocean, or of the earth. Just how Moses meant the word to be understood we cannot tell. Perhaps he was gazing out into space at what was an unfathomable depth in which nothing could be seen until matter took form and reflected the light. Perhaps he could see only a mass that looked like the ocean. We can only conjecture. It is unwise to try to form too positive opinions on this matter. The point of importance is that whatever the event transpiring, the appearance of light was the first step in creation.

"Let there be light." These words have generated much discussion. Sometimes we cling to childhood concepts and attempt to picture light as a material entity that was wrapped around the earth, as it were, at the command of God. But we must remember that light is not material; it is radiant energy, and as such it must have a source. The appearance of matter in space, as the earth was spoken into being, could have given the vision of light as outside luminaries shone upon it. Or possible atomic processes involved in creation might have produced light. Again, we must confess profound ignorance of what actually took place; and with such ignorance as our only asset, it is not wise to speculate.

Evidently, also, the writer could not understand the nature of the creation process and could only describe what he could recognize. Doubtless, too, what occurred on the first day was the beginning of a process that was to continue until the earth had become a fit habitation for plants, animals, and man. The traditional concept of creation as six instantaneous acts, twenty-four hours apart, with nothing happening between them, hardly seems to make sense.

Why was light created first? Possibly because some of the processes taking place during the first three days of creation would need light energy; at least the earth itself had to be conditioned to the presence of light, as light was to continue its function after creation was completed. Light brings with it heat and chemical energy, and it is necessary for many processes in nature. Certainly it would have had to be present before creation was finished, and obviously its presence at the very beginning was timely.

When was the substance of the earth created? This is a matter of considerable controversy, and even devout believers in creation cannot agree on the subject.

The most recent efforts to establish the time of the creation of the substance

of the earth has come from a study of radioactive elements such as uranium. These substances disintegrate at uniform rates, with the production of simpler elements. In the case of uranium, this heavy element breaks down through a series of about fifteen elements of lighter atomic weight until, finally, a form of lead is reached. Assuming that we start with a bit of pure uranium, as time passes, its mass would decrease and lead would accumulate. Eventually we could determine, from the ratio between the two, how much time had elapsed since the process began. The breakdown is extremely slow, so that the destruction of the uranium is reckoned in terms of millions and billions of years.

Analyses of crystals containing uranium and its radioactive products give supposed ages varying from several hundred million to three or more billion years. On the basis of these studies, the rocks containing these crystals are supposed to have come into existence very long ago.

On the other side of the question, some creationists argue that this evidence is inconclusive. There is no proof, they assert, that when the earth was created, all uranium was in the primordial, pure state with none of the lower members of the uranium-lead series present. It is only by assuming this original purity that the age-dating method can be of any value.

HOW OFTEN?

by Mark Bullock

*How often do you pause throughout the day
To offer up a little prayer of praise
To thank the Father for His constant care
And countless blessings that attend your ways?*

*How often do you turn your thoughts toward God
Amid the tumult of life's pressing care
And, with a grateful and rejoicing heart,
Express your gratitude in silent prayer?*

*Perhaps you walk along the busy street
Where sounds of strife are heard the whole day
through.
Then do you think upon His kindly love,
Mindful that He's watching over you?*

*For you can bow your heart in thankfulness
Just where you are at any time of day,
And keep your soul in tune with heaven above
By taking just a little time to pray.*

Obviously the Creator did use certain specific processes in the creative acts; at least, we are led to believe this by the fact that in the maintenance of nature since creation various processes are employed. Why, then, might there not have been a variety of products in the uranium series and in other radioactive series, the result of the processes employed, producing a relationship that would appear to have the background of long ages of time? Such a condition would not be an attempt on the part of the Creator to deceive men, as has been asserted by critics; it would simply be a part of God's creative activity which has been misinterpreted by men because of their profound ignorance. Scientific men of today need to beware lest they fall into the same error as ancient philosophers of whom the Scriptures declare: "Professing themselves to be wise, they became fools." Romans 1:22.

Many fanciful explanations for the light of the first three days of creation week have been put forth. It has been suggested that it was of an electrical nature, which disappeared when the sun was created on the fourth day. But even if we did allow for light from an

atomic source at the time of the creation of the substance of the earth, this light could not have continued through the third day, because on that day plants were created, and they could not have endured such light.

Furthermore, this light could not have continued for three days, for the record of all three days is that there was an evening and morning, the same as for the last three days. We understand that the expression "evening and morning" refers to the night and day sides of the earth, for verse 5 says: "And God called the light Day, and the darkness He called Night."

Naturally, when we realize that the light was divided on the earth, the question arises, Where did this light come from? From the stars? That would not be possible, as the stars are on all sides of the earth. The sun seems to be the only possible source.

But some will say, "Was the sun in existence before the fourth day?" Just one comment, and we shall leave discussion of that question until we come to the details of the fourth day. The record does not say that the sun was brought into existence on that day. It simply states that it appeared in the heavens at that time.

A significant statement occurs in verse 4: "And God divided the light from the darkness." *Divided* appears to imply some kind of a process. Evidently, after the substance of the earth was brought into existence and the creative process had begun, this mass that was "without form and void" began to take shape. Eventually it reached the condition where it would cast a shadow, thus producing the "evening and morning." Incidentally, for those who believe that the substance of the earth was here billions of years before creation week, this statement about the separation of the light from the darkness on the first day is a conundrum. It would have to be assumed that the earth lay in primeval darkness until the events of the first day of creation week illuminated it. Such an assumption, of course, would be fatal to the doctrine of pre-Adamic life, which some seem to think necessary to harmonize geology with Genesis.

How could the substance of the earth be created and molded into shape in less than three twenty-four-hour days? Certainly not by any natural forces as we know them today. But we must remember that the whole creative process was different from anything now going on. God is omnipotent, and in creation He would not be bound by natural laws by which nature is now controlled.

Scientists are committed to the uniformitarian hypothesis—that all natural processes have been uniform in all past time. This attitude was foretold by Peter when he wrote of last-day scoffers who would say: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:4.

Notice: "From the *beginning* of the creation." This assumes that uniformly operating forces were responsible for the development of the earth. This is contrary to the Bible record, which says, "Thus the heavens and the earth were finished, and all the host of them." Genesis 2:1. Creation was a definite event, and when it was terminated, a new order of procedure was initiated.

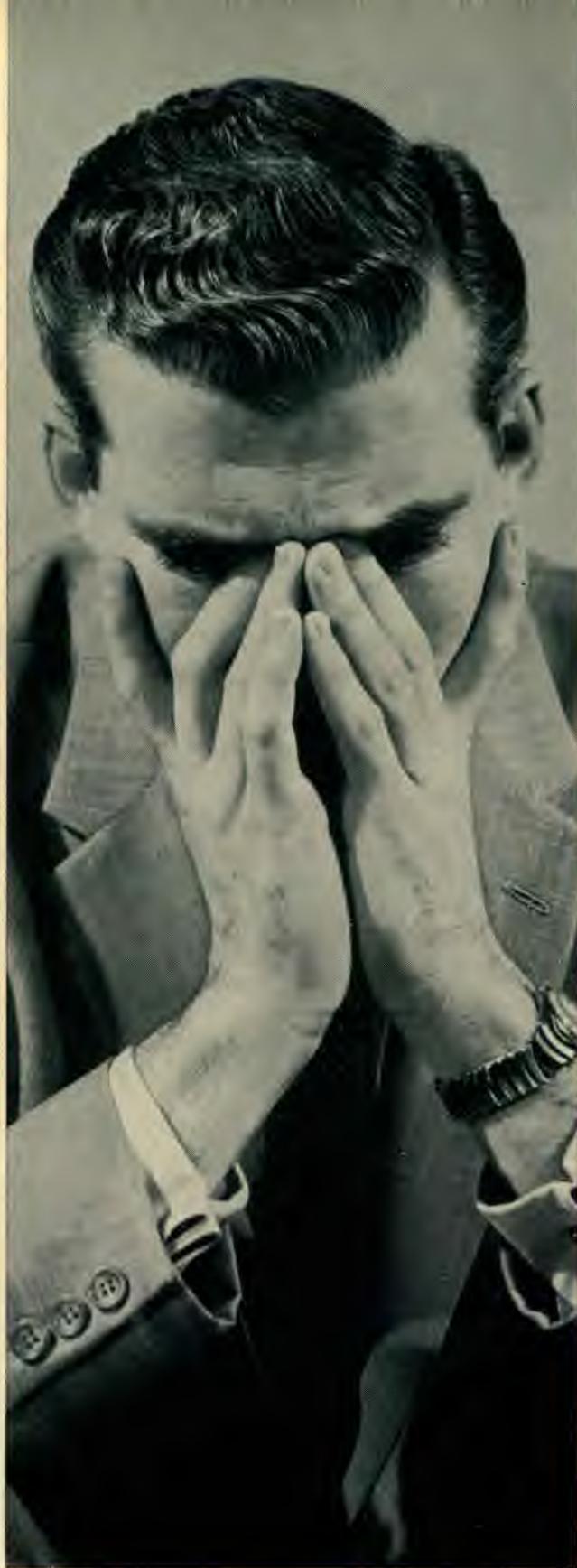
Why do we limit the power of the Almighty by our feeble concepts? After all, we are not called upon to explain everything. We need only to believe that which has been revealed. The processes involved in creation have not been revealed to us, and it is the part of wisdom to be very cautious in our speculations about that great event.

[END]

KEYSTONE



MORAL



DEVANEY

Another "Signs" Prophecy Fulfilled by D. A. Delafield

In the *Signs of the Times* of April 21, 1890, Ellen G. White, a frequent *Signs* contributor, forecast with amazing accuracy the present trend in public morals. "Society is now in a state of demoralization," she wrote, describing conditions in her day, "and this will ripen until the nations become as lawless, as corrupt, as were the inhabitants of the world before the Flood."

This was a daring forecast in 1890, with the world's statesmen, philosophers, and preachers forecasting the advent of a new century of peace and progress. In those days it was widely believed that public morals would improve, that wars would cease, and that the union of the churches would consummate in the setting up of the kingdom of God on earth. Thus men hoped and dreamed.

The expression, "Society is now in a state of demoralization, and this will ripen until the nations become as lawless, as corrupt, as were the inhabitants of the world before the Flood," must have sounded to the gay spirit of the 1890's like the voice of a prophet of doom.

But what has happened? Has this statement been fulfilled? One has but to note the prevalence of alcoholism, drunkenness, pornography, homosexuality, wife-swapping, and similar evidence of moral decay, including the fact that thousands of teen-age girls are annually sent home from high school pregnant.

Crime in the United States is now increasing five times as fast as the population, according to the latest FBI report. In the *U. S. News & World Report* of April 20, 1964, the questions were asked, How much crime can America take? Has it reached the saturation point? Will it be necessary to institute a police state in order to check its growth?

Mrs. White's statement in the *Signs* was made in an article commenting on Christ's prophecy, "When the Son of man cometh, shall He find faith on the earth?" She observed:

"He saw how real Christianity would become almost extinct in the world, so that at His second advent He would find a state of society similar to that which existed before the Flood. The world would be engaged in festivity and amusement, in theatrical shows, in the indulgence of base passions. Intemperance of every grade would exist, and even the churches would be demoralized, and the Bible would be neglected and desecrated. He saw that the desperate revelries . . . would only be interrupted by the judgments of God."

In the light of current events it is obvious that these words were not the wild utterance of a "calamity howler" but the calm warning of a true messenger of God.

Not quite one year earlier this same writer wrote in the *Signs* of June 24, 1889:

"We should be awake to discern the signs of the times,

DEPRAVITY PREDICTED

and to give warning to the people. There are many in the world who seek to quiet the alarm of the people, who say, 'Peace, peace; when there is no peace;' but we should take an opposite course from this. There are many who say to the aroused people, 'Do not disturb yourselves, go on in godlessness, go on glorifying yourselves, and living in pleasure. The day of the Lord is not at hand.' Did not Christ have an object in view when He said, 'Behold, I come quickly'? Did He not see that His church would need to keep this solemn event in mind? Shall we say with the last-day scoffers, 'Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation'? I do not mean to be with this class. I mean to arouse men with the message of Christ's near coming."

Thinking people recognize a "state of demoralization" in many gloomy facets of modern life. For example, May Craig, Washington correspondent, wrote in the Portland, Maine, *Sunday Telegram* of February 9, 1964:

"Unless there is a change, deep down, in the American people, a genuine crusade against self-indulgence, immorality public and private, then we are witnesses to the decline and fall of the American Republic.

"Death on the highways, a pack a day, cheating from top to bottom in our society, get rich quick, break-up of the family, faltering in foreign policy, reckless debt—these have destroyed nations before us. Why should we think we can take that path and change history?

"Look around you, and everywhere you see lack of principle and steadfastness in the right and brave. The disgraceful cover on the recent issue of a publication with a nationwide circulation and its palliating story of sexual immorality adds adult consent to the looseness of our youth, already far down the road of delinquency, shiftlessness, derogation of virginity in our girls who will be the mothers of tomorrow.

"There is no financial morality in our Government—'Charge it,' is the accepted practice."—Quoted in *U. S. News & World Report*, March 2, 1964.

Mrs. Craig pleaded for morality in political leadership. "Where will we find a strong man to lead us?" she asked. "Nobody respects a fumbler, a weak man, a wobbler, in policy or deeds," she wrote. Then she said by way of solution, "First, every one of us has to clean out weakness and selfishness and immorality of all types." She begged for leaders "with strength and principle and intelligence [who] will lead us to where we can have self-respect and respect of others."

Returning to the article in the *Signs* of April 21, 1890, we find that Ellen G. White, with keen insight, analyzed the basic cause of the demoralization of society. "The deg-

radation that is found in the world today," she wrote, "is largely due to the fact that the Bible no longer exerts a controlling influence upon the minds of men. It has become fashionable to doubt. The law of God has been made void by those in sacred office, and what can be expected of those who have listened to their sophistry and error? What can be expected of the youth who have come under the influence of those who have cast away the law of the Lord of hosts and have despised the Word of the Holy One of Israel? It is no wonder that the Bible has come to be lightly regarded."

Sixteen years later, in the *Signs* of November 21, 1906, Ellen White wrote: "Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. God's people should be preparing for what is soon to break upon the world as an overwhelming surprise."

Since then the terrors of the atom bomb have been unleashed on the world, and this two decades ago. What "overwhelming surprise" awaits us next?

In this 1906 article, written several months after the San Francisco earthquake of April 18, Mrs. White observed:

"The people of each age will be judged by the light they have received. The church of today has been favored with great light and many opportunities—favored even as Chorazin and Bethsaida were favored. How Christ longed to see some fruit from the labor He expended on these cities. And how greatly He longs to see His church of today standing in freedom from sin. O that those for whom He has wrought so mightily would strive to be like Him in character! How it would cheer His heart to see them partaking of His nature, their works testifying to their faith in God, and to their realization of the obligation resting upon them to work for Him."

Addressing specifically the mothers of her day, and with even greater meaning the mothers of 1965, Ellen G. White wrote in the *Signs of the Times* of July 6, 1891:

"Mothers, rouse to your moral responsibility, and work for your children as those who must give an account. We must do something to stop the tide of evil, that the children and youth may not be swept down to perdition. We must be overcomers, and must teach our children to overcome."

Again she pleaded, "While base passions will surge in the hearts of unregenerated men, while pollution will corrupt the multitudes, those who love Christ and one another with pure, unselfish love will stand in Christlike nobility, free from the contaminations of the age."—*Signs of the Times*, April 13, 1891.

Here is good counsel for today when the prediction of worldwide lawlessness and immorality is meeting its sad and tragic fulfillment.

[END]

The Adventist church at Wiluna was started by Pastor Smith and has just recently been completed. ▶

▶ Pastor Vaughan and Jackie, a converted aborigine and now headman at Wiluna, examine native weapons.



Occasional reference is made in newspapers and magazines to the native people or "aborigines" of Australia, but seldom is any mention made of the men and women who devote their lives to further the welfare and education of these people.

"You people do a lot of good in the islands, but what are you doing at home?"

This chance remark, made by an aborigine to a Seventh-day Adventist minister, Pastor Dudley Vaughan, in 1954, was the beginning of a mission movement that is now making great progress in the areas around Wiluna and Meekathara, 540 miles northeast of Perth.

At that time Pastor Vaughan was an itinerant preacher in the Northwest. Returning to Perth with this remark still in his mind, he raised the question of starting a mission for the native people and queried the delay in launching such a service.

The blunt answer to his question was, "The lack of £20,000."

Despite this discouraging start, Vaughan elected to make the first move himself with £100 (\$225) the conference made available to him.

After months of searching, he selected a site about thirty-five miles north of Meekathara. It was a twenty-acre tract named Crystal Brook. Originally a miner's lease from a local cattle ranch, it was centered on a natural well, believed to be fed by an underground stream from the Kimberley Ranges, 140 miles away.

In the local Wongai dialect, the name Crystal Brook is

by Brian H. Hooper

"Karatundi," and this was the name chosen for the proposed mission.

After Pastor Vaughan obtained a further 480 acres on lease, he and his team surveyed the whole area.

As news of the project spread, a stream of donations found its way to Karalundi. Volunteer labor was offered from all quarters, many Adventists working their entire annual vacations there.

The first construction on the mission was a girls' dormitory, followed by a boys' dormitory, two staff homes, a kitchen, and a schoolroom.

As finances became available, a generating plant was installed and pumping facilities were added to increase the output of the well to 20,000 gallons per hour.

Close cooperation and understanding on the part of the Government Native Welfare Department helped the Vaughans from the start.

Neglected children from remote areas were committed to the care of the mission, and as Pastor Vaughan toured the surrounding homes and stations, native parents were persuaded to allow their children to be admitted. Here the children were fed, clothed, and given a Christian education.

To children accustomed to the hard, nomadic life of the bush and desert, the facilities at Karalundi seemed strange.

MIRACLE AT KARALUNDI

How an Adventist Preacher Started a Mission Among the Aborigines of Western Australia

"Banjo," ten, and Joan Brand, fourteen. Their father was killed in a spear fight.



Pastor Dudley Vaughan enjoys a romp with his seventh "adopted" child.



Albert Ulenbut, orphaned at six months, is now a skilled mechanic at Karalundi.

Promised as brides to old men of their tribe, these girls fled to Karalundi.

They were taught the principles of hygiene.

They were given new and strange foods to eat.

They were given beds to sleep in and, strangest of all, there was a roof over their heads.

As weeks went by, the children learned to shoulder responsibilities given them by the mission staff.

Older girls were taught the arts of dressmaking, cooking, and home management.

Instruction for boys ranged from farm work under professional supervision to woodwork and metal work.

They learned to drive tractors and repair truck engines.

They were taught welding and plumbing.

The waters of Karalundi were used to irrigate the rich, red, dusty soil of the mission.

Paddocks of lucerne (alfalfa) flourished to provide food for the dairy cattle and horses on the property, while fruit trees, vines, and vegetables supplemented the mission supplies.

Six months after its inception, Karalundi was caring for forty-five children.

At this stage, the people responsible for the mission could have been well content with their efforts, but other problems were arising to the east.

A mass migration of aborigines from the desert country around Carnegie to the town of Wiluna was becoming a source of irritation to the townspeople.

In 1955 Pastor Vaughan and other Adventist pastors, together with the Native Welfare Officer, moved to Wiluna to investigate the situation.

The conditions found at the Bondini reserve were appalling. On a cleared gravel patch completely devoid of any civilized form of accommodation aborigines were living in a filthy and destitute condition.

The answer was obvious. Another mission must be established, although there were no plans or provisions for one.

Once again Pastor Vaughan was faced with the task of finding a suitable site; and, as before, he spent many hours of searching before selecting one about six miles outside Wiluna.

This area was also centered on a well and had the advantage of being fairly heavily wooded.

While legal proceedings concerning this Crown land were being negotiated, Pastor Vaughan, with the aid of a few elderly aborigines started clearing it.

Proposals to take some of the children to Karalundi met with strong opposition from the adults on the grounds that it would entail crossing tribal boundaries. None of those at Bondini had ever wandered from their own areas, and few had felt the desire to do so.

Discussions with tribal elders resulted in two families being selected to go to Karalundi, inspect the mission, and report back to Bondini on the conditions found there.

These families were so impressed with what they saw that they consented to leave their children at Karalundi. The parents proposed the condition that they could visit their children at any time, a stipulation to which the staff was most happy to agree. *(Continued on page 30)*

Karalundi Mission, 540 miles northeast of Perth, in West Australia.



THE MAGIC

Funny things, names!

They are ours, but it is almost as though they have some innate life of their own over which we have absolutely no control. They go places we have never hoped or thought to go. They are often voiced by people of whom we are totally unaware. And always, wherever they go, and by whomsoever they are spoken, they carry the aura of our personality, our essential influence. And we don't have to be a Rockefeller or an Eisenhower. We can be just plain Smith or Brown.

Like Cicero for instance.

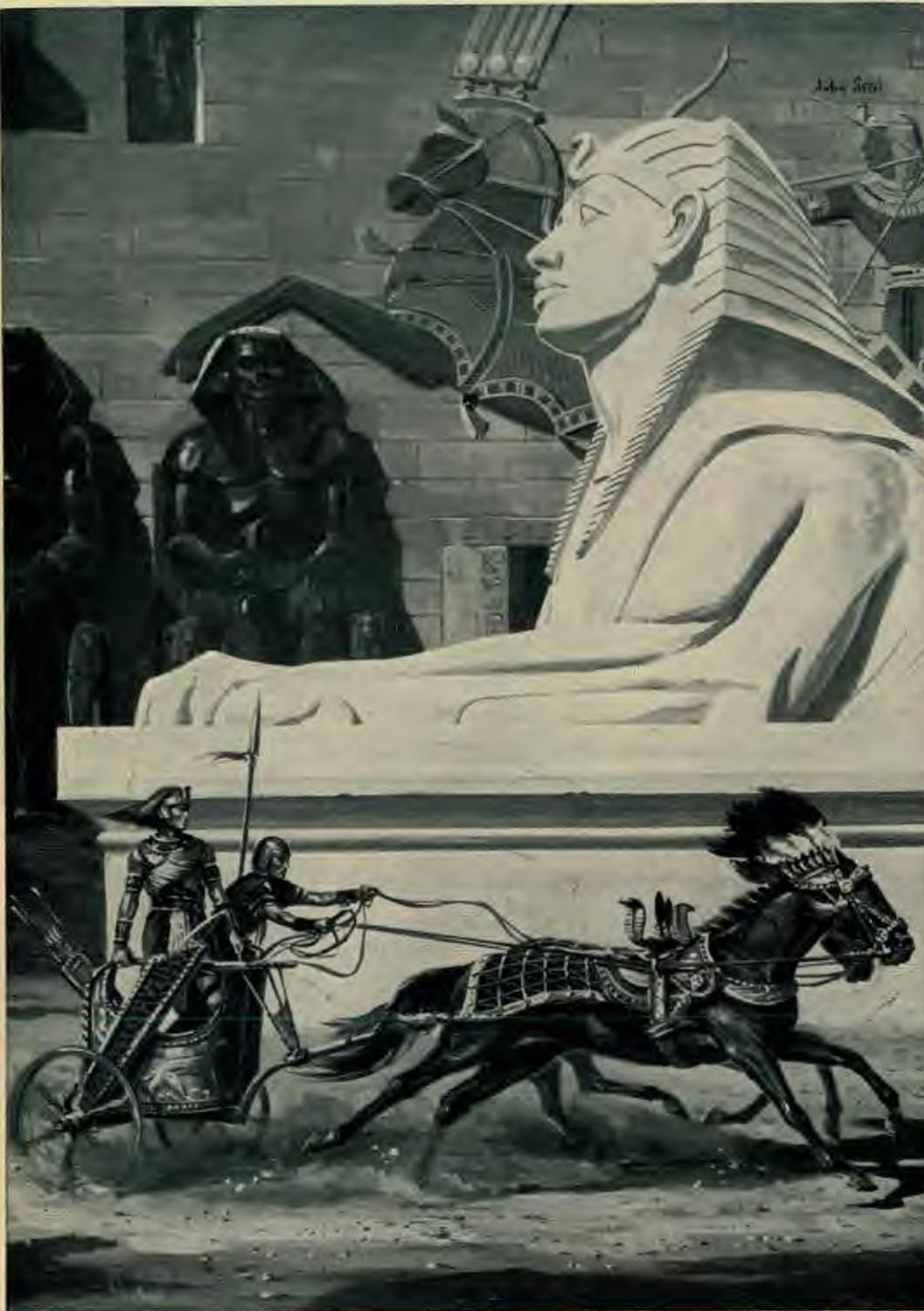
There couldn't be a more lowly origin for a name than there was for his. One of his ancestors had a facial blemish, a nick on the tip of his nose that resembled the opening in a vetch—*cicer*. And there he was, standing for a public office with a name like that. Some of his well-meaning friends suggested that he change it to something nobler, more high-sounding. How could he compete with names like Scauri and Catuli? But change his name—not he! He would make the name of Cicero more glorious than any Scauri or Catuli, he declared. And he did. Cicero, as a name, might be ridiculous in its inception; but now it stands a very Kilimanjaro of names, while Scauri and Catuli are known today only by the fact that the great Cicero once mentioned them.

There is a phrase in the 37th verse of Acts, chapter 7, which always gives me a thrill.

Stephen, Christianity's first martyr, was reminding the priests and elders of the manifest guidance of God in Israel's experience, that they might accept this last and greatest manifestation, the gift of His Son whom they had rejected. He reminded them of their deliverance from Egypt, and of him who had been "drawn out of the water" to bring it about.

"This is *that* Moses," he said.

The love of Pharaoh's daughter for her adopted son no doubt bore fruit in a relaxing of the cruel law that Israel's boy babies should be drowned. That proud, brave, handsome boy in the royal courts was well-known to the burdened Israelites for what he truly was, the son of Amram and Jochebed; and there were those who remembered the promise and knew the time would



JOHN STEEL, ARTIST

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OF A NAME

soon be ripe, maybe who even saw the possibility that he might be their deliverer. It could well be that many a rosy-faced boy was named after him.

But this Moses of whom Stephen spoke was he, himself. This was *that* Moses.

If we are at all familiar with the Sacred Records, that sentence brings many a stirring picture to our minds.

Israel in Egypt, bowed down with bondage and persecution. And then, accompanied by Aaron the Levite, there came a stranger among them. Who was he? Whence had he come? He had their features, but none among them had so noble a look. This man walked like a king. And then the whisper spread like wildfire, and many a brown-eyed boy looked in wonder on the fine form and splendid bearing of the one whose name he bore.

"This is *that* Moses," their mothers told them, "*that* Moses."

"This is *that* Moses," Stephen reiterated.

He was learned in all the wisdom of the Egyptians, the captain of their armies. He could have been their king. But he chose rather to suffer affliction with the people of God.

That Moses.

Twice he spent forty days alone with God. Never man before or since had such an experience.

That Moses.

At the bidding of his faith winds had brought meat, a rock had gushed water, the sea had parted and met, the desert floor had been strewn with food.

That Moses.

And when he died, alone with God, so great a man had he been that the Lord saw fit to hide his grave lest it become an object for idolatry.

That Moses.

"Who hath not owned, with rapture-smitten frame, the power of grace, *the magic of a name?*" wrote the poet Cowper.

True, "Moses" means only "one drawn out." True, it was a heathen princess who gave him this name. But it was Moses himself, by his life and actions, who enveloped it in power and inspiration, so that even today, after thousands of years, it is still enshrined in the loveliest of our music, our art, our poetry, and our most sacred thoughts. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life." John 3:14, 15.

That Moses.

If you have only a pre-World-War-II dictionary, you will not find it. It has no ancient derivation, belongs to no fascinating word family. Quisling, with a small "q." A quisling, a present-day dictionary says, "is a native puppet prime minister, set up by an occupying foreign power"—in other words, a traitor.

Yet a little over twenty years ago Vidkun Quisling was just an ordinary Norwegian citizen, probably a kind father of perfectly nice children, and a faithful husband to a good wife. His parents maybe had had great hopes for their son, for he was obviously more than average. But because of what he did from 1940 to 1945 when he played into the hands of the invading power, his name—and this is the tragedy of it, his father's and his grandfather's also—a fine, old, honorable name

perhaps—became the synonym for something dishonorable and shameful.

Which goes to show that what we do with our names is a matter of very grave responsibility. Who knows how generations following may treat them, when they can be put, even without a capital letter, into the dictionary?

There is protection in a good name.

Again harking back to World War II, we remember well the name of Peter Churchill, a senior officer in the Resistance Movement. He suffered considerably less at the hands of his captors than many of his associates who knew less than he.

But his name was Churchill, and there was another Churchill.

The Churchill who was not afraid.

The Churchill whose greatness belittled even that of his forebears.

The Churchill who could mobilize the English language and make it fight.

There was *that* Churchill.

And because there was *that* Churchill, and because they thought that Peter was in some way related to him, the enemy was afraid to go too far, and Peter escaped comparatively lightly. One thing—one glorious thing—he didn't let that proud name down; and for that reason his own took on an independent luster, and itself became a synonym for courage—a hero of the Resistance—Peter Churchill.

There is a list of great names in 2 Samuel 23:8-39 which has always fascinated me.

"These be the names," it says, "of the mighty men whom David had."

Have you ever noticed the description of the second of the first three? "Eleazer," it says, "the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines . . . and the men of Israel were gone away: he [Eleazer] arose and smote the Philistines until his hand was weary, and his hand clave unto his sword."

Eleazer was a common name in Israel. There were many Eleazers. But there was only one who fought with David when there were only four against an army. There was only one who fought till his hand cleaved to his sword.

That was *that* Eleazer.

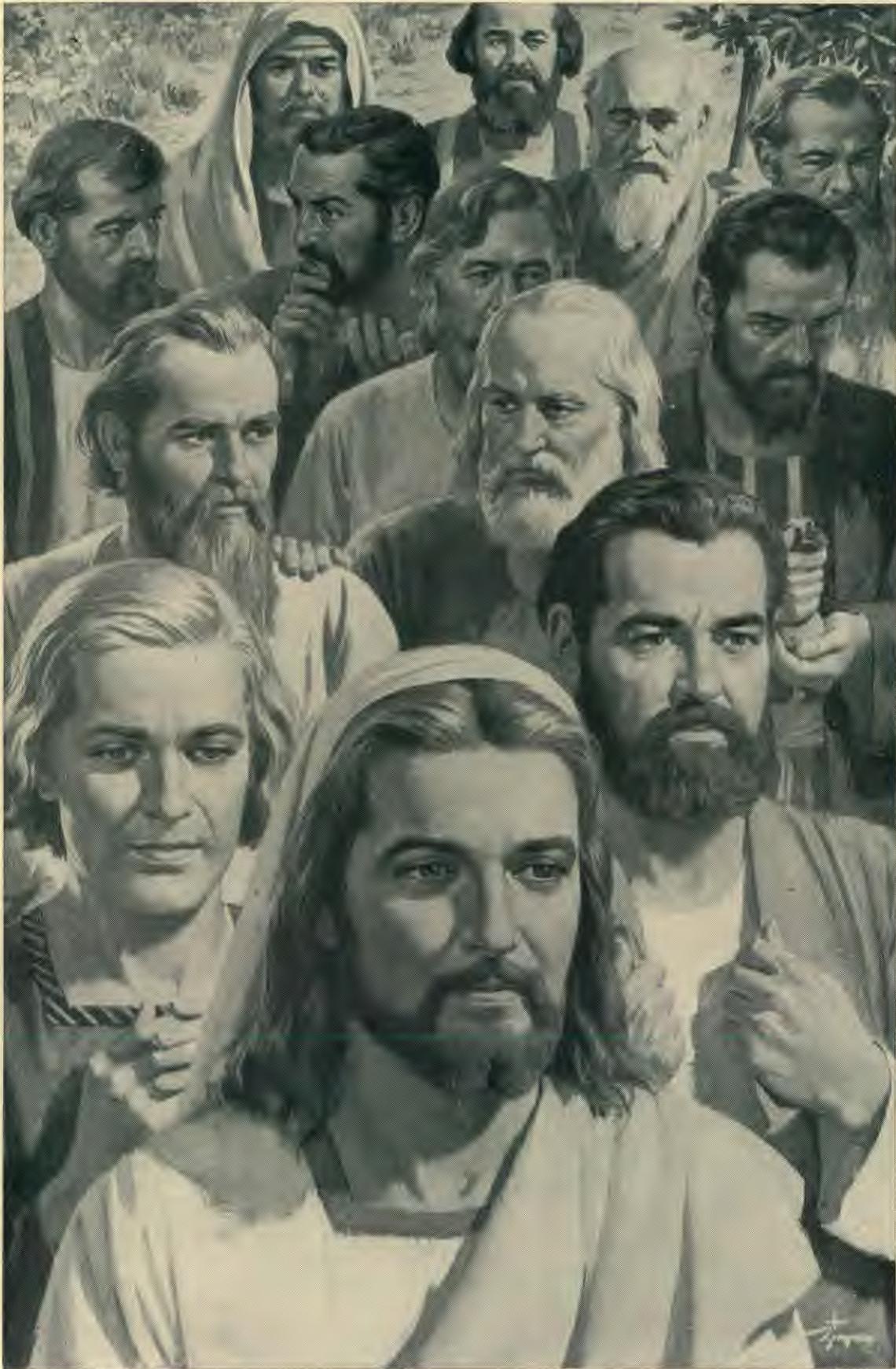
What a description of a brave and faithful soldier!

God is looking for men and women like that still, proud and faithful bearers of His great name. Let's not let Him down. Remembering the extent of His great gift to us, could we not, if we have thus far failed, determine to make a new beginning now?

So may we have our names written at last in the place where it matters most, in the archives of heaven, in "the Lamb's book of life," and be worthy in that eventful day of His second coming to be the recipients of His wonderful promise:

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name." Revelation 3:12.

[END]



CHARLES ZINGARO, ARTIST

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**KEYS
OF
THE**

KINGDOM

by Raymond H. Libby

What promise did Jesus make to Peter and His other disciples?

"I will give unto thee the keys of the kingdom of heaven." Matthew 16:19.

How can we gain admission into the kingdom of God?

"Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God." John 3:5, R.S.V.

Note: In John 3:3 Jesus states that without this spiritual experience no man can see or comprehend the kingdom of God. Without the Spirit of Christ abiding in our hearts we cannot grasp the principles of the kingdom. We may have a set of rules but know nothing of the reality of these principles that are motivated by the love of God.

From what source does this power come?

"The words that I speak unto you, they are spirit, and they are life." John 6:63.

Note: "The keys of the kingdom of heaven' are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God's Word is a savor of life unto life or of death unto death. Theirs is a mission weighted with eternal results."—E. G. White, *The Desire of Ages*, pages 413, 414.

To whom does God unlock the mysteries of the kingdom of heaven?

"And the disciples came, and said unto Him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matthew 13:10, 11, 16, 17.

Note: Keys unlock mysteries. The Word of God unlocks the mysteries of the kingdom of heaven, revealing to the sincere follower after God deep spiritual realities wholly incomprehensible to the unspiritual person.

How may one gain possession of the keys of the kingdom?

"If any man will do His will, he shall know of the doctrine, whether it be of God." John 7:17.

Note: Prerequisite to the possession of the keys of the kingdom is a sincere willingness to obey all the light of truth God gives to us. Only as we maintain this attitude will the Holy Spirit guide us into all truth.

What hidden treasures of divine knowledge are to be possessed?

"And to come to the full wealth of conviction which understanding brings, and grasp God's secret. That secret

is Christ Himself; in Him lie hidden all God's treasures of wisdom and knowledge. Colossians 2:2, 3, N.E.B.

Note: Paul declares, "Great is the mystery of godliness" displayed in the incarnation, life, death, and resurrection of the Lord Jesus Christ. Since "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), continuous, earnest study of the life of Christ is essential to the possession of the keys of the kingdom of heaven.

Why cannot those who do not know Jesus Christ possess the keys?

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14.

How does the Bible speak of these keys of the kingdom?

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52.

Note: "Faith cometh by hearing, and hearing by the Word of God." Romans 10:17. It is one thing to read the Bible. It is quite another to put its teachings into practice. Peter counsels us to add to faith, virtue, and to virtue *knowledge*. These are first steps into the kingdom. Jesus said: "Unto you it is given to know."

Who only has in his hands the keys of hell and of death?

"I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Revelation 1:18.

Note: Jesus Christ, the "firstfruits" from the dead, conquered hell and death at His resurrection. 1 Corinthians 15 details how He will come and exercise this mysterious power over all the dead when He returns. The keys of hell and of death are not the keys of the kingdom of heaven, for death and the grave are not a part of heaven. Neither Peter nor any other apostle was ever given the keys to the grave and death. The dead rise only in Christ by His mighty power at His coming. The key to the bottomless pit of Revelation 20:1 is also in the hand of Christ, who has conquered sin and the devil and will finally destroy both.

What are we commissioned to do with the keys of the kingdom?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matthew 28:19, 20.

With what will the keepers of the keys be one day rewarded?

"Bright shall be the glory of wise counsellors, as the radiance of the sky above; starry-bright for ever their glory, who have taught many the right way." Daniel 12:3, Knox.

[END]



JOHN STEEL, ARTIST

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John Wycliffe



THREE LIONS



THREE LIONS

William Tyndale

The haunting mystery of life and death—whether man is innately mortal or immortal, whether after death the wicked will be tormented forever and ever or be ultimately and utterly destroyed—has intrigued mankind throughout the centuries. It is, in fact, not only the oldest but also the original riddle of the ages. It harks back to the very gates of Eden, Pagan, Jewish, and Christian civilizations have struggled to find a true and satisfying answer. Conflicting schools of thought have battled over it. Theologians have been divided over it. Philosophical systems have built their postulates upon it. Numberless books have been written concerning it. Both Jewish and Christian churches have been rent because of it—and the battle and the search are still on.

Springing from sinister Oriental, Egyptian, and Persian sources some nine hundred years before the Christian Era, the concept of "immortal-soulism" reached its climax under Greek Platonism in the fourth century before Christ. First penetrating and plaguing the Hebrew faith in the intertestamental period, it split the Jews into two major schools of thought.

Then, about A.D. 190, it began to be diffused throughout the early Christian church. By the third century it had split Christianity into *three* conflicting schools of thought. This created a theological trilemma—and the battle of the ensuing centuries has been between these three positions: (1) conditional immortality, and ultimate destruction for the wicked; (2) universal innate immortality, and eternal torment for the wicked; and (3) universal innate immortality and universal restoration for all the wicked—with even the devil himself being ultimately saved. The cleavage between the three concepts has been profound and the friction intense and relentless.

By the sixth century the first and third schools of thought were suppressed, with "eternal-tormentism" now militantly ascendant. This concept remained predominant throughout the Dark Ages. Only occasional dissentient voices were heard for four or five bleak and largely silent centuries. These came from the patriarch of Jerusalem, a Greek bishop, and some Parisian professors.

The first Jewish rejecters of the eternal-torment thesis included the noted medieval Rabbi Maimonides. They contended for the complete excision of the wicked.

THE MYSTERY OF LIFE



Martin Luther

*Is Man Mortal or Immortal? Will He
Live Forever in Bliss or Torment?
Opinions of Wycliffe, Luther, Tyndale,
and Other Reformers.*

by LeRoy Edwin Froom

*Professor of Historical Theology
Andrews University*

Meanwhile, among the Waldenses in the Alpine fastnesses of northern Italy, as well as among the African Christians of Ethiopia and the Malabar Christians of southern India, dissentient voices had long been heard.

These significant groups had never yielded to the pressures of the dominant church, or accepted the tenets of Rome. They held that man is but mortal, and that in death he sleeps until the call of Christ on the resurrection morning. This belief they had obtained from their missionary founders early in the Christian Era.

Likewise in Britain, John Wycliffe, Morning Star of the Reformation, found himself in conflict with ecclesiastical tradition and authority. Breaking with medieval theology, he held that immortality is not received until the resurrection, and that in death man is in unconscious sleep until the resurrection.

Shortly before the Reformation, Pietro Pomponatius, Italian philosopher and University of Padua professor, denied the innate-immortality postulate. His stand created widespread interest. Numerous other scholars were influenced by his reasoning. Because of his book against the immortality of the soul he was haled before the Inquisition, and his treatise publicly burned.

But his teachings continued to spread, forcing the papacy to make an official declaration, through the bull of Leo X of December 19, 1513, that the natural soul of man is indeed immortal, and that those who teach otherwise are heretics and should be punished. The die was now cast. Open conflict was inevitable.

Such was the setting when Martin Luther made his dramatic break with Rome, beginning with the posting of his ninety-five theses in 1517. The dynamic Luther—learned in the classics, eminent in Scripture, intrepid in action, and master spirit of the Reformation—rejected the doctrine of purgatory, with its involvement of the consciousness of discarnate souls. He charged that it sprang from papal innovation and was not supported by the authority of the Holy Scriptures.

Denying that man is inherently immortal, Luther attacked the papal contention of the pains of purgatory and the searing torments of hell. He emphasized the Biblical term "sleep," contending in some 125 instances that death is, according to Scripture, a *sleep*. He held that in this sleep there is no consciousness of the passage of time, and

that the dead will remain asleep until the day of resurrection, which resurrection embraces both body and soul, when both will be brought together again.

Luther took the position that at death he himself would lapse into unconscious sleep, and that the next instant, as far as he could be aware, would be when his returning Lord would awaken him on the resurrection morning, calling, "Dr. Martin, Dr. Martin," and he would answer and come forth. He was consequently charged with being a "soul sleeper."*

The immediate occasion of Luther's dramatic break with the might of Rome was thus, to no small degree, over the nature and destiny of the soul and the irreconcilable conflict of Rome's teachings with the truths of Scripture. The final rupture came with the burning of the papal bull issued against Luther in 1521. Luther included "immortal-soulism" among the pope's "monstrous opinions."

The famous Reformer held the view of "suspended consciousness" in death and, until the day of his death, declared that such was the position of Scripture. Many of his immediate followers sought to conceal his sentiments. But he effectively countered the dogma of purgatory with the doctrine of the unconscious sleep of the soul, with the dead resting, unconscious of passing time, until the great Awakener calls.

Others who so taught included many Anabaptists and Socinians. All such came under heavy attack and harsh inventive, and soon persecution became rampant.

Some, such as Richard Overton, were imprisoned for holding this view and some even went to the stake, including Terwoort and Pieters in 1575 and Legatt and Wightman in 1611. The charges against them included holding to the "sleep of the soul." These two examples of martyrdom indicate the bitterness of the struggle and the price of conscientious conviction.

There was a battle royal over this issue between certain

of the Reformers in different lands. Luther was bitterly attacked by Calvin in his book *Psychopannychia*, a treatise against the "sleep of souls." William Tyndale, greatest of the English Reformers and one of the finest classical scholars of his time, a Bible translator and a martyr (1536), came to the defense of Luther and his stand on conditional immortality. The Catholic chancellor of England, reactionary Sir Thomas More, had in 1529 strongly objected to the "pestilential sect" represented by Tyndale and Luther, because they held that "all souls lie and sleep till doomsday." In 1530 Tyndale responded vigorously, stressing the resurrection as the time that immortality is to be received. See *Answer to Sir Thomas More*, b. 4, ch. 4.

Tyndale denied that departed souls are now in heaven, hell, or purgatory. He declared that heathen philosophers had substituted the notion of innate "immortal-soulism," which he held to be in irreconcilable conflict with the express teachings of Scripture.

In accepting such notions people flout the declarations of the Word and set aside the explicit statements on the resurrection by the apostle Paul, Tyndale declared. In somewhat sarcastic vein he suggested that perhaps Paul might have to go to Sir Thomas More to learn the truth on the nature and destiny of man! The popular "saints in heaven" argument, Tyndale held, destroys the whole resurrection witness of Scripture.

These are but samplings of the conflict over the nature and destiny of man in the Reformation century, when Protestantism emerged and started on its way. It was a struggle between Scripture and tradition.

(To be continued)

*These statements are completely documented from the sources in the author's recently published *The Conditionalist Faith of Our Fathers*, volume 2 (Review and Herald Pub. Assn., Washington, D.C.), which marshals the testimony of hundreds of these witnesses to conditionalism spread across the Christian Era.—EDITOR.

Martin Luther standing before the Diet of Worms in 1521.





Church of Sacré Coeur in Paris now standing on site of edifice in which Loyola swore to combat Protestants.

CALVIN AND THE FRENCH Reformers

Tragic Fate of the Huguenots

by
Charlotte Hastings

One bright autumn day I watched the white cliffs of Dover recede as I crossed the Channel by car ferry to Calais. After passing through customs I was soon driving through the flat northern plain of France.

Of four men who had a profound influence on the French Reformation, three were born in this vicinity. Jacques Lefèvre was born at Étapes, just south of Boulogne. John Calvin, who became the chief theologian of the French Reformed Church, came from Noyon in Picardy, as also did his cousin, Pierre Robert Olivétan, who translated the Bible into French from Lefèvre's version, and was probably the first to direct the attention of Calvin to the truths contained in Holy Scripture.

Because Noyon was in the direct line of the German retreat from the Somme during World War I, its streets were mined and nearly all the buildings were destroyed, so that little remains which these Reformers knew. The cathedral was fired, but the twin-towered edifice has been reconstructed.

In this land of lovely cathedrals and chateaux, many have remained almost unscathed, including the magnificent ca-

thedral at Amiens about forty miles from Noyon. This is the most outstanding example of Gothic architecture in France, on which many other cathedrals have been patterned.

It was a sight of far greater grandeur, however, that made its first powerful appeal to the mind of the fourth Reformer to be mentioned, William Farel. He was born in southeast France, near the ancient town of Gap. The tremendous ranges of the Dauphiné Alps, the snow-clad peaks pointing heavenward, instilled in him a love of the glories of creation. After acquiring all the knowledge he could from local teachers, he obtained the reluctant permission of his parents to become a scholar in the renowned Sorbonne, University of Paris.

Here Farel met the celebrated professor, Lefèvre. From the first he was drawn to the kindly doctor. Both devoutly followed all the observances of the Roman Catholic Church; but Lefèvre, distressed at the low moral standard of the university, realized that philosophical disputation was insufficient and zealously revived the study of the Holy Scriptures.

As Lefèvre engaged in the lengthy task of collating all

the legends of saints and martyrs and arranging them in calendar sequence, he found himself comparing these superstitious fables of man's invention with the simple but sublime narrative in the Bible. Turning from them with aversion, he determined to follow only the Word of God.

The light which he found he imparted to his followers. He wrote: "Religion has but one foundation, one object, one Head, Jesus Christ, blessed forevermore: alone hath He trodden the winepress. Let us not then call ourselves after St. Paul, or Apollos, or St. Peter. The cross of Christ alone openeth the gates of heaven, and shutteth the gates of hell."

Later, when Farel took his stand for the reformed faith, he testified to the power of the Holy Spirit in his life. He said that a blind infatuation had previously overwhelmed him whenever he knelt in adoration before images, but that the Spirit of God had freed him. The realization came to

him that Jesus alone was deserving of his worship. Through the study of Greek and Hebrew he read the Scriptures constantly, with ever-increasing affection, and God enlightened him from day to day. And so Farel became the missionary pioneer of the Reformation in France.

In the Palais des Tournelles, not now in existence, a sister of the reigning monarch, Margaret of Valois, Duchess of Angoulême, became a staunch supporter of the reformed doctrine and caused a spacious hall to be converted into a chapel and thrown open to the public. Thousands—noblemen and commoners—came there to hear the Word of God. Preaching on the Bible was also carried on in two other churches by permission of Francis I, who for some years insisted on toleration, and who for a time showed a personal interest in the Scriptures.

However, the king and his court, absorbed with the vanities of this world, allowed the seed of the gospel to wither and die in their hearts; and great opposition arose against the Reformers, making it necessary for them to leave Paris for the provinces.

The city of Meaux, where Bishop William Bricconnet accepted and preached the reformed faith, became their stronghold. Here Lefèvre translated into French and published the New Testament and the Psalms, and from here the knowledge of the gospel spread throughout the land.

Not until later years did Francis I completely turn against Protestantism and sanction the extermination of the so-called heretics. However, while the king was absent in war, leading Roman Catholic doctors of the Sorbonne connived with the magistrates of Paris to arrest some as examples. These were condemned to death by burning at the stake. Such an one was the Hermit of Livry, who was wont to leave his lowly dwelling in the forest to visit from house to house in the environs of Paris, telling the poor peasants the simple gospel story "of the perfect pardon that it offers to the burdened soul, which is far better than absolution."

In front of the somber twin-towered cathedral of Notre Dame, in the presence of an immense crowd summoned by the deep-toned tolling of the great bell, the hermit confessed that his sole hope was in the pardon of God, and that he was resolved to die in the faith of his Lord, Jesus Christ.

One who heard the tolling bell and watched as this faithful witness was consumed by the flames, was a youth of sixteen from Noyon, John Calvin. Of a reserved nature and exemplary character, he was studying at the College of Le Marche and had already distinguished himself by unusual ability and keen, penetrating mind. Impressed by the courage of the man of God as he endured this cruel death, and by the words of his Protestant cousin, Olivétan, Calvin began with careful thought and prayer to study the Bible. As he later testified, suddenly the light disclosed to him his errors and sins, and he found refuge in the compassion of God offered to him in Christ.

Calvin's subsequent work for the Reformation was immensely important. He was early recognized as an authority on both church and civil law. His *Institutes of the Christian Religion* comprised a learned defense of the Reformation teachings and was considered even by his opposers a masterpiece of sustained thinking, of style, and of exposition. His disputations appealed particularly to the intellectual mind. Like William Farel, he had first to leave Paris and then France because of his evangelical views. Eventually the two

TO WALK WITH GOD

by Hazel Hartwell Simon

*Not rushing eagerly ahead,
Not lagging lazily behind;
Not off afield, not wandering,
Not stumbling often as though blind.*

*Not restlessly with heart astray,
Or piningly, to be away;
But matching steps and purpose, too—
Lord, help me walk this day with You!*

*Concerned with what my Lord would say,
Content to have You choose the way;
To share Your service, Your design,
To know with joy, Your thoughts as mine!*

*To bless as You would bless, to heal
The hurts of heart my friends reveal;
To show Your love in all I do,
Lord, help me walk this day with You!*

met in Geneva. Farel entreated him to stay; and Calvin, putting aside his plans for a life devoted to study, became, for thirty years, the chief administrator of the Reformation in Switzerland and France, organizing its system of doctrine, services, and polity. During this period he was also pastor of the Cathedral of St. Peter in Geneva.

The French Reformers, called Huguenots, had become a strong body of both noblemen and common people. The story is told that Ignatius Loyola (who by a strange coincidence had been a fellow student of Calvin's in Paris) went with six companions to the crypt of the church then standing on the site of the present Sacré Coeur, and there dedicated his life to combating these enemies of the church. Later, with the sanction of the pope, the Jesuit Society was formed, with Loyola at its head.

Nearly forty years after the Jesuit founding, many Huguenots came to Paris on the occasion of the marriage of Henry of Navarre to Margaret, sister of King Charles IX. Six days after the splendid ceremony, on the night of August 24, 1572, occurred the terrible Massacre of St. Bartholomew, when the Seine literally ran red with the blood of the French Protestants. Extending to all parts of the country, the persecution resulted, some records state, in the death of 50,000 Huguenots. Pope Gregory XIII issued a medal commemorating the massacre. On one side of this medal is the profile of the pope, on the other an angel with drawn sword smiting the group of Protestants at his feet.

But the sword of persecution did not stamp out the Huguenots. In the reign of Henry IV freedom to worship was granted them. To a varying degree this toleration was continued for almost a hundred years. Then Louis XIV signed the Revocation of the Edict of Nantes at Fontainebleau. Again the spies of the Inquisition sought out heretics and the Huguenots were persecuted. Large numbers took refuge in other countries, the exiles including noblemen and many of the finest craftsmen of France.

If the light of the pure gospel truth had not been suppressed in France, doubtless there would have been no French Revolution and no blood-drenched Reign of Terror. [END]

TEST YOUR "WORD" POWER

by Richard H. Utt

Here are eight scenes from Bible incidents as conceived by artists. See if you can identify the objects, people, or places, choosing your answers from the list at the bottom of the page.



JOHN STEEL, ARTIST © P. P. P. A.

1. _____ was amazed to see a bush that burned but was not consumed by the flames.

2. The daughter of _____ found the infant Moses floating in a basket on the river.



CLYDE PROVONSHA, ARTIST © P. P. P. A.

3. When the Israelites wandered in the wilderness, God sent them _____ to eat.

4. _____, looking down on the Israelite encampment, tried to curse it but could not.



REVIEW AND HERALD

5. The walls of the city of _____ fell down before Joshua and his soldiers.

6. Though he lost his possessions and suffered from a painful disease, _____ retained his faith in God.



JOE MANISCALCO, ARTIST © P. P. P. A.

7. Rebekah traveled by camel from a far country to become the wife of _____.

8. In defiance of God, postdiluvians erected the giant tower of _____.



JOHN STEEL, ARTIST © P. P. P. A.



JOE MANISCALCO, ARTIST © P. P. P. A.



CHARLES ZINGARO, ARTIST



THREE LIONS

Abraham, Babel, Balaam, Isaac, Jacob, Jericho, Jerusalem, Job, Joseph, Manna, Moses, Pharaoh, Samuel

(Answers on page 33)

SIGNS SIGNS COUNSEL CORNER

Conducted by William A. Fagal

Director, "Faith for Today" TV Program

If you have a question, address it to "Signs" Counsel Corner, "Signs of the Times," Mountain View, California 94041. Enclose a five-cent stamp and your name and address. Anonymous questions cannot be answered.

IS GOD UNFAIR?

QUESTION: A neighbor of mine has just died after suffering for many months from cancer. The worst things seem to happen to good people or those who are trying to be good, while the liars, cheats, and those who are downright mean to others seem to prosper. Why does God punish those who love Him and want to serve Him, and allow these mean, selfish ones to get along with such success?

ANSWER: Your assumption that God punishes those who love and serve Him is erroneous, as is also your assumption that He should always preserve them from harm. Were God to free His children from all trouble here, many would serve Him for what they could get out of Him. Our God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matthew 5:45. Unfortunately, the good and the evil both die from cancer in this world, and both suffer in many other ways. Obviously one can make life more difficult by choosing paths which bring their own unhappy retribution, and self-inflicted misfortune should not be blamed upon God. David counsels us, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity." Psalm 37:1. He points up the difference between the righteous and the wicked in these words, "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Verse 9. Always remember that you as a dedicated Christian have a future in a perfect world with God, whereas evildoers have no such prospect.

BROKENHEARTED

QUESTION: I am brokenhearted, for I lost my dear husband two years ago, and my only daughter passed away three years ago. I have a son left, but my grandson has turned him against me. Apparently he would like to see me die so he could get my little home, which is all I have left. Can anything bring comfort to me? I read the ninety-first psalm every day.

ANSWER: In writing to Timothy, the apostle Paul stated that men in the last days would be "without natural affection." 2 Timothy 3:3. Christ's prayer for His persecutors is an example for all of us: "Father, forgive them; for they know not what they do." Luke 23:34. While, of course, you are hurt and lonely, do not be overwhelmed by these negative feelings. The Bible says, "Be not overcome of evil, but overcome evil with good." Romans 12:21. Try to find a way of dealing positively with your son and grandson, showing them the love of Christ. By your godly Christian example try to make them see the better way and thus influence them for good and their salvation.

SEPARATED FROM GOD

QUESTION: Why can't I have a real belief in God? When I pray, I feel I'm a hypocrite. As a child I thought God answered all my prayers. But now, having sinned, I can't seem to get back to Him. I wonder if I can ever know the love of God again.

ANSWER: You have correctly indicated your problem when you say that sin has brought your estrangement from God. Long ago Isaiah defined the situation in these words, "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isaiah 59:2. Try to analyze why you consider yourself a hypocrite when you pray. Could it be that you are clinging to some sin which you are unwilling to give up? Is it possible that you feel insincere because even as you go through the outward forms of prayer you know in your heart that you are far from God? The only way to handle a situation like this is to seek God earnestly for true conversion and complete cleansing from sin. Ask Him for strength to overcome every sin, and hold nothing back by mental reservation. Be completely sincere about it, rededicating your all to His service. Then the feelings of hypocrisy will go and you will experience a mature, rewarding relationship with God.

WAYWARD CHILDREN

QUESTION: If my children are lost in the judgment, will I be blamed for their loss? I keep thinking of Jeremiah 13:20. What shall I answer when I am asked about my children? They are adults now, but I was not converted when they were children.

ANSWER: The verse to which you have referred asks, "Where is the flock that was given thee, thy beautiful flock?" This question, directed to Zion, implies that the entrusted flock should have been tenderly cared for, but instead, Zion indulged in great iniquity, neglecting its charge. While this text has direct application to a specific Old Testament situation, yet, as you have inferred, its inquiry is one which all parents and spiritual leaders may rightly consider also. Take heart in remembering that you did the best you could for your growing children, but were handicapped by your lack of the living experience with Jesus Christ which has come to you later. God knows that had you known then what you know now, you would have done some things differently. He is not unreasonable, demanding of us the impossible. He, too, has wayward children whose salvation means everything to Him, but who are willfully disobedient. Continue to witness for the Lord Jesus Christ before your children, and leave to Him that which you cannot change.

CRUELTY TO ANIMALS

QUESTION: What can be done to change people who are cruel to animals? We have a neighbor who stakes a dog in the hot sun every day and does not pay any attention to its cries. This disturbs me very much.

ANSWER: When a person's heart has been softened by the love of Christ he cannot see any creature suffer without feeling some degree of pain himself. Years ago it was a common saying that one could recognize whether a new Christian's conversion was genuine by the way he treated his horses. Insensibility to the feelings of other human beings and the mistreatment of animals are both common among pagan peoples. The inner presence of Christ, however, brings to all an awareness of suffering and a keen desire to alleviate it. Why not speak kindly to your neighbor, offering to help care for the animal by moving it out of the hot sun? Perhaps your interest and offer of help would be greatly appreciated.

UNGODLY IN-LAWS

QUESTION: I am trying hard to be a consistent Christian. My husband's people use vile language, abuse God's name, and joke about sacred things like marriage. They are raising three grandchildren, who have become unruly and vulgar. I find I cannot be near these people without becoming angry at them and, afterward, very depressed. Is there anything wrong with my staying home when my husband visits them?

ANSWER: You have an obligation to your husband's parents which you should not lightly cast aside. It might help you to think of them as Christ does, remembering that had they been the only souls in the world who had sinned, He would have died to save them. Try to envision what different people they would be if only they could find Jesus Christ and be truly converted; then remember that perhaps you are the only one who can ever gain entrance into their home and have an opportunity to influence them for good. Obviously, you will be of assistance only as you mingle with them, showing them genuine Christian love and affection. Overlook their unlovely traits and try to get as close to them as possible, watching for opportunities to witness to them of your faith in the Lord Jesus. As the result of your joyous life and radiant example of what a converted Christian should be, someday you may have the joy of seeing them take their stand with you.

DEATHBED REPENTANCE

QUESTION: Will a sinner be saved if he accepts God at the very last? I realize that it seems to be important to make a decision for Christ now, but is it true that it is never too late? I need to know this because my husband for many years has believed in what is right, but he has done little or nothing about it.

ANSWER: It is true that it is never too late to accept Jesus Christ. With no limitations as to time, the Bible affirms, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. Whenever an individual invites Jesus Christ into his heart he is assured of eternal life. For this reason Jesus, on the cross, assured the dying but believing thief of a place in His kingdom.

However, it would be most presumptuous for a person to plan to live in sin all his life and change only at the last moment. Premeditated neglect of the mercies of God is unlikely to develop into sincere deathbed repentance. Men usually die as they have lived. The writer to the Hebrews has asked, "How shall we escape, if we neglect so great salvation?" Hebrews 2:3. Let us hope and pray that your husband will see the importance of making a decision regarding spiritual matters now while the opportunity is his. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2.

SECULAR MARRIAGE

QUESTION: I was married by a justice of the peace in the presence of two witnesses. No prayer was offered, and the only vow I made was that I would take the bridegroom to be my wedded husband. Now I feel unsure about this and wonder if this was the right kind of marriage for us. What do you think?

ANSWER: Your uncertainty undoubtedly does not involve the question of whether or not you are legally married, but rather, whether you, as a Christian, selected the best kind of marriage service. Most Christians agree that it is well to start married life with a religious service in which God's blessings are sought. With so many homes being broken by divorce, and with marriage vows being treated lightly by many, it is well to take these vows in a spiritual setting where their perpetuity is emphasized and heavenly help is invoked. Obviously it is too late for you to go back now and plan a Christian wedding. However, if you and your husband so wish, you could explain your feelings to some minister, requesting him to participate in a prayer of dedication with you that your home may be representative of your faith.

MARRIAGE QUESTION

QUESTION: I am very much in love with a widower, but hesitate to marry him because his teen-age children are poorly behaved. Their father pleads with me not to give him up, but I am very afraid that I would be unhappy in their home. Do you suppose we should wait until his children are fully grown and have left home?

ANSWER: Perhaps instead of thinking only of your own happiness it would be well for you to give some thought to the challenge that this man's children might offer you. Granted that since they are almost grown, you will be limited in what changes you can make in them, yet a wholesome influence introduced into their motherless home might have a stabilizing and ennobling effect. Of course, you would have to work differently with them than with younger children, as at their ages it would be unreasonable to expect them to accept you as their mother. However, as they come to respect you and appreciate you for what you are, they will bring you their problems and request your help. Sometimes just praying for them, with the assurance that you are sympathetic and believe in them, will work wonders. With you in the home, they may find their way to useful, dedicated lives, but without you, they may not. Give earnest thought to the challenge and opportunity offered you and ask God to help you make the wisest and best decision.



HOW TO STOP SMOKING

No topic is more keenly debated in medical circles today than the effect of tobacco upon the human body. So much evidence has come to light during recent years that thoughtful people everywhere are now fully aware of the hidden dangers inherent in smoking. It is not my purpose to review these dangers, but to point out a few simple steps which will help a person solve the smoking problem for himself.

Many thousands of people today are heavy smokers, not by choice, but because they have no way of escape. They keep on smoking because they are caught in the grip of a habit which probably began during their teen-age years when they thought it was "smart to smoke." Many of these heavy smokers are now in middle life and would give a lot to find some way to stop, but they seem powerless to do it.

Most of these people never intended to smoke in the first place. They began smoking only because they thought everyone else was doing it, and they wanted to conform to society. As a matter of fact, smoking is not a normal habit. A person has to *learn* to smoke.

Why should we worry about smoking? Because it plays a definite part in lowering a person's resistance to disease. Heavy smokers die from five to ten years earlier than nonsmokers, mainly because of trouble in the heart and blood vessels. Such is the adverse effect of tobacco upon the circulatory system. Cancer of the lung seems to arise almost entirely from the use of cigarettes. These facts show that anyone who quits smoking, even later in life, will do something definitely beneficial to his health and vitality.

Perhaps you are not in this class. But many of your friends are moderate-to-heavy smokers, and for their sakes it is well for you to understand something about their problem. *Every cigarette smoked leaves a person just a little weaker* and less able to carry on. Statisticians tell us that each cigarette cuts some minutes off a person's life, when compared with nonsmokers. This being so, why do so many people continue to smoke? Largely because they are addicted to nicotine, a powerful drug always present in tobacco leaves.

True, there are some lucky people who can give up smoking without much difficulty once they have made up their minds to do so, but others have a real struggle. For many years they have depended on the temporary lift they get from using cigarettes, a lift which is always followed by a letdown, which in turn calls for another smoke—a vicious cycle indeed.

Most chain smokers are deeply neurotic. Smoking seems to provide a way out of their dilemma. Strong drugs in the tobacco temporarily stimulate the nervous system, not un-

You, Too, Can Break This Harmful Habit

by Clifford R. Anderson, M.D.

like the effect of heroin or other narcotics. To obtain this effect, smokers keep on lighting one cigarette from the butt of another. But meanwhile the weed is slowly wrecking their health and shortening their lives.

Advantages of Quitting

Many wonderful things happen to a person when he stops smoking. His digestion improves, his blood pressure tends to return to normal, his nervous system is less irritable, he breathes more easily and coughs less, and his heart works more efficiently. What is more, he has less chance of developing ulcers of the stomach and is less likely to suffer from heart disease during the productive middle years of his life. In addition, he will escape certain allergies arising from the smoke and will have less nose and throat trouble.

Ever heard of a smoker's cough? Of course you have. Some of your smoking friends suffer from a chronic, hacking bronchitis. Maybe you do, too. Inflammation of the throat is only too common, especially in heavy smokers. That constant hacking cough is bad enough, but the chronic irritation down in the bronchial tubes may lead to cancer of the lung. At least this much is certain: all nonsmokers seem to have less trouble with the nose, throat, heart, and circulation; and they almost never develop that dread disease known as bronchogenic carcinoma, the medical term for primary cancer of the lung.

Tobacco Contains Many Poisons

Chemists tell us there are at least eighteen different poisons in a cigarette. Some of these attack the delicate membranes of the nose, throat, and windpipe. Others enter the bloodstream and interfere with the normal circulation of the body. Nicotine is the powerful stimulant responsible for a person's becoming addicted to the use of tobacco; the tar in the tobacco is the carcinogenic substance that produces cancer of the lung. Witness all the desperate attempts now being made to produce filters that will prevent the tar from reaching the smoker's throat. But the tar still gets through in spite of the filter.

These tarry substances, once transferred to the bronchial tubes through the smoke, are then deposited on the delicate mucous membranes lining these tubes, causing much local irritation. Hence the cough as nature tries to get rid of the offending substance. In heavy smokers, the mucous membranes lining the bronchial tubes are four or five times thicker than those of nonsmokers. These thickened membranes narrow the bronchial tubes and hinder the passage of air into the lungs, making it much harder for the heavy smoker to breathe.

Nicotine is one of the most powerful poisons known to man, being second only to cyanide in its destructive effects on the human body. Most of the nicotine is destroyed when the tobacco is burned. But enough of it gets into the smoker's lungs and circulation to give him a "lift." Nicotine whips up the nervous system, causing a temporary stimulation which is followed by a letdown, and this in turn causes the individual to light up another cigarette. Thus it is the nicotine that produces the addiction to tobacco. Without nicotine there is little incentive for a person to continue smoking. And for these same reasons smokers will not smoke cigarettes with really effective filters. With the "taste" filtered out, there would be no "lift."



How to Stop

How can a person actually stop smoking? Naturally, the first thing to do is to S-T-O-P. Whether you decide to stop for just one hour at a time during the first day, two hours the next day, and three hours the next—or whether you plan to stop altogether—is a personal matter which you alone must decide. In any case, it takes real willpower to make such a decision and to carry it out. Here are a few steps to aid you in your decision:

1. *Stay away from other smokers as much as possible*, particularly during the first three or four weeks. This is one time when your friends might tend to misunderstand. Most of them

will secretly admire you for your strong determination, but some may be tempted to break down your resolve. Don't give them the chance! Stand by your resolution, and make it final.

2. *Become a vigorous campaigner against the use of tobacco in any form.* True, this may bore some of your friends for a while, but in the end you may be able to help them also.

3. *Drink a glass or two of water or fruit juice whenever you are tempted to smoke.* You will have to do this many times a day for a while, but the water will help to take away your craving for tobacco and will aid in eliminating the nicotine and other poisons from your system.

4. *Take two hot baths every day*, followed by a stimulating cold shower. This will not only help you physically, but it will increase your circulation and strengthen your will to succeed.

5. *Take plenty of exercise*, including deep breathing and long walks in the fresh air several times each day. This will clean out your lungs and improve your sense of well-being. Again, don't forget to drink plenty of water.

6. *Watch your diet.* Be sure to take large quantities of *fresh fruits and vegetables.* These are excellent antidotes against the poisons of tobacco. In fact, if you ate little except fruit and vegetables for the next few weeks you would soon lose your desire to smoke. If necessary take small meals more frequently to stabilize your blood sugar. This will also help to calm your nerves during this time of stress.

7. *Don't go hungry for long.* Eat regularly and do not attempt to lose weight while you are trying to break the smoking habit. True, you may gain a few pounds just now, but you can lose this later when you have solved the smoking habit.

8. *Avoid all highly seasoned foods and alcohol*, for these encourage the craving for tobacco. Omit such things as pepper, mustard, spices, and all hot condiments from your diet. Even the caffeine in tea and coffee should be eliminated. Use some other hot drink that does not contain caffeine. Also, be careful about using too much salt. After you have followed these simple suggestions, you will be surprised at the wonderful flavors in your food.

9. *Get rid of all your cigarettes.* It is not safe to keep any smoking materials handy. The temptation to start using them again may prove too great.

10. *Finally, commit yourself to God every hour of every day*, asking for divine help whenever you feel the craving to smoke. Divine power is always available to those in need. Do not falter in your resolve to conquer this habit, for victory is well worth all the effort you make. Soon you will be surprised at how much better you feel. Your heart will be quieter, your nerves calmer, and your pulse stronger and more steady. Your breath will be sweet and clean, your muscles relaxed, and your mind clear and fully in control of itself. You will feel a new surge of moral and intellectual power as you realize you are no longer enslaved by a filthy habit. Now you will not only enjoy better health but, under the blessing of God, you will also experience true satisfaction and happiness in the years ahead. [END]

YOUR HEALTH QUESTIONS ANSWERED

BY YOUR RADIO DOCTOR

CLIFFORD R. ANDERSON, M.D.

NEURITIS

Q. *Some time ago I had a severe attack of shingles. The skin rash cleared up after a few weeks, but I still have severe pain in the nerves that were affected. What can I do?*

A. Shingles, or herpes zoster, is a very troublesome condition, especially when it continues over weeks or months. There is usually considerable pain in the affected area. Shingles is *not* a skin disease, although some parts of the skin are almost always affected. But shingles is due to a virus attacking certain nerves that may still carry the sensations of pain or neuritis long after the virus has disappeared. Large doses of vitamin B₁₂, 1,000 micrograms injected weekly, may help to relieve neuritis and heal the nerves. Vitamin tablets containing the B complex are also advisable and should be used several times a day. Pain-relieving medicines such as aspirin may help to ease the discomfort. But the effect of these lasts only two or three hours, and the medicine may have to be repeated several times a day. Local heat to the area will sometimes help, but in some cases it might increase the pain. Herpes zoster is a baffling disease and is often difficult to treat, especially when it involves the eyeball and structures of the face. It usually occurs on one side of

the body, and once a person has had the disease, he is probably immune from any further attacks.

EYELIDS

Q. *I am troubled with granulated eyelids which often itch and burn. Is there any ointment to cure this condition?*

A. That depends upon the cause. Inflammation of the eyelids may be due to a staphylococcus infection involving the lashes and the small glands of the eyelid. Trouble may also arise from an infection in the scalp or face extending to the eyelids. This is more commonly seen in people who live on an inadequate diet. Merely clearing up the scalp condition may greatly improve the eyelids. Infections of the eyelids can often be helped by applying hot moist compresses twice daily. Any tendency to eyestrain should be corrected, which means that you should see a qualified eye doctor and follow his advice. If he advises you to get new glasses, by all means do so. Avoid reading in poor light. Be sure to get plenty of rest and choose a sensible diet. Your doctor will advise you concerning the medicines you need. If you follow these general principles of health, you will probably have no further trouble.

if darwin had known

In a recent issue of *Time Magazine* the striking experiments of Drs. B. H. Hoyer, B. J. McCarthy, and E. T. Bolton on human genetic material at the Carnegie Institute, Washington, D.C., were described and the suggestion was made that if Darwin had known what they have found, he would have hailed it as yet another evidence of the evolutionary ascent of man from the apes.

It has been known for many years that the units of inheritance, which living germ cells use in reproduction, are carried on long paired strands of deoxyribonucleic acid, called DNA for short, in the chromosomes of the cell nucleus. Hundreds of thousands of these submolecules of inheritance are linked together along the strands like the rungs of a ladder according to a genetic code which varies with each species; and on the basis of this complicated genetic "blueprint," generation after generation of identical living forms is built up.

In their experiments, the three Carnegie scientists discovered that if the strands of DNA are heated to a certain critical temperature, the rungs of the inheritance ladder break, and the pairs of strands separate, but so invulnerable is the code in each nucleus that, on cooling, the rungs come together as perfectly matched as before.

This started the scientists thinking, and they decided that they would put these genetic codes to an even more severe test. They heated the DNA strands from the cell nuclei of mice until they separated and then mixed them with gum agar so that on cooling they were immobilized and unable to recombine. Then they reduced the jelly to tiny granules to break up the strands with the attached inheritance rungs, so that separate little bits of ladder were contained in each granule of agar.

Next they made another preparation of chopped mouse DNA in solution and rendered it radioactive with carbon 14. Finally they mixed this solution with the granules so that the radioactive DNA diffused into the granules.

*Do Recent Discoveries in Genetics Favor
Evolution or Creation?*

by W. L. Emmerson



THREE LIONS

Charles Darwin

As they hoped, they found that in spite of the disintegration of the inheritance ladders, when two corresponding bits of ladder came into contact they at once recombined; and by measuring the radioactivity of the recombined DNA they were able to tell how many bits of ladder had found matching partners. In their first tests with radioactive mouse DNA and mouse DNA in agar they obtained a relatively good hookup of about 25 percent.

Now they came to the real purpose of their experiments, which was to investigate the relations between species judged by the attraction or otherwise of their DNA ladders for each other.

They first repeated the experiment, matching mouse DNA with DNA from close relatives like rats and hamsters, and they got an almost equally good hookup. With cattle DNA there was less attraction, and with human DNA there was only a slight response. With fish DNA, from salmon there was still less, and with bacterial DNA the response was almost nonexistent.

The great test came when they tried matching human DNA with that of other species. Bacterial DNA did not respond, salmon DNA showed a little more attraction, mouse DNA still more, while DNA from the rhesus monkey combined almost as strongly as human DNA with human DNA.

Evolutionary theorists, who are always looking for new evidence for their hypothesis, have naturally seized on these remarkable experiments as striking new proof of evolution. Bacteria, they say, are so far back in the evolutionary line that their DNA has nothing in common with higher species. Salmon, being a vertebrate, would find some matching se-

quences. Mice, which are warm-blooded mammals, would, according to the theory, match still better, while primates, being nearest to man, would be expected to match best of all.

Now, no one questions at all the brilliant results of the investigators. These are *facts* which none can deny. But those who do not regard evolution as a foregone conclusion must protest against the gratuitous assumption that these *facts* provide any evidence at all for evolution.

Each of the units or rungs of inheritance on the DNA strands is nothing more than a minute "blueprint" for the reproduction of some particular cell complex in the biological organism, and the total code in each germ cell will naturally differ in proportion to the similarity or otherwise of the final product.

The attraction or otherwise, therefore, has nothing to do with *how* the species came into existence; it is simply an evidence of similarity or dissimilarity of structure.

The evolutionist, *assuming* evolution to be true, seizes on the increasing attraction of different DNA strands as evidence of an ascending scale of life; but an equally satisfactory and very much more credible explanation of the diverse inheritance formulas is that the Creator, in His providence, put into each species which He brought into existence the wonderful construction code which would enable each to reproduce generation after generation "after his kind." And naturally there would be more or fewer correspondences in the code according to the similarity or otherwise of the functions to be provided for.

In our view, therefore, the remarkable experiments of the Carnegie Institute scientists provide evidence not of the entirely speculative theory of evolutionary ascent, but of the infinite marvels of God's creation. [END]

Miracle at Karalundi

(Continued from page 13)

With a favorable report spreading through the reserve, the first obstacle was overcome. Next the aborigines were encouraged to move from the reserve to the Wiluna mission compound. By the end of 1956 the first house was completed, and Pastor Vaughan had several families under his care. With only one building serving as dormitory, kitchen, and dining room, he and his staff cared for all the sick, malnourished, and undernourished children on the mission site.

On reaching the third grade, these children were automatically transferred to Karalundi.

This in itself was a remarkable achievement.

The following year the Native Welfare Department made a grant of £3,500 (Australian) to the Wiluna Adventist Mission.

Some of this money was used for the construction of a modern kitchen and dining room to care for the increased number of children arriving with their families from the reserve. The remainder was used for the provision of huts for adult natives to provide accommodation during the wet season, when the whole area becomes a sea of mud and water.

As the numbers grew, the requirements of the mission grew also. At one stage the Vaughans had eighteen boys sleeping in their own home.

Of the children now growing up on the mission, at least seven owe their lives to the fact that the Vaughan family unofficially adopted them until they were old enough to enter the care of the older mission girls.

What does the future hold for these people?

There is a strong local demand from ranch owners for Karalundi-trained young people and "Wiluna aborigines," a demand that Vaughan finds difficult to meet.

His interest in the aborigines does not end when they leave the mission. On his regular tours of the area, he pays great attention to the conditions under which "his people" live and work.

It is this attitude that has earned Pastor Vaughan the admiration and respect of all who know him. [END]

R

esignation

by May Cole Kubn

O God, whose face I have not seen,
Yet whom, by faith, I know and love;
Thou in whose presence I find peace,
In whom I live, and breathe, and move—
Into Thy hands I would resign
Each cherished plan and hope of mine.

A refuge hast Thou been to me
When storms raged fierce and strong—
A shelter from the burning heat
When days were hard and long.
And sweeter for Thy friendliness
The happy years that came to bless.

Each day, each hour, I feel the love
That Thou dost shower on me.
Be this my portion here on earth,
And through eternity:
That I may know Thy saving grace,
That I may sometime see Thy face.



ERIC KREVE

by H. R. Coats

CHRIST'S

"NEW" COMMANDMENT

Was It Original and Unique or Old as Eternity?

Jesus was on His way to Calvary. With Him were eleven men—His disciples—to whom He would soon give the responsibility of carrying the gospel to a hostile world. They would have to bear the burden of every abuse, indignity, and sorrow that unconverted men could heap upon them.

Despite their three years' association with Jesus they were not yet prepared for the experiences that lay ahead of them. They had many more lessons to learn. So He said to them, "A new commandment I give unto you."

To some this means that Christ set aside the law of love written by the finger of God on tables of stone and delivered to Moses. To many more it means that whatever one wishes to do meets the mind of the Saviour if it is done in the name of love. To others the statement is merely a New Testament injunction intended to obscure the Old Testament.

What did it mean to the disciples? What did it mean to Jesus?

Jesus had spent more than three years demonstrating to men the very thing that He was now asking His disciples to do—to love their neighbors as they loved themselves. Note this statement in John 10:31, 32 (Berkeley): "Again the Jews picked up stones to stone Him. Jesus answered them, I have shown you many of My Father's benevolent doings; for which of them would you stone Me?"

Such a demonstration of kindness and love was intended to soften the hearts of the Jews, but it served only to harden them. Jesus had loved His neighbor as He loved Himself. Now He was telling His disciples to do the same. He knew their self-love would obstruct the flow of divine power to lost men and women.

This must be changed. They must love each other as He had loved them. Only this would suffice to demonstrate that they were His disciples. "By this," He said, "shall all men know that ye are My disciples, if ye have love one to another." This might lead to violent death at the hands of evil men, but it was and is the only way the truth of the gospel can be propagated.

How is this commandment "new"? It is new to all who fail to practice it as Jesus did. It was a shock to the disciples, and it is a shock to modern Christians when they learn that if their work is to be effective for Christ they must love their neighbors as themselves.

How new is this commandment? Was Jesus really starting something original and unique? Or was He setting forth a principle of His kingdom that is as old as eternity?

It was certainly known in Abraham's time, around 2000 B.C.

Abraham was a man just like the disciples, born into a sinful world with all its evil ways. Like all other men he was expected to develop a godlike character—to love God with all his heart and his neighbor as himself. Matthew 22:37, 39.

In Genesis 13 we find the patriarch very rich in cattle, silver, and gold. Verse 2. Then trouble developed between him and Lot. Note how Abraham handled it. "And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. . . . And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Verses 7, 8.

To relieve the situation Abraham suggested to Lot that they separate. Instead of telling Lot what to do Abraham asked him to choose the territory he wanted, and he, Abraham, would take what was left. What a demonstration of the character of Christ! Evidently this kind of action had become normal for Abraham, for he was later called the father of the faithful—the father of those who are faithful in carrying out the two great commandments of Scripture.

On another occasion Abraham demonstrated this spirit of brotherly love. The people of Sodom and Gomorrah had become exceedingly wicked and their destruction was decreed. The Lord told Abraham that He was about to destroy the wicked cities. Immediately the patriarch interceded for them. Would the cities be saved if fifty righteous persons were to be found in them? "Yes," agreed the Lord. Then Abraham continued to lessen the number until he was down to ten. The Lord agreed to save the cities if only ten righteous people were there. Thus Abraham showed his love for his neighbors.

Said Jesus, "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21. He did the will of His Father and admonished His followers to follow His example: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." John 13:34, 35.

Is this a new commandment to you? If you would enjoy eternal life, you must keep this commandment. It is Christ's way, and He is "the way, the truth, and the life." John 14:6.

[END]

Your Bible Questions Answered

by CHARLES D. UTT



ABSTAINING FROM FOODS

What is meant by "commanding to abstain from meats," in 1 Timothy 4:3?

A. L. G.

1 Timothy 4:1-3 reads as follows: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; . . . forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

The Greek word here translated "meats" is *bromata*, which includes foods of all kinds. In Matthew 14:15 it is translated "victuals," and the meaning would be clearer in 1 Timothy 4:3 if it were translated "victuals" or "foods." Ten modern translations of the New Testament that we have examined have the word "food" in this verse.

The misunderstanding that some have concerning "meats" as here used arises from their failure to recognize that since the King James translation of the Bible was made in 1611 the word "meat" has become limited to one kind of food, the flesh of animals. The older meaning survives in the saying, "One man's meat [food] is another man's poison."

This prophecy of the apostle Paul relates to those who believe they will gain merit by fasting. It does not refer to abstinence from any particular kind of food, whether the flesh of animals or vegetables or fruits, nor does it refer to the Scriptural classification of the flesh of certain animals as "unclean" and others as "clean."

The word "creature" in verse 4 should not be understood as limited to animals that might be eaten. In the original Greek it means "created thing." The "created things" that God gave to man for food in the beginning to be "received with thanksgiving" were "every herb bearing seed, which

is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed." Genesis 1:29. Although at a later time God gave permission to eat the flesh of animals, He made a distinction between clean and unclean animals. See Leviticus 11. One could hardly expect the flesh of unclean animals to be "sanctified by the word of God and prayer." 1 Timothy 4:5.

CAPITAL PUNISHMENT

Please explain Genesis 9:6 and Matthew 5:17. What should be done with killers according to the Bible?

Mrs. E. Q.

The verse in Genesis reads as follows: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." This refers to willful murder, and the punishment for it was to be the death of the murderer. See also Exodus 21:14; Deuteronomy 19:11-13. The temporal powers of the state were ordained

by God for the order and protection of society, and it is their province to determine guilt and administer punishment. The death penalty for the murderer was to be a deterrent to violence and bloodshed.

The Scriptures teach that there is a difference between premeditated and unpremeditated taking of life. The cities of refuge were appointed for the protection of the person who unintentionally killed another. He remained in one of these cities until the charges against him could be examined by the proper judicial authorities and the punishment decided. See Exodus 21:13, 14; Numbers 35:11, 12; Deuteronomy 19:1-10. In this connection Matthew 5:17 could be understood to mean that Christ did not set aside the Old Testament law which required the life of an individual found guilty of taking another's life.

An argument against capital punishment is the ghastly possibility that a court presided over by fallible men could send an innocent person to his death. If there is any doubt at all of the accused's guilt, his life should be spared; however, if the evidence is clear and the guilt unmistakable, the Bible warrant is that the murderer should pay with his life for the life he has taken.

BOOKS OF MOSES

Would you kindly discuss this question in the "Signs of the Times"? It is claimed that Moses could not have written the Pentateuch, seeing that he died before the books were written.
F. D.

The last chapter of the book of Deuteronomy records Moses' death. From this some argue that Moses could not have written the books usually ascribed to him; but we see no reason why he could not have written everything up to the account of his death, which could have been added by someone who immediately followed Moses, possibly Joshua, Moses' successor as

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leader of Israel. It is true that there are a few brief passages which seem to have been added by a later hand, for example, Numbers 21:14; Deuteronomy 1:1-5; 2:12. These could be accounted for as marginal notations by a later writer which in time became part of the text.

From the earliest times both Jews and Christians have accepted the Mosaic authorship of these books. Certainly no ancient writer was better qualified to write the books of history and law than Moses, a man who "was learned in all the wisdom of the Egyptians, and [who] was mighty in words and in deeds." Acts 7:22. In Exodus Moses was commanded to write (Exodus 17:14; 34:27), and it is stated that he did write. Exodus 24:4, 7. The antiquity of the books is attested by the language in which they are written and by the nature of the facts recorded. Only a writer who knew Egyptian life intimately could have written the story of Joseph, which comprises the last 13 chapters of Genesis. Moses meets this qualification. The same is true of the first chapters of the book of Exodus.

To our mind the testimony of later Biblical writers is reliable evidence of the Mosaic authorship of the books we know collectively as the Law, or the Pentateuch. Joshua, whose intimate association with Moses for forty years in the desert wanderings of Israel gave him every opportunity to know who wrote the books, refers to them as "the

book of the law of Moses." Joshua 8:31-35; 23:6. See Exodus 20:25.

Later Old Testament writers agree that Moses was the author of the books of the law. The following are references to "the law of Moses" or "the book of the law of Moses": 1 Kings 2:3; 2 Kings 14:6; 23:25; 2 Chronicles 23:18; 25:4; Ezra 3:2; 6:18; Nehemiah 8:1; Daniel 9:11, 13.

The Mosaic authorship of the Pentateuch is many times affirmed in the New Testament. "The law of Moses" was considered part of the Scriptures. Luke 24:44, 45. Christ did not suggest that someone else wrote these books. The same is true of the apostles. In the following list some New Testament references to Moses' writings are given first and are followed in parentheses by the passage cited in the Pentateuch.

Matthew 8:4; Luke 5:14; Mark 1:44 (Leviticus 14:3, 4, 10)

Matthew 15:4; Mark 7:10 (Exodus 20:12; 21:17; Leviticus 19:3; 20:9)

Matthew 19:4-8, Mark 10:3, 4 (Genesis 1:27; 2:24; Deuteronomy 24:1)

Matthew 22:24; Mark 12:19 (Deuteronomy 25:5)

Mark 12:26 (Exodus 3:6)

Luke 2:22-24 (Leviticus 12:2, 6, 8; Exodus 13:2; Numbers 3:13)

John 3:14 (Numbers 21:9)

Acts 3:22 (Deuteronomy 18:15, 18, 19)

Romans 9:15 (Exodus 33:19)

1 Corinthians 9:9 (Deuteronomy 25:4)

Hebrews 10:28 (Deuteronomy 17:6)

THE MIDWIVES' HOUSES

What is meant in Exodus 1:21, where it says, "Because the midwives feared God, that He made them houses"?

B. S.

Some translators understand that the word "houses" means "families." The verse is thus rendered by Moffatt: "God prospered the midwives; since the midwives had revered God, He made them mothers of families." That is, God rewarded the midwives for their help in saving the families of the Israelites by giving them families. Other versions agree in thought.

A grammatical difficulty in the Hebrew text of this verse is the masculine gender of the pronoun "them," which would refer to "people" in the preceding verse. Then it would mean that God made the Israelites houses, that is, built up the families of all the Israelites as a result of the midwives' faithfulness. It is probable that the masculine form of the pronoun is a copyist's error for the feminine form.

ANSWERS TO "TEST YOUR 'WORD' POWER"

1. Moses; 2. Pharaoh; 3. Manna; 4. Balaam; 5. Jericho; 6. Job; 7. Isaac; 8. Babel.

SCORE:

8 correct, excellent

6-7 correct, good

4-5 correct, fair

0-3 correct, more Bible study needed

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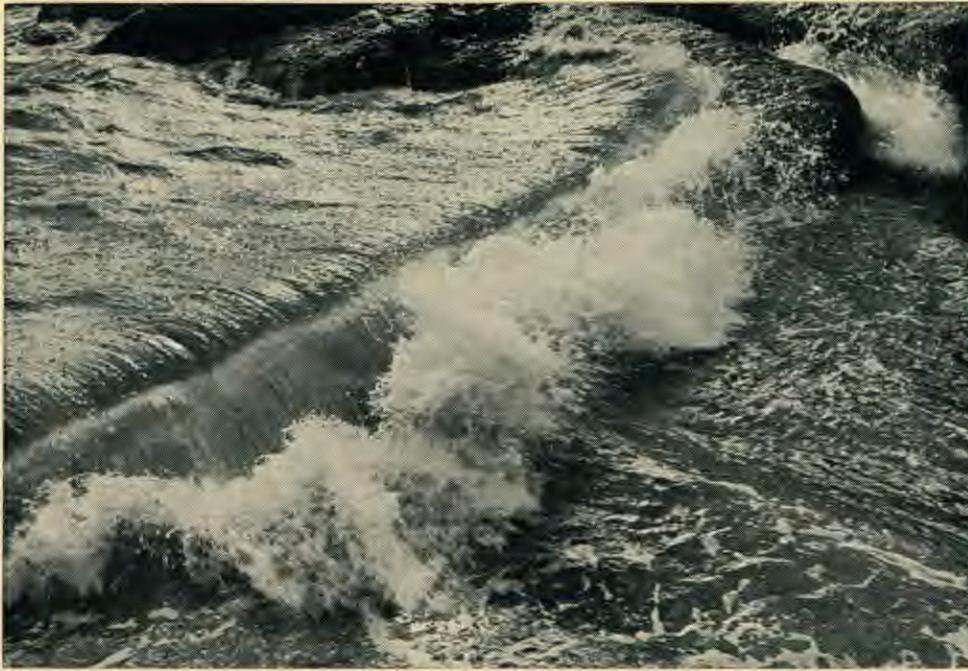
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GOD KNOWS



AND CARES

DEVAHEY

by Sanford T. Whitman

There were two of them there that winter's day: two birds on the long bank of rocks cast up by a thousand storms. They were not gulls. They might have been ducks of some kind—their feathers were dark, and one bird had a white bar on each wing. Two of God's creatures at the edge of the sea, with the wind rising from the southwest, the setting sun a milky blur in the thickening clouds, and night an hour away.

Two birds. One was dead, the other injured. It was not a broken wing. It seemed not to be a broken leg. It could have been from fighting, an illegal shot from a hunter's gun, an accidental bruise or sprain from the force of the waves, or weakness from hunger. The bird could flap its wings, but it did not fly. It could walk clumsily, but it did not move unless it was urged. Silent, helpless, alone against the wintry sea, it was a pitiful sight.

The children were concerned. Dogs often frolicked along the shore. Many visitors were careless and unthinking. Always there are the cruelhearted who enjoy throwing stones. Gently we urged the bird toward the water. Progress was a slow and painful ordeal, obviously accomplished with great effort. Awkwardly, sometimes stumbling and floundering, sometimes half rolling, it struggled on. Six feet from the water it fell in exhaustion. Two more tries and it was down where the rocks were wet and the larger waves could reach it.

Waterborne at last, it quickly submerged. When it appeared again it was fifty yards offshore. Now it was a different creature. It flapped its wings to arrange its feathers properly. With consummate skill it judged the oncoming breakers unerringly, riding over the crestless swells, diving under the proud combers that leaped recklessly upward and crashed with furious abandon. And every time it reappeared it was farther out. On and on it went until it disappeared in the chaos of driven seas.

To the children it was a memorable event, and to their father an eloquent sermon.

Down the centuries God's watchcare has ever been over His trusting children, even in their hour of utmost extremity.

Paul found it so. "All things," he said, "work together for good." Romans 8:28.

David declared, "My times are in Thy hand." Psalm 31:15.

Job phrased it even more sublimely: "He knoweth the way that I take." Job 23:10.

We all are helpless creatures on the rough shore of life. Often we must turn from those we long have known and loved. A mortal enemy roams the rocky shore where we pause. Before us lies the immensity of waters. The light is failing, the wind increasing. A storm is breaking. Awesome is the beauty and awful the might of the wild billows. Mere specks of life on the ceaseless tide, it is here that we breast the full stroke of the tempest. And from the gray dune to shoreward, the infinite God watches with unutterable love and compassion.

For the weakness of these mortal bodies God has strength. For the dangers of these mortal years He has safety. For the sorrow of our days He has comfort. For our loneliness He has companionship. For the staggering unknowns which surround us, the close-ranked perils which march against us, He has experience, ability, and assurance.

Through wisdom given it of God, the bird afloat on the insensate sea was master of every wave, at home and at ease in the mad whiteness of the troubled deep. So it may be with us.

For all that lies ahead God is both our source of help and hope of safe passage. Whoever we are, wherever we are, whatever our brokenness, however late the hour may be for us, He is watching. He knows. He cares. He can help. And He will help if we will let Him.

To every traveler in the storm He speaks the words of gracious invitation: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28.