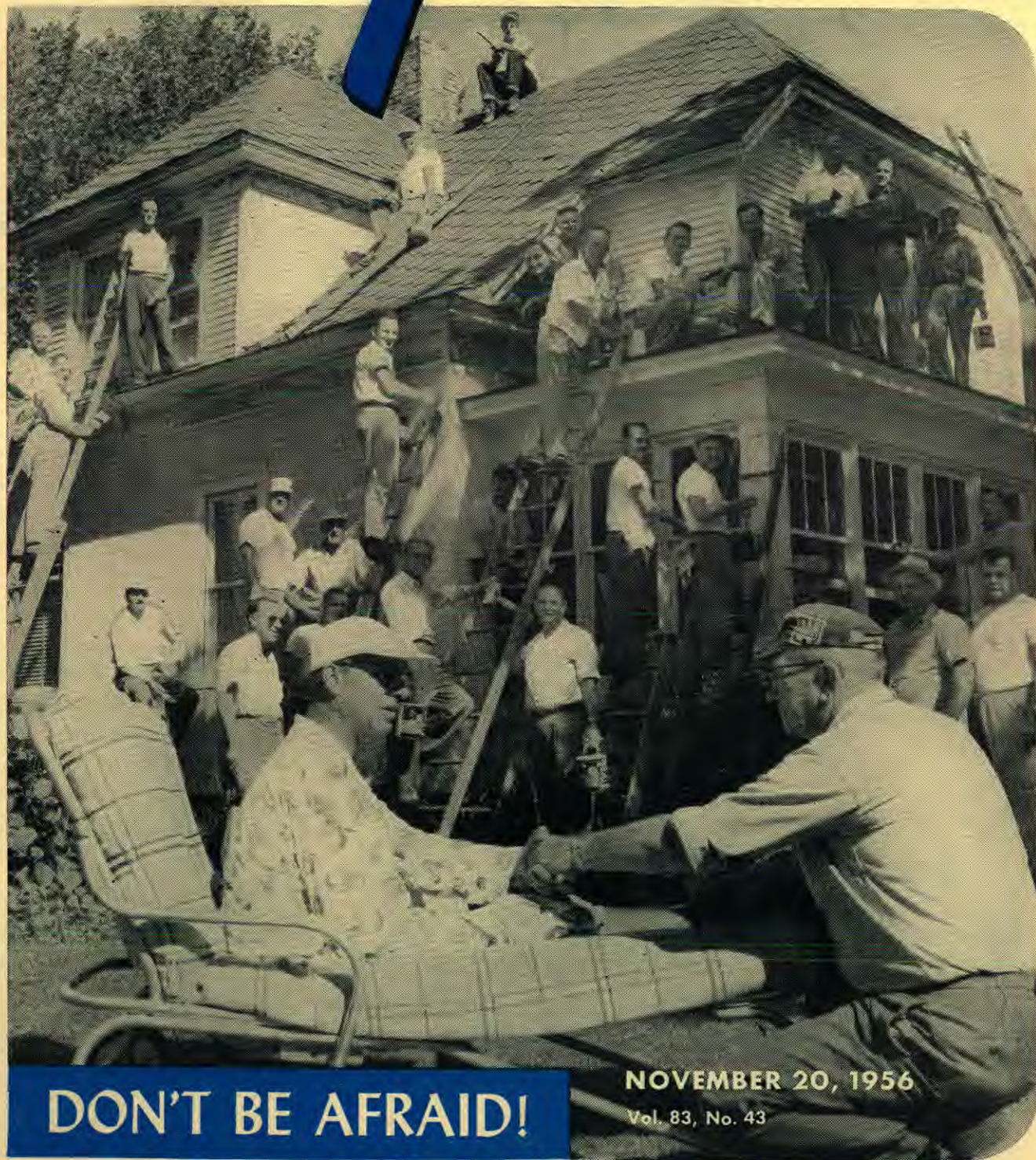


Signs OF THE TIMES



DON'T BE AFRAID!

NOVEMBER 20, 1956

Vol. 83, No. 43

UNITED PRESS

Signs

of the TIMES

Nov. 20,
1956

The World's Prophetic Weekly

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CONTENTS

EDITORIALS

Happiness Pills	3
Adolescent Drinking	4

ARTICLES

Good News for All Nations	Roy F. Cottrell	5
Don't Be Afraid!	Clifford R. Anderson, M.D.	8
The Advent Hope Grows Dim	C. Mervyn Maxwell	10
Ecclesiastes: The Meditations of Solomon	Taylor G. Bunch	12
The Quest for Truth	James H. Stirling	16

READERS' QUESTIONS

Signs Counsel Corner	William A. Fagal	7
Your Bible Questions Answered	Charles D. Utt	11

BIBLE STUDY

The Blessing of Health	Robert H. Pierson	13
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POEMS

My Ever-Present Help	Anna-Modine Moran	5
Autumn Witchery	Alice Whitson Norton	7

REGULAR FEATURES

Religion in Action, 2; In the News, 6

RELIGION IN ACTION

by M. CAROL HETZELL

• Handel's oratorio "The Messiah," will be given simultaneously in seventy different areas on the West Coast on December 2.

• For the first time in the history of the United States church membership passed the 100,000,000 mark with a record 100,162,529 members.

• The highest ratio of priests per church members in Europe is found in Switzerland, Holland, and Luxembourg. There is approximately one priest to every 490 Catholics.

• The number of church booths at state and county fairs in the United States is growing each year. Churches are becoming aware of the little-touched possibilities for reaching the people through exhibits at these annual autumn events.

• Sunday has become a workday in Egypt for many. Friday has been designated as the weekly day of rest for all inhabitants of Egypt and fines are levied on any who fail to follow the customs and traditions of the country.

• The American Leprosy Mission Inc. celebrated its fiftieth anniversary during October and November. Twenty-one Protestant denominations and 19 denominational mission boards co-operate in the agency, which serves 160 leprosy colonies in 32 countries.

• Evangelical Settlement Service in Stuttgart, Germany, has completed a total of 19,000 housing units in West Germany. More than 80,000 persons have been accommodated. The projects are valued at about \$72,000,000. It is expected that 4,000 more units will be completed this year.

• On October 14 Roman Catholic churches of North Carolina held open house. People of all faiths were invited to visit the churches "to help promote greater understanding by eliminating some of the misconceptions about Catholics." Guided tours explained the altar, stations of the cross, and other features of the church.

OUR COVER

When Vern Pagel of Minneapolis was partially paralyzed from a stroke, forty-six friends volunteered to fix his house. In six hours they painted the exterior, restored the basement wall, repaired the front steps, and trimmed the hedges. Such help may not always turn up when things go wrong, but there are resources we can tap in every time of need. See "Don't Be Afraid!" by "Your Radio Doctor," on page 8 of this issue.

A publication of the Seventh-day Adventists, the "Signs of the Times" is printed and published weekly (four issues a month) by the Pacific Press Publishing Association at Mountain View, California, U.S.A. Entered as second-class matter September 15, 1904, at the post office at Mountain View, California, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 18, 1918.

RATES in U.S.A. and Canada: Single copy, one year \$2.00

Clubs of five or more to one address, each 1.75

To all other countries taking extra postage:

Single copy, one year (U.S. currency) 2.50

Clubs of five or more to one address, each (U.S. currency) 2.00

Please make all checks and money orders payable to "Signs of the Times," Mountain View, California.

In requesting change of address, please give both old and new addresses. No papers are sent except on paid subscriptions.

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An engineer at the Bell Telephone Laboratories in New York demonstrates how the experimental picture-phone system operates. A picture of the party at the other end of the line is transmitted on the small oval attachment on the phone while the camera unit transmits a picture of the person who has dialed.



Men of the British Grenadier Guards disembark from the emigrant ship, "New Australia," following a voyage from Southampton, England, to Malta. The vessel was the first liner to be requisitioned by the British War Office during the Suez emergency. An anti-aircraft unit was also aboard the ship.



PHOTOS: UNITED PRESS

A new approach to water skiing is demonstrated by a man riding the "Chaffee-Ski," a watery version of a motor scooter. The craft mounts on two separate in-line skis with a 25 horsepower outboard motor mounted between them. The scooter is capable of speeds up to 50 mph. The sport bids fair to become popular.

the flight of **TIME**



Happiness Pills

SOME months ago, when certain new "tranquilizing" drugs were first introduced to the public, everybody with an ache, or a pain, or a worry of any kind, breathed a sigh of relief. Here at last—so said the admen—was the long-looked-for remedy which would bring a sense of peace and tranquillity without any unfortunate after effects!

For a while it looked as though this might be the crowning discovery of this age of marvels. Unlocking the mysteries of the atom was remarkable enough, but to bring happiness to the door of every anxious, suffering soul on earth in the form of a sugar-coated pill was surely the ultimate achievement of scientific research.

Zealously doctors began to prescribe the new drug; and patients, with like eagerness, took the coveted prescriptions to the pharmacists. A new era had dawned. All cares were about to be dissolved in a chemical solution. All that the gospel of Christ had promised as the reward of the righteous was now available in a capsule, to saints and sinners alike, to be taken night and morning before meals!

According to the October issue of *Changing Times*, the Kiplinger magazine, "Actors use the tranquilizing drugs, or happy pills, as they are popularly called, to still stage fright and make them appear calm before audiences; businessmen take them before trying days; housewives with jangled nerves seek peace in them; millions of mild neurotics depend on them as 'aspirin for the soul;' and countless persons with worries, real and imaginary, that they don't want to face can swallow a pill and quit fretting."

Alas, just as everybody was getting excited about the limitless possibilities of this most welcome addition to the medicine cupboard, the U.S. Food and Drug Administration came up with a warning. Manufacturers of the new drugs were asked to reduce the recommended dosage. Physicians were urged to avoid giving excessive prescriptions. Why? Because experience had shown that the much-lauded "tranquilizers" sometimes are responsible for ulcers, colitis, and severe mental depression.

Among the dangerous side effects, says *Changing Times*, are "liver damage, lowering of the blood pressure, drowsiness, and excessive sweating."

"Some acutely disturbed patients become even more agitated at the beginning of treatment, though in most cases this initial turbulence passes fairly quickly."

"Often, depressed persons become even more depressed in their calm states following drug therapy. Some have even been known to attempt suicide under the influence of happy drugs."

"Occasionally, symptoms of a serious illness can be masked by the pills, delaying proper treatment."

"There is a suspicion, too, that it may not be safe for some



Two giant cranes lift the 80-foot-wide parabolic antenna onto the pyramidlike concrete base of the new radio-telescope of the Bonn University in Germany. It will be used for astronomical research.

UNITED PRESS

persons to drive an automobile because of slowed reflexes and other reactions."

Thus another short cut to euphoria has proved to be a dead-end street. This one may not be as harmful as barbiturates, nicotine, alcohol, and other narcotics, but it is in much the same category in that it promises something it cannot deliver. It soothes the nerves for a time, but at a price not yet fully known.

We are therefore brought back once more to face the facts of life as they really are. Aches, pains, and nervousness may be temporarily relieved by swallowing medicine, but happiness—true peace of mind—can never be thus acquired.

This most precious of human assets does not come in the form of pills. It cannot be purchased at a drug store, or anywhere else, for that matter. It is a gift of God.

"My peace I give unto you," said Jesus to His disciples. John 14:27. He is the only Person with peace to dispense, and the only One who is able to give it to others. His peace is the peace of God which, as the apostle Paul once said, "passeth understanding." Yet though it cannot be understood, it may be received by poor, needy, worried human beings.

How does this happen? The same way we receive any other gift—by being willing to accept it. The ungrateful, rebellious soul will never find this peace. One must be in a receptive state of mind, eager to think the thoughts of God and willing to do His will.

A. S. M.

Adolescent Drinking

A REPORT of youthful drinking habits that will doubtless give great satisfaction to the makers and sellers of alcoholic beverages appeared in the San Jose Evening News of October 11. It should make the future of their business look bright.

A few items from the survey will indicate the trend. It reveals that of the 5,000 boys and girls between the ages of 15 and 17 who were questioned 79 per cent admitted having some experience with alcoholic drinks. There is little difference in their drinking habits, whether they live in a large city, a suburban area, or a small town.

When asked where they learned to drink, 56 per cent stated

that they had their first drinks at home; 33 per cent at parties or neighborhood bars.

About a third of those questioned drink in night clubs or bars, although the sale of alcoholic beverages to them is illegal in every state.

A principal reason for drinking among the youth is social pressure: "All my friends drink; why shouldn't I?" Add to this parental example, and it is no wonder that so many young people consider the use of liquor the normal thing.

We can only wonder what the future has in store for these young drinkers. Not all will land on skid row. Many will not get into already overcrowded jails; but statistics show that one out of every nine of today's occasional and social drinkers will become a heavy drinker or a chronic alcoholic.

According to Dr. Ellis Sox, city health director in San Francisco, alcoholism cuts through a cross section of the entire population of that city—and this is no doubt true of alcoholics in the country at large. Alcoholics are recruited from all classes of society, rich and poor, educated and ignorant. Those more favorably situated economically can be cared for by relatives or in private institutions; the down-and-outers drift into skid row.

It is evident that both parents and children need to be educated concerning the harm that there is in alcohol. The survey referred to above indicates that the young people look to their parents for guidance, but that the parents are failing them. Seventy-six per cent of the boys and 80 per cent of the girls thought it dishonest for young people to drink without their parents' knowledge. Here is a wonderful opportunity for the parents to teach the dangers in alcoholic indulgence; but they are not giving their children the teaching and example they deserve.

The only guarantee against forming the liquor habit is abstinence. No moderate drinker ever intended to become an alcoholic, but every alcoholic was once a moderate drinker. The beginner is playing with an addiction-forming drug, and he cannot for a long time know the final effect that it will have on him. We make this statement on the authority of eminent medical leaders. Dr. W. W. Bauer, director of health education, American Medical Association, says: "Alcohol is not a stimulant. It is a narcotic, anesthetic drug, whose principal effects are on the higher nerve centers in the brain. The apparent stimulating effect of alcohol is due to the removal of inhibiting nerve actions."

Dr. Karl Bowman, professor of psychiatry at the University of California School of Medicine and Superintendent of the Langley-Porter Clinic, calls alcoholism America's most serious drug addiction problem. "Alcohol should be considered as a narcotic drug," he says.

Since this is true, and since the continued use of alcohol results disastrously in the lives of millions of users, their families, and others associated with them, and in society at large, the only safe course to pursue is total abstinence.

No parents whose children grow up to become abstainers will ever regret that they set them a right example in the home. Abstinence has never stood in the way of success in life, but countless are the lives wrecked by drink.

Many of the teen-agers now drinking socially will swell the ranks of problem drinkers and alcoholics in years to come. This places upon parents a special responsibility to provide homes where children will learn sobriety and thus help them to escape the perils of drink. The so-called pleasures of social drinking are not worth the risk they involve.

C. D. U.

GOOD NEWS FOR

All Nations

Everyone to Hear the Story of God's Love

by ROY F. COTTRELL



HONKMEYER

MY EVER-PRESENT HELP

by ANNA-MODINE MORAN

Each day I ask my heavenly Father's help
To thrust aside obstructions that impede
My progress upward. Ere I say "Amen,"
He grants my prayer because He knows my need.

No matter how severe my trials may be,—
Temptation, trouble, sorrow, fleshly pain,—
His ever-willing help relieves and calms,
Emboldens me the victory to gain.

He shields me from the dangers of my work,
Delivers me from evil, hears my pleas
For pardon when the tempter finds me weak,
And heals my stricken body of disease.

My Father keeps His promises to me;
Whatever be my need, He sends me aid
By angels, kinfolk, friends, and strangers, too.
So why should I be fearful or dismayed?

Secure am I because my Father cares;
At any time His help is mine to claim.
Oh, happy day, when I, His child, shall kneel
Before His throne and hear Him speak my name!



COURTESY AMERICAN BIBLE SOCIETY

YEARS ago, while residing in a large city of inland China, I witnessed the colorful dragon festival parade. Many idols, great and small, were borne along in the procession. Among other harrowing sights were two small children tied to high poles and carried along the streets in the burning summer heat until death ended their miseries. We were told that the little ones came from sorely afflicted families, and that they were presented as a sacrifice to the offended gods, or evil spirits.

Most pagan religions feature angry deities to be appeased or propitiated. Man's natural concept of God is such that even the Christian, with his sense of sin and unworthiness, may be inclined to feel that the Lord is irritated and bitter toward him and must somehow be placated; but "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8.

In sharp contrast to every pagan classic, the Book from heaven presents a loving, compassionate God seeking guilty, lost, ruined man. Immediately after the Fall, and while Adam was still in Eden, the Lord called to him, saying, "Where art thou?" He called to Abraham in Ur of the Chaldees, to Moses and Elijah in Mount Horeb, to Israel in the brickyards of Egypt, and again as they wept by the rivers of Babylon.

God called Israel to a world-wide ministry; for to Abraham was given the promise, "In thee and in thy seed shall all the families of the earth be blessed." Genesis 28:14. He located them in Palestine, along the great international highway of the ancient world, and further announced: "I

have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts 13:47. See also Isaiah 42:6; 52:10. But in the fulfillment of this sacred commission, Israel dismally failed.

Yet with a love that transcends and baffles human comprehension, He followed them in all their waywardness and rebellion. "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isaiah 63:9. With ardent appeal He also pleaded with them, even as He pleads with us: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33:11.

When the tribe of Ephraim was drifting into idolatry, the heart of infinite love was deeply troubled. In terms of tender affection He spoke of this tribe as "My dear son," as "a pleasant child," adding, "I will surely have mercy upon him;" and "How shall I give thee up, Ephraim?" Jeremiah 31:20; Hosea 11:8. At length, because of transgression, Israel and Judah were both driven to an alien land. Yet God did not forsake them, but promised to send many "hunters" and "fishers" to search out the lost and bring the captives home.

In the illuminating parable of the vineyard, Isaiah spoke of God's concern for His ancient people: "Now will I sing to my well-beloved a song of my beloved touching His vineyard. My well-beloved hath a vineyard in a very fruitful hill: and He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein: and He looked that it should bring forth grapes, and it brought forth wild grapes." Isaiah 5:1, 2.

With pity He then asked, "What could have been done more to My vineyard, that I have not done in it?" Since there was no consistent reply, the voice of divine reproof continued: "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry." Verses 4, 7.

Employing a similar parable, our Saviour told of the unfaithful husbandmen who beat and killed God's servants and how finally, when the Father sent His own Son, "they caught Him, and cast Him out of the vineyard, and slew Him." Matthew 21:39.

Fully counting the cost, and knowing

all that would befall Him, the Son of man came to reconcile "the world unto Himself," and "to seek and to save that which was lost." Luke 19:10. After His anointing for service at the Jordan, Christ's first work was the selection and training of a group of youthful disciples to whom He said, "Follow Me, and I will make you fishers of men." Matthew 4:19.

As He commissioned them and sent them forth on their first evangelistic mission, He charged them explicitly to go "to the lost sheep of the house of Israel." Although "He came unto His own, and His own received Him not," yet they were still the object of His tender regard; for "having loved His own which were in the world, He loved them unto the end." John 1:11; 13:1.

IN THE NEWS

by DONALD W. MCKAY

More Skilled Workers

Du Pont Company reports that as late as 1910 more than one third of the total United States work force was unskilled labor. But today more than 80 per cent of all United States industrial workers have skilled or semiskilled jobs.

Death Benefits

Deaths from disorders of the heart, arteries, and kidneys or from cancer brought about disbursement of 77 cents out of every dollar paid to beneficiaries of deceased policy holders of Metropolitan Life Insurance Company last year.

Executives' Hours

An American Management Association survey of thirty-seven top executives, reported in the New York *World-Telegram and Sun*, indicates that corporation presidents work an average of eleven hours overtime beyond forty hours each week; vice-presidents, twelve hours overtime; and department heads about eight hours overtime.

Secretions During Sleep

Bodily secretions, except for sweat, are generally decreased in sleep. "Tears decrease at the time of day when we normally prepare for sleep, causing one to rub one's eyes thus giving biologic support for the legendary sandman," writes Dr. Robert J. Carey in the *Boston Medical Quarterly*. Glands in the nose and throat and the salivary glands also secrete less in sleep. That's why sleep often brings relief from a stuffy nose, or gives one that dry-mouth feeling so often when one first wakes up in the morning.

Christ's visit to this planet brought a flood of heavenly blessing and healing grace; but when finally rejected by the Jewish leaders, He bequeathed to His disciples the great commission: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. At Pentecost they were baptized with the Spirit of God, and with a flaming enthusiasm born of love they enlisted in the great missionary adventure to win a world for Christ.

It was not an easy task, for Christians were hated and despised by both Jews and Gentiles; yet they were willing to be accounted "fools for Christ's sake." Regarding their unhappy plight, the apostle Paul painted this vivid picture: "We both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Corinthians 4:11-13.

As they traveled from country to country to tell the story of the crucified and risen Christ, all of the early apostles except John are said to have suffered martyrdom; while the beloved disciple himself was banished to the rocky isle of Patmos. Why were they willing to endure such hardships and imperil their very lives? Here is the magnificent answer: "The love of Christ constraineth us." "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5:14, 20.

Their labors of love were not in vain, for during the lifetime of those courageous, spirit-filled apostles, the gospel "was preached to every creature which is under heaven." Colossians 1:23.

With the passing centuries the flame of love for the lost grew dim in the Christian church. Yet here and there such brilliant lights as the Waldenses of northern Italy, the Albigenses of south-eastern France, and the followers of Columba on Iona appeared to penetrate the darkness. Then in the true apostolic succession came such heroes as John Huss of Bohemia, Martin Luther of Germany, the Wesleys of England, Zinzendorf and his Moravian brethren, John Eliot, apostle to the North American Indians, Allen Gardiner to the pagans of Patagonia, John Paton to the savages of the South Seas, Carey to India, Morrison to China, the Judsons to

(Continued on page 15)

Signs



COUNSEL CORNER

Conducted by
Pastor 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. Enclose a three-cent stamp and your name and address. Anonymous questions cannot be answered.

HOW KEEP THE BIBLE SABBATH?

QUESTION: I have been raised from childhood to keep Sunday as the Lord's day, but now I have come to believe that Saturday is the Sabbath of the Bible. How does one go about changing? Most of the churches are not open on Saturday. Could I worship in my own home?

ANSWER: In keeping God's holy day, you are uniting with more than a million other Sabbathkeepers in the world at the present time, and the number grows constantly as more individuals come to see the teachings of God's word on this subject. Probably there is a Seventh-day Adventist church in your own community. Look for it in your telephone directory or call the Chamber of Commerce or local newspaper to secure its address. If you should live in a small community where there is no such church, then by all means worship God right in your own home on His holy day. He will bless you abundantly as in simple faith you follow the teachings of His word. Even if you should worship Him alone, or have only the association of the immediate members of your family, remember that He has promised, "Where two or three are gathered together in My name, there am I in the midst of them." Matthew 18:20.

AUTUMN WITCHERY

by ALICE WHITSON NORTON

I love the winds that sing and moan
In restless trees that stand alone,
When autumn leaves of gold and brown
Like elfin boats, are drifting down.

I love the rustle of tall corn,
Heard only on an autumn morn,
When vales lie wrapped with silver mist
And splotted with jade or amethyst.

No other season of the year
Brings forth the thought, so keen and clear,
The witchery of autumn's art
Leaves beauty glowing in the heart.

INTOLERANT HUSBAND

QUESTION: My husband doesn't like my church attendance and makes all kinds of unkind remarks concerning it. He loves sports, and I respect him in this, but he can't seem to understand or see how I feel about religious things. Don't you believe a wife has a right to believe in and love her church as well as a husband loves his fishing and hunting? I don't fuss at him for loving his sports. Shouldn't he be the same way about my church?

ANSWER: Yes. Intolerance of the rights and attitudes of others is always a mark of small individuals. A well-adjusted adult recognizes the rights of other individuals to believe as they choose and to live in whatever way they see is best. Live a Christian life before your husband and try to help him to be a little more tolerant of those about him. In a dispassionate way point out to him your joint need for mutual respect for the rights of others. Then in every way possible seek to make your religion attractive to him.

FEAR OF THUNDER

QUESTION: Why am I so terribly afraid of thunderstorms? Is it fear or guilt feelings? If so, I wish I knew what I feel guilty about. I am afraid my greatest sin is in not trusting in God to keep me safe. I think I trust God to take care of me, and yet I disprove it by being afraid. Do you think I am hopeless?

ANSWER: Perhaps a study of your background and childhood experiences might reveal something which would point to a reason for your reactions. It may well be that as a child you had some very terrifying experiences connected with a thunderstorm which you have forgotten, but which your subconscious mind has remembered. Fortunately, our faith in God can help us overcome all fears in life. The Bible says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3. A realization that we serve a great God who is able to protect us and care for us through any and all experiences of life will give us the assurance of the psalmist, who has said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Cultivate this same close relationship with God, and it is bound to help you.



YOUR RADIO DOCTOR SAYS

Don't be afraid!

The Remedy for Nervous Tension

by CLIFFORD R. ANDERSON

POOR little Jimmy was dreadfully scared. He was just a little fellow, only three years old. He and his parents were visiting friends in the country. It was time for him to go to bed, but the older folks wanted to stay up and chat. So Jimmy was taken upstairs and put to bed in a strange room.

The sun had already set, and dark shadows were beginning to creep across the walls of the room. At home, Jimmy usually went to sleep almost as soon as his head touched the pillow. But now he lay there trembling with fear, yet he was afraid to call for help. Every minute he seemed to feel worse.

Outside there were many weird and frightening sounds that he had never heard before. What was that? It was only the hooting of an owl in the distance, but poor little Jimmy was sure it meant trouble. He heard the swish of wings in the night. What did it mean? Now he was sure something was in the room. Out in the back garden his parents were visiting with their friends. They never dreamed of poor little Jimmy's plight up there in the dark. The night was cool and pleasant, and they were in no hurry to leave. How Jimmy wished he could be back in the safety of his own home! Years ago other children had grown up in that house feeling perfectly safe. All of these sights and sounds were familiar to them. But to poor little Jimmy they were all very frightening.

There he lay in bed, trembling from head to foot. The dark shadows on the

wall were a terrifying Thing that moved every time the wind blew. He was afraid to move in case the Thing should see him. Every muscle of his little body was taut with fear. His heart was beating wildly, and his mouth was dry and parched. Then he heard footsteps coming up the stairs. Now he knew his end had come! He closed his eyes and held his breath, expecting that the Thing would get him for sure. But instead of the cold touch of a repulsive monster, he felt the soft, warm hand of his mother resting on his curly head. He opened his eyes wide and saw her standing there, her face aglow with love and kindness. In her hand she held a candle. The shadows were gone, and a flood of warm, golden light filled the room. She talked to him in soothing tones, and soon he fell asleep. His fears were gone. His muscles relaxed. His heart was quiet, and he was at rest.

Fear does strange things to all of us. It doesn't matter whether or not there is any real basis for our fears. The reactions will be just as dramatic, and every part of the body may be involved. With some of us it is the skin. With others it may be the stomach, the heart, the blood vessels, or the digestive organs. Some of us will realize that these reactions are due to fear. Others will feel there must be some dread disease at work in the body. Sometimes a particular organ may be affected. But usually there is nothing serious going on, except that our nerves are playing tricks on us. Our imagination may be work-

ing overtime, and we may picture ourselves becoming invalids when there is no real disease to worry about.

Most Fears Start in Childhood

Many of our worst fears started in childhood, long before we were old enough to know what was happening. Sometimes an older child will resent the coming of a new baby into the home. Once he was the center of interest, but now he finds that his parents have suddenly changed their attitude toward him. The new baby receives most of their attention, and he feels neglected.

In certain children this may bring on feelings of anger and bitterness. They secretly plot against the younger child, taking away his toys and teasing and annoying him, especially when mother and dad are not looking. They may frighten the younger child until he becomes sick or develops some kind of nervous tension that may trouble him for the rest of his life. Many of those around us who seem to be sick for no good reason at all, or who seem to act strangely, may have been born perfectly normal children. Yet under some prolonged stress in early childhood they have developed in a wrong pattern, due to chronic anxiety.

What is anxiety? It is a type of fear that has no right to exist, no basis in fact. Such a person may not know what he is afraid of. But the feeling exists, and it can cause plenty of trouble unless it is brought under control. This type of hidden fear usually springs from the

deepest recesses of the human mind. The tendency often starts in the earliest years of life, as a result of family problems, or early injuries or illnesses, or a combination of many things. More people come to doctors for help because of nervous tension and anxiety than for *all other conditions* put together. And whatever other disease a person may have, it is always made much worse by this baseless fear we call anxiety. Let me illustrate how this works.

Unhappy Schoolteacher

Mr. Bates is a schoolteacher, but he doesn't really like his work. He does his best, but every day he comes home tired and worn out. The children in his classes are hard to handle. He knows he should control them better, but he cannot bring himself to discipline them. Sometimes he is irritable and cross. At other times he vacillates and just doesn't care. The children know all of his weak points, and they take advantage of him.

He wants to be kind and do his work well, but his mind is filled with his own miseries.

Every Monday morning Mr. Bates seems to develop a severe headache just at the time he is to go back to school. His eyes seem to swim, his heart bothers him, and sometimes his stomach is upset. He is sure there must be something wrong inside. His doctor has examined him carefully on several occasions, but he has not been able to find anything. All of his troubles arise from nervous tension, which seems to be getting worse as time goes on. His doctor has told him that unless he finds some way through his problem he may one day have a complete nervous breakdown.

Lady in the Change of Life

Mrs. Downs has always been rather tense. She is now forty years old and is going through the change of life. Two days ago she bruised her foot.

There isn't much to see except that a little skin has been rubbed off. Today she became weak and faint, and the room seemed to be too hot. She felt slightly dizzy. Someone had told her that she ought to have an injection to prevent tetanus. This was wise. But now she began to think that she had tetanus. Of course she didn't have the disease. Such a condition may take several weeks to develop. But it does not take long for fear and anxiety to produce some strange symptoms in any of us. So she rushed off to the doctor. He looked her over carefully and found that her blood pressure was normal and her heart was functioning well. Except for a slight bruise on the foot, she was in excellent health. But she was desperately afraid until he assured her that nothing serious was wrong.

As the doctor talked, he showed Mrs. Downs a picture of the human brain and spinal cord. He pointed out some of the important parts of the central nervous system, showing how our feelings and impressions are first picked up by the nerves in the skin, and then transmitted through the spinal cord to the brain. Many of these feelings never reach the higher centers, but are acted on locally according to what may be best for the body. For instance, a person who is walking does not have to think which foot should move first, or how to balance his body. He usually does this automatically, without thinking. If he gets too near something that is hot, he moves away, even *before* he has time to think about it. He naturally moves away from things that are unpleasant, and toward those that are pleasant. All of these reactions are produced by the central nervous system.

But there are many other reactions of the body that are built on training and experience. For instance, we all prefer certain types of food. The very thought of some particular food may make our mouth water, and the sight and smell of the food may make our whole digestive system start working.

The great scientist Pavlov years ago taught us a great deal about our peculiar reactions. Using dogs for his tests, he carried out many interesting experiments that help to explain why animals and human beings do the things they do.

Pavlov devised ways of measuring how much saliva and gastric juice a dog would produce at the sight of a certain type of food. Then at feeding time he would come in and draw a circle on a

(Continued on page 14)

DEVANEY



Our Prophetic Heritage—3

Based on material contained in the monumental four-volume set, *The Prophetic Faith of Our Fathers*, by L. E. Froom.

IN THE first article in this series we found that the earliest leaders of the Christian church believed in a literal interpretation of prophecy, including the glorious personal return of Jesus.

In last week's article it was shown that by A.D. 400 this confidence in the straightforward interpretation of prophecy had begun to give way to a confused system of allegorizing. The resurrection from the dead had become the conversion of sinners, while the second coming of Christ was said to mean the spiritual presence of Jesus in the heart.

In attempting to discover the basis for this abandonment of early principles, we found that Origen, brilliant writer and teacher of the third century, attached "spiritual" meanings to almost everything in the Bible. Though officially banned and anathematized by the church, his heresies had a way of staying around and were gradually adopted into church doctrine.

We suggested that there must have been some abrupt change in the course of history to bring about the spectacular success of Origen's innovations, and it is our purpose this time to discover what that change was.

The "Conversion" of Rome

The principal factor is to be found in the "conversion" of the Roman Empire, with the resulting change in the status of the church.

Prior to A.D. 313, Rome was pagan and Christianity a *religio illicita*, a religion as illegal as, say, communism is in the United States today. A Christian was liable to arrest and confiscation of goods at any time. The state actively persecuted the church. In fact, ten periods of persecution occurred during the first three hundred years of the Christian Era.

These persecutions grew steadily worse and worse. The first serious persecution came under Nero, though it can hardly be called an attempt to destroy the church. After him, Trajan advised Pliny, imperial legate in Bithynia, to kill Christians in his province, but only if they made a nuisance of



Emperor Constantine signed the Edict of Milan in A.D. 313.

THE ADVENT HOPE GROWS DIM

by C. MERVYN MAXWELL

themselves, or if someone objected to their presence. But by A.D. 250, relations between church and state had deteriorated to the place where the emperor Decius inaugurated a campaign to exterminate the hated sect and expunge its teachings from the earth. Only the mercy of God in shortening Decius's reign spared the church at that time, but the odious task was revived with such vigor under Diocletian in A.D. 303 that the church all but despaired of its life. For ten terrible years the empire tore into the church, killing, burning, and torturing.

Through all this tragic experience the church pinned its hopes on the second coming of Christ. This world was all evil, and Christians believed that only the literal return of Christ could usher in a reign of righteousness and peace. The advent hope burned bright. Everywhere the devout leaned heavily on the precise words of Scripture. Prophecy was taken at face value.

Then came a change.

All at once the storm clouds broke and the state began to smile upon the church. By the edict of Milan in A.D. 313, Emperor Constantine declared

Christianity not only legal, but respectable. The bishops, so lately confined to dungeons or the torture machines, now found themselves on the public payroll as valued servants of the state. When a church council was needed in due course, the emperor summoned the delegates. Constantine even proclaimed a law in favor of Sundaykeeping, and went so far as to take the Christian cross as his imperial battle sign.

Small wonder if the church was carried away by this wonderful turn of events! It had believed that only Christ's coming could make the world good; the world was now good, therefore Christ must have come!

A new church was built by the emperor in Jerusalem. Eusebius hailed it as the New Jerusalem, predicted by John. On the throne of Caesar sat a Christian; the saints were taking the kingdom and reigning, and judgment was given unto them. Behold the church honored in all the world; surely the millennium had begun!

Within a generation the church, which a little while before had banned Origen's allegories, took a second look at his heretical commentaries and pro-

claimed them the most inspired writings.

How completely the allegorical method of interpreting prophecy triumphed in the church is seen in the fact that Augustine adopted it bodily into his writings.

Augustine, bishop of Hippo, is renowned as one of the most influential Fathers of the Catholic Church. It is hard to overestimate his effect on the theology of later generations. His book *The City of God* dominated Christian thought for a thousand years. Though he was Catholic, he had a profound influence on such leaders of the Protestant Reformation as Luther and Calvin.

Augustine began writing about A.D. 400, and the bulk of his contributions were immediately adopted by the church. Referring to the second coming of Christ, he explained that it "continually occurs in His Church, that is, in His members, in which He comes little by little, and piece by piece."¹

As for the two resurrections of prophecy, he said, "So are there also two resurrections,—the one the first and spiritual resurrection, which has place in this life; . . . the other the second, which does not occur now, but in the end of the world."²

As for the millennium, to Augustine it was an indefinite period extending from the first coming of Christ until the end of the world, during which time Satan could not seduce the church. The devil was even then bound, according to Augustine, and the camp of the saints seen in the Revelation at the close of the millennium is "nothing else than the Church of Christ extending over the whole world,"³ while the fire which is to descend from God to devour the wicked is only the fiery evangelistic zeal of the church.⁴

Was the church wise when it relinquished the second coming of Christ in favor of the first coming of Constantine? Did Christianity realize value received when it traded its hope in a future millennium with Christ for a present millennium with the Romans? Did the church do right when it allegorized the prophecies?

Most Protestant church historians today are agreed that the "conversion" of Rome did not usher in a bright millennium at all, but rather set a trap that effectually snared the church in the meshes of paganism. Even Catholic Cardinal Newman admitted that "Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own."

"The use of temples," he declared, "and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; . . . are all of pagan origin, and sanctified by their adoption into the church."⁵ And the process continued, until repentance became penance and Communion became a bloodless sacrifice. Prayers for the dead led on to the doctrine of purgatory, and prayers to the saints led to the veneration of images.

Did the church do well to abandon

its confidence in the early literal interpretation of prophecy and accept in its place an allegorized, fanciful substitute? No, indeed. Rather, it opened the floodgates of apostasy.

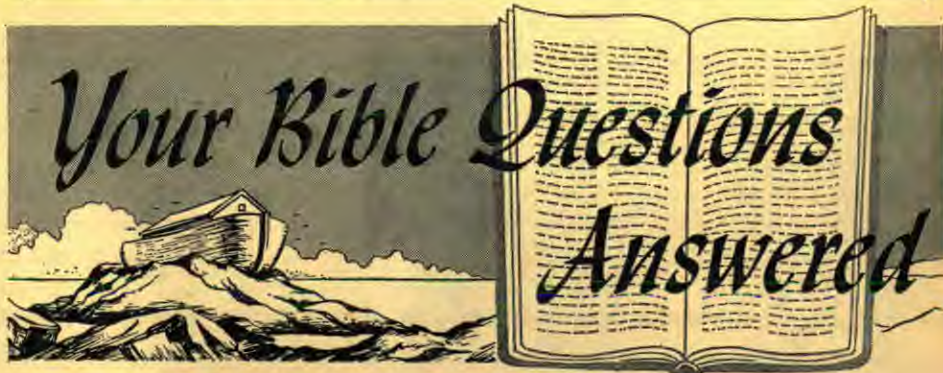
¹ Augustine, "The City of God," b. 20, ch. 5, in NPNF, 1st series, vol. 2, p. 424. Cited in LeRoy Edwin Froom, "The Prophetic Faith of Our Fathers," vol. 1, p. 479.

² Ibid., ch. 6, p. 426. Cited in Froom, op. cit., p. 480.

³ Ibid., ch. 11, p. 432. Cited in Froom, op. cit., p. 484.

⁴ Ibid., ch. 12, pp. 432, 433. Cited in Froom, loc. cit.

⁵ J. H. Newman, "An Essay on the Development of Christian Doctrine," pp. 359, 360. Cited in Froom, op. cit., p. 382.



FORGIVING SINS

Please explain John 20:23, which Catholics believe gives their priests power to forgive sins. Mrs. F. H. S.

The verse reads, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

This commission to all the disciples is a reaffirmation of the authority Christ conferred on them before His death: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matthew 18:18.

These two instances show that Christ did not give Peter and those who claim succession from him any more authority than He gave to all the apostles. All of Christ's messengers have the authority to assure those who accept the gospel and repent of their sins that their sins are forgiven; or, on the other hand, to tell those who reject it that they are still in their sins.

If an erring brother in the church refuses a personal appeal, or the appeal of two or three brethren, and also refuses to submit to the authority of the church, he is to be considered the same as an unbeliever. If he confesses and forsakes his sins, the church should forgive him and retain him in its communion. Matthew 18:15-17. The church's action will be recognized, or "bound," in heaven.

In all of the New Testament there is no instance to show that any of the apostles, by virtue of his position as a minister of the church, assumed the power of personally

forgiving the sins of anyone. Auricular confession as required by the Roman Catholic Church is a practice that grew up after apostolic days.

On the other hand, the apostles teach that the only mediator between the believer and God is Christ, our High Priest who ever lives to make intercession for us. Hebrews 7:25. "For there is one God, and one Mediator between God and man, the Man Christ Jesus." 1 Timothy 2:5.

"For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15, 16. He is the perfect mediator; no human being measures up to this requirement. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. See also Romans 8:34.

Because God only can know the heart, He alone can judge whether the one confessing has truly repented of his sins and is worthy of forgiveness, or absolution. No human being can possibly have this knowledge.

The only occasion for confessing to one of our fellow men is when we have sinned against him personally. If we have wronged a brother, we should confess to him and ask his forgiveness. If he has wronged us, we should be ready to accept his confession and forgive him. Matthew 18:21; Luke 17:4; James 5:16.

C. D. U.

Ecclesiastes:

THE MEDITATIONS OF SOLOMON

by TAYLOR G. BUNCH

THE title of this book is derived from the opening statement, "The words of the Preacher, the son of David, king in Jerusalem." In verse 12 the writer identifies himself as the Preacher of the introductory statement. "Ecclesiastes" is the word for preacher in both Latin and Greek. In Greek the word for an assembly is *ecclesia*, and from this comes the name for a speaker, or an "ecclesiastic." The book sets forth the meditations of Solomon, doubtless in his old age, as he philosophizes on the experiences of life, of which he had had his full share. His meditations are based on his own experiences.

Until recently, both Jews and Christians were in general agreement as to the authorship of the book, and never had they denied its divine inspiration and place in the canon of Scripture. Skeptical critics have raised questions about it, as with many of the other books of the Bible. But Solomon is identified as the author, not only by the many expressions similar to those used in Proverbs and Canticles, but also by statements that the writer was "the son of David, king in Jerusalem," and "king over Israel in Jerusalem." David had but one son who became king over Israel in Jerusalem.

The writer also identifies himself in the statement: "I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge," and "I made me great works; I builded me houses; I planted me vineyards." These statements could apply to none other than Solomon.

It seems incredible that any person could read such statements as these without coming to the conclusion that Solomon alone fulfills the descriptions of the author. The Jews believed that Solomon wrote these meditations during the last years of his life, when regrets, disappointments, and disillusionments led him to reflect seriously on the past and hopefully on the future. His bitter experiences and costly lessons in apostasy color his thinking with a tinge of pessimism because he had discovered in the hard way that all earthly things under the reign of sin are "vanity." As he looked back from the view point of old age, life seemed a complete failure. It was all "vanity and vexation of spirit." The wise man knew whereof he spoke, from both experience and observation, chiefly the former. "Vanity" is the key word of the book.

The first seven verses constitute the prologue of the book, in which the author emphasizes the vain results of human achievement. In the final analysis, the labors of man are temporary and without lasting profit. As with other forms of nature, the generations of the human family come and go in a monotonous succession, with death and oblivion at the end of each cycle. There is therefore nothing really new or enduring. The remainder of the book is based on these deductions.



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Solomon dedicates the temple at Jerusalem.

Ecclesiastes is unique in that it records the self-communings of one of the wisest and most colorful characters of history. The author makes himself the chief character of the book, dramatizing his own career as a warning to future generations. He had asked for wisdom, and his request was granted, with the addition of riches, honor, and glory. He had known pleasure in its most abundant earthly form. As he looks back and considers time in the light of eternity, the value of earthly things fades into nothingness. His purpose therefore is to set forth the vanity of merely fleshly cravings and pursuits. The emphasis on vanity at the beginning and close of his work proves the unity and single authorship of the book.

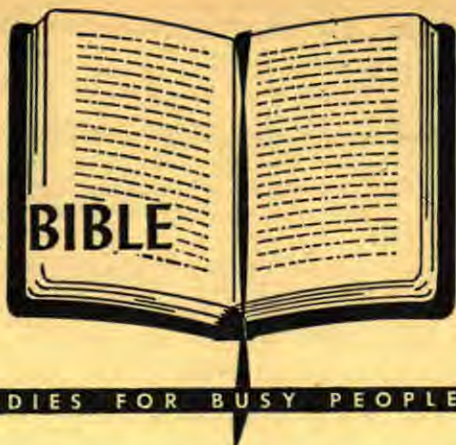
Besides the prologue and epilogue, there are two main divisions of the book. The first covers from verse 12 of chapter 1 to verse 12 of chapter 6, and is a demonstration from the experiences of life of the truthfulness of the assertions made in the introduction. Out of his personal life the author draws lessons to show that earthly things produce no lasting satisfaction. He had attempted to reach his goal through knowledge, but found it as elusive as the wind. There was always more just beyond his grasp. He discovered that increased wisdom and knowledge brought a corresponding increase in duties and responsibilities, with accompanying grief and sorrow.

Solomon then attempted to fulfill the desires of his heart through pleasure, and even stooped to indulge in "folly," discovering in the end that "this also is vanity." He then turned his energies to architecture and building, and the creations of his artistic skill made him one of the greatest builders of antiquity. He tried horticulture, and his vineyards, gardens, orchards, and parks were unequalled in all the world. He also collected riches in abundance, indulged in luxury to the full, was entertained by the best musicians of the day, and organized a royal court on such a majestic scale that it brought him the envy of all other sovereigns. But his conclusion was that these things were also vanity.

Death comes alike to both man and beast, so that all distinctions in this life are leveled in the dust; and the wealth gathered for selfish purposes is left to others who spend it carelessly. Therefore, true happiness depends on a temperate enjoyment of the things of life, coupled with a humble submission to the will of God, whose plans and purposes are unchangeable.

(Continued on page 15)

STUDY YOUR BIBLE



BY ROBERT H. PIERSON

BRIEF BIBLE STUDIES FOR BUSY PEOPLE

43. The Blessing of Health

I. MEMORY GEM

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

II. INTRODUCTION

God, the great Life-giver, is interested in our physical well-being as well as our spiritual prosperity. Our bodies are the temple of the Holy Spirit. Alcohol, tobacco, or any other thing which would defile this temple should not be used.

III. BIBLE STUDY

What does Paul declare our bodies to be?

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Corinthians 6:19.

What does the apostle say that God will do to those who mar this temple?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:17.

What was God's original diet for man?

"And God said, Behold, I have given you 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; to you it shall be for meat." Genesis 1:29.

After the Flood how did God supplement this diet?

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Genesis 9:3.

What two classes of animals do the Scriptures mention?

"Every clean beast." "Beasts that are not clean." Genesis 7:2.

What are some of the animals commonly eaten today that God classes as unclean and therefore unfit for food?

Read all of Leviticus chapter 11.

These animals were placed on God's forbidden list because, as scavengers, they were potential carriers of disease.

What does Isaiah say of persons found eating swine's flesh and other unclean meats when Christ comes?

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. . . . They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isaiah 66:15-17.

What does God say to those who are inclined to use intoxicating beverages?

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Proverbs 23:31, 32.

Can an unreformed drunkard enter heaven?

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Corinthians 6:10.

In the light of God's instruction regarding our bodies, what timely counsel has the apostle Paul left us?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

IV. CONCLUSION

The best rules to follow in eating and drinking today: Abstain from all that is harmful, and be temperate in the use of that which is good. Then we can present our bodies "a living sacrifice, holy, acceptable unto God."

V. PERSONAL APPLICATION

Do I regard my body as the temple of the Holy Ghost? Have I always honored God in my eating and drinking? Are there things which I am now using which I should dispense with in order to honor God?

Don't Be Afraid!

(Continued from page 9)

blackboard to let the dogs know they were going to be fed. If he drew an ellipse, there would be no food. The dogs soon learned to distinguish between an ellipse and a circle, and when they saw the circle, their gastric juices would begin to flow. But when they saw an ellipse, there would be little or no saliva or gastric juice produced.

Pavlov's Neurotic Dogs

After the dogs had become accustomed to this procedure, he began to draw the circle and the ellipse a little more alike, until in the end the poor dogs would not be able to distinguish between the one and the other. The animals would be so confused that the gastric juices would not flow when they should. In other words, the poor dogs would become *neurotic*. Their conflicts would be too much for them! If this state of things continued for very long, the animals would become sick. But as soon as the dogs were put back onto their old program, they would begin to recover, and the whole thing would be

forgotten. But here is something very important. If the experiments were repeated at a later date, the dogs would react much more violently, and their recovery would be much slower.

These famous experiments help to throw much light on the causes of illness in many people today. Fear and anxiety so often rob us of the satisfaction and happiness that are naturally ours. Perhaps we look forward with keen anticipation to something that we hope we can enjoy, only to find it taken away from us. Then what happens? We are frustrated. We lose our appetite. Perhaps we no longer produce enough gastric juice to digest our foods. Or maybe we produce too much acid, and so we suffer from the pains of stomach ulcers. Or perhaps our blood pressure begins to rise, or our heart thumps and palpitates. Or we get a lump in our throat and can't swallow, or our mouth goes dry, or perhaps we blush for no reason at all. There are so many strange things that can go wrong with us when we are frustrated, annoyed, or afraid.

All of these reactions are brought on

by what we call the autonomic nervous system. We have no control over these nerves. They work automatically, carrying on all of our normal functions. This autonomic nervous system controls the rate of the heart. It raises and lowers our blood pressure and the rate at which we breathe. It governs the actions of the stomach, the liver, the intestines, and all the many glands of the body. When we are at rest, all these organs function normally. We do not have to think about them nor tell them how to work. But when we are upset or distressed over some deep personal problem, this autonomic nervous system may begin to work overtime, bringing many unpleasant changes within the body. The heart may beat too rapidly, or the mouth may become dry, or we may begin to breathe irregularly. Or we may suffer with indigestion, or constipation, or diarrhea, or all three. We may find ourselves perspiring profusely for no reason at all. Maybe our blood pressure will rise to a dangerous level. None of these conditions are actually diseases in themselves, but in many cases they can and do lead to serious illness unless they are brought under control.

Fear is the real basis for most of this trouble. Many a child is growing up in an atmosphere of anxiety. He is never really sure what might happen next. He may feel that he is neglected and despised by his parents or by other members of his family. As a result he may feel unwanted and insecure in the world. There is nothing to make him happy and contented. All his life he may feel like poor little Jimmy, upstairs in that strange, dark room, afraid of the shadows and the weird noises in the night.

What every child needs is to feel the gentle, heart-warming touch of his mother's hand and the warmth of love and affection in his father's voice. He needs to know that he is not alone in the world, that he is surrounded by those whom he can love and trust. And if in later life a nervous person can somehow create such a home as this, he can still find freedom from fear. If he can put his trust in God, his fears will vanish, his personality will develop and mature as it should, and his whole nervous system will be perfectly in tune. Such a home atmosphere will help him to recover from all these nervous diseases of our time. He will then be strong to meet the many difficult problems of life, knowing that "*perfect love casteth out fear.*"

Has

Storytime at Your House

been slipping by because of the lack of good books? If so, you're missing one of the most rewarding experiences that can come to a parent. Why not start now with wholesome, character-building stories which teach lessons to youngsters which they will carry through their entire lives? The children will love it. The stories of *The Children's Hour* will fascinate your boy or girl, and they will look forward to these true and thrilling experiences from everyday life, from history, and from the Bible.



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THE PACIFIC PRESS PUBLISHING ASSOCIATION

Mountain View, California

Good News

(Continued from page 8)

Burma, Livingstone to Africa, Grenfell to Labrador, and thousands of others equally courageous and devoted.

But the mighty task is not yet finished. In Christ's prophetic sermon delivered on the Mount of Olives just prior to His crucifixion, He gave this definite forecast: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The disciples had asked the momentous question, "What shall be the sign of Thy coming, and of the end of the world?" In this reply, Christ foretold a mighty, world-wide evangelistic crusade to precede His glorious return.

Likewise in the last book of the Bible, John the revelator envisioned a time when the messengers of the "everlasting gospel" would hasten by land and sea and air to proclaim to those of "every nation, and kindred, and tongue, and people" the startling tidings, "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14: 6, 7; 10:1, 2. With the completion of this great evangelistic task, the prophet John beheld Christ coming with glittering crown and sharpened sickle to reap the harvest of the earth.

The Bible does not state or indicate that the entire population of the world will be converted. It teaches rather, to quote from Weymouth's translation, that the gospel will be "proclaimed throughout the whole world to *set the evidence* before all the Gentiles; and then the end will come." Here is a notable sign that is clear and definite. The world must be given an opportunity to receive or reject Christ. When this is accomplished, the Master will return.

For long years some of God's dear people have been ardently looking for the second appearing of their Saviour. Why has His coming been so long delayed? The Scriptures answer: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

In loving-kindness He is waiting for decisions, waiting for the church to arouse for its glorious conquests, waiting for you and me to be stirred with love's intense devotion. For in our Lord's wonderful petition, uttered just a few hours before His great sacrifice, He prayed: "Father, I will that they also, whom Thou hast given Me, be

with Me where I am." John 17:24. At a great family reunion affectionate parents wait for the arrival of all their children and grandchildren; so the heavenly Father tarries for His blood-bought sons and daughters to be gathered in.

But He cannot wait forever, for there stands the divine assurance that "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Romans 9:28. In these days of swift travel, of radio, television, and other wonders, God has a thousand ways to publish the good tidings, that the entire earth may be lightened with His knowledge and glory. Revelation 18:1.

May God grant to us clear vision combined with radiant love and devotion to act well our part in this closing gospel drama.

Ecclesiastes

(Continued from page 13)

poses never change. Man should therefore make the best of the varied experiences of life without taking anxious care for the future. Human glory is transitory, and the world soon forgets its benefactors. It is better to be "a poor and a wise child than an old and foolish king" who refuses to be admonished.

In the first part of the book the author shows what is not real happiness, then in the second section he describes the genuine and tells how to obtain it. After diagnosing the disease, he suggests a remedy. Man was created perfect and upright, and his downfall is the result of his own decision as a free moral agent with the power of choice. In returning to the original, perfect state, he must avoid all extremes and shun both laxness and fanaticism, which make men intolerant toward others. Subjects can afford to be patient with their rulers because, though sentence against tyranny may be delayed, the retribution will be certain in the end.

Since the dead are wholly cut off from their fellows and are unconscious of the affairs of this life, so that "there is no work, nor device, nor knowledge, nor wisdom, in the grave," because "the dead know not anything," we must be diligent in good works during this life. The warning is given that a little folly nullifies wisdom, sacrifices honor, and destroys reputation. Wisdom always teaches caution and counts the cost and "is profitable to direct" in the proper course.

Those who remember their Creator in the days of their youth will not fail in

the testing days of adversity when physical feebleness makes "the keepers of the house . . . tremble" and "the grinders cease because they are few," and the eyesight is dimmed. With the loosing of the silver cord of life and the stopping of the heart, the dust returns to the earth whence it came, and the spirit or power of life returns to the Life-giver who bestowed it. This graphic description of old age may be further proof of the age of Solomon at the time he wrote this book.

Ecclesiastes 12:9-12 is the epilogue, in which the author repeats the object and gives the grand conclusion of the book. Here we are given the viewpoint of the writer and his real purpose in writing. Whatever difficulties one may experience in understanding many of the statements of the writer, their real meaning is made clear in his conclusion.

The final statement by Solomon is a classic in summing up the duties and responsibilities of man in view of the day of final reckoning: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." The law of God is the transcript of His character and the measuring rule of the coming judgment.

True wisdom, therefore, is demonstrated in reverence for God and in obedience to His commandments, by which the character of man will be measured in the balances of eternal justice. Obedience to these fundamental principles is not only "the whole duty of man," but "the duty of all men," as rendered in the American Standard Version, margin. The "Decalogue" is the great standard of righteousness and should regulate all the affairs of our life, including our pleasures. Whatever does not conform to this great rule of conduct cannot merit the favor of God.

The author of Ecclesiastes never questions that God is the Creator and Ruler of the universe. A deep religious note pervades the entire book. Everything earthly "under the sun" is vanity compared with the heavenly and eternal. Young and old are always to be conscious of the final day of reckoning and therefore should live in harmony with the principles by which they will be judged. The book is "an outcry of noble indignation against all that is vain in this world," declared Ewald, and is therefore timely and up to date in the twentieth century.



Luther could not foresee the far-reaching influence of his Ninety-Five Theses.

The Quest for Truth

by JAMES H. STIRLING

A BLACK-ROBED monk stood on the worn steps of the cathedral with a hammer in one hand and a long sheet of paper in the other. As with swift blows he nailed the document to the oak door, he thought of other messages that had been nailed there in the past, and of the heated discussions some of them had produced in the nearby university. Would these ninety-five theses he was posting have more effect than merely to stir up a debate in the university halls?

Little did he realize that this sheet would be translated and printed all over Europe and put his name on the lips of millions. But thoughts of fame were far from Luther's mind as he completed his work that evening preceding All Saints' Day, November 1, 1517. He

was troubled about the signs of ignorance he saw everywhere, ignorance of the simple, soul-saving teachings of the Bible.

Luther had not always felt as he did this evening. He, too, had once complacently accepted many popular ideas about religion. Then one day his attention had been called to the teachings of the New Testament. As he began to delve into the writings of the apostle Paul, the great truths of salvation dawned upon him. "The just shall live by faith," he read; and as he went about his round of ceremonious merit-gathering, these words seemed to shout at him. He thrilled at the declaration, "Ye shall know the truth, and the truth shall make you free," seeing in it the promise of victory over sin and fear.

Now a man named John Tetzel had come to a nearby town selling indulgences, telling the people that if they paid him a certain sum of money, their sins would be instantly forgiven, "as soon as the coins tinkle at the bottom of the chest."

Luther knew, from his search into the pages of God's Book, that the price had already been paid on Calvary's cross. Nothing men could do would save them; they needed only to come to their Saviour as guilty sinners willing to believe. He felt a great responsibility to the townspeople and students who looked to him as their pastor. Come what might, these Ninety-Five Theses would give him an opportunity to present the matter publicly.

When the storm broke around him, and his life was in constant danger, Luther found a sure refuge in the rock of Scripture. Multitudes rejoiced when he gave them the Bible in their own language. Strong men of noble birth took their stand beside him. Their bold defense of the Bible won for them the name of "Protestants."

As Luther and his followers continued to study, they were filled with a three-fold determination: "We will seek the truth, we will find the truth, and we will hold to the truth." They did not exhaust the mine of truth in their lifetime, but their high aim inspired millions more in following years to endure persecution and death.

To every succeeding generation has been given the challenge to carry on the search for truth. Not many today must die for their faith, but courage and resoluteness are no less needed than in the days of the Reformers.

If Luther and his helpers were by some divine providence to awaken and visit our generation, would they be pleased with the fruit of their labors? Would they find in the hearts of Protestants today the same eager quest for the saving and guiding truths of the Bible, the same devotion to spiritual ideals, which they held? Would they see its results in Christian love, simplicity of life, honesty in human relationships, purity in thought and word? Would they find men still seeking to know what God would have them to do?

Conditions in our modern world call for Christians who, like Luther, will seek the truth, know the truth, and follow the truth.