

Signs OF THE TIMES



JULY, 1958 35c

ANTIDOTE FOR WORRY, HAROLD SHRYOCK, M.D.

JOURNEY BEYOND MARS, THOMAS A. DAVIS

THE AFTERGLOW

by ADLAI ALBERT ESTEB

Why this mad race for place and pomp and power?
Why all this toil for triumphs of an hour?
What though we wade in wealth or worldly fame,
Can these endure time's fierce and final flame?

However great the man, at last he dies;
Earth's highest tribute ends in, "Here He Lies."
The richest man cannot his days prolong,
And "dust to dust" concludes life's sweetest song.

Ere our heart's blazing hearth shall cease to burn,
Time's winnowed wisdom we must somehow learn:
At death, what we have done for self alone,
Will die with us; so, this grand truth enthroned:

What we have done for others will live on
To bless our mem'ry after we are gone!
Our unsung deeds the world *now* may not know,
Yet comes at last the radiant afterglow!

In This Issue...

During the latter half of the nineteenth century it was considered an evidence of progressive thinking to offer the scientific developments of the day as evidence of the unreliability of the Bible and the nonexistence of God. Since then there have been dramatic developments in every field of research, and if the old argument were correct, both religion and God should be very dead by now. In his timely article "Can We Believe in God?" on page 8, Leonard C. Lee discusses the question whether faith is reasonable in this marvelous twentieth century.

Special attention is directed to the article entitled "Do Christians Need the Law?" by Richard Lewis, on page 10. This is the beginning of a new series which will continue for the next six issues. At a time when lawlessness is rampant, and when even ministers of the gospel are making things worse by declaring that the Ten Commandments were abolished long ago and nobody needs to obey them any more, a new emphasis upon the true relationship of the law and the gospel is desperately needed.

This month's Bible study by Raymond Libby deals with the fascinating question, "How Will the World End?" Will it be as a result of a nuclear war between the nations, or by divine intervention? You will find the answer on page 16.

The article on page 18 is particularly precious for two reasons. First, because it deals with the second coming of Christ, and secondly, because it is one of the last articles written by Carlyle B. Haynes shortly before his death. It is a revelation of the great hope that filled his own heart as the evening shadows were gathering about him.

On page 20 will be found an unusual article by C. Mervyn Maxwell entitled "Why Christianity Triumphed." It describes the religious conditions in the Roman Empire during the first century A.D. and the problems which the infant Christian church had to meet. Many of the "mystery religions" of that day bore remarkable resemblances to Christianity. Yet while those false religions passed away, Christianity spread victoriously around the world. Why? For a satisfying answer, read this article.

Looking forward to our August issue, we are glad to announce some alluring items. "It's Almost Tomorrow" is the title of an article by W. L. Barclay. Herschel Hobbs, a Baptist minister, writes on "The Gospel of the Blessed Hope."

SIGNS

OF THE TIMES

The World's Prophetic Monthly

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

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O U R W O R L D T O D A Y

World Council Places Refugees

The World Council of Churches resettled 28,146 persons during 1957 through its Division of Inter-Church Aid and Service to Refugees. This brought to 97,496 the number of refugees the Division has resettled in more than forty countries since 1952.

Fewer Farm Laborers

It is expected that the year 1957 will show a decline of 200,000 in the nation's farm labor force, from the 7,600,000 average in 1956. The reason is mainly mechanization of the farms, not recession.

Non-Public School Enrollment Growing

If present trends continue, nearly 7,000,000 students will be enrolled in nonpublic elementary and secondary schools in the United States by 1965, the United States Office of Education predicted recently.

Revised Bible Has Proved Popular

Since 1952, when the completed Revised Standard Version of the Bible first came from the press, nearly 6,000,000 copies have been sold. Of the New Testament, which was published in 1946, 3,500,000 copies have been sold.

Southern Baptists Report Gains

Membership in the Southern Baptist Convention increased to 8,966,255 in 1957, a gain of more than 257,000 over 1956. Southern Baptists contributed \$397,550,347 to church work in 1957, an increase of more than \$25,000,000 over 1956 and an all-time high. Per member giving was \$44.34. Included in the total were contributions of \$70,015,299 to missions.

Basques Get Bible Translation

A translation of the Bible into the Basque language, begun more than twenty years ago by two Jesuit fathers, has been completed, it was announced recently in Bilbao, Spain. The home of the Basques is in the western Pyrenees Mountains on the Bay of Biscay in France and Spain. The first Bible portion in Basque was the gospel of Luke, published by the British and Foreign Bible Society in Madrid in 1838.

Skyscraper "Chapel of the Sky"

A "chapel of the sky" will be part of a forty-two-story skyscraper to be completed in Dallas, Texas, next year. Southland Center, a \$25,000,000 development of the Southland Life Insurance Company, will have a nondenominational sanctuary for prayer and meditation on the thirty-eighth floor. It will accommodate thirty-five persons.

Israel's Population Grows

The population of Israel was reported as 1,976,000 at the end of 1957, an increase of 103,000 over the preceding year. The Jewish population was 1,760,000.

Millions of Stomach Ulcers

A recently released medical survey reports that 12,000,000 Americans suffer from peptic ulcers. The occupation category heading the list is taxi drivers, not advertising men, as has been supposed, according to *Behind the Scenes in American Business*.

Bill Would Authorize "Peace" on Currency

A bill to authorize inscribing "Peace" on all United States currency and coins has been introduced in Congress by Senator Margaret Chase Smith of Maine. The Senator believes that the word "Peace" would be a reminder to the world of America's dedication to the cause of world peace.

Protestant Publishing Houses Report Sales

Publishing houses and bookstores of thirty-two member denominations of the Protestant Church-Owned Publishers' Association had gross sales of \$95,000,000 in 1957, it was reported at the group's seventh annual meeting held recently in Buck Hill Falls, Pennsylvania. This amount represents sales of books, periodicals, church-school curriculum materials, and Sunday school supplies.

Planets Probably Inhabited

Dr. Otto Struve, head of the astronomy department of the University of California at Berkeley, believes that in the Milky Way, the galaxy to which our sun belongs, there are "almost certainly" "millions of planets inhabited by intelligent life." A theory he advances to explain the "exploding stars" (supernovae) of the Milky Way is that "some intelligent race meddled once too often with nuclear laws and blew themselves to bits."

African Independence Will Affect Missions

Christian mission enterprises should prepare for the ending of the current unprecedented opportunity for expansion in Africa. Dr. Roy G. Ross, general secretary of the National Council of Churches, said recently in New York. African governments are now looking primarily to the churches for help in educational programs, but growing nationalism will terminate their dependence on Western missions and missionaries. Widespread educational efforts are bringing about amazing changes. Some 20,000,000 Africans south of the Sahara can now read and write, and the number is increasing rapidly.



PHOTOS: UNITED PRESS

(Upper) The United States Air Force Atlas ICBM soars skyward after its launching at the Missile Test Center, Cape Canaveral, Florida. (Lower) Deep beneath the surface somewhere in western Pennsylvania a seventy-five-acre warehouse hewn out of solid limestone protects the records of American industrial firms.

the flight of **TIME**



LEST COMING SUDDENLY

SHOULD an enemy ever decide to make war upon the United States, the attack would come with fearful suddenness.

Old-fashioned methods of making war, which gave nations several days, possibly weeks, in which to mobilize their forces, are obsolete. Nowadays any nation that expects to stand a chance of repelling an attack must live in a state of constant preparedness.

Defense Secretary Neal H. McElroy has warned: "As we go into a period when a potential enemy may have operational long-range missiles in substantial quantities, our reaction time must be measured in minutes instead of hours."

This means that from the moment World War III starts, America may have only fifteen or thirty minutes' warning before missiles start roaring toward its principal cities.

A spokesman for the North American Air Defense Command said recently: "It would be a very hazardous and unsafe assumption to depend on having a one- or two-day advance notice. . . . We would get considerably less warning than the three hours of a bomber attack, and might only have fifteen minutes to counter a missile fired from a sub."

This sense of urgency, springing from the conviction of the brevity of warning time, is felt by the heads of all the military branches. It is now common knowledge that the Strategic Air Command keeps hundreds of its five hundred B-52's and two thousand seven hundred B-47's on a fifteen-minute alert status around the clock—and around the world. Scores of planes carrying nuclear missiles are constantly in the air.

This threat of sudden destruction and the elaborate precautions being taken to prevent it, remind us of a familiar warning given long ago by Jesus Christ. Having outlined to His disciples the signs that would herald His second coming in power and glory, He said to them: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest *coming suddenly* he find you sleeping." Mark 13:35, 36.

Matthew reported His counsel in these words: "Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:42-44.

Luke rendered it thus: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

In all these passages there is the same thought of suddenness, and in 1 Corinthians 15:52 we read that the great event will happen "in the twinkling of an eye, at the last trump."

In other words, while there will be many signs of the

approach of our Lord's return—signs that will give ample opportunity to everyone to make necessary preparation—yet the actual coming itself will be as swift as a flash of lightning. Matthew 24:27.

If it is imperative that nations be forever alert to repel a sudden attack by potential enemies, it is surely of equal urgency that we remind ourselves frequently of the nearness of that far more epoch-making event, the second advent of Jesus Christ as King of kings and Lord of lords. Someday soon this mighty consummation of history will burst upon an unsuspecting world. Blessed are those who live in constant readiness to meet Him, "looking for and hasting unto the coming of the day of God." 2 Peter 3:12. A. S. M.



The Digitair, the first air-borne digital computer to go into actual production, is capable of making 9,600 arithmetical calculations a second. The new electronic device can automatically "fly" a plane through supersonic combat from take-off to target.

UNITED PRESS

SUNDAY AGAIN

A RECENT issue of *Parade* Magazine raises the question, "What's happening to Sunday?" and the answer must be discouraging to those who have long labored to maintain the sanctity of this day.

According to the two authors of this article, "Everything indicates that there are more Sunday drivers, Sunday drinkers, Sunday golfers, Sunday shoppers, Sunday workers" than ever. Quoting Professor Winton U. Solberg of Yale University, who is now completing a study of the role of Sunday in American culture, "Popular attitudes toward Sunday religious observance are changing, due to the weakening of Puritan attitudes that once made work and worship the only 'moral' activities, and recreation 'sinful.'"

The authors also tell of the battle now raging in Detroit, New York City, and New Jersey over the question of Sunday selling. They might have added that this battle is by no means confined to the Eastern part of the country, but is spreading swiftly from Maine to California, as all types of businesses are beginning to open seven days a week.

Churchmen are both perplexed and divided over the issue. According to the authors of the *Parade* article, while some preachers consider the commercializing of Sunday "one of the greatest threats" to community well-being, and a part of "the general moral breakdown," others believe that it is an

inevitable result of the changing times, and nothing about which to be unduly alarmed.

Bishop G. Bromley Oxnam, president-designate of the Council of Bishops of the Methodist Church, says: "Frankly, I think the attitude toward Sunday is more Christian than it used to be. The trend is away from 'Thou Shalt Not' and toward 'Thou Shalt'—a more positive approach."

The Reverend S. Eppling Reinartz, secretary of the United Lutheran Church of America, says, "The position of the traditional Sabbatarian is almost untenable in 1958. . . . The liberalization in church practices, reflected in such things as movies, youth lounges with TV, drama groups, game rooms, etc., has given Sunday a new flavor."

Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions of the Congregational Church, says: "Part of the de-emphasis on Sunday is due to the fact that people today are less hypocritical—they realize that religion and goodness are a seven-day-a-week affair—not virtues merely to be observed on the Sabbath."

Making an entirely new approach to the keeping of a weekly rest day, the Rev. Myron E. Neal of Tulsa, Oklahoma, suggests that Thursday would be more suitable for the twentieth century than Sunday. "With the shortening work week," he explained at a Disciples of Christ convention, Americans will increasingly plan three-day weekends. Consequently, "The end of a weekday period and the beginning of a recreation period would be the most opportune for formal worship and Christian education as a family group."

One thing is certain, and that is that the whole question of Sunday observance is coming to the forefront of public discussion as never before in the present generation. Already a great deal of discussion is going on over the desirability of wiping the old blue laws off the statute books once and for all. On the other hand, the Lord's Day Alliance and its friends are actively urging the passing of new Sunday laws to protect the day from further encroachment.

All of this agitation will be to the good if it results in a thoughtful review of the whole question of Sunday observance, including its historical background and the basic authority for the practice.

We welcome such a restudy because we believe that in the blazing light of truth, coupled with frank and open discussion, multitudes will be led to see that the real trouble with Sunday lies in the fact that it is a religious institution without Biblical backing. Christians often ignorantly call it "the Sabbath," but it is not the Sabbath, and never has been the Sabbath. The only weekly rest day entitled to this name and which has any divine authority to support it, is the seventh day, now commonly known as Saturday.

Nothing could be clearer than the declaration of the fourth commandment: "The seventh day is the Sabbath of the Lord thy God," and this is the day that was kept by patriarchs, prophets, apostles, and Christ Himself. This was the Sabbath of the early church. Sunday, the pagan "day of the sun," was an interloper, which gradually took the place of the Christian Sabbath as the church forsook its pristine purity of doctrine and behavior.

What is needed today is not a revival of Sunday observance, propped up by numerous legal enactments, but a return to the observance of the true Bible Sabbath, which requires no legal support, but rests solely upon loving dedication to the will of God.

A. S. M.

A RATHER unique invitation came to me some time ago. It was a card bearing the words, "ROUND-TRIP MOON TOUR RESERVATION" printed at the top. It informed me that I might have the privilege of being "among the first to apply for a reservation on a trip to the moon." By duly filling in the card and returning it to the senders, I might have my name and address kept on file, to be "turned over to the first company embarking on commercial flights to the moon." "This application in no way commits you to the voyage," I was assured. "It simply means that your application will be given every consideration."

The Hayden Planetarium in New York City has well over 30,000 similar reservation-applications, we are told, filed by people wishing to get to Mars, Jupiter, Saturn, or the moon.

Scientists are busy designing and experimenting with space ships and space suits which, they hope, will make it possible for humans to escape from earth's gravitational pull and launch freely into space, where they may set their course for any planet they choose. Some believe that this will be accomplished in ten or fifteen years.

A space ship to Mars! Most people would hardly have dreamed of it a few decades ago, to say nothing of thinking it possible. Truly the imaginations of men are reaching into fields of endeavor of which the most fertile minds of a few generations back had no conception.

Will man's plans to travel by rocket ship into the far reaches of stellar space ever materialize? For myself I never expect to make use of the reservation so kindly offered me. For one thing, I would be very reluctant to trust myself to a man-made rocket sizzling upwards at some thousands of miles an hour, should such a thing be possible. For another, I am convinced that there is a far more pleasant and secure way of visiting the worlds beyond.

I am thinking of the words of Christ: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I *will come again, and receive you unto Myself; that where I am, there ye may be also.*" John 14:1-3.

Said the apostle Paul, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

Even if it should be possible for man of himself to escape from this world and succeed in reaching another, he would have to leave his loved ones behind. He could not escape from accidents, sickness, anxiety, and, eventually, death. He could not escape from himself. But he who makes reservations with God receives with his "ticket" an assurance of final deliverance from sorrow, pain, and death. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

Describing the glorious adventures which await the righteous, one writer says, "All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. . . . With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity."—E. G. White, *The Great Controversy*, pages 677, 678.

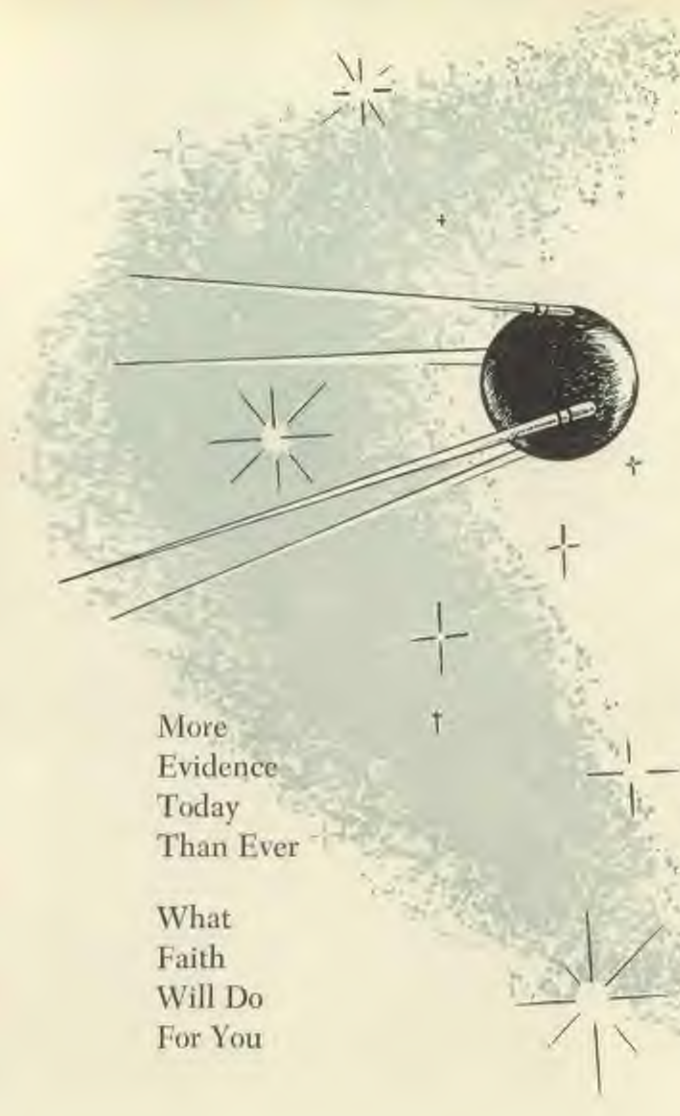
Through Jesus all may have part in the wonders which God has in store for those who love Him. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come."



journey beyond mars

Thousands Make Reservations
for First Space Flight

by THOMAS A. DAVIS



More
Evidence
Today
Than Ever

What
Faith
Will Do
For You

Can We Believe

A FEW months ago I crawled out of bed in the pre-dawn darkness to search the skies over Dallas for a strange new object. Never before in the history of the world had a man-made satellite seemed to move among the stars. Yet there it was, flashing across the heavens like a slow-motion meteor. A few moments and it was gone on its effortless way, hurtling through space.

We are living in a fantastic age. Truly marvelous inventions have become commonplace. People are willing to believe in any miracle except creation. Telescopes and microscopes have stretched our vision until we can see the farthest world or the tiniest atom, but something has blinded our eyes to the God who made them all and who works with them beside us.

When "the Spirit of God moved upon the face of the waters," on that first glad morning of creation (Genesis 1:2) the power of God was transformed into substance, energy became matter, and every atom of every molecule was set in its place in obedience to His commands. In this twentieth century God has opened the door of His workshop a tiny crack, and man has touched with fingers of fear the smallest of God's secrets. Those who release atomic fission or tamper with its fusion, how can they doubt the power and wisdom of Him who put it there?

I once sat in a high-school class under an infidel teacher who tried to make me believe in the theory of evolution.

In all his lectures there was no place for God. It never convinced my head, and my heart cried out against it. In all its misty vagueness there was no resting place for faith.

Then I would go out into the fields and walk with God in the cool of the day as Adam did, and my heart would find rest. In the rustling leaves, the falling rain, and the quiet power of nature I could hear my Creator's voice.

I have watched the chipmunks in the redwood forest. I have trailed the armadillo in the Southwest desert, and the snowshoe rabbit and the musk ox in the arctic. Each was fitted to its surroundings by a loving Creator. My Father made them all.

A friend took me into a great radio station. As I looked at the dials and knobs and switches I wondered how anyone would know what to do with them. Then the master technician came in and began to show me the plan of the control room. In a few minutes it all came clear.

Millions of young people are playing at life without knowing its purpose or meaning. They pull the switches and turn the knobs like a child playing with a toy. Often

they wreck their own lives and the lives of others because they do not know the Master or let Him explain the plan.

In my college dormitory room I kept a picture called "The Age of Innocence." It hung just above my bed where I saw it when I awoke and when I went to bed. It reminded me that the loving heavenly Father had said, "It is not good that the man should be alone; I will make him an help meet for him." Genesis 2:18.

I believed that verse as a promise of God. I believed He knew my needs and had a plan and a purpose for my life. The evolutionist's blind chance did not appeal to me. The Creator Himself had come to earth and lived as a man among men. He who created the human heart was the only One who could fully answer its inner longings. I prayed each day for divine guidance, not human chance.

I had watched young people walk down two roads of life. One led downward where clouds of doubt hovered in the valleys of pleasure and selfishness. The voice of God became fainter amid the sounds of earthly toil and ambition. Love died for lack of nourishment, and the divorce courts were crowded. That way I would not go.

The other way led upward toward a light not clearly seen. Faith, not feeling or inclination, was the guide. I had watched other young people walk that road. I had seen their happy faces full of joy and purpose. On that road I was not alone. Among others who walked by faith I found

by
Leonard
C. Lee

God

MOUNT WILSON AND PALOMAR OBSERVATORIES

I SOUGHT GOD

by Grace Barker Wilson

I sought God in the market place
Where crowds and money-changers
shoved
And wrangled hotly in the chase
For mammon as the thing they loved.
I sought God in the palaces
Of mighty rulers of the earth;
But power and grasping selfishness
Were there, and jesters fed their mirth.
I sought God in the lighted halls
Where song and dance and joy held
sway;
And where the stream of traffic crawls
In constant surges, night and day.
I found Him in the quiet dark
Beneath the desert's starry sky,
With none to whisper, none to hark.
We walked together, God and I.

companionship, love, and a home. But most of all I walked the way of my Creator and Redeemer. His presence made life rich and beautiful. He put purpose into life and gave me a task to do that added meaning, zest, and joy to life.

Sometimes I look back and wonder why so many have lost their way, why they doubt God because they cannot find Him in the laboratory or figure Him out by arithmetic.

We believe in electricity although no one has ever seen it.

No one has seen the wind, but its power must be reckoned with.

Love cannot be weighed in scales or measured in length or volume, yet no one doubts its power and influence.

I have not spent a lot of time studying the evolutionary theory. Neither have I spent time and effort studying counterfeit money. I had a counterfeit \$5 bill once that someone had given me in place of a genuine one. I did not know the difference then, and accepted it. Afterward I was sorry, for I lost that much real value. I could not buy anything with the counterfeit, and if I had tried I would only have got into trouble. It is the same with truth. Those who accept false theories of the beginning of the earth and the human race lose that much of genuine knowledge. It leads to false hopes and terrible disillusionment.

Jesus, the world's Creator and Redeemer, gave us a formula by which to try each way of life, each plan of living that offers promise of the more abundant life. In the Sermon on the Mount, Jesus said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them." Matthew 7:17-20.

My heart has been thrilled as I have listened to the prayers of children and youth who talked to God as to a friend. Their faith in God as a loving Creator gave them and their words a power and assurance that all the skeptics and evolutionists in the world cannot even mimic. I have watched young couples who knew they were created in the image of God, and who united their lives and sailed away to mission service in the dark lands of earth. I have seen them stand on the deck of the ship that was to carry them away from home and loved ones, knowing only that they were going with God. I knew that the light in their faces and the joy in their hearts did not come from wondering how many billions of years old the earth was, or whether their ancestors lived in trees or swamps.

I have stood by the bedside of young people who believed God, and watched them fall asleep in Jesus. To them death held no terror.

I have also tried to comfort and guide those who had been led to doubt the love and creative power of God. To their clouded vision the future held only the darkness and the unknown.

Which way shall I take? Every young man and every young woman must make a decision.

When I was facing these problems in high school I started reading the Bible through. I found a text in the story of Israel that has been a great help and strength to me. It was the word of Jehoshaphat before a great victory. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20:20.

Faith, like a magnet, turns our faces to the shining light above when the mind is open and the heart believes. [END]

SOME YEARS AGO I attended a tabernacle meeting presenting a popular evangelist. His subject was "Law and Grace." From the start he was on the side of Grace, and so was I. But we differed on the Law. His viewpoint, shared by many today, was that if you had Grace you did not need the Law. The capital letters are appropriate because the speaker made characters out of the abstract conceptions.

Law and Grace were present at the trial of the evangelist for his eternal life. They all stood before the judgment bar of God as the speaker's life on earth came in review. It was a dramatic scene portrayed with great skill by the talented preacher. His objective was to prove that since the days of grace, law is not needed in the life of the Christian. "We are not under the law," he said. "We are under grace."

The recorders, in the vivid enactment of the judgment, read off the acts of the preacher's life. Some of them were not admirable, and Law, a tall, bony, dour character, interrupted to point a long, accusing finger. "This man disobeyed the law," he ranted. "He is worthy of death." But lovely, soft-voiced Grace with quiet dignity replied, "The grace of Christ is sufficient. This man's sin is covered."

As he concluded the portrayal of the scene, the evangelist uttered a powerful peroration, pressing the point that the Christian is free of the law, that the Ten Commandments are not binding for Christians. Then he asked all who agreed, to stand and sing, "I'm not under the law; I'm under grace."

Why I did not stand to sing and why I could not accept the conclusions the speaker drew from the judgment scene will be explained shortly. But first, what about the idea that law can be dispensed with in any society?

only to point up the need for the law. What makes the booster feel so virtuous? The fact that he has maintained a good principle of conduct—a law, if you please!

Suppose a rift comes in the love life. Then what will happen? The couple will stick together because of the principle of the thing—law; or they will break up the marriage. Then what becomes of the idea of living without law?

Christians have historically lived by law. It is no denial of grace to acknowledge the need of the law. Thus, right after the apostle Paul wrote, "But if you are led by the Spirit you are not under the law," he hastened to add, "Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God." Galatians 5:18-21, R.S.V.

There are several other similar statements in Paul's writings about not being under law, always accompanied by support for the law.

"For we hold that a man is justified by faith apart from works of law. . . . Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law." Romans 3:28-31, R.S.V.

"But now we are discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit. What then shall we say? That the law is sin? By no means! Yet, if it had not been for the law, I should not have known sin. I should not have known what it is to covet if the law had not said, 'You shall not covet.' . . . So the law is holy, and

DO CHRISTIANS NEED THE

The nineteenth century saw several experiments at trying to live without the laws of property. The assumption of the typical group of idealists was that they could live happily in a community free from the restrictions of private ownership. The experiments were failures. Human beings seem incapable of living satisfactorily when even a part of the scheme of existence depends on willing, good behavior without the regulation of law.

Many have been the advocates of free love. The laws of marriage, they say, hamper true love. Love under compulsion is not genuine. But the excesses and revulsion which follow such a plan show the inability of people to live happily without regulation.

Someone may say, I love my wife and have lived with her for twenty-five years without ever thinking of the laws of marriage; we've stayed together because we love each other.

If the statement is true, which is doubtful, it serves

the commandment is holy and just and good." Romans 7:6-12, R.S.V.

If the "new life of the spirit" was somewhat dulled during the penance-marked centuries of the Dark Ages, the Reformation brought it back to fresh splendor with the emphasis upon free grace. "The just shall live by faith," quoted Luther. Yet the law had its place in the new-found faith.

In the Augsburg Confession, that great document setting forth the beliefs and practices of the reformed churches, the keeping of this law is implicit. For example, Article XX says, "Ours [the Protestant churches] are falsely accused of forbidding good works. For their writings extant upon the Ten Commandments, and others of the like argument, do bear witness that they have to good purpose taught concerning every kind of life, and its duties; what kinds of life, and what works in every calling, do please God." "For without faith the nature of man can by no means perform

the works of the First or Second Table."—Schaff, *Creeds of Christendom*, vol. 3, pp. 20, 25.

Luther's *Small Catechism* begins with an exposition of the Ten Commandments, "as they should be clearly and simply explained to every household by the head of the family."

Again, in the *Formula of Concord*, written in 1576 to clear up some controversies among the divines of the Augsburg Confession, the use of the term *Law* is positive. For example, in Article VI, section 2: "We believe, teach, and confess that the preaching of the Law should be urged not only upon those who have not faith in Christ, and do not yet repent, but also upon those who truly believe in Christ, are truly converted to God, and regenerated and are justified by faith."—*Ibid.*, p. 132.

Throughout these great historic documents of Lutheranism and of all Protestantism, the emphasis is maintained that works are the result of salvation, not the cause. The point here is that the word *Law*, meaning the Ten Commandments, is freely used to indicate the conduct expected of converted Christians. There is no reason for Christians today to avoid the use of the word or to hesitate to evaluate their behavior in terms of the Decalogue.

Are Christian leaders today concerned about conduct? The recent upsurge of religious interest and the resulting increase in church attendance, while welcomed, has caused many thinkers to express their misgivings. Is this sudden growth

genuine? Are the new church members really converted?

Claude Stanush, former religious editor of *Life*, describes the reaction of churchmen to the influx of church members. The feeling is that church membership is too easily come by and thus amounts to little more than a "harmless adornment of a comfortable life." "In the old-time revivals," he says, "a new church member usually had to show evidence of having suffered a powerful spiritual experience that had brought him to a 'new life'—an inner conversion that descended upon him like a lightning bolt. His entire life thenceforth was to be marked by a profound change of behavior. Today many ministers expect a new church member to do little more than be sociable and remember the collection plate."—"Is the Churchgoing Boom Real?" *Together*, May, 1957. The consensus is that if religion is to amount to anything it must inspire its adherents to strive for perfection.

In the same vein, Donald Miller writes an exegesis of John 6:68 in *Interpretation*, for April, 1957. The title, "It Is Hard to Be a Christian," indicates the point of the article.

Richard Keach, writing in *The Christian Herald* for May, 1957, entitles his article, "Church Membership Is Too Easy." His point is that church members should accept a Christian commitment of church support and suitable conduct.

No one would accuse Billy Graham of preaching righteousness by works; yet he has much to say about sin. Evangelism has traditionally called sinners to repentance, which is a turning away from sin, and it has been judged by the extent to which changed lives follow in its wake. The best thing that can be said about evangelism is that it brings salvation from sin—removal of the penalty of sin—and that it saves from sinning. It cleans up lives. The most devastating comment that can be made about an evangelistic campaign is that when it is over you can tell no difference in the lives of the "saved."

Paul said Christians need the law to point out sin. The Reformers stressed the need of faith in order to perform the works of the Law—first and second tables. Modern leaders are concerned lest church membership lose its significance in terms of righteous living. Can Christians get along without the law? The obvious answer is No.

Then how can we say we are not under the law but under grace?

Let's go back to our evangelist's judgment scene. The speaker intended to convince his audience that they did not need the law. I agreed that I was not under the law but under grace; but I did not stand and sing those words, because the interpretation he put on them meant a rejection of the law. This I could not accept, and this his dramatic illustration did not teach!

His portrayal of the judgment taught precisely the contrary. The heroine of the drama was Grace. But Grace would have been dramatically ineffective without Law. Without Law to accuse, there need be no Grace to excuse. Theologically, there is no use for pardoning grace unless there is sin, and there is no sin where there is no law.

In short, the evangelist proved that the Christian needs the law. With him, by faith, I believe that the grace of Jesus Christ covers my sins so that I stand justified; and by faith I believe that through Him I may live righteously. "By the deeds of the law there shall no flesh be justified."

No, justification is by faith. But "by the law is the knowledge of sin." Romans 3:20. I need the law so that the knowledge of my sin will bring me to Christ. [END]

Law?

*Should They Keep It to
Gain Salvation or Because
They Are Saved?*

by RICHARD LEWIS



PHOTOS BY AUSTIN



Haven FOR

Where Youth Study the Creator's Handiwork

by Jan S. Doward

WHEN the Seventh-day Adventist senior college at Walla Walla, Washington, decided to purchase a biology station for summer school, it could not have chosen a better location than Rosario Beach on Fidalgo Island in Puget Sound. This combination of forest and marine wonderland is a haven for naturalists. Situated about seventy-five miles north of Seattle, near the historically famous San Juan Islands, it is secluded from the roaring bustle of metropolitan life. More than this, it affords an unusual variety in the study of God's great out-of-doors. From plant ecology in the forests beyond the beach to the unlimited study of marine life itself, there is ample opportunity to "look up through nature to nature's God." All classwork can be done in an area that is restful to the eye, quiet to the ear, and gentle to the soul. On every side is displayed the Creator's handiwork.

The students of the Biology Department at Walla Walla College consider themselves fortunate indeed to have a one-time commercial resort for a "classroom" and "campus." Here they can bring their families and enjoy the privileges of cozy beach cabins during the summer. A few years ago the college operated a station near Anacortes, but this did not provide such a beautiful setting or as ample facilities as the one at Rosario Beach. Now the biology summer school is situated in the heart of one of the most interesting and beautiful areas in western Washington. It is so unique that the State of Washington has provided three state parks within a mile of the Station. Here on Fidalgo Island, with its numerous fresh-water lakes, is the Robert Ripley believe-it-or-not "island with an island." Here also is famous Deception Pass between Fidalgo and Whidbey Islands, where tidewater from the Strait of Juan de Fuca ebbs and flows in a dangerous swirling current through the narrow, rocky cliffs. In this area of wild flowers, land and water fowl, and sea life against a background of weather-gnarled trees along the coastal bluffs, the young people of this Christian college come to learn more of the Creator's handiwork.

Your personal visit to the Biology Station will always be welcomed. Whether you come early enough to join one of

the students leaving for the bird rocks three miles offshore at dawn, or stop in during the evening hour when all the student-faculty family are gathered in the little chapel for devotions, there will be a feeling that you are welcome to stay—to study and pray with this group who have come aside from the modern madness of material things to contemplate the lessons from nature.

And this warm Christian fellowship around the station is lasting. There is no veneer here. These are men and women who live close to nature and know what she holds in her hand for those seeking true Christian education. Among all at the station, both faculty and students, there is a feeling that here they are preparing not only for this life, but for the life to come.

Dr. Ernest Booth, who has been the driving force behind the Biology Department for so many years, has labored with his well-trained staff of professors to make the Rosario Biology Station a little haven for Christian naturalists. They have dedicated this school-within-a-school as a bulwark against the rising tide of evolutionary theory and a monument to the cause of creationism. Not only is it the only field school in the Northwest offering both graduate and undergraduate studies, but it remains one of the few in the country that study nature in the light of Genesis.

When the last class is finished on Friday and the Sabbath enters in a blaze of glory with the setting sun diffusing its colors throughout the island-studded waters of Puget Sound, one can hear the singing of those who have come for worship. And out across the quiet lapping of the waves along the shore echo the words of the psalmist:

"O Lord, how manifold are Thy works!
In wisdom hast Thou made them all:
the earth is full of Thy riches.

"So is this great and wide sea,
wherein are things creeping innumerable,
both small and great beasts."
"Praise ye the Lord."

—Psalm 104:24, 25, 35.



CHRISTIAN NATURALISTS



1. Three miles offshore, alone on the bird rocks, is Asa Thoresen, from New Zealand, who has come to the Rosario Beach Biology Station to work on his master's degree.

2. Asa measures the sea-gull eggs.

3. Mother gull is a bit disturbed.

4. Asa also must photograph the young ones as soon as they hatch.

5. A fine young sea gull is held up to see the world.

6. With picture windows for the classroom by the sea the students never get very far from nature. Here Norman Peckham works over the microscope and can rest his eyes on the blue waters of Puget Sound when he looks up.

7. One of the students, Angus Robertson, checks the sea aquarium.

8. Students must sort their specimens for identification in the lab.

9. Students leaving Rosario Beach to board the Biology Station cruiser, "Shearwater," for a birding tour of the islands.

10. Dr. Lawrence M. Ashley introduces his students to ichthyology.

11. Professor Beatrice Emery teaches the class in marine botany.

12. When it is "chow time," every student is present.

13. Students of the ichthyology class identifying their specimens.

14. Dr. Ernest Booth, head of the biology department.





Signs

AROUND THE WORLD

OSLO, NORWAY

In His Father's Steps

The old king of Norway, Haakon VII, is no more. After more than half a century's reign he fell asleep in his eighty-sixth year. He was greatly beloved by his people. Of all kings and heads of state who were exiled during the war he was one of the few who were welcomed back to their country when it was over. During his fifty years' reign he co-operated with cabinets of all political parties—conservatives, liberals, peasant, and labor. He was a friend of all.

On the twentieth of January, his son, the new king Olav V, took the oath to the constitution before the assembly of storting and cabinet. In solemn silence thousands of people outside the building and along the streets listened through loud-speakers to his words:

"I promise and swear that I will rule the kingdom of Norway according to her constitution and laws. To this end, help me, God, the Almighty and Omniscient."

For an introduction he used the same words his father had chosen half a century before: "My life will I dedicate to the welfare of Norway, . . . and with full confidence I take for my motto: *All for Norway.*"

Great tasks await the new king. As the head of a peace-loving nation he wants to keep his country clear from all conflicts, a task which may seem impossible, as Norway is a member of NATO and is thus obliged to support the Western powers. Her strategically important geographical location does not make it easier.

One thing is clear to most Norwegians: If all political leaders in the world were as peace-minded as is King Olav V, there would not be much danger of war among

nations. But it seems as if uncontrollable powers are working to destroy the earth. "Nevertheless we . . . look for new heavens and a new earth, wherein dwelleth righteousness."

"To this end, help" us, "God, the Almighty."

KARL ABRAHAMSEN.

TAIHOKU, FORMOSA

Victories Over Superstition

The beautiful island of Taiwan, or Formosa, is today the subject of fast-fulfilling prophecy. In the lofty mountains live several aboriginal tribes whose ancestry is shrouded in mythical lore and tradition. As these people have no written language, it is astonishing that so many of their folk tales as to the origin of the race, the place of the "serpent" in their religious concepts, and the worship of their deity by means of taboos and superstitious sacrifices, have been preserved until the present time.

In the mountains of southern Formosa there is a small

village named Ta She. The people are descendants of one of the original tribes that inhabited Formosa when the Chinese first came over from the mainland, hundreds of years ago. During all these centuries, and even during the fifty years of the Japanese occupation, the culture, language, and social habits of the invaders made very little impression on the way of life of these isolated mountain dwellers. Truly here is one "isle" that waited for God's law (Isaiah 42:4), and the village of Ta She, with its superstitions, taboos, and fetishes, is one of the last of these villages to welcome the truth of God's word.

Among the many objects of worship is a large rock, from which, so legend claims, a man and woman emerged one day, born simultaneously from a cleft in the rock, and this man and woman were the progenitors of the whole race. This rock is half a day's journey by foot from the present village of Ta She. It did not take long for the "serpent" to appear in this Formosan Eden. In the vicinity of Ta She there lives a most deadly poisonous snake, called the Bai Puh snake. Bai Puh means "one hundred steps," and it is related that no one has ever gone more than one hundred steps after being bitten by one of these snakes before being overtaken by death.

When a child is born, or when a youth comes to manhood or womanhood, the sun is worshiped as the "god of life." During the first ten days after a child's birth the entire family refrains from wine, liquor, and all food containing, or made from, rice. When a child becomes sixteen years of age, another religious ceremony is called for. A pig is slaughtered the day before the feast, and swine's flesh is served, but again no rice, rice products, or wine may be taken. At this time, prayers are made to the sun-god that the young man will have the love of many women to com-

fort him, that he will be able to kill his enemies in battle, that he will acquire much property, and that even though he commit evil deeds he will not be punished for them. If the puberty feast is in honor of a daughter of the family, the requests are that she may bear many children, that she will be a faithful mother and give constant care to her whole family, and that, should she be guilty of adultery, she shall not suffer punishment because of it.

The system of worship also calls for the adoration of ancestors, which brings into the picture the first lie ever told on this earth, "Ye shall not surely die." Feasts are given with the purpose of appeasing the spirits of dead ancestors. Small pieces of pig's skin and bones from a pig's feet are scattered about on the floor of the home. Other pieces of pig's skin and bones are placed on leaves and fastened to the roof of the house. These offerings of food are made at the time of the harvest so that the spirits of the ancestors will be made happy and will not cause sickness and death to visit the family during the harvest season. When death strikes a home, it is supposed to be the angry spirit of some departed ancestor that has come for revenge. Small bits of pork and pig's skin are also used in worshiping the snake and the sun. A piece of pig's skin is placed at the end of a stick and held out to the serpent. If the serpent strikes at it, he is said to be pleased with the sacrifice. Small bits of pig's

skin are tossed into the air as an offering to the sun-god.

Among the people of the Ta She village there are quite a number of women who practice witchcraft. In a small clay vessel they place a large black seed from one of the local plants. This clay vessel and black seed serve as their divining instruments, or ouija board. If the question asked is answered in the affirmative, the black seed adheres to the side of the vessel with no outside aid. These witches are called into the home in time of trouble or sickness to determine the cause of the trouble and to decide what should be done. They also claim to call up the dead and converse with them, as did the witch of Endor many centuries ago.

Another widely held superstition is that no one may assist in the burial of the dead during harvesttime, other than the immediate family of the deceased. Death will surely strike an offender of this rule, they believe.

About four years ago the messengers of the Prince of Peace entered this dark village and brought to the inhabitants the gospel for which they had so long been waiting. Now there is a Christian chapel in the village, and some thirty of the villagers no longer fear the serpent, no longer offer sacrifices to the dead, no longer worship the sun, but rather worship the Sun of Righteousness, who has arisen upon them "with healing in His wings."

It came about that one newly born Christian returned to his home during harvest to find that death had visited his neighbor's home. He disregarded the taboo, helped to bury the dead, and was unharmed. This had a marked effect on the minds of the villagers and opened the way for the furtherance of the gospel message.

One of the daughters of the village headman was under satanic influence. Another member of the family who had accepted Christ prayed earnestly that the Lord would rebuke the unclean spirit. The girl was prostrated for a time, and afterward she seemed to have lost all power of reason and speech. But shortly the Lord healed her. It was the writer's happy privilege to baptize this young girl a few months ago. Peace and happiness shone from her features as she rose from the baptismal waters, now to serve the living God.

There are still more "isles" that wait for His law— isolated villages in the mountains of Formosa that are held in the thralldom of superstition and devil worship. But the prophecy of Isaiah is being fulfilled, and soon the time will come when His righteousness shall cover the earth as the waters cover the sea.

E. L. LONGWAY.

The Formosan girl who was baptized by Pastor Longway.

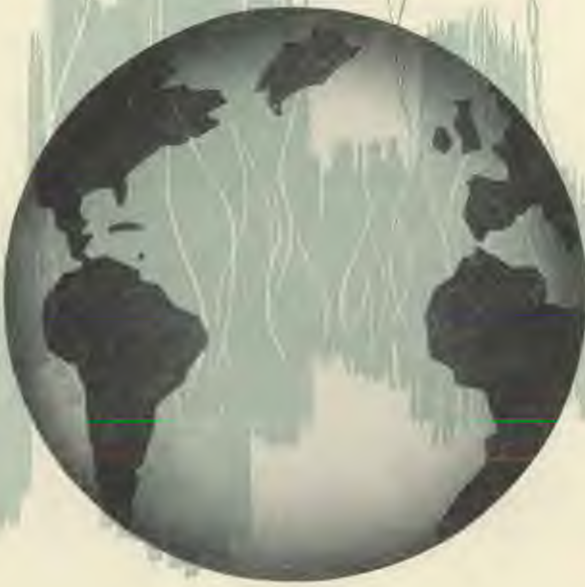
LONGWAY



BERLIN, GERMANY.—Week-long ceremonies were held throughout the East German Province of Pomerania in April to commemorate the 400th anniversary of the death of Johann Bugenhagen, a noted Protestant Reformer and close friend of Martin Luther. Bugenhagen helped Luther translate the Bible into German and later made a translation of the Scriptures into Low German, at that time a widespread dialect in northern Germany.

Bugenhagen also was largely responsible for introducing the Reformation and organizing Lutheran churches in various northern German districts as well as in Denmark.

Prominent Protestant leaders from the regions associated with the name of Bugenhagen, including representatives of the Evangelical-Lutheran Churches of Hamburg, Schleswig-Holstein, Braunschweig, Lübeck, and Denmark, participated in the commemorative events.—Religious News Service.



By Nuclear Holocaust
or the Return of Christ?

by RAYMOND H. LIBBY

How Will the World

"I have a feeling in my heart that you and I may be the ones that God has called to evangelize the world in the last generation before the coming of Christ. I do not see how the world can continue at its present pace much longer."
—Billy Graham, at the National Student Convention, Urbana, Illinois, December, 1957.

Does the Bible teach that our world is growing old?

"And the earth shall wax old like a garment," Isaiah 51:6.

"And, Thou, Lord, in the beginning hast laid the foundation of the earth: . . . they shall perish; . . . they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." Hebrews 1:10-12.

What climactic event does Jesus connect with the end of the world?

"And then shall appear the sign of the Son of man in heaven: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

Note: Throughout the Sacred Scriptures we are repeatedly reminded that the world's end will be connected with the return of Jesus.

Will the end of the world be different from the endings of other ages or eras of history?

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

Note: The apostle Peter tells us (verses 3, 4) that in every age men have scoffed at the idea of the world's end and insisted that things will go on age after age with no sign of our Lord's return as promised in the Bible. Peter warns that God's promises never fail. The end will come.

When Jesus left His disciples after the resurrection to ascend to heaven, what promise did He make?

"Lo, I am with you alway, even unto the end of the world." Matthew 28:20.

Why will Jesus appear again when our world comes to its end?

"I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3.

Note: Were God's people on earth to be left here at the world's end, they, too, would go down to destruction with the wicked. Jesus, who watches over His own to the end of the world, comes at the right time to gather His holy people to Himself.

When God's people are caught up from this crumbling planet, where will they be taken?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

"That where I am, there ye may be also." John 14:3.

Note: Jesus is not coming to stay *with us*. He is coming to take us to be *with Him*, where He is—"in My Father's house" of "many mansions."

How does Jesus speak of the resurrection of His sleeping saints at His second coming?

"All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life." John 5:28, 29.

"The dead in Christ shall rise first." 1 Thessalonians 4:16.

What wonderful promise is made to those who come up from the grave in the first resurrection?

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Revelation 20:6.

ning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:26, 27.

How will all those who have neglected salvation react to our Lord's return?

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

Why will these uncounted hosts of people be in such fear at Christ's return?

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: . . . when He shall come to be glorified in His saints, and to be admired in all them that believe." 2 Thessalonians 1:7-10.

Note: When Jesus comes again the unconverted people of earth will be in abject terror. It is the hour of death for them. Not one of all the unsaved of earth will survive the appearance of Christ when He comes in fiery vengeance. Jeremiah 4:23-26.

While men may still repent of sin, what is God's earnest appeal?

"Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6, 7.

What will everyone who believes in Christ's return wisely do?

"And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:3.

When is the most appropriate time to begin this preparation?

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2. [END]

True Religion

The religion of the Bible is not to be confined between the covers of a book, nor within the walls of a church. It is not to be brought out occasionally for our own benefit, and then to be carefully laid aside again. It is to sanctify the daily life, to manifest itself in every business transaction and in all our social relations.

True character is not shaped from without, and put on; it radiates from within. If we wish to direct others in the path of righteousness, the principles of righteousness must be enshrined in our own hearts. Our profession of faith may proclaim the theory of religion, but it is our practical piety that holds forth the word of truth. The consistent life, the holy conversation, the unswerving integrity, the active, benevolent spirit, the godly example,—these are the mediums through which light is conveyed to the world.—Ellen G. White.

Jesus Coming Again

*Greatest Event of
the Ages Drawing Near*

by CARLYLE B. HAYNES

AS WE look out over the world today we see great changes taking place in its affairs. We are shortly to witness even greater.

Misrule is about to depart. Injustice is about to be abolished. Oppression is shortly to cease. Man's inhumanity to man is nearly at an end.

God hasten the day! Just to think of such a possibility moistens the eye, brings a choke to the throat, makes the heart beat with new eagerness, and the face brighten with new gladness.

Jesus is coming again—coming to bring an end of all that is wrong, coming to establish forever all that is right.

That is no vision of an idle dreamer. It is not the impulsive conclusion of a religious enthusiast. It is no cunningly devised fable of a scheming deceiver. It is the sober truth of the eternal word of God.

Jesus is coming again. We do not know the hour. We do know the fact. And know the manner. These things are made abundantly plain in the unbreakable word of God. Jesus said, "The Scripture cannot be broken." John 10:35.

Jesus is coming again. Again and again this declaration is made in the Scriptures. Today we are nearly two thousand years nearer His coming than they who heard Him announce that coming.

There are a thousand wrongs which can never be set right until that sublime event takes place. There are a multitude of injustices under which men groan that will never be corrected until Jesus comes.

There are wicked oppressions pressing down upon breaking hearts which can never be relieved until Jesus comes.

There are innumerable ulcers pouring their poisons through all the social systems of earth which will never be healed until Jesus comes.

There are a host of sorrows darkening the lives of men which can never be lifted until Jesus comes.

There are uncounted sicknesses which can never be remedied until Jesus comes.

There are a thousand hatreds which will never be removed until Jesus comes.

His coming is the hope of the world and the hope of the church. Indeed it is the hope of the Lord Himself.

There are those who say this hope is a mistake, that no such event can be expected. They are wrong.

That He is coming is the truth. And it is the solution of all the problems of the world.

What all the ideologies and "isms" and philosophies of men cannot solve the coming of the Lord will solve.

This important truth of our Lord's return should be given the attention it deserves by all who profess the name of Christ. There are students of Scripture who ignore or belittle this plain teaching of the word of God. But this is no proof of its unimportance. Rather it is a proof of spiritual blindness.

The promise of His return was the last word the disciples of Christ heard when He went away into heaven nineteen centuries ago. As Christ disappeared from sight, two angels stood by the watching disciples and said to them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Do those words mean anything? If not, why were they placed in God's unfailing Book?

The promise of Christ's return is the last word left us in

the last chapter of the last book of the Bible. And they are the words of our Lord Himself. "Behold, I come quickly." Revelation 22:7, 12, 20.

Some have thought that the truth of the second coming is only for a privileged few. This is not so. To the new believers at Thessalonica, just coming into the faith from the paganism and idolatry of that day, Paul preached this wonderful truth of the Lord's return, and then wrote in detail to those who had "turned to God from idols to serve the living and true God; and to wait for His Son from heaven." 1 Thessalonians 1:9, 10.

To them he wrote of the coming of antichrist and of the delusion which would come upon a world which takes pleasure in unrighteousness and lacks a love of truth. He comforted the members regarding the death of their loved ones, and exhorted them not to sorrow as others who had no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14.

Then he added: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Verses 15-18.

There are Christians who believe that we cannot know anything about the time of the second coming of Christ until it takes place. They are persuaded that if and when He comes the second time it will be without warning. No greater mistake could be made.

The prophet Isaiah, describing that day, says that the saints will exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9. In order to wait for Him they must be expecting Him. In order to wait for Him, they must be preparing for Him. In order to be preparing for Him, they must understand the warnings and instructions of the Scriptures regarding His return.

Another prophet declared that when the day of the Lord draws near, a trumpet will be blown and an alarm sounded. Joel 2:1. That alarm is to be sounded in all the earth in a world-wide proclamation of the second coming of Christ. It is comprehended in the threefold message of Revelation 14.

Shelter

'Mid all the traffic of the ways,
Turmoils without, within,
Make in my heart a quiet place,
And come and dwell therein:

A little shrine of quietness,
All sacred to Thyself,

Where Thou shalt all my soul possess,
And I may find myself:

A little shelter from life's stress,
Where I may lay me prone,
And bare my soul in loneliness,
And know as I am known:

A little place of mystic grace,
Of self and sin swept bare
Where I may look upon Thy face,
And talk with Thee in prayer.

—John Oxenham.
(By permission.)

To sound such an alarm, the sounders of it must know when the day of the Lord is near.

Writing to the Hebrew Christians the apostle Paul declared that to them that look for Christ He will come the second time "without sin unto salvation." Hebrews 9:28. He therefore exhorts them to faithfulness, especially as they see that day approaching. Hebrews 10:25.

Therefore there will be those who see that day approaching. They will heed the warning. They will love His appearing. They will eagerly wait for Him. They will sound the alarm. That alarm will be heard by the whole world.

This is not a matter of conjecture. We are not guessing about it. When His disciples came to Him on the Mount of Olives and asked Him pointedly, "What shall be the sign of Thy coming, and of the end of the world?" (Matthew 24:3), He answered them as pointedly and plainly. He spoke of wars and rumors of wars, of kingdom rising against kingdom and nation against nation. He described the pestilences, famines, and earthquakes which would occur in succeeding centuries. He declared that the last days would be marked by a declension of piety, by pretense in religion, by deception and false teaching, and by love growing cold.

Then He pointed directly at two signs which were to be recognized when they should occur as the first clear evidences of the nearness of His coming. These were the remarkable dark day of May 19, 1780, and the falling of the stars of November 13, 1833. Verse 9.

After giving these signs, the Saviour said to His disciples: "Now learn a parable of the fig tree; When his branch is yet



tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 32, 33.

Yes, we may know when the time is near for our Lord to return. He has made it abundantly clear that His coming will not long be delayed.

The day, the hour, the moment, will come—and soon—when the heavens will open, Jesus will descend, and the earth shall again hear the voice of its Lord.

That moment will be different from all the other millions of moments in human history—startling to an unbelieving world, glorious for all them who love His appearing.

Behold the Man in glory! Behold your King! Behold your God, the King of saints, the King of nations, the King of the whole world, the King of the ages!

"Jesus will come someday; glad day, glad day!" [END]

AND I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Revelation 6:2.

This splendid prophetic figure fitly symbolizes the glorious march to victory experienced by the early Christian church. Though the church was but a handful of discouraged men locked in an upstairs apartment on Resurrection Sunday, by A.D. 200 it numbered between seven and nine million adherents. By the fourth century it was the dominant religion in the Roman Empire.

Why was Christianity so victorious? What did the early church have to offer the people of its day that no other contemporary religion had? The answer to this question throws a halo of light around the beauty and power of the religion of Jesus.

First of all it must be realized that when Christianity began to spread over the Mediterranean countries, it was

not launched into a spiritual vacuum. There were all kinds of other religions flourishing everywhere. What Paul said to the gathering on Mars' Hill he might have said to the people almost anywhere in the Roman lands: "I perceive that in every way you are very religious." Acts 17:22, R.S.V.

Among the popular religions of the day were, of course, those dedicated to the traditional Greek and Roman gods like Jupiter, Hercules, and Mercury. The marble gods, however, were cold and impersonal, and so more and more of the people were turning to the "mystery religions."

Religions in this second group were called "Mysteries" for the simple reason that they were characterized by mystery. Most of their ritual was conducted behind closed doors. Only initiated members knew what went on, and they were sworn to lifelong secrecy. Even today our knowledge of the Mysteries is quite limited, but modern research and archaeology have uncovered considerable information about them.

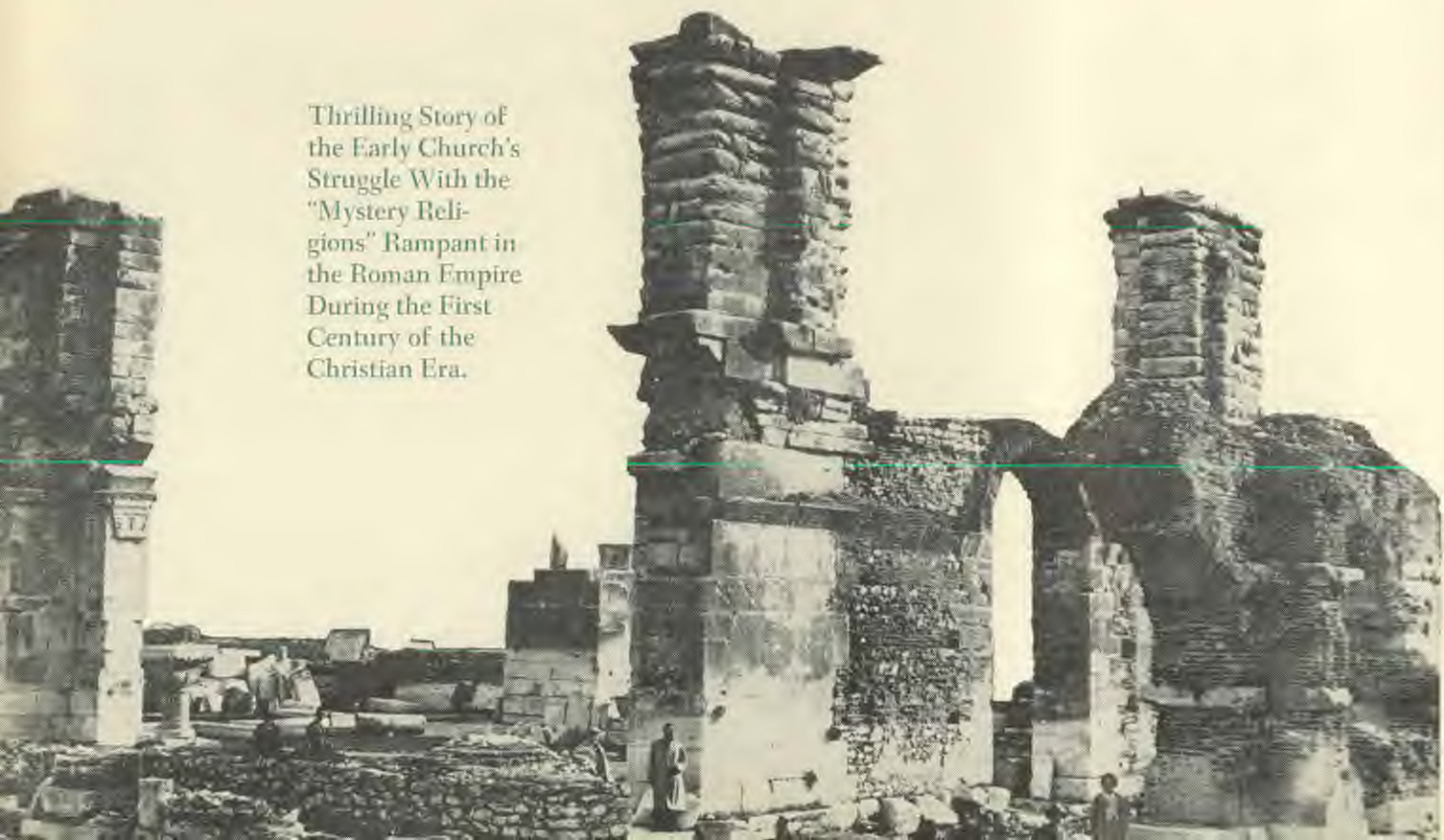
by C. Mervyn Maxwell



HY

CHRISTIANITY TRIUMPHED

Thrilling Story of
the Early Church's
Struggle With the
"Mystery Reli-
gions" Rampant in
the Roman Empire
During the First
Century of the
Christian Era.



This group of religions is intensely fascinating. For one thing, they show us that the people of that day were earnestly longing to find God, as sincere men are today.

But they are of especial interest to us because, although most Christians today do not realize it, they were in many ways similar to Christianity. As a matter of fact, several skeptical scholars have even said that Christianity was so similar to the Mysteries that it was just another mystery religion along with them.

For example, the Mysteries were distinct from the traditional idol religions in that they had gods who had suffered and who, therefore, unlike the marble gods of the ancient temples, knew how to sympathize with human need. Christianity also spoke of a suffering Lord. The Mysteries had initiation rites which often included a washing in water, comparing roughly with Christian baptism. They had special religious meals somewhat like the Lord's Supper, in which only initiated members could partake. They had codes of ethics. They promised personal communion with the gods. More than this, they even spoke of virgin births and of resurrection from the dead!

Superficially, then, there were many things about the mystery religions that resembled Christianity. But, of course, the resemblances were only superficial. As Professor A. D. Nock, after many years of research into the Roman religions, has said, "To us [Christianity] may seem to have much in common with other creeds of the time: yet to those who met it, it opened a new world."

Let us look more closely at some of these mystery religions with which Christianity had to compete. The *Eleusinian mysteries* were among the oldest and most respectable of all the mystery religions. They centered in Eleusis, a little town near Athens. The chief divinity was called Demeter, a goddess. People who wished to belong to this religion were required to begin by baptizing themselves in the salt waters of the Aegean Sea and then by offering a piglet as a sacrifice. After they had done this they were prepared to take part in re-enacting Demeter's sorrowful experiences. According to the story, Demeter was said to have lost her daughter Persephone to Pluto, god of the underworld (much as God lost the human race to Satan), but after many tearful searchings had been successful in finding her again. The initiates acted out some of these "mysteries" by day, and some at night by light of flickering torch. They wept when she had wept, laughed when she had laughed, and ate the same kind of barley bread she had eaten during her search. If they wished to extend their communion with Demeter to the point of actually seeing the goddess herself, they might do this by returning to the same place a year later, and many did come back in order to receive a fleeting glimpse of her person, even though there is reason to believe that all they saw was nothing more than a dried-up corn stalk. Incredible as all this may seem to us, it appealed deeply to the heart longing of the people of the times. As they took part in the drama, they felt they were communing with a divinity who could understand their sorrows, because she had suffered, too. No less a man than the great and wise emperor Augustus was initiated into the mysteries of Eleusis.

Mithraism, the most important Mystery, is said, by some scholars, to have approximated Christianity the most closely of them all. Mithra, the chief god of this religion, was

actually said to be, like Christ, a "mediator" sent by the great god Ahura-Mazda to protect man from the devil. His religion included seven initiatory ceremonies, the first three of which involved bathing in water, or baptism. As in Christianity, those who had been thus cleansed were permitted to eat of the religious supper of bread and wine. The high point in the initiation was a sudden, dazzling glimpse of an image of the god. Mithraists generally worshiped in caves or basements in commemoration of a certain experience in Mithra's life which had occurred in a cave. Unlike Christians, they allowed only men to join. Very much unlike Christians, Mithraists taught that the devil, in order to be effectually controlled, had to be worshiped.

Egypt offered a number of gods to the Roman Empire, but Isis, a female divinity, was the most popular outside Egypt. Isis had a lover, Osiris, who was cruelly killed. Isis



went sorrowfully in search of him and succeeded in her quest. Osiris was resurrected and restored to her. Each autumn this history was enacted by her devotees, in ceremonies somewhat resembling those of Eleusis. Those who wished to be initiated into the *Isiac mysteries* were required to baptize themselves, preferably in the Nile. Then after many ceremonies, and after putting on an appropriate change of clothes, they were at length admitted into the presence of the divine one. There was a ritual meal, too, and a kind of new-birth experience.

Cybelism, another Mystery, resembled Christianity the least, and was also the least pleasant of the Mysteries. Nevertheless, it was very popular. Cybele, "the Great Mother," was said to have haunted the wild, wind-swept hills of northwest Asia Minor. There her lover Attis had been snatched away from her and had been killed. Like Demeter searching for Persephone, and Isis searching for Osiris, Cybele sought for Attis, rushing frantically through the lonely hills, ever mingling her cries of woe with the shrill moaning of the winter winds. Each year (at Easter time, by the way) her followers, wherever they lived, re-enacted the scene, matching her shrieks with their own. They annually succeeded in finding "Attis," but of course when they found him, he lay dead, symbolized by a pine log. A frenzy seized them. In one stroke of self-sacrificing devotion the men emasculated themselves in a desperate endeavor to offer life to the dead. Those who had, during some previous celebration, rendered themselves

(Continued on page 31)



ANTIDOTE FOR WORRY

Infalible and Free

by HAROLD SHRYOCK, M.D.

"WHY didn't I get a raise in pay?" "What makes Harry late coming home?" "Will I be able to make this sale?" "What will the neighbors think?" "Will my tax bill be higher this year?" "Am I in danger of losing my job?" "Am I going to be an old maid?" "Why did not my old friend recognize me?" "Do I have cancer?" "Will James pass his examinations?"

These are only a few of the things that people worry about. The list could be prolonged almost indefinitely. Yet when we stop to look at a list of worries, they seem so unnecessary. Some of them are almost ridiculous. In most cases worry does not help the situation.

Worry consumes a great deal of nervous energy. It interferes with sleep. It reduces a person's vitality and undermines his general health. Many symptoms of illness can be traced to persistent worry.

When a person's thoughts dwell on tragedy, as in worry, his body reacts as though danger really exists.

The body has a built-in mechanism designed to respond to emergencies, and worry triggers this mechanism. In worry, as in fright or anger or horror, the autonomic nervous system marshals the body's reserves for an all-out defense. The adrenal glands become particularly active. The secretion which these glands produce circulates throughout the body and implements the demand for emergency status. The heart beats faster, the blood pressure rises, the blood carries more blood sugar, and the digestive organs slacken their functions.

The body's emergency mechanism is not intended to function all the time. Its purpose is to tide one through a crisis. Once the crisis is over, the organs should return to their normal functions.

But the person who worries usually keeps on worrying, hour after hour. The tragedies he worries about seldom occur, but he keeps on worrying just the same. Meanwhile, the organs of his body do not differentiate between imaginary tragedy and the real thing—

they have only one pattern of response. When the emergency signal is given, they prepare for the worst. And if the signal keeps on coming through, the organs continue to maintain their all-out defense as long as the body's resources permit. Thus worry reduces vitality and makes the organs more susceptible to actual disease.

From this it is clear that, to be healthy, a person must abstain from worry. It sounds simple, but in practice it is not easy. Worry becomes a habit, and habits tend to persist. The victory over worry requires more than the simple determination not to worry. It requires an antidote for worry.

As Christians we claim to trust God to bring us those experiences in life that are for our best good. We recognize that many of life's circumstances will not be pleasant. We know that we must take the bitter with the sweet, and we believe that life's trials and tribulations are for the purpose of making our characters stronger. But even though we accept this in theory we still become confused and worried over God's dealings with us. We are afraid that what God permits will not be what we desire. Our selfishness makes us afraid to trust Him to do what is best for us.

When you go to a doctor's office you trust him to examine you carefully, to make an accurate diagnosis, and to recommend a treatment that will keep you well or help you to recover your health.

It would be foolish, after the doctor had made his recommendations for treatment, for you to say, "I will do only part of what he recommends." This would indicate that you lacked confidence in your doctor. Your friends would ask, "Why did you go to him in the first place?"

Similarly, Christians are foolish when they hesitate to trust God to bring them just the experiences that are best for them.

In this sense, worry is questioning God's judgment. It is the same as asking, "Does God know what is best for me?"

When Christ was on earth, he manifested such complete confidence in his Father's watchcare that he was free from worry. The eighth chapter of Matthew tells the story of a storm on the Sea of Galilee. "And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but He was asleep. And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish. And He saith unto them, Why are ye fearful, O ye of little faith?" Matthew 8:23-26.

Thus Christ not only demonstrated His own freedom from worry to the extent that He was able to sleep during the storm, but He indicated to His disciples that faith is the antidote for fear and worry.

The apostle Paul expresses this same concept when he writes, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Timothy 1:7. In another one of Paul's letters he says, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God." Philippians 4:6, R.S.V.

Faith is a necessary part of the Christian's way of life. "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.

Therefore a Christian must have faith. He need not worry, for faith is the antidote for worry. The Christian who worries is actually expressing doubt of God's leadership in his life.

But you ask, How does faith keep a person from worrying?

The explanation of how faith operates is just as simple as the explanation of the child's confidence in his parent. When a child is awakened by a terrifying dream, he instinctively runs to his mother's bedside for comfort. The mother holds him close to her and gives him reassurance. She then takes him back to his bed, tucks the covers around him, holds his hand while he falls back to sleep, fully confident of his safety.

Similarly, the Christian when tempted to worry and fear naturally turns to his heavenly Father. He claims the promise which the Scriptures contain, "As one whom his mother comforteth, so will I comfort you." Isaiah 66:13.

The reason a child can go back to sleep after his mother has comforted him is that he loves her so much that he trusts her and believes her reassurances. In like manner the Christian has a childlike love for his Father in heaven. "There is no fear in love; but perfect love casteth out fear." 1 John 4:18.

Humanly, it is difficult to control one's thoughts and banish worry. But the Scriptures provide the solution. In the same chapter in which the apostle Paul advises us, "Have no anxiety about anything," he also tells us how to occupy our minds with wholesome thoughts. He says, "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." Philippians 4:8, R.S.V. [END]

STAYED ON THEE

by HELEN ROGERS SMITH

No words of earth can measure or define
The marvel of God's mighty keeping power,
With peace the prize for which hearts ever yearn,
Available in every need and hour.

And yet there is a price that all must pay;
Peace never comes unaided to the soul.
The mind must first be stayed on God if we
Would gain so rich a prize, so great a goal

For thoughts are potent, mental images
That form a constant inner attitude.
To stay the mind on Him it must be filled
With things accounted pure and true and good.

Fear, bitterness, self-pity, flee away
When thoughts, as captives, to His will are
brought
And made obedient to His law of love;
And in the soul a miracle is wrought.

With the mind stayed on Him in childlike trust,
Calm comes, the tumult and the striving cease;
The goal is won, the heart finds rest at last
Within the sanctuary of God's perfect peace.



Pastor William A. Fagal

DIRECTOR, "FAITH FOR TODAY"

TV PROGRAM

CONDUCTS THE

Signs

COUNSEL CORNER



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.

REMEDY FOR DISCOURAGEMENT

QUESTION: I am a divorcee thirty-five years of age. Just recently I have found Christ and become a Christian. While I am happy in my faith, I am very lonely. I have never been able to cope with loneliness, and now it is becoming a greater problem as I grow older. I want a home and companionship, but these things do not seem to be coming to me. At times I have felt like committing suicide, but I know that that is not right. Will you please pray that God will help me?

ANSWER: I surely will, and God will help you. "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:31, 32. If God does not see fit to bring you companionship, He can give you the ability to cope with the situation. On the other hand, as you think only of your own loneliness, each day brings you only greater despair. Correct this situation by looking for others perhaps even more lonely than you are. Then try to devise ways and means of easing their heartaches. Perhaps in your own church you will find elderly folk whose children are all gone, or a mother who is bearing alone the responsibilities of bringing up a family. As you find ways of helping such individuals you will find happiness yourself. Without realizing it, you will become a more attractive and contented person. This will be tackling your problem positively.

As a new Christian you may not as yet have realized the full measure of peace and happiness that comes from a close fellowship with Jesus. He has promised, "I will never leave thee, nor forsake thee." Study your Bible and learn more about your Saviour. With Him as your dearest Friend, you will never be lonely.

FAITH HEALING

QUESTION: For some time I have been in poor health and have been visiting a man who practices faith healing. Recently, though, I have read about "false christs, and false prophets" in Matthew 24. I would appreciate some counsel on how to find out if this man is from God or Satan.

ANSWER: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," Isaiah 8:20. The real test of the claims of any individual is whether his teaching harmonizes with that of the word of God. "Faith healers" all too often have made extravagant claims of special powers which they have used for personal profit. Such persons indirectly exalt self above the very God whose healing is requested.

You would do well to obtain the best medical help available, and faithfully apply yourself to learning and following the natural laws of health. God may be waiting to bring great blessing to you through one of these means. Do all you can for yourself, and trust God to do the rest. The Bible instructs the seriously ill to call upon the elders of the church for prayer and anointing. James 5:14-16. This is God-given counsel for true faith healing.

BACHELOR'S PROBLEM

QUESTION: I am a sixty-one-year-old bachelor and have never been married. I am now the last of my folks, and I room and board with a fine family. If I get a chance to get married now, should I choose a lady who has never been married or a widow, and why?

ANSWER: The Good Book says, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord."

Proverbs 18:22. Because I have a happy home myself and because I have seen so many thousands of wonderfully happy homes about me, I am a firm believer in marriage and recognize that it is the ideal state which God ordained for the human family. Though adjusting to living with another will not be easy at your age, yet it nevertheless can be one of the finest experiences for you. It is unimportant whether the one you choose is single or a widow. What is important is that you both have similar outlooks, aims, and desires, that you are happy in one another's company, and that you have a feeling of love and regard for each other. It is also important that your religious outlooks be the same, for two cannot walk together except they be agreed. If these matters are all favorable, by all means do not hesitate to marry. Just make sure that you are willing to adjust and that you do not expect all adjustment to come from the other side.

A MOTHER'S DILEMMA

QUESTION: Our children are now of school age, and I have searched desperately for a plan to give them a Christian education. The way now seems to be open for the children and me to settle in a little house one hundred miles from here which will have a church school nearby. My husband could live in the Y.M.C.A. and come to visit us every weekend. What do you think of my plan? Don't you think a Christian education is worth any sacrifice?

ANSWER: Yes, short of the permanent sacrifice of your home. What you are contemplating may work out satisfactorily, but at the same time it is fraught with great dangers which you should recognize. There have been experiences such as yours which have resulted in the husband and father of the family feeling that he did not mean much to his loved ones, and thus falling prey to temptation. Satan is always ready to take advantage of every discouragement to lead a child of God into evil. The Christian home is meant to be a bulwark against evil, and any couple should not lightly break up their association together. I would urge you to give study to other ways and means for giving your children the Christian education which you so much desire for them.

CONFLICT WITH EVIL

QUESTION: Is a person double-minded if he has to keep replacing evil thoughts with good ones? The conflict in my mind seems to grow worse as I pray and read the Bible more often. Is this the severe conflict that goes on in every Christian's heart? Does it never end?

ANSWER: You are to be commended for your approach to your problem, for the Bible counsels us to replace evil with good: "Be not overcome of evil, but overcome evil with good." Romans 12:21. Surely you are not double-minded if you are following this advice. Good and evil exist everywhere in the world, but as we draw closer to God through prayer and Bible study, we become more conscious of the sinfulness of sin. This undoubtedly explains why you have found more within your heart that you wanted to replace since you have been praying more frequently. This conflict may never completely end in this life, but you may be sure that as you cultivate the practice of resisting evil and filling your mind with good, the struggle will become less and less severe.

WHO MADE GOD?

QUESTION: My seven-year-old boy recently asked me who made God. We talked for quite a while, but I'm sure he did not accept the answers I gave. I told him we both should pray and God would help us find an answer, and I also asked him to question others about it. Will you please tell me what you believe about this?

ANSWER: The Bible says: "From everlasting to everlasting, Thou art God." Psalm 90:2. There never was a time when God did not exist. Thus no one made Him, for no being existed before Him. This is quite beyond our human ability to comprehend, for we know nothing similar with which to compare it. Therefore your son's question is not easy to answer, and it may well be impossible to explain this matter in a satisfactory manner to a seven-year-old. Would it not be well for him to recognize, however, even at his age, that life has many unanswerables? I see danger in suggesting that even prayer will bring satisfactory answers to all questions. There are many times in life when we must believe and trust by faith and not by sight. Your son could not do better than learn this early in life.

UNANSWERED PRAYER

QUESTION: Since I was seven years old I've always wanted a baby sister or brother. I've prayed and wished as hard as I could. When I was nine I seemed to lose all the faith I had. I'm eleven now, and I still can't find any faith. I would like your help.

ANSWER: You must be a very fine girl. My wife and I wish you lived on our street so that we could become better acquainted with you. All of us at times have difficulty understanding why we do not receive everything we pray and hope for. However, we must not lose our faith in God over these things. You see, He is always looking into the future for us, and He might not see fit to give us what we request just now because He knows that something else, which we have not even thought of yet, would make us so much happier. Perhaps your longing for a baby brother or sister will be fully met when you marry and have some children of your own which God will give you. He loves you and wants you to trust Him now until you can better understand His dealings with you.

ALCOHOL AS MEDICINE?

QUESTION: I am along in years and physically afflicted in many ways. However, I am trying to live the Christian life. The doctors who are treating me advise me to drink small quantities of alcoholic beverages to alleviate my ailments. The Bible speaks so much against drinking that I am hesitant. Do you think I should follow the doctors' advice?

ANSWER: Alcohol may have some medicinal powers, but it also has side effects which are definitely harmful. For this reason most reputable physicians no longer prescribe alcoholic beverages for their patients. Other medicines will do the same work without harmful effects. Ask your doctor to prescribe one of these. If he is unwilling to do so, seek the counsel of another physician.



YOUR RADIO DOCTOR DISCUSSES

by Clifford R. Anderson, M.D.

Fainting Spells and "Shock"

What to Do in Emergencies

IT WAS a very hot, stuffy evening. The large auditorium was filled with people. Many were standing. In the upper balcony the air was humid and oppressive. An elderly lady had arrived late. None of the lower seats was available, so she bravely climbed the stairs to the back row. When she reached her seat she was already panting for breath, and her pulse was racing. To add to her discomfort she also had a touch of asthma.

As the moments went by, her breathing became more and more difficult. Not wishing to create a disturbance, yet realizing that she should not stay there in the heat, she bravely made her way toward the door. There she collapsed in a dead faint. Her breathing became rapid and very shallow. She was wheezing with asthma. Her fingers were blue, and her pulse was weak. Soon she was in a state of profound shock.

Skillfully the ambulance men picked her up and tenderly carried her to hospital, where she soon began to revive. The oppressive heat and the difficulty in breathing after climbing the stairs had proved too much for her poor old heart. She was suffering from heat exhaustion and also from a mild heart attack. Her heart still had to continue beating in spite of being damaged, so nature forced her to lie down and rest, to relieve the heart of any extra burden.

When a person falls down in a faint, it is best to make him comfortable where he is, rather than try to help him to his feet. This will help to maintain a normal circulation of his blood stream.

Causes of Fainting

What makes a person lose consciousness? This is not an easy question to answer. In most cases there is not sufficient blood circulating through the brain at that instant. A more serious cause among middle-aged and elderly people is hemorrhage in the brain. In this case some of the blood gets out of its normal channels and floods the surrounding areas. This builds up pressure which tends to destroy some of the delicate structures of the brain. Any injury to the brain is likely to cause a sudden lapse of consciousness. Sometimes the injury may be mild and of short duration. On the other hand, it may be very prolonged, as in the case of severe concussion of the brain following a head injury. Sometimes acute infections and tumors of the brain may cause a person to become unconscious.

Alcohol is one of the most common causes of coma and unconsciousness. Other drugs, such as the bromides and phenobarbital, morphine, and other hypnotics will do the same thing. If these drugs are taken to excess, the person may die. We are not sure how these drugs affect the brain. Probably they influence the delicate electrochemical reactions within the cells in some unusual manner. Certain poisons seem to work in the same way. But in most of these cases the reactions of the nervous system are not rapid. The individual first becomes drowsy, then gradually falls off to sleep. But whether the onset is rapid or slow, the patient still needs help without delay. Otherwise the shock may become much more profound.



DEVANEY

A sudden fainting spell is usually due to a rapid decrease in the supply of blood that circulates through the higher centers of the brain. In some people it takes very little to bring this about. Some folks will faint after the prick of a hypodermic needle. Believe it or not, this is more common in men than in women! Evidently some reflex reaction brings this about. In all such cases the blood pressure in the arteries falls to such a low level that there is too little blood circulating through the brain. A lapse of pressure for only a few seconds may bring on a fainting attack, for the brain reacts very rapidly even to a temporary lack of blood. This is why many doctors prefer to have a person lying down while blood is being withdrawn from his arm for a blood count. When a person faints, nature makes him lie down until his blood pressure and his circulation are restored to normal.

When a person begins to feel faint, it is wise for him to lean forward and put his head between his knees. This simple procedure directs more blood toward his head, because the brain is then lower than the heart.

The story is told of a group of nurses who were about to witness their first surgical operation. Most of them were young women, but there were three young men in the group. One young fellow was always boasting about the fancied superiority of the male sex. He was sure most of the girls would faint when they went into the operating room. He kept up his silly remarks even when they went in to watch the operation. The surgeon glanced at him,

but said nothing. As soon as the operation began, the young fellow in question turned pale and fell to the floor. Several rushed to pick him up, but the surgeon ordered them to leave him alone. Within a few minutes he had come to again and found himself lying on the floor, while the young women of the group were all happily watching the operation. It was a very crestfallen young fellow who crawled out of that operating theater, completely disillusioned with any ideas of male superiority. He had learned a pretty good lesson.

How to Treat an Unconscious Person

If you find someone who is unconscious, do not try to make him sit up or stand. It is best for him to lie down flat. Make him comfortable where he is. Remember that nature has placed him in that horizontal position to assure a good circulation of blood to his brain. Examine him carefully for any signs of bleeding. Make sure that he is breathing properly. See if there is any evidence of poisoning or sunstroke. These are all conditions that must be treated at once. Delay in proper treatment may mean permanent disability or even death. Do not try to arouse the unconscious person by shaking him or shouting at him. He cannot hear you. In any case, call a good doctor at once.

There are three forms of unconsciousness that everyone should know something about. Each of these conditions requires a different form of treatment, and this treatment must be given without delay.

Red unconsciousness usually comes on very suddenly. It is most likely to occur in a person who is over fifty years of age. This is what the older doctors used to call "apoplexy." Today it is referred to as "a stroke," or in some areas "a shock." Red unconsciousness often follows heavy exertion or a strong emotional upset. In most cases it is due to a sudden rise in blood pressure. This may cause a break in the wall of one of the small arteries that supply the brain. In some cases this may severely damage the brain in some vital spot. On the other hand, it may do very little damage. It all depends upon where the break occurs.

If the hemorrhage involves the area of the brain that controls the right arm, that arm will be paralyzed for a time, or perhaps permanently. But today there is a great deal that can be done to help those who have been paralyzed by strokes. New forms of treatment are now making it possible for many people to use their limbs again. Such methods of treatment take time and patience, but it is wonderful to see the results.

Emergency Treatment for a Stroke

When a patient collapses from a stroke his face may be red, and his pulse strong and slow. Later his face may appear ashen-gray in color. The pupil of one eye may be larger than the other. One side of the body may be more limp than the other. The mouth may be drawn to one side. The patient may be completely unconscious, or only partially so. Usually he breathes with difficulty. When you find a person in such a condition, lay him gently on his back, with the head and shoulders slightly raised. Apply cold cloths or an ice bag to his head, and keep him quiet. Do not use any stimulants, such as alcohol. Use just enough cover to keep him warm, but not too hot. Be sure to loosen any tight clothing around his neck. If he starts to vomit, turn his head gently to the side to prevent choking. If you

have to move the patient, transport him in a lying position. Always call a doctor at once.

White unconsciousness is one of the most common forms of fainting in which the average person may be called upon for help. It may follow hunger, fatigue, or some severe emotional shock. In some cases it may be due to internal bleeding, or perhaps to severe pain such as a broken bone. People of

all ages may suffer from what is called "white unconsciousness." In treating the emergency, lay the patient down, keeping his head level with his heart, or even lower. Raise his feet. Keep him warm, and be sure that he can breathe easily. This type of fainting spell usually does not last long, but the person is likely to feel rather weak for some time after it is over.

Blue unconsciousness is the most

serious of all types of fainting. It always requires immediate and vigorous treatment to save the victim's life. It may be due to a lack of oxygen in the air, or perhaps to something in the windpipe or bronchial tubes, which blocks the air from reaching the person's lungs. This is usually what happens when a person is drowned. Artificial respiration is needed at once unless the victim starts to breathe normally.

Failure of the heart is another common cause of this blue type of unconsciousness. The skin will have a distinctly bluish tinge, even in someone with a dark complexion. The fingernails will be blue, not pink. It is important to keep this person warm, not only by covering him, but also by spreading a blanket or something warm under his body. Do not raise the head, for this will deprive the brain of whatever blood may still be circulating. Be sure to keep yourself calm, even though the victim may be one of your own loved ones. Never give water or alcohol to an unconscious person. The liquid may enter his windpipe and strangle him. Later when he regains consciousness you may give him all the water he wants. But remember that whisky and brandy are not the proper stimulants for any unconscious person. They may do more harm than good. Keep onlookers away, for they may try to interfere with the treatment. Open the windows and give the victim plenty of fresh air.

Many a person's life has been saved because someone knew what to do in a moment of crisis. On the other hand, many a life has been lost because no one knew what to do next. Storms, floods, and explosions are a part of modern life. Traffic accidents are common today. At any time you may be the first one at the scene of some tragedy by the side of the road. It is important to realize that doctors and nurses cannot be everywhere, nor even in all the places where they may be needed.

If you have been trained in the principles of first aid you will know what to do in a crisis. Let me urge you to join your local Red Cross organization and learn how to care for the injured. For even though a person may appear to be dead, he may be revived if someone acts promptly. And while you are doing all you can to help, be sure to call a good doctor without delay. Upon your good judgment in such an hour may rest the life of one of your fellow men. [END]

Your Health Questions Answered



I HAVE A QUESTION, DOCTOR--

by "YOUR RADIO DOCTOR"

FOOLISH DIETS

Q. "What can I do to help my teenage daughter? She never seems to have any appetite. She is growing rapidly, but she looks pale and thin. And now she wants to go on a diet to lose more weight!"

A. It is most unfortunate that so many young women are overly impressed by foolish fads. It is hard to stand out and be different from the crowd. This is particularly true among teen-agers. They feel they just have to "belong." As a result many of our future mothers are not living sensibly. Nor are they preparing themselves for their most important role in life—motherhood. The beginning of many illnesses in later life can be traced to the foolishness of adolescent years.

Every young woman should be taught how to cook, and the sooner she starts the better. It is far more important for her to understand the principles of how to prepare a balanced meal than to build a bridge or a railroad. Some of our modern education has gone a bit extreme. I know one thirty-year-old woman who has a university degree in engineering, but suffers constantly from dyspepsia. There is no finer piece of engineering than the human body, and every girl should know something about how it works, what to eat, and how to keep herself well. Then if she is blessed with a family of her own she will know how to plan and prepare meals that will produce strong, healthy minds and bodies. She will know that carbonated drinks and "hot dogs and mustard" are no substitute for good,

sensible meals. We are hearing a lot these days about what is wrong with our schools. Perhaps we had better start with our homes, and make sure that our refrigerators contain the kind of foods and drinks that will build strong, healthy bodies, and, above all, sound, clear-thinking minds. The greatest need of our modern young people is guidance in the proper way to live.

SWIMMING

Q. "What do you think about teaching a child to swim? Isn't there some danger that he might be tempted to go out too far?"

A. I suspect that the one who sent in this question is not a swimmer. Not having learned to swim, he is afraid of the water. Yes, there is always some danger of children and even grownups swimming out too far from land. But the majority of those who are drowned have never learned to swim in the first place. Hundreds of people are drowned each year in small-boat accidents of one type or another. Most of these can be prevented by the simple process of teaching a child to swim. Whether he can swim a long way or not is really not the problem. Should the boat capsize, it will usually not sink. Hence, if he can merely swim back to the boat and hold on until help comes, he can usually be saved. The one thing he must avoid is panic. If he can keep calm he is usually safe. So in this day when small boats are so popular, be sure you take life preservers or floating cushions along with you. And by all means teach your child to swim.

ACTS: "THE FIFTH GOSPEL"

*Luke's Story of the Beginning
of the Christian Church*

by Taylor G. Bunch

THE opening sentences show that this book and the Gospel of Luke were written by the same author. Both were addressed to Theophilus and are written in the same style, indicating a skilled writer, a careful scholar, and a man of culture and education. In these two books are used more than fifty words which are not found elsewhere in the New Testament. The frequent use of technical medical terms not employed by the other writers gives conclusive proof that the author was a physician. This is especially noticeable in the descriptions of the illness of Peter's mother-in-law, the woman with the issue of blood, the physical agony of Christ, the healing of the cripple at the temple gate, the death of Agrippa, and the healing of the blind Elymas and of the father of Publius on the island of Melita.

In 1882 W. K. Hobart wrote the book *The Medical Language of St. Luke*, in which he compared the medical terms used by Luke with those in the writings of leading Greek physicians, such as Galen, Hippocrates, Dioscorides, Arctaeus, and others. Of this book Theodor Zahn says: "W. K. Hobart has proved to the satisfaction of anyone open to conviction, that the author of the Lucan work was familiar with the technical language of Greek medicine, and hence was a Greek physician."—*Introduction to the New Testament*, vol. 3, p. 146. F. H. Chase says: "But, when all deductions have been made, there remains a body of evidence that the author of the Acts naturally and inevitably slipped into the use of medical phraseology, which seems to me irresistible."—*The Credibility of the Book of the Acts of the Apostles*, pages 13, 14.

There can be no reasonable doubt that Luke was the author of the Acts, and this is now generally admitted. Renan declared that Luke was "beyond doubt" the writer, and the author of the Introduction to the

Acts in *The Pulpit Commentary* says, "Even modern hyper-criticism generally admits St. Luke's authorship." All efforts to credit Timothy, Silas, Barnabas, or other of Paul's companions with the authorship have completely failed. Irenaeus, Clement, Tertullian, Origen, and Eusebius attributed the authorship unquestionably to Luke, and A. T. Robertson in his *Word Pictures in the New Testament* declares that this traditional view "holds the field with those who are not prejudiced against it."

The author never even once mentions himself by name, but the frequent use of the pronoun "we" indicates his presence when the events happened. It is certain that only one who had personal and firsthand knowledge of the events recorded could have written the book of Acts. The descriptions of countries, places, cities, and peoples show an accuracy possible only to an eyewitness. What is said of Felix, Festus, Agrippa, and other leaders in civil and ecclesiastical affairs is in perfect accord with the records of secular history.

The earlier critics delighted to speak of Luke's historical narratives as being but little better than legendary, but the spade of the archaeologist and the researches of historians have put them to silence by confirming what was once doubted because of a lack of information. The Scriptural record has been so completely corroborated that it is now considered more reliable than the writings of Josephus, and Sir William Ramsay, the archaeologist and historian, has placed Luke at the head of the list of reliable historians of the period covered by his writings.

The Acts was doubtless written at Rome near the close of Paul's first imprisonment, and completed just before his release A.D. 63 or 64. This is indicated by the fact that the narrative ends at that time. If it had been written later, more events in the life of Paul would doubtless have been included. The author of *The Pulpit Commentary*, previously quoted, says that the date of the writing of the book of Acts "presents no difficulty" and that "we may affirm, without any fear of being wrong, that St. Paul's trial before Nero, and his acquittal and his journey into Spain (if, indeed, he went to Spain) and his second trial and martyrdom, had not taken place when St. Luke finished his history, because it is utterly inconceivable that, if they had, he should not have mentioned them."

The book could not possibly have been written after the destruction of Jerusalem, as some contend, since the author often speaks of the temple as still standing with its continuing services. He describes great crowds attending the annual religious festivals, and mentions Solomon's Porch, the Tower of Antonia, and the Gate Beautiful, which is indisputable evidence that they had not yet been laid in ruins. It is evident that the book was written with the counsel and assistance of Paul. We must remember that during Paul's first imprisonment he was given great freedom so that he "dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." This made it possible for Luke to be with Paul constantly without interruption for two years, and accounts for the evident accuracy and careful scholarship so characteristic of the book.

While the book is addressed to Theophilus, it is evident that it was intended for the church as a whole. It is a con-

densed account or summary of the advance of Christianity during the early apostolic period following the giving of the gospel commission, the promise of the Holy Spirit, and the ascension of Christ. Luke speaks of his Gospel as "the former treatise," and this book might therefore be called "the second treatise." Since the book records chiefly the works of only two of the apostles, Paul and Peter, and gives much space to the stoning of Stephen and the preaching of Philip and the works of others who were not apostles, a more appropriate title would be "The Acts of the Holy Spirit" or "The Gospel of the Holy Spirit." This is especially true when we note that the book records the exploits and teachings of the early Christians under the ministration of the Spirit, who had been sent to direct the work of the church of Christ.

The book of Acts is the connecting link between the Gospels and the Epistles, being the sequel to the first and the basis for the latter. It pictures the gospel message in its application to all nations in fulfillment of the great commission. It shows that "the door of faith" had been opened successively to the Jews, Romans, and Greeks, and that the promised power of the Holy Spirit produced the predicted results. It has been truthfully said that "Pentecost links Old Testament prophecy to New Testament history."

Luke starts his second treatise where the first ended. Before launching into the history of the early church, he gives a more detailed account of the final instruction of Christ to His disciples before His ascension, followed by the promise and outpouring of the Holy Spirit to give them the needed power to accomplish their mission. The book serves a twofold purpose; first, to show how the gifts of the Spirit were distributed and used after Pentecost so that signs and wonders confirmed the divine origin of the teachings of the apostles. Second, the record shows that the gospel commission included the Gentiles. This the Jewish converts found difficult to accept and fulfill because of their racial prejudices.

The narrative shows that the work of Christ did not end with His death, as His enemies had expected, but, in harmony with the prediction and promise, the gospel was first proclaimed in Jerusalem and then carried to the world. Without this book a correct idea of early church history would be impossible.

Believing that his end might be near, Paul doubtless urged Luke to write this history for the future use of the church, as well as to give Christians certainty regarding the foundations of their faith. The converts from Judaism were still limited in their conceptions of the Messianic kingdom and were so contaminated with the traditions of their fathers that it was difficult to fulfill their divinely appointed mission of preaching the gospel to "every creature."

It required several years of preaching under the power of the Holy Spirit, accompanied by the ingathering of Gentile converts, to bring forth the confession from the leaders, "Then hath God also to the Gentiles granted repentance unto life." In writing the history of the progress of the gospel among the Gentiles, it was necessary to begin with the mother church at Jerusalem, for Christ had commanded that this should be the starting point of world evangelism. From there it was to spread through Judea and Samaria and to "the uttermost part of the earth."

It is only natural that in this account of the giving of

the gospel to the Gentiles, Paul should be the hero of the author, and his conversion and commission to carry the message of salvation to non-Jews should be given a prominent place. Luke, who was himself a Gentile, was qualified to produce such an unprejudiced history with the assistance of the one who had been divinely chosen as the "apostle of the Gentiles."

The book of Acts is the fifth and last of the historical books of the New Testament, and it has therefore been called "The Fifth Gospel." While in a few translations it is placed after the epistles of Paul, the Authorized Version has given it the proper place in the Biblical canon. In fulfillment of Acts 1:8 we are told that Jerusalem was "filled" with the doctrines of Christianity. However, little is said of the work in Jerusalem after that. The death of Stephen is related in connection with the progress of the gospel and its rejection by the Hebrew people. His defense before the Sanhedrin is the longest speech recorded in the book.

The preaching of Philip to the Samaritans, the conversion of the Ethiopian official, and Peter's experience in the home of the centurion Cornelius were opening wedges for the extension of the gospel to the Gentile world. This was followed by the great work among the Greeks at Antioch. The last sixteen chapters of the book deal almost exclusively with the conversion of Gentiles.

Antioch became the second center of the gospel and the starting point of the message to the whole world. There the disciples of Christ were first called "Christians," a term at first of derision, but indicative of their great zeal for Christ and the gospel message, and their desire to be like Him. In the city of Antioch the majority of the members of the church were Greeks, and the leaders in Jerusalem showed

great wisdom in sending Barnabas, a Jew of Greek language and culture, to visit them and investigate the situation. His great tact and broad-minded approach drew him and Paul together in the beginning of a life friendship, marred only by a single and temporary disagreement.

The evidence of God's approval as witnessed by the outpouring of the Holy Spirit on the Gentiles in the same manner and measure as on the Jews, compelled the leaders at Jerusalem to acknowledge that God was no respecter of persons or races, and that He had miraculously "opened the door of faith unto the Gentiles." It was not many years until the Gentile converts outnumbered the Jewish believers. It was thus demonstrated to the satisfaction of all that the Holy Spirit as the Successor and Representative of Christ, the Vicegerent of the Son of God, had come down to administer the work of the church on earth, and that under His leadership "the gates of hell" could not prevail against the soldiers of Christendom as they went forth "conquering, and to conquer." [END]

Why Christianity Triumphed

(Continued from page 21)

unable to provide this type of aid again, lashed their arms with knives and bedewed the symbolic log with their blood. It availed. Attis was "resurrected" and restored alive to the goddess. Now their exultation knew no bounds. So great was the rejoicing that a full day's rest was regularly inserted into the annual schedule after this day of praise, before the final ceremonies could be completed.

Disgusting as the excesses of this last mystery religion appear to us, even these excesses demonstrate the lengths to which people were willing to go in their search for communion with God.

It was among these religions that Christianity went forth to conquer, and it was among men and women hungering thus for tangible intercourse with an understanding God that the early church proclaimed its message of the heavenly Father and the risen Christ.

How impressive in contrast to the Mysteries were the beauty and power of Christianity! For all the superficial resemblances, Christianity stood apart for its purity, its simplicity, and its freedom from excess. In every doctrinal point early Christianity was far ahead of any religion of its day. The Mysteries had divinities who could understand suffering because they had suffered, but while these gods had suffered merely for the members of their own immediate families, the true God suffered for all men. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8.

The divinities of the Mysteries went searching for the lost—but it was for a lost paramour or, at best, for a lost daughter. Jesus, on the other hand, came to seek and to save a lost world that knew Him not. "God was in Christ," the Christian said, "reconciling the world unto Himself." "Herein is love." 2 Corinthians 5:19; 1 John 4:10.

The Mysteries spoke of gods who were resurrected, but the resurrections were mystical and not historical. Early Christians, however, proclaimed with startling conviction a resurrection which had occurred only just the other day! They gave names, dates, and places. Many of the earliest

LOVE'S SUPPLY

by Hazel Hartwell Simon

We are not always strong, not always brave;
Some moments find us timid and afraid.
It is in these we reach where strength is found,
When courage stores are ready for our aid.

I am so glad that God, who loves us so,
Foresaw our plight and made provision sure,
Enough and more for every human heart
To call upon in need, and so endure.

I am so glad there is no tax or sum
Exacted from us when we seek His grace;
That every line of prayer is clear to Him
And whispered pleas are heard as face to face.

It is a precious thing and comforting
That we can count upon this Love Supreme;
The boldest heart has barely tested it,
It goes beyond our largest thought or dream.



Christians could say they had been in Jerusalem when it had occurred. Five hundred or more could say they had seen with their own eyes the resurrected Lord. And this resurrection had been done by God for man—so vastly different from the imaginary resurrection of Attis, which was effected at such cost by man on behalf of the gods! As such it was a thrilling symbol of what God would do for every believer. "If the Spirit of Him that raised up Jesus from the dead dwell in you," Paul preached, "He that raised up Christ from the dead shall also quicken your mortal bodies." Romans 8:11.

The Mysteries promised to their initiates a happy life hereafter. Christianity did that, and much more. It gave tangible, everyday assistance through the indwelling Christ, to live this life better here and now. Love and benevolence characterized Christians, in marked contrast to the spirit of worldliness natural to the times. The emperor Julian the Apostate, who became a Mithraist, and who attempted to win all the empire over to the Mysteries and to the other pagan religions, sang Christ's praise in spite of himself. For even as he demanded that the Romans turn away from Christ, he exhorted them *to love and to do good the way the Christians do*.

Behold the contrast in ability to provide a satisfaction worth dying for. Christianity was persecuted, its doctrines were cruelly misrepresented, yet it flourished. Millions joined the church even in its darkest hours. The Mysteries, by contrast, spread only so long as they were free to teach and practice as they pleased. Almost on the instant that a Christian emperor sat on the throne, the Mysteries vanished like the morning mist.

Moreover, Christianity had the Scriptures. No Mystery could match these. All during the glorious centuries of the early church, Christians presented *fulfilled prophecy* as one of the most compelling evidences for their faith.

There is no question about it. Early Christianity triumphed because it offered to the world of its day far more than any other religion. Any superficial comparisons between it and the others are wholly misleading.

Christianity still offers to the world far more than any other system or philosophy. And it will again triumph as its members proclaim in clear, convincing, uncompromising terms the power and beauty of its earliest message.



by CHARLES D. UTT

SEEING GOD

Please explain John 1:18, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him."

A. L. D.

The same thought is found in John 5:37; 6:46; 1 Timothy 6:16; 1 John 4:12. What is said in these passages evidently means that no one had by direct perception, with the physical eye, seen the divine Person of God. Men had witnessed manifestations of God, as when He appeared to Moses in the burning bush and on Sinai, and the prophets—Isaiah, Ezekiel, Daniel, and others—had seen visions of God.

We read in Exodus 24:9-11: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel He laid not His hand: also they saw God, and did eat and drink." In verse 15 it is stated that "a cloud covered the mount," and in verse 16 that the glory of Jehovah abode upon it. Verse 17 tells us that "the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." From this it would seem that while the presence of God was manifested with more distinctness and glory than men had ever before been permitted to see, no bodily form was visible. When Moses saw God at the burning bush, it was only as He was manifested in the fire. Exodus 3:2.

When Moses asked to see God's glory, God said to him, "Thou canst not see My face: for there shall no man see Me, and live." Exodus 33:20. When the divine Presence passed by, Moses was permitted to look out of the cleft of the rock in which God had put him and see as much of God's glory as he was able to endure, but he did not have a direct view of God.

God's declaration in Exodus 33:20

seems to contradict a statement found earlier in the chapter: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Verse 11. This should be understood the same as God's words concerning Moses on another occasion: "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." Numbers 12:8. In Deuteronomy 34:10 it is stated that the Lord "knew [Moses] face to face." The expressions "face to face" and "mouth to mouth" show the very close intimacy that existed between God and Moses.

There is no contradiction in these passages if we understand them to mean not that Moses actually saw God, but that God communicated directly and audibly with him and not through the medium of an angel or in visions or dreams, as God usually revealed Himself to the prophets.

Christ came to reveal the Father, and He said that all who had seen Him had seen the Father. John 14:9. Though we have not seen Christ as did the disciples to whom He spoke, we see Him through the eye of faith and rejoice in His revelation of the Father.

"PRAISE YE THE LORD"

Please explain Psalm 150:6. Does this mean animals as well as man? If so, how?

Mrs. W. R. K.

Psalm 150 is a fitting climax to five psalms of praise and to the book of Psalms as a whole. The twelvefold admonition to praise God is addressed to worshipers assembled "in His sanctuary" (verse 1), and several ways of praising God are mentioned (verses 3-5). Verse 6 reads, "Let everything that hath breath praise the Lord."

Some in the sanctuary might not praise God on the musical instruments mentioned, but everyone present, even the lowliest worshiper, could add his voice to the chorus of praise. On this verse Charles Spurgeon says, "From the simple idea of wind instruments, men-

tioned in the context, it leads us, by a beautiful transition, to that of vocal, articulate, intelligent praise, uttered by the breath of living men, as distinguished from mere lifeless instruments."—*Treasury of David*, vol. 7, p. 456.

However, in the Psalms the animal creation and even inanimate nature are also said to praise God. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10.

In Psalm 148 sun, moon, stars, heavens of heavens, waters above the heavens, fire, hail, snow, wind, fruitful trees, beasts, cattle, and other things are bidden to praise God. Verses 3-10. The reason is given in verse 5: "For He commanded, and they were created." God has created all these things, and they obey His laws, which we call natural laws. In obeying God in the way that He has ordained for each in its place, they show forth His power and glory. Thus they praise Him.

DEATH AS SLEEP

A "Signs" reader inquires about the argument used by John W. Haley in his "Alleged Discrepancies in the Bible" (page 191), that the Biblical representation of death as sleep "does not necessitate unconsciousness of the 'sleeper,'" but that during sleep some mental processes continue. Haley's conclusion is that consciousness can continue after death.

All Bible students are familiar with the fact that in both the Old and the New Testament death is often referred to as sleep. For example, see 2 Kings 14:29; Job 3:13; Psalm 13:3; Daniel 12:2; John 11:11, 14; Acts 7:60; 1 Corinthians 15:18, 20, 21; 1 Thessalonians 4:14-16. The analogy between sleep and death is not limited to the Bible. It is found in ancient secular writers as well. Homer spoke of death and sleep as "twin sisters." The Greek word *koimēterion*, from which the English word "cemetery" is derived, meant "sleeping place" or "sleeping room."

Haley correctly says, "The language which represents death as a 'sleep' is figurative, and is founded upon a certain resemblance of external phenomena" (italics his). It is obvious that sleep is not death. While we are asleep, the bodily functions continue—nervous impulses cause the heart to beat, the lungs to expand and contract, etc. If all of these functions stopped, sleep would be death; but sleep as a universal experience can help us to understand the nature of death. In normal sleep we are unconscious and entirely oblivious to what is going on around us. We lose all sense of the passing of

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time. The hours between going to sleep and awakening are seemingly but an instant.

Haley's argument assumes that thought processes are possible apart from the living physical organism—that is, by a soul or spirit which has a separate conscious existence after the death of the body. There is no proof for this, but rather the contrary. It is a well-known fact that mind functioning is dependent on the physical condition. In the living person consciousness may be interrupted by illness or injury, such as a blow on the head, or old age. Under such conditions the person does not know anything going on around him. If he were to die, he would remain in the same state of unconsciousness. This would not be true if consciousness re-

sided in a nonmaterial soul that can be detached from the physical being and continue independent mental activities after death.

In harmony with the concept of death as sleep are other statements in the Scriptures concerning the unconscious condition of the dead. "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6:5. Even the thoughts of the dead "perish." Psalm 146:4. "For the living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5-10.

The analogy between sleep and death may be carried further. At the end of the day one lies down tired and falls asleep, expecting to awaken refreshed and ready for a new day; so at the end of life's day, the Christian lies down and goes to sleep in the confidence that he sleeps in Jesus and that at His coming he will hear the trumpet that will awaken him to immortality and eternal life. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 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. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53.



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This Electronic Age



OUR NEW YORK CORRESPONDENT
VISITS THE 1958 BUSINESS SHOW

by Donald W. McKay

RECENTLY I visited the 1958 National Business Show at New York's Coliseum, where the latest models of timesaving and laborsaving devices were displayed, ranging from small steel fasteners to huge electrical machines.

As I entered the Coliseum I was greeted by a vast array of purring, clicking devices in streamlined housings of varicolored hues. I was amazed at the panorama of new machines which came into view. I was told that manufacturers were showing more new products than have previously appeared during the past quarter century.

In one corner I noticed a young lady typing. Nearby were a half dozen robot typewriters turning out letters with no human typists operating them. I was told the six typewriters were electrically connected to the one on which the operator was working.

One company exhibited a cash register which, in effect, is a small compact adding and subtracting machine which works in conjunction with a cash drawer. A new standard payroll machine writes checks, makes a payroll summary, and ejects the checks from the machine when the operation is completed.

I questioned one of the executives of a corporation. He said, "Higher wages for clerical workers make laborsaving mechanization of office activity a matter of economic importance. The growing complexity of payroll deductions—social security tax, withholding tax, group insurance, savings bonds—encourages greater use of machinery. The spread of the five-day week means more work must be done in less time."

One dictating machine on display enables the operator to take back his words. The machine uses a sound eraser,

a contraption that spins the plastic dictation disk and removes the recording on it by heat and centrifugal force.

As I strolled from one exhibit to another, a succession of complex electronic devices performing intricate tasks of calculation, sorting, and timing dazzled my eyes. I could not help marveling at the extraordinary advances made by science in my lifetime. I reflected that it has been within the brief span of the past century that the rapid means of communication and short-cut business methods, now so familiar to us all, were invented.

Has all this come about by mere chance? No, indeed. This electronic age was foretold in the Scriptures some twenty-five hundred years ago. "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.

As you marvel at the new 1958 automobiles, the streamlined trains, and the vast array of electrical appliances, too numerous to mention, remember that they are but the fulfillment of Bible prophecy.

For thousands of years before this generation was born there was little noticeable advance in science and invention. Even a century ago the world lived much as it had been living for centuries. Men worked with the same crude tools and laborious methods, and used the same slow means of transportation that had been employed by their fathers and forefathers. Then suddenly all was changed. The world awoke from its slumber; a new era dawned. It was the time of the end, when knowledge was to be increased and men were to run to and fro. Discoveries were made in every field of science.

It is a remarkable picture—knowledge everywhere flooding the minds of men. But success rewarded the scientists because God planned it so. He had a purpose in making possible these rapid means of travel and communication in our time.

Jesus declared that one of the signs of His return would be the dissemination of the gospel to all the world. "This gospel of the kingdom," He said, "shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

Missionaries now are reaching parts of the earth which a generation ago were thought inaccessible. Modern means of transportation and communication are aiding in spreading the gospel of Jesus Christ and the knowledge of His imminent return.

Soon probation will close. In that day men still will be increasing in knowledge; but their inventive genius will not avail them in the final judgment hour. The brightness of Christ's return will destroy those of every nation who are not prepared in heart and life for the kingdom of heaven. 2 Thessalonians 1:7, 8.

Only those who have been redeemed by the power of God, who have surrendered their lives to divine control, will become citizens of His better world "wherein dwelleth righteousness."

To everyone today comes the insistent pleading of the Holy Spirit: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

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