

Signs

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Dazzling Frontiers of Science

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CONTENTS

ARTICLES

History's Secrets Unveiled	<i>M. Carol Hetzell</i>	3
Freedom in Peril	<i>Gordon Dalrymple</i>	5
The Land of Forgetfulness	<i>A. B. Cheesbrough</i>	7
Dazzling Frontiers of Science	<i>Roy F. Cottrell</i>	8
Talking With God	<i>Taylor G. Bunch</i>	10

JUST FOR YOUTH

The Way Back	<i>Wilma Ross Westphal</i>	12
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BIBLE STUDY

Results of Disobedience	<i>Dallas Youngs</i>	13
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POEMS

Begin Today	<i>Anna-Modine Moran</i>	5
Daily Surrender	<i>Edgar A. Warren</i>	7
In a Woman's Hand	<i>Josephine Stone Breeding</i>	13
My Dream of Heaven	<i>Hazel Hartwell Simon</i>	16

REGULAR FEATURES

Religion in Action, 2; Our World Today, 6; Bible Questions Answered, 11.

RELIGION IN ACTION

by M. CAROL HETZELL

● Five minutes for safety, is the request made by the Omaha, Nebraska, Safety Council of the local ministers. The council has asked that the pastors inject a five-minute safety talk into their weekly sermons. It feels that the people will heed their spiritual leaders as they urge them to adopt good habits of driving and walking.

● The Y.M.C.A. in Baltimore, Maryland, has initiated a new service for telephone patrons. Simply by dialing either of two numbers one can receive an "inspirational thought for the day." F. W. Stahl, associate general secretary of the Y reports that calls have been averaging 120 and 130 an hour. A similar service is being carried on in Washington, D.C., by one of the local churches. The message is recorded on tape.

● Some twelve thousand refugees from European countries are slated for sponsorship by Protestant and Orthodox churches in the United States this year. Last year restrictive provisions and inadequate personnel slowed the program down. Additional personnel has brightened prospects for 1955.

● Pedestrians in El Paso, Texas, can receive considerable religious inspiration simply by walking down the sidewalk. The Ministerial Association has stenciled nearly one thousand messages on the city's sidewalks in connection with the local "Go to Church" crusade. The markers read, "God Is Our Strength—Attend Church of Your Choice Every Week."

● The first Evangelical Conference of the Arab World was held in Beirut, Lebanon, April 28-30. Theme of the conference was, "Christ Calls the Churches of the Near East to Mission and Unity." Sessions were conducted in Arabic.

● Filmstrips and projectors are proving an important means of spreading the gospel in Southern California. Laymen of Seventh-day Adventist churches in that area are bringing the message of salvation right into the homes of nonchurchgoers with this attractive weapon for Christ.

OUR COVER

In this F-84F Thunderstreak, Lieutenant Colonel Robert R. Scott (right) crossed the United States on March 9, from Los Angeles to New York in the record time of 3 hours, 46 minutes, and 33 seconds. This remarkable achievement provides still further evidence of the rapid advances made of late in every field of human endeavor. See "Dazzling Frontiers of Science," by Roy F. Cottrell, on page 8 of this issue.

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Dr. LeRoy E. Froom studies an ancient manuscript from the files of the Early Advent collection housed in the Seventh-day Adventist Theological Seminary vault.

Twenty-Year Search Ended

History's Secrets Unveiled

*Thrilling Story Behind
"The Prophetic Faith of Our Fathers"*

A WORLD war, lost manuscripts, 20,000 miles of tossing ocean, closely guarded borders, barriers of language, locked vaults—none of these can stand before the quest for knowledge.

Dr. LeRoy Edwin Froom, now an instructor in Biblical prophecy at the Seventh-day Adventist Theological Seminary at Washington, D.C., set out in 1933 on a search of the background for the interpretation of the great time prophecies of Daniel and the Revelation. Some twenty years later Dr. Froom ended his search. In January of this year the fourth volume of his 4,000-page work, entitled *The Prophetic Faith of Our Fathers*, rolled off the presses.

Now a genial, round-faced man of sixty-three, Dr. Froom can look back on a task well done, a task that has taken him halfway round the world. He has visited more than a hundred libraries from Maine to California in the United States and fifty of the greatest libraries

of Europe. Germany, France, Switzerland, Italy, Sweden, Denmark, England—all have yielded their secrets of the past; as have also Argentina, Mexico, Jamaica and Trinidad.

When Dr. Froom's hands touch the edges of a page, it is with the gentleness of long association with the yellowed leaves of bygone centuries. To his tender handling have been entrusted manuscripts of antiquity long hidden from sight. "Old cases were unlocked for me that had not been opened for two hundred years," he says. "There is a bond among scholars that supersedes all barriers. I was never refused anything.

"Perhaps the library most valuable to me," says Dr. Froom, "was the Preussische Staats Bibliothek, in Berlin. This contained scores of precious documents from Reformation times."

Letters from the American Antiquarian Society of Worcester, Massachusetts, from Senator Millard E. Tydings of Maryland, and from others opened both

As Told by the Author, LeRoy Edwin Froom, to Our Special Correspondent

M. CAROL HETZELL

border barriers and rare-book rooms into which the public is never admitted. The Vatican library aided the scholar in his search.

Twenty years sounds like a long time, and it is. Yet there were days in Dr. Froom's search when time was of the essence. While working in Europe he arrived at one particularly valuable library one week before it was to close for the summer. He had expected to have at least two weeks of research there. When the head librarian broke the discomforting news of such limited time to him, he was "utterly dismayed." How could he possibly finish all that he must in so short a time?

"Perhaps I can help you," offered the librarian. "Select the manuscripts you will need for your work, and give me the list."

Froom did so, and went to work furiously ferreting out the vital passages in the manuscripts allotted to him that day. At closing time he reluctantly set aside his work and started for the door, convinced he would never get everything done. His task would have to be postponed another year. Disheartened, he stepped across the threshold. But he had not reckoned with the strong ties knit by scholarship. At the door he was greeted by the librarian, who walked with him a short distance.

"I have something here in which you may be interested," announced the kindly man with a twinkle in his eyes. He extended toward his companion some volumes which he had been carrying unobtrusively under his arm. They were some of the rare volumes never permitted to leave the library!

"You can look over these tonight, and I will meet you in the morning and carry them back into the library. We shall have others tomorrow night. This will extend the hours a bit for you," he explained.

In delighted astonishment Froom took the books and, thanking him, hurried to his lodgings, where he worked on them far into the night. Night after night the two scholars followed that pattern until by the end of the week, weary but triumphant, Froom could call his work there completed.

At the University of Cambridge the search for the prophetic faith of our fathers was instrumental in the rediscovery of some missing documents of rare worth. Froom was tracing back the pro-

phetic interpretation of the Waldensians. But at the Libreria Valdese (Waldensian library) at Torre Pellice, Italy, he ran into a snag. The Waldensian treatises he was seeking had been transferred in times of persecution to the library of the University of Cambridge.

He secured a list of contents and headed for Cambridge, where he eagerly anticipated photostating the manuscripts. But he was seemingly doomed again to disappointment. The librarian in charge of the rare manuscript division informed him that volumes A to F of these priceless documents were missing—had been missing for decades.

Using the list Froom had brought from Torre Pellice, the librarian conducted a vigorous search. Finally he came to Froom with face aglow. He had discovered the documents catalogued as Spanish books! Careful comparison of the treatises with the list of contents Froom had brought proved them to be the long-lost works. It was difficult to say who was more delighted—Froom or the librarian.

Probably the oldest document used in the writing of *Prophetic Faith of Our Fathers* was a work by Beatus, a Spanish monk of the eighth century. This was found at the Bibliothèque Nationale of Paris. It was a magnificently hand-lettered document with illustrations done in full color. These are reproduced in volume 1.

Photostats of hundreds of rare and priceless documents were made for inclusion in Froom's volumes. Among them are the original printing of Luther's Ninety-Seven Theses, Tetzels Indulgences, and the Bull of Leo X.

"Most leading libraries have their own photostating equipment," Froom explains. "However, at the library of the University of Geneva there were no such facilities. At this point my project became somewhat of an international one. The League of Nations came to my rescue and made the necessary photostats."

Even during World War II Froom's work continued. While guns boomed and bombs fell, he was quietly going through the libraries of Nazi Germany. "Many of the photostats secured then and prior to that time are now the only existing copies of books and manuscripts lost or destroyed in the war," he says.

Microfilming original documents and making photostats for the twenty-year project cost nearly \$27,000. The value of these documents now, however, in view of the destruction of originals, far exceeds this sum. This material, carefully bound and catalogued, is now a part of the Early Advent collection

housed in the vault of the Seventh-day Adventist Theological Seminary library at Washington, D.C.

Froom recalls one rather thrilling experience in connection with his securing of photostats. He had finished his work at the Bibliothèque Nationale in Paris. Material to be photostated had been placed in the proper hands, and Froom was only awaiting the finishing of the process before boarding ship for America. However, some difficulty developed, and the photostats were not ready by the time his ship was to leave. He had to sail without them. The librarian promised to have the photostats catch up with the ship by mail plane, rather than have Froom delayed in his use of the source material while en route home.

It was with considerable anxiety that Dr. Froom, far out to sea, spotted the mail plane, watched it circle the ship and finally drop its precious cargo. Would it fall into the water and all his weeks of work be for nothing? A few minutes later the mission was successfully accomplished, and Froom held in his hands the treasured parcel of photostats.

In associating for so long a period with pages of the past it was but natural that the researcher should come across interesting side lights of history beyond the immediate realm of his search. One of these was actual proof of the story of

Luther's experience in the Lateran Church in Rome, which some theologians have been inclined to doubt.

A book by Luther's son recounted the experience, which took place in 1510. Luther was climbing a stairway in the Lateran Church on his knees. Suddenly he heard a voice saying, "Salvation shall be through faith, not works." Luther promptly arose and descended the stairway without completing his work of penance.

"Luther had made two discoveries," says Froom: "Christ and His salvation—many men had done that before his day—and the identity of the apostate antichrist of Bible prophecy and the perversion that it had brought into the teaching of the dominant church. It was this second discovery that led him to feel he had to break with apostasy and lead out in the truth."

Early in his task Dr. Froom discovered that the feeling of urgency in understanding the great time prophecies of Daniel reached a peak in many areas of the world at the same time William Miller in New England was preaching the nearness of Christ's coming. Miller's arithmetical calculations of the Biblical time periods, Froom found, closely corresponded to those of great theologians in Europe and South America at that time. Of course Miller's interpretation of the event to take place at the end of the 2300 days was in error, but he was amazingly accurate in his other interpretations.

As Froom traced the beliefs of Bible scholars back to the third century before Christ, he found amazing agreement. "Seventh-day Adventists," says the author, "have simply recovered what the successors to the Reformers had let slip. And the Reformers simply recovered what the early fathers had long held."

Froom's interest in Bible prophecy is not unique. His search disclosed that some of the key men of history—statesmen, historians, physicians, scientists like Sir Isaac Newton—had studied and written on prophecy. "Nine presidents of Harvard, beginning with Cotton Mather," he found, "have written on it. King James I wrote on it. He was criticized, but justified himself on the grounds that the prophet had said that kings played a role in prophecy, and that, since he was one of them, he was entitled to write on the subject."

Reminiscing on the beginnings of his ponderous work, Froom says, "I started to write a book to help ministers understand better the great time prophecies of Daniel." That his "book" would

(Continued on page 14)

GREAT WORK WELL DONE

We cannot commend too highly the great work accomplished by LeRoy Edwin Froom in producing *The Prophetic Faith of Our Fathers*. Venturing into a field untouched by other seekers after truth, he has brought to light historical facts concerning the interpretation of Bible prophecy which are proving to be of priceless value to both Protestant and Catholic theologians.

Famous figures in the leading churches of Christendom have lavished unstinted praise on this unique presentation of a long-neglected phase of church history. To all who are interested in the development of prophetic interpretation across the centuries, this work is indispensable. Future writers on this theme will find it a mine of priceless information, as will all ministers and Bible students, regardless of their denominational affiliation. No library can be complete without it.

Those who have not yet acquired *The Prophetic Faith of Our Fathers* will find further particulars concerning it on page 15 of this issue.

Editor.



Constant Vigilance Imperative

Freedom in Peril

by GORDON DALRYMPLE

SINISTER forces are threatening freedom today. Not long ago the executive director of a Senate investigating subcommittee called for an investigation of America's Protestant clergy on the baseless assertion that "at least seven thousand clergymen" were subversives.

When asked on a television program to name a single Protestant minister serving as an espionage agent he admitted, "I cannot." Nor could he name even fifteen Protestant clergymen who were definitely linked with a foreign ideology. Fortunately, the author of this false charge was fired not long after, but it will take a long time to remove the ugly smear left by his statement.

Attacks of this kind on religious leaders are viciously un-American and undermine the whole fabric of human freedom built up through centuries of struggle and sacrifice.

In 1953, Alfredo Cardinal Ottaviani, secretary of the Sacred Congregation of the Holy Office, delivered an address which shocked liberal American Catholics and Protestants. In his speech he defended the thesis that a Catholic state has a "duty" to confer special privileges on his church and to restrict the activities of non-Catholic church groups. The Cardinal implied that where Catholics are in the minority, they should seek and enjoy all of the liberties they can possibly secure; but where they are in the majority, they should restrict the liberties of other church groups.

This is the principle, of course, which dictates papal policy in the countries of South America, where Catholicism is dominant and Protestant missionaries frequently find their religious activities severely curtailed.

After endeavoring to discover whether or not the cardinal's views were officially sanctioned by the Vatican, the *New York Times* carried a front-page story in its July 23, 1953, edition headed: "Vatican Justifies Views of Prelate on Curbing Protestant Minorities." The *Times* stated that while the Vatican said Cardinal Ottaviani's address was "not official or semiofficial" it was, nevertheless, "unexceptionable."

Actually, the *Times* story occasioned far more concern than did the original speech by the cardinal. Many considered the speech only the view of one Catholic churchman speaking for himself, but the *Times* article, in which the Vatican was quoted as regarding the prelate's views as "unexceptionable," changed this.

After asserting that the *Times* article presents a "control-

BEGIN TODAY

by ANNA-MODINE MORAN

Begin thy kindnesses today,
For soon will come the night;
Tomorrow will be yesterday,
For time is swift in flight.

Encourage one who, weak in faith,
Is verging on despair;
Give sympathy to those who mourn,
And let them know you care.

Speak words of praise to all who try
To please thee, though they fail;
Touch lightly, with a gentle hand,
The sick, the old, the frail.

Give of thyself, thy time, thy means,
And blessings will ensue.
Oh, do not wait! Begin today
Thy golden deeds to do.

ling" reason for never sending a representative to the Vatican, Roscoe Drummond of the *Christian Science Monitor* writes: "Having this Catholic policy so bluntly expounded—this policy of advocating religious freedom when the Roman Catholic Church is in a minority—as in America—and practicing religious discrimination when it has a near monopoly—as in Spain and Italy, for example—is welcome because it shows that the American principle of separation of church and state is a realistic, practicable, invaluable barrier to breaking down religious equality before the law."

In its August 7, 1953, issue, the Catholic-controlled *Commonweal* commented on this matter as follows: "Many other non-Catholics, men of good will anxious to believe in the good will of their Catholic neighbors, have been

shocked by what seems to them a blunt avowal of Catholic intolerance, and some 'liberal' Catholics have been, to say the least, embarrassed."

This editorial further stated, "Since there seems no possibility of any 'Catholic state' existing, either now or in the future, in which a rigid application of the abstract position enunciated by Cardinal Ottaviani would not be tragically unwise, discussion of this position must remain rather academic. . . . The effort among Catholics to formulate a Church-state position which has some relevance to the world they live in should therefore continue."

Americans may well be thankful today they live in a country which adopted as its First Amendment the principle of establishing a barrier between church and state: "Congress shall make no law respecting an establishment of religion,

or prohibiting the free exercise thereof."

By and large, America's courts have been alert in blocking any effort to bridge the barrier between church and state. Wrote Chief Justice Arthur T. Vanderbilt of New Jersey, in handing down a decision which refused permission to the Gideons to give New Testaments plus Psalms and Proverbs to all public-school pupils whose parents agreed: "Our decision in this case must be based upon the undoubted doctrine of both the Federal Constitution and our New Jersey constitution, that the state or any instrumentality thereof cannot under any circumstances show a preference for one religion over another. Such favoritism cannot be tolerated and must be disapproved as a clear violation of the bill of rights of our constitution."

What appeared to be a small matter involved a big principle. The breaking down of that principle even over the smallest issue paves the way for further breakdown until eventually the principle is lost sight of altogether. That is why Americans need to be so vigilant today in guarding their liberties.

Warned Leo Rosten in an article in *Look* magazine, September 7, 1954, entitled, "Is Fear Destroying Our Freedom?": "We live in a time of danger and tragedy. In such a time we have a right to be vigilant, but we have no right to be hysterical. We have a right to be worried, but we have no right to scuttle the ideas which keep us free."

America's gravest danger today is that in the midst of fending off enemies from without, she lose her heritage of freedom within. Outlining the dangers of intolerance, President Eisenhower warned: "Don't join the book burners. Don't think you are going to conceal faults by concealing evidence that they ever existed."

The late Robert H. Jackson, Associate Justice of the United States Supreme Court, in an address before the American Bar Association, said, "It seems to me that . . . traditional freedoms are less in danger of any sudden overthrow than of being gradually bartered or traded for something less on which the people place a higher current value. In this anxiety-ridden time, many are ready to exchange some of their liberties for a real or fancied increase in security against external foes, internal betrayers, and criminals."

In the final analysis the future of freedom lies in the hands of each one of us. Only as we are constantly vigilant, only as we do everything in our power to preserve the sacred heritage given us by the

(Continued on page 15)



The Vatican and Marriage

The Vatican's highest court of marital law, the Sacred Roman Rota, ruled on 245 marriages in 1954, declared 131 of them invalid and 114 valid, states *Time*. The figures are well up from 1953, when the Rota ruled on 170 marriages, nullified 76 and declared 94 valid.

American Spending

Americans spent \$85,000 a minute throughout 1953 for national defense, \$11,000 a minute for foreign aid, \$135,000 a minute for Federal taxes, \$38,000 a minute for state and local taxes, \$8,500 a minute in donations for religious, charitable, and educational organizations, and \$17,000 a minute for alcoholic beverages.

Shame on the Teachers

The best-read publications in the U.S. next to newspapers are comic books, according to a report issued by the University of California's Bureau of Public Administration. "Comic-book circulation exceeds a billion copies yearly, and the \$100,000,000 spent on them is (1) more than U.S. grade and high schools spend for books and (2) four times the book budget of U.S. public libraries. Readers are not all children. Comic books are regularly read by 25 per cent of high-school graduates, 16 per cent of college graduates, and 12 per cent of U.S. teachers."

Earth Fires Warm Ocean Floor

The inner fires of the earth heat the floor of the eastern tropical Pacific Ocean more than any other place yet studied, according to information obtained on the Acapulco Trench Expedition of the University of California's Scripps Institution of Oceanography. Like the lid on a kettle, the earth's crust is warmed by heat rising from beneath it. The lid is of uneven thickness. Beneath the Pacific, it is about four miles thick; beneath the adjacent continents, about twenty miles thick.

Radio and TV Advertising

In a careful survey, with 2,139 out of 2,797 stations reporting, the National Association of Radio and Television Broadcasters found that beer and wine advertisers sponsored only 3 per cent of radio and television programs during the year September 1, 1953, to August 21, 1954. In a letter to the House Committee on Interstate and Foreign Commerce, NARTB president Harold E. Fellows estimated 1953 expenditures for beer and wine advertising over both radio and TV at \$34,000,000, or 2.7 per cent of total advertising income for the broadcasting industries. Although the average for all programs is 3 per cent, the volume of sports programs sponsored by beer and wine advertisers is much higher—17.88 per cent on radio, 20.40 per cent on TV.

D. A. W.

The Land of Forgetfulness

Will Anyone Ever
Return From It?

by A. B. CHEESBROUGH

THE land of forgetfulness is the land of remembrance. This may sound paradoxical, but how true it is was brought home to me vividly the other day.

Wandering up a road near my home I came to the entrance of a large cemetery. The sky was overcast, and a few drops of rain caused me to turn in at the gates, where I strolled around and noted thousands of monuments, tombstones, and crosses erected to perpetuate the memory of loved ones. It was indeed a land of remembrance.

As I thought of all the homes into which the angel of death had entered, I felt the terrible weight of sorrow it implied. Yet this was only one of countless burial grounds scattered around the world. What untold grief had been endured from year to year! What heartaches! What physical and mental suffering! Surely "man is born unto trouble, as the sparks fly upward."

Yes, the dead are remembered by the living. That is why we have Remembrance Sunday. But do the dead remember the living? What about those lying beneath the sod? Where are they? What has become of the conscious part of their make-up which gave rise to all their actions when in life? Is it true, as so many assert, that death is the gate to life?

Listen to the words of the psalmist: "Shall Thy loving-kindness be declared in the grave? . . . Shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?" Psalm 88:11, 12.

Note the contrast between the living and the dead. "For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isaiah 38:18, 19.



MONKMEYER

God had heard the prayer of Hezekiah and added fifteen years to his life. For his recovery and this promise of life the king was overjoyed and his heart was full of praise to God. We who are alive can praise God for innumerable blessings, but the dead are speechless in the tomb, awaiting a resurrection.

With scientific accuracy the psalmist analyzes death. In Psalm 146, verse 4, he makes three statements about it. The first is: "His breath goeth forth." You stand by the deathbed of a loved one and the doctor says, "There is no hope." The end is near. Soon the heart ceases to beat, the pulse fails to register. Someone holds a mirror to the mouth and

you realize that the breath has indeed gone forth.

Now the second statement, "He returneth to his earth." This is also self-evident. The work of decay begins at once and continues until ultimately that which had lived and moved and had its being, crumbles into dust.

No one appears to quarrel with these two assertions, but when we come to the third, the theological fat is in the fire. "In that very day his thoughts perish."

The brain, which is part of the body and necessary to thought, thinks no longer. "The dead know not anything," repeats the writer of Ecclesiastes, Chapter 9:5.

Our Lord, describing the death of Lazarus, said, "Our friend Lazarus *sleepeth*; but I go, that I may awake him out of sleep." For four days he had lain in the grave, when Jesus cried with a loud voice, "Lazarus, come forth." Not from above, not from a conscious existence in heaven, not from some intermediate state, nor from purgatory, did Lazarus come, but from the grave. Bound hand and foot with grave clothes and with his face bound with a napkin "*he that was dead*" came forth." He whose very thoughts had perished awoke at the divine command and began life anew just where he had left off.

The crowning fact of Christianity is the resurrection of Christ: "If Christ be not raised" (1 Corinthians 15:17) our faith is vain, we are still in our sins, and all who have *fallen asleep* in Christ are perished. It is to the second advent and the resurrection of the dead at the com-

(Continued on page 14)

DAILY SURRENDER

by EDGAR A. WARREN

O Saviour, come into my life
And make this heart Thy home;
With this poor sinner deign to stay—
Come, O my Saviour, come.

This temple is not worthy Thee.
No thought can Le'er hide,
But in my need Thou canst but see
A soul for whom Christ died.

Come, take my will, my love, my all—
All is but Thine alone.
In adoration deep I fall
Before Thy glorious throne.

Then raise me up, O Lord, I pray,
Hold Thou my trembling hand.
Grant me to know Thy peace today
And in Thy strength to stand.

Thus may I walk in Thine own strength
Upheld by Thy strong hand
Until, when by Thy grace, at length,
I reach that better land.

DAZZLING FRONTIERS OF SCIENCE

by ROY F. COTTRELL

Amazing Discoveries Mark the Twentieth Century as "The Time of the End"

UNDER the scorching Utah sun, not far from the town of Moab, a young prospector worked with his rented diamond core drill; but before he had gone 100 feet, the rig broke, and down the hole went the costly tools.

Crushed, he gathered up some samples of the rock already obtained, and, loading them in his jeep, drove back toward town. Meeting a friend who had a Geiger counter, he asked that his specimens be checked. To his astonishment the test revealed high-grade uranium ore. Subsequent drilling proved the vein so extensive that it may be worth \$100,000,000.

In search of the precious metal, mining experts have walked thousands of miles along canyon rims and explored countless mines and caverns. Geological Survey parties mount sensitive Geiger counters on their trucks to help locate uranium deposits. Planes have been equipped with detecting instruments to map areas of unusual radioactivity.

As a result of this extensive search many long-abandoned mines and ghost towns are again bustling with activity. Already more than six hundred mines are in operation, and the substantial output indicates that the United States is in possession of vast, undreamed-of power.

Among the countless peacetime plans for the use of such energy, Dr. Lyle B. Borst of the University of Utah, together with a group of students and the co-operation of various railroads and industrial firms, has designed an atomic locomotive. It is named X-12. When completed it will have a giant 7,000-hp engine, using eleven pounds of uranium a year, and able to travel twice the distance around the world without refueling. It will revolutionize railroading.

Among the most breath-taking announcements of our times is that of an electronic brain, capable of making decisions. Dr. P. Storhjerne of Norway, generally recognized as the world's leading authority on this remarkable machine, states, "The electronic brain is now able to furnish accurate answers in the fields of history, economics, and political science.

"What it means," he continues, "is that a thinking mechanism exists which not only can calculate far beyond human ability, but which possesses and utilizes far more wisdom than is within the range of human capacity. Consider the implications of this on the affairs of government and business. Indeed, it will affect morals, philosophy, education, economics—even our spiritual life."—Quoted in an editorial in *The Saturday Review*, June 5, 1954.

In an entirely different field of endeavor, science is making new invasions into the unknown. The navy's new XFV-1 rises vertically into the air to high altitudes, rocket fashion, then levels off at a speed of some 500 mph. When landing it backs straight downward on its tail.

At the White Sands Proving Grounds in New Mexico a slender cylinder with a complicated mechanism costing a

half million dollars is shot vertically into the air to a height of 158 miles, twenty-nine times the altitude of Mount Everest. By this means valuable data are being obtained.

There, too, is the new radar-guided defense weapon named Nike, which may be launched from the ground and has a speed in excess of 1,500 mph. It is said to be capable of automatically seeking out and destroying an oncoming bomber.

Certain European scientists are working intensely upon a high-speed rocket mail delivery service between the principal cities of that continent. They have also completed blueprints for a superrocket capable of transatlantic flights to carry mail between New York and Hamburg in one hour.

Do such things appear as vague impossibilities? Not in the mind of such an astute, farseeing man as Glenn L. Martin. In a recent address at a Wright Brothers celebration, this veteran airplane builder envisioned giant 200-passenger jet air liners speeding across continents and oceans at a thousand miles an hour, flying boats with equal velocity and greater carrying capacity, also interstellar space ships capable of soaring along the celestial trails at 25,000 mph.

Today, in almost every line of endeavor, thrill follows thrill and discovery crowds discovery. The U.S. Signal Corps announces the construction of a new camera, corrected for infrared rays, which penetrates fog and haze to photograph objects twenty-five miles away. Two German scientists have perfected "glasses that cannot be seen." They are new contact microlenses, made from special plastic only eight thousandths of an inch in thickness, and guaranteed not to irritate the eyeball.

Uranium ore is put in a machine for grinding in preparation for experimental research at Oak Ridge National Laboratory.





UNITED PRESS
A rocket-powered research missile, that zooms into the skies at four times the speed of sound, is readied for launching at the Pilotless Aircraft Research Station on Wallops Island, Virginia.

A midget radio, small enough to wear in a shirt pocket, now makes its appearance and, when local stations do not interfere, the owner may listen to programs from halfway across the continent. As a feature of its advertising miracles, General Motors now proudly displays its dream kitchen with twenty-seven operations performed by push buttons; while out under a shade tree a gentleman of leisure may sit with a little control gadget in hand and watch his robot grass cutter mow the lawn.

And what strides in medicine and surgery! Parts of bones, eyes, blood vessels, nerves, tendons, and even a kidney may be grafted into a patient. The most delicate operations may be performed upon the brain and lungs, and while the

heart is under the surgeon's knife, a mechanical heart takes over to continue the normal circulation of the blood.

In three days the miracle drug aureomycin cures typhoid fever, and within seven days the patient may return to his daily task. There also appears the new \$75,000 radioactive cobalt Theratron, which is said to be the most useful cancer weapon ever devised. It focuses a 1,300,000-electron-volt beam on the tumor, yet without damage to the healthy tissues.

All these inventions and developments are but a few of the myriads of scientific surprises that baffle the imagination. Would you know the real significance of this unprecedented age? A Bible prophecy, penned twenty-five centuries ago, provides the answer. A divine messenger spoke to the prophet of the court of Babylon, saying:

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

For a hundred generations, men lived and worked as their ancestors had done in ancient Chaldea and Egypt. Then suddenly, in the nineteenth and twentieth centuries, the inventive faculties were aroused to unheard-of activities, and in every field of thought and enterprise came a remarkable transformation. God declared that in the time of the end knowledge would be increased; and when the hour arrived, scientific genius brought the dawn of a new day. "This is the Lord's doing; it is marvelous in our eyes."

Pointing to this restless age, the prophecy likewise declared that "many shall run to and fro." Formerly, the vast majority of men and women lived, worked, and died within a small area. But today, with modern facilities of travel, they hasten about by land, sea, and air as never before. To cite one example, John Foster Dulles, during the first twenty months of his tenure as Secretary of State, traveled more than 152,000 miles, a distance equal to more than six times around the globe at the equator.

Airplanes, nonexistent at the turn of the century, now swarm the skies by the hundreds of thousands; while autos, which were a curiosity as late as 1900, now jostle along our streets and roads to the number of 55,000,000. This is 72 per cent more than in 1940; and so great is the increase of traffic that President Eisenhower has recommended highway construction to cost an estimated fifty billion dollars.

Nor are Americans an exception in their urge to travel. The Scandinavian Airlines System has secured a franchise to operate a passenger route from Los Angeles to Northern Europe via the polar regions, thus shortening the flight by about seven hours, as compared with the present schedule by way of New York. Two new railways are being constructed across great stretches of Asia; and in nearly all lands increased facilities for modern transportation are being perfected. Vast multitudes now "run to and fro" in fulfillment of Daniel's prophecy.

As a tragic commentary, however, upon this brilliant era, the world's greatest scientific minds are being requisitioned for military purposes, and the supreme triumph of inventive genius appears in man's new-found tools of destruction.

Yet the Christian need not fear, for he rests assured that the plan of future events is in the hands of God. See Daniel 4:25, 37. In this auspicious hour, this "time of the end," when the second coming of Christ is imminent, our first and vital concern is to be found living "soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:12-14.



The Mighty Power of Prayer

Talking with God

by TAYLOR G. BUNCH

"Moses did not know that the skin of his face shone because he had been talking with God." Exodus 34:29, R.S.V.

of hell shall not prevail against it." It is the power of prayer that sends the church militant "forth conquering, and to conquer," so that to her enemies she becomes as "terrible as an army with banners."

After declaring that the Christian soldier who is clothed with "the whole armor of God" is "able to quench all the fiery darts of the wicked," and that with the weapon of the Spirit we may stand our ground in the day of battle and "remain victors on the field" (Weymouth), the apostle makes it clear that both the armor and the sword are made effective through prayer. The Christian who prays "always" with "all prayer and supplication" with "all perseverance" at all seasons will experience an all-out victory.

Prayer is also said to be "the most holy exercise of the soul." In the Christian religion there are many important religious exercises necessary to spiritual life and growth. These include Bible reading and study which bring nourishment to the soul, regular appointments with God in private prayer and public worship, the observance of His holy Sabbath, the support of the gospel mission of the church by faithfulness in tithe paying and liberality in freewill offerings, and the fulfillment of the great commission by diligence in missionary activity. But the holiest and most vital of all is intercessory prayer.

To each of us comes the divine invitation and promise: "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest

PRAYER has been defined as "the opening of the heart to God as to a friend." In the Scriptures prayer is called "communion," which indicates a conversation between God and man. It therefore includes the reading and study of the Bible, for God talks to man through His word, and man talks to God through prayer.

A knowledge of the Scriptures when prayer is neglected tends to legalism and formalism in religion, producing a mere form, without the power that makes religion a vital, living force. The result is the spirit of Pharisaism, with its rigid rules and hair-splitting distinctions. This deficiency produces a frigid orthodoxy, destitute of love and tenderness and contrition. It leads to intolerance and bigotry, which condemns and sometimes persecutes those who differ in belief and practice.

On the other hand, prayer without a knowledge of the Scriptures produces a religion without proper balance, zeal without wisdom, enthusiasm without control. Like lightning, it is power unharnessed and therefore useless and

sometimes even dangerous. Here is the chief reason for many of the innovations which bring a reproach upon religion, producing extremes and fanaticism which are forms of spiritual insanity. A religion which is not characterized by reason and wisdom and a meek and quiet spirit is not the religion of Christ and the apostles. Bible study and prayer must therefore be kept properly balanced if we would develop symmetrical characters after the similitude of Christ.

Prayer has also been called "the soul of religion." A religion without a soul would be as useless as a body without a character. It would be like taking Christ out of Christianity, for without Him there can be none worthy of the name. Such a religion would be heartless and therefore loveless, with nothing left except dry formality.

A prayerless person is as lifeless as a corpse, and a church which has lost her intercessory initiative is of no more value than a skeleton. It is prayer that gives fervor and vitality to religious experience so that the church becomes such a bulwark against evil that "the gates

not." Jeremiah 33:3. How disappointed the Lord must be when His children fail to take advantage of the privilege of prayer, when the "exceeding great and precious promises" of His word are available to every saint! The lack of prayer accounts for the present feebleness of the church because of the absence of the Holy Spirit.

The apostle Paul knew the experience of fervent and effectual prayer. He prayed that his converts might be "strengthened with might by His Spirit," and he spent time "night and day praying exceedingly" in order that they might be established "unblamable in holiness." "Without ceasing" he mentioned them in prayer, and he urged them to pray for him and for each other that the gospel might be effectual in righteousness. He knew that prayer can do the impossible because Jesus declared that through prayer "nothing shall be impossible unto you."

The development of atomic energy illustrates how unlimited power may lie in that which is very small, for the tiny atom is invisible. Prayer, energized by even a small amount of faith, is more effectual than this newly harnessed physical force which has revolutionized modern warfare.

Answers to prayer are restricted by certain limitations. All requests must be in harmony with the will of God. When His will is unknown, faith always says, "Thy will, not mine, be done." The Lord, who sees the end from the beginning, knows best what is for our present good and eternal welfare. Many selfish prayers are offered which He cannot in His wisdom answer except by saying No. It would be inconsistent for Him to grant personal favors at the expense of others or the general public. The Lord judges the motives and therefore considers each request on the basis of sincerity of purpose and the best interests of the individual and of others who would be affected by the answer.

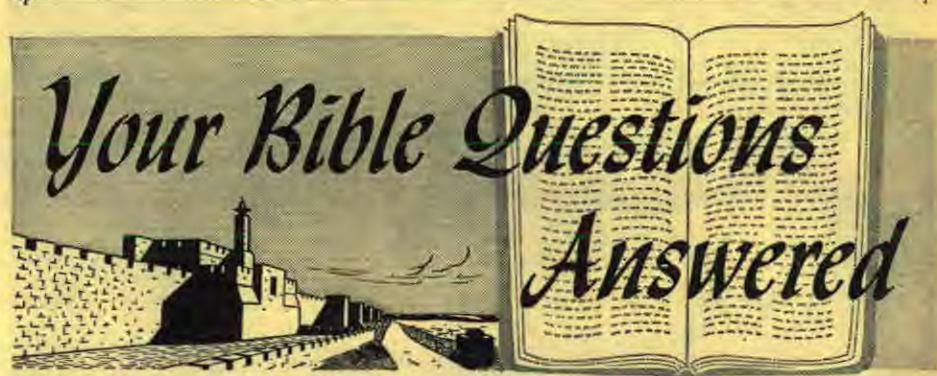
When the motive is right, the conscience clear, and the request in harmony with the divine will, the sincere and earnest petition of a godly person is capable of results beyond our comprehension. The Scriptures are filled with examples of God's ability to do for men things which were seemingly impossible, in answer to their prayers. In this respect the book of Acts is still being written, for if all modern answers to prayer were known and recorded, they would constitute a large volume of thrilling spiritual adventure. It is still true that "the effectual fervent prayer of a righteous man availeth much." James 5:16.

Someone has said, "Prayer can change, wonderfully change, the most hopeless, discouraging outlook." It transforms darkness into light, doubting into faith, discouragement into hope, disappointment into confidence, and sorrow into rejoicing. Prayer does not change God, nor does it change His mind. A delayed answer indicates the need of a change in the petitioner, so that he may properly appreciate and make use of the bequest.

Sometimes there is a need of changed circumstances, which requires time and patience. We are all free moral agents with the power of choice which God will never interfere with. He never forces the will in order to answer the prayer of the godliest saint.

Prayer is "the power that moves the arm that moves the world." Prayer ascends on the wings of faith to the throne

(Continued on page 15)



REWRITING THE DECALOGUE

Please explain the seeming contradiction in different passages of the Bible that refer to the writing of the commandments on second tables of stone. It seems in Exodus 34:27, 28, that Moses was instructed to write them, and he did. R. C. S.

The command "Write thou these words" in verse 27 refers to the precepts embodied in verses 11-26, which are introduced in verse 10, not to the Ten Commandments.

Verse 28 reads: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the Ten Commandments." If this verse were the only statement concerning the rewriting of the commandments on the second tables it would indicate that Moses wrote them; but to make verse 28 harmonize with verse 1 and with Deuteronomy 10:1-4, we must understand that God wrote them on the second tables, the same as He wrote them on the first tables. God bade Moses, "Hew thee two tables of stone like unto the first. . . . And I will write on the tables the words that were in the first tables which thou brakest."

Forty years later, near the end of his life, Moses reviewed his experience with God in the mount as follows: "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto Me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And He wrote on the tables, according to the first writing, the Ten Commandments, which the Lord spake unto you in the mount out of the midst of the fire in the

day of the assembly; and the Lord gave them unto me." Deuteronomy 10:1-4.

The rewriting of the Ten Commandments on the newly prepared tables of stone was, therefore, done by God Himself.

THE STING OF DEATH

Please make the meaning of 1 Corinthians 15:55, 56 clear to me. A. C.

Paul says, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law."

In verses 51 to 54 he tells of the resurrection, which will take place at "the last trump." His triumphant declaration is, "Death is swallowed up in victory;" and his question, "O death, where is thy sting? O grave, where is thy victory?" are an emphatic way of saying that death, which ever since sin entered the world has had the power to sting mankind, is gone forever.

Sin is disobedience to any command of God, and it was disobedience that brought death into the world. God had said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17. Adam and Eve disobeyed and became sinners, with the result that they and their descendants became subject to death.

"The strength of sin is the law." The law tells us we are sinners condemned to death. As sinners we are held under the power of God's law which we have broken. We cannot free ourselves; but if we look to Christ by faith, He saves us by His grace. Ephesians 2:8. Under grace, we receive power from Him to keep His law, and we are no longer under its condemnation. Then like Paul we can give "thanks . . . to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

C. D. U.

THE WAY BACK

Chapter 1



STANLEY HALL

Truth Strikes Home

by WILMA ROSS WESTPHAL

DAVID GETSLAFF sauntered along the maple-lined street of the small college town and reflected on the chapel talk he had listened to at assembly that morning.

As a usual thing, David was too interested in his own activities to be more than momentarily diverted by a mere chapel talk. But this particular talk had been different. Furthermore, some of the thoughts had completely shattered some pet theories which had long been lurking in his mind.

At this precise moment Al Preston's old car came thundering along Maple Avenue. Mechanically David readjusted the books under his arm and turned to greet his pal. "Hi, Al!"

"Hop in. No use walking a block when you can ride. What's goin' on? Anythin' special for tonight?"

"Lots of back work to catch up," replied David. "Afraid I'll have to study. I'll never get through at the rate I've been going lately." David stooped to retrieve a book which had slipped from the seat as Al started up his overhauled version of a 1935 Buick.

"Since when are you gettin' to be so studious? I've never known you to pass

up a chance for some fun before. What's eatin' you?"

"Nothing in particular. I've just been thinking—"

"Well, don't. Thinkin' can be dangerous business. My motto's action. Plenty of time to think when there ain't no time for action!" Al applied his brakes and distributed a generous sprinkling of pulverized rubber along the graveled avenue.

David gathered up his belongings, stepped out, and leaned on the car door for a moment. "Al, I wish you could have heard that chapel talk! To tell you the truth, I simply can't get it out of my mind. You know, Al, we've been wasting an awful amount of time and energy. According to Pastor Loring, we should have a goal and be doing something worth while for others as we go along!"

Al ran his fingers through his straight, black hair, and draped a pudgy arm over the steering wheel. "Somethin' happened to you, Dave. Imagine ol' Dave Getslaff talkin' like a softy! You've been a real pal, Dave, an' it's been nice havin' you around; but if you're goin' soft, why—er—I reckon I'd best look for another pardner. What's the use of

gettin' educated anyhow, if you can't have no fun?"

"Maybe my ideas of fun are changing. Perhaps I still want to have a good time, but not the kind you're thinking of." David turned to go, then hesitated. After all he shouldn't be rude. Al had long since stopped the pursuit of knowledge, so he hadn't heard that chapel talk. "Come on in, Al, and have some chow with me—on the house, you know!"

Al's eyes narrowed. "Thanks, Dave, ol' boy, but I ain't in no mood for serious talk, an' we'd have a rough time, anyway. Say, you are changin'! You never asked me in before! How come?"

"Well, I always fell in with your plans before. Now I'm beginning to make a few plans of my own. Be seeing you—and thanks for the lift."

Al left then, in a roar of duals and blue smoke. As David entered his room from the side door, he could hear the sputter of the engine and the groan of tires as, at the end of the avenue, Al made the turn on two wheels. Frowning, he flung his books on the desk and glanced in the mirror, where his pensive mood was reflected back at him.

Up until this morning his chief aim and ambition had been to be considered a regular fellow—one of the crowd! But now he wasn't so sure that drifting along with the current and being a good sport was such an enviable state after all. He had never really decided what he wanted to become, either. He had always figured that a regular college course would fit him for almost any desirable position he might wish to accept. But now—now he needed a goal to work toward.

David ran a pocket comb through his dark, wavy hair, then pulled out a chair and stretched his angular legs out under the desk. Restless, he opened a book, then closed it with a bang and looked about the room. It was an attractive room in a very masculine sort of way; the furnishings were plain and sturdy, and yet inviting. The room was done in soft shades of brown and sunlight-yellow, with accents of bittersweet. There was a picture of Christ above his study desk that his mother had placed there, and over the studio couch, which doubled as a bed, there were several school pennants. (Continued on page 14)

Ten-Minute Bible Study



Results of Disobedience

What was the result of Uzzah's disobedience?

"When they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." 2 Samuel 6:6, 7.

We must suppose that Uzzah touched the ark with the best of intentions. Yet he knew that only the sons of Kohath were to touch it. In this there is a lesson for Christians today. No deed, however well-intended, can take the place of simple obedience to God's commands.

Soon after the creation of Adam and Eve, what instruction did God give them?

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17.

What did Adam and Eve do when tempted by the serpent?

"When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Genesis 3:6.

What was the result of our first parents' disobedience?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

The tree of knowledge of good and evil was a test God gave to see if they would obey Him. Every Christian who is at last accounted worthy of a place in God's eternal kingdom will have had a similar test, and will have succeeded where Adam failed.

Adam and Eve separated themselves from the source of life and died as a result. As a further consequence death has come to all their descendants. Men today are sinners by inheritance and by cultivation. But God was not content to permit all to perish. He provided a way of escape through the gift of His Son. "For as by

one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Romans 5:19.

What came to the antediluvians as a result of their disobedience?

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man." Genesis 7:21.

Noah preached to the pre-Flood people for one hundred and twenty years, but they, as Adam and Eve, thought that God did not mean what He said. Their pleasure seeking and riotous living ended in the deluge of waters that destroyed all the human race except eight who found refuge in the ark. The experience of Noah and the antediluvians presents a parallel to that of the last generation of earth's history.

What sorry experience came to Lot's wife when she disobeyed the angel?

"His wife looked back from behind him,

and she became a pillar of salt." Genesis 19:26.

What was the result when Saul disobeyed God by sparing Agag and the best of the cattle?

"The Lord hath rent the kingdom of Israel from thee this day." 1 Samuel 15:28.

Is God pleased with piety without obedience?

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Verse 22.

What resulted from the deceit of Ananias and Sapphira?

"Ananias hearing these words fell down, and gave up the ghost." "Then fell she down straightway at his feet, and yielded up the ghost." Acts 5:5, 10.

What is the result of obedience?

"Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." 1 John 2:5.

How may one gain eternal life?

"He said unto him, Why callest thou Me good? there is none good but One, that is, God: but if thou wilt enter into life, keep the commandments." Matthew 19:17.

Is it hard to obey God when you love Him?

"This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

What does obedience show?

"This is the love of God, that we keep His commandments." 1 John 5:3.

"If ye love Me, keep My commandments." John 14:15.

What did Jesus leave for us?

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

What should the Christian do?

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

IN A WOMAN'S HAND

by JOSEPHINE STONE BREEDING

Devotion was the keynote when
Ruth spoke

Immortal words, "Entreat me
not to leave—"

A love so true she bore a laborer's
yoke

In foreign fields, and did not
shirk or grieve.

Naomi led Ruth to her native
land

Unselfishly, with charm and
open mind,

Bereft, submissive to her heart's
command,

A sad return, with kindred
left behind.

Her power could permeate the
ripened fields

And make the master of the
harvest know

What love surpassing understand-
ing yields,

How great its depth, how deep
and full its flow.

Here in a woman's hand, like
Moses' rod,

A leadership which brought a
soul to God.

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Land of Forgetfulness

(Continued from page 7)

ing of Jesus we must look for complete redemption. "The last enemy that shall be destroyed is death." Verse 26. If Christians go to heaven at death, what need is there of further judgment, for the second coming of Christ, or the resurrection from the dead?

"Behold, I show you a mystery," says Paul; "We shall not all *sleep*, but we shall all be changed." That change will be no long process of evolution. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead *shall be raised* incorruptible, and we shall be changed." 1 Corinthians 15:52. Now we are mortal; then, and then only, shall we become immortal.

Centuries ago Isaiah wrote, "He will swallow up death in victory." Isaiah 25:8. The day of victory will come, yea, it is nigh at hand.

No doubt you say such a victory requires the interposition of supernatural powers, and such is against the laws of nature. But what is supernatural to us is natural to God. One law can supersede another.

A child holding a book in his hand is applying a power and a law stronger than that of gravitation. So the mighty power of the Creator will, through Christ, who Himself rose from the dead, operate in the impartation of life to the dead.

"I am the Resurrection, and the life," said Jesus to Martha, and He who spoke words of comfort and hope to her speaks again to us, saying, "I will come again, and receive you unto Myself."

Faith in these words is the passport to eternal life. Happy the man who can truly say, "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."

Secrets Unveiled

(Continued from page 4)

stretch into four large volumes and twenty years of research no one could have guessed. But to trace the thinking of scholars back across the centuries to the time of Christ is not the work of a moment. Froom, along with his predecessors, felt that Bible prophecies were given to enlighten man, not to confound him. How carefully he has done his task is witnessed to by the words of such learned theologians as Sidney E. Mead of the Federated Theological Faculty of the University of Chicago. In a personal letter to the author of *The Prophetic*

Faith of Our Fathers, Dr. Mead writes, "It seems to me that completion of this work places you in a class by yourself among this generation of church historians. In sheer massiveness of the work, in the coverage of, and dealing with, original sources as the solid foundation of your work, these volumes have no peer today."

From Yale University, Dr. R. L. Calhoun, professor of historical theology, writes, "I found the books almost an embarrassment of riches in the way of information quite new to me, and obviously the fruit of long, skillful, and devoted research."

Quick to pass on credit where credit is due, Froom points out that he has had the association of the best of linguists and scholars in producing his work. "Never," he says, "have I worked alone."

A less energetic man might feel inclined to sit back and bask in the warmth of a well-done task. But not Dr. Froom. He has already begun work on a 450-page summary volume. "This will be a popularized treatise," he says, "touching the high lights, main characters, and main issues covered in the four-volume set. The smaller volume will make it possible to have the heart of the larger work translated into other languages. I expect to finish it within the year."

The Way Back

(Continued from page 12)

Glancing about the room, taking in every detail, he wondered with a start why he had never noticed before how restful it was, and yet how colorful, well-balanced, and cheerful! Why, his mother was a genius as a decorator as well as a needleworker; there was no doubt about it! And here, he had always thought of her as a religious fanatic and old-fashioned. Oh, he had been willing enough to allow her to help materially

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on his college expenses. But now he began to see her as she really was. There certainly was nothing wrong with her religion or her Christian experience.

David glanced up at the picture now. It showed Christ in the Garden of Gethsemane. He studied it for a moment, and the tragedy of the scene depicted there came into sharp focus. Jesus had passed through Gethsemane for him—for him! He had never thought of that before. Religion and salvation had always seemed like a theory—remote and impersonal! But, now, now it had struck home! Suddenly he understood why his mother had placed that picture there. He had never bothered to take the picture down, nor had he resented his mother's attempts to get him to study the Bible or to join her in her morning and evening devotions. He hadn't cooperated with her because he was simply indifferent, that was all.

But, now—David suddenly leaned over and buried his face in his arms on the polished surface of the desk. "If it isn't too late, Lord," he said, "help me to find my way back to my childhood dreams and the Christian life as I knew it then!"

Freedom in Peril

(Continued from page 8)

founding fathers, can we hope to preserve freedom.

The Virginia Declaration of Rights contained a great truth we must not lose sight of today. "Religion or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion according to the dictates of their conscience."

Years ago Jesus stated, "Ye shall know the truth, and the truth shall make you free." John 8:32. Each individual has a right to search the word of God and discover the truth it has for himself. And no one has the right to set himself up as the final arbiter of theology, a grand inquisitor whose right it is to prescribe the mode and form of worship for others.

Not the shackles of ignorance, but the truth and power of Christ bring freedom. "If the Son therefore shall make you free, ye shall be free indeed." Verse 36. "Stand fast therefore in the liberty where-with Christ hath made us free." Galatians 5:1.

As Milton so eloquently expressed it in his *Areopagitica* in 1644: "Though all the winds of doctrine were let loose to play upon the earth, so truth be in the

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Talking With God

(Continued from page 11)

of the Eternal and sets in motion divine and human agencies, so that our petitions are answered "exceeding abundantly above all that we ask or think." It touches invisible chords and produces vibrations which will make melody through the eternal ages. When the apostles prayed, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31. When Paul and Silas prayed at midnight in the Philippian jail, there was a great earthquake which opened the doors of the prison and broke the bands of the prisoners. As a result the jailer and his family were converted and baptized. No mountains of difficulty can stand in the way of the effectual fervent prayers of the righteous, which are irresistible.

Prayer is also "the key in the hand of faith to unlock heaven's storehouse," where are stored the riches of the grace of God and all the boundless resources of Omnipotence. This key puts the Christian in possession of greater wealth than that known by the greatest money barons of earth. It opens the treasure house of truth to those who seek Scriptural knowledge as for hid treasure. To them the Bible is an inexhaustible mine of glittering gems of light, so that the path of the just becomes a "shining light, that shineth more and more unto the perfect day."



My Dream of Heaven

by HAZEL HARTWELL SIMON

To go to a land of all springtime and flowers,
To go to a country more lovely than ours,
To go with my Saviour beyond this world's night,
To rise with the angels to mansions of light,
To live in God's presence in endless delight —
That's what I dream heaven to be!

To walk where no shadow of sorrow can fall,
To never feel lonely or friendless at all,
To look upon Jesus and hear His kind voice,
To join in the singing with those who rejoice,
To gather the flowers and fruits of my choice —
That's what I dream heaven to be!

Where nothing of illness and nothing of fear,
And nothing of selfishness ever draws near!
Where comfort and kindness and courtesy dwell,
Where beauty surrounds us, that words cannot tell,
Where love is artesian, an upspringing well —
That's what I dream heaven to be!

Where death is forgotten, and grief is no more,
The universe safe from the echoes of war;
No poverty, want, or the terror of need,
No thought of self-seeking, no shadow of greed,
But joy, a deep-planted and upspringing seed —
That's what I dream heaven to be!

Where I can give more than I've given below,
To strangers as well as to loved ones I know!
Where I can see Jesus and place at His feet
Some token of worship — deep, ardent, and sweet;
Where dreams find their castles, fulfilled
and complete —
That's what I dream heaven to be!

JOSEPH MUENCH