

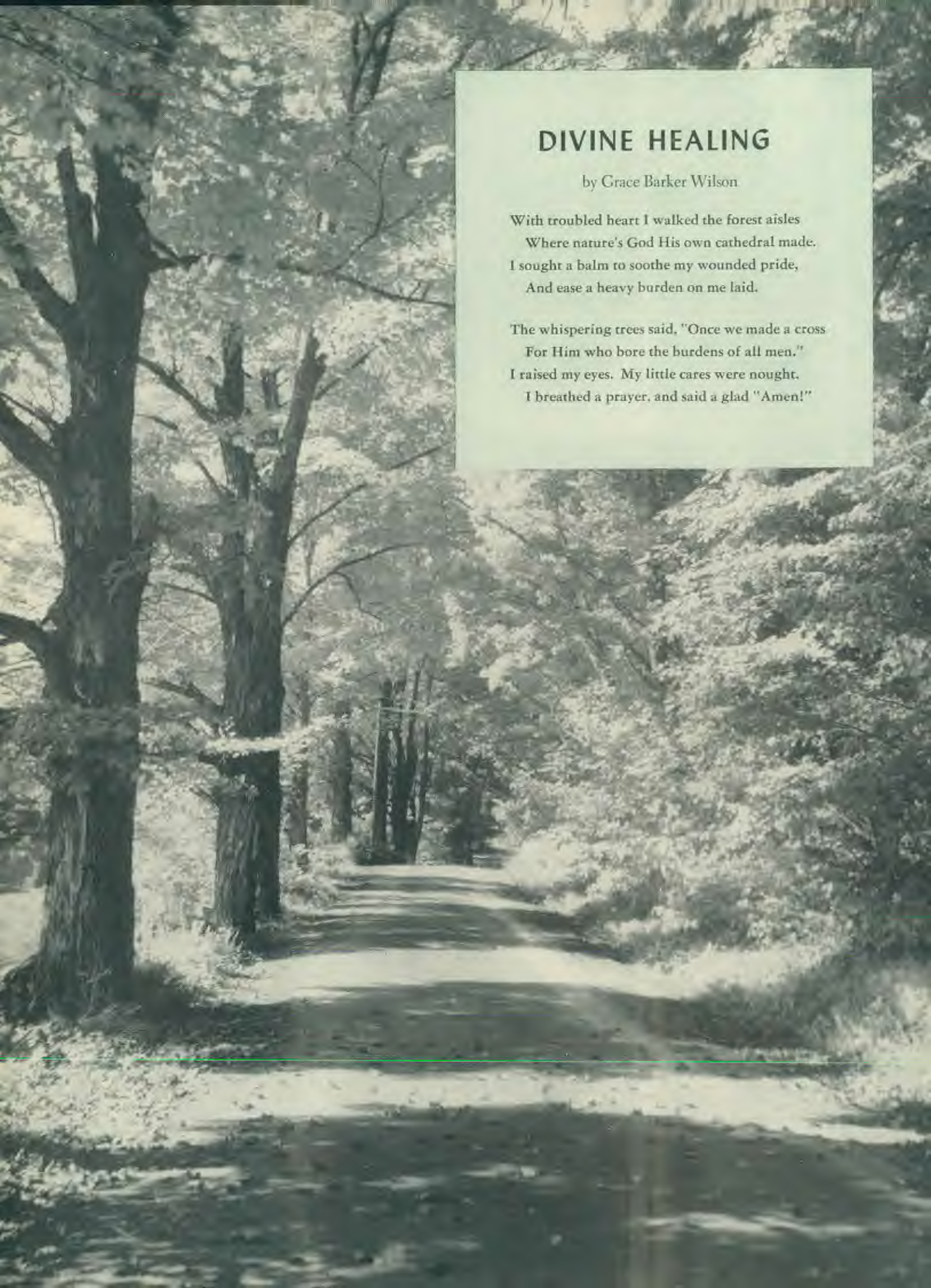
# *Signs*

OF THE TIMES



**Migration to the Stars** by Leonard C. Lee





## DIVINE HEALING

by Grace Barker Wilson

With troubled heart I walked the forest aisles  
Where nature's God His own cathedral made.  
I sought a balm to soothe my wounded pride,  
And ease a heavy burden on me laid.

The whispering trees said, "Once we made a cross  
For Him who bore the burdens of all men."  
I raised my eyes. My little cares were nought,  
I breathed a prayer, and said a glad "Amen!"



## In This Issue...

Borrowing a phrase from Mr. John Foster Dulles, our world is moving "from brink to brink" while statesmen look anxiously over precipices where total destruction lurks. If you are among those who are worried concerning present trends be sure to read the comforting article on page 7, by Russell H. Argent, entitled "Be Not Afraid!"

In recent weeks a certain evangelical preacher of some renown has been using his radio time to broadcast his conviction that the law of God was "nailed to the cross" and is no longer binding upon Christians. Frankly, we consider it unfortunate that ministers of the gospel should seek to minimize the importance of the Ten Commandments at the very time that a wave of lawlessness indicates a need for more emphasis upon them. If you are interested in this controversial subject be sure to read "Did God Abolish His Law?" by Roy F. Cottrell, on page 8.

Linked with this subject, of course, is the observance of a weekly rest day. Usually those who advocate the abolition of the law do so not because the Ten Commandments condemn idolatry, stealing, murder, and adultery, but because they call for the observance of the seventh day as the Sabbath. In this connection be sure to read the article by Richard Lewis entitled "The Sabbath in the First Century," on page 20.

Another subject which is receiving considerable public attention today, at least in religious circles, is "The Great Tribulation," with which Marenus H. Jensen deals convincingly on page 10. What is this tribulation? Is it past, present, or future? What does Bible prophecy say?

"Migration to the Stars," by Leonard C. Lee, on page 18, will be of special interest to those who are still concerned about the satellites and the possibility of space flight. The Bible has more to say than most people realize about a coming mass migration from this planet.

Looking forward to our October issue, we are glad to announce among the especially choice items: "How Big Is the Universe?" by Everett E. Duncan; "Why I Want Jesus to Return," by Charles G. Bellah; and "The Hand on History's Helm," by Russell H. Argent. The Bible study by Raymond H. Libby will deal with "God's Biggest Problem," and Richard Lewis will answer the question, "What Did the Fathers Say?"

# 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

### Leading Magazines Refuse Liquor Advertising

More than 200 nationally circulated magazines, including seventeen with circulations of more than one million each, adhere to the policy of refusing all alcoholic beverage advertising, the Methodist Board of Temperance reports.

### Associated Church Press Reports Circulation

Member papers of the Associated Church Press have a total circulation of 14,021,008, it was reported in Chicago at the thirty-ninth annual meeting of the association. Twelve new publications were voted into membership, bringing the total number to 158.

### Fairyland Has Miniature Chapel

Complete in every detail, a child-size house of worship will be open to visitors at Children's Fairyland in Lakeside Park, Oakland, California. The Children's Chapel of Peace will be only 12 by 24 feet in size, and it will have thirty tiny pews. Colored windows depict the six days of creation.

### Italian Protestants to Benefit From Court Ruling

Italy's Constitutional Court has handed down decisions upholding the right of public assembly, which Protestant officials in Rome say will benefit the country's non-Roman Catholic citizens. The court ruled that Article 17 of the Italian Charter of 1948, which grants freedom of peaceful assembly in places open to the public, prevails over Article 18 of the police laws of 1931, which required police authorization for such gatherings.

### Church of Canada Plans Expansion

The United Church of Canada spent \$14,000,000 to build 196 new churches and 85 manses in 1957. In his annual report, Dr. M. C. Macdonald, secretary of the denomination's board of home missions, said that the church plans to erect 178 new churches and 59 manses in 1958, at an estimated cost of \$13,000,000. He forecast that by 1975 about 10,000,000 people will be added to Canada's present population of 17,000,000, which will make necessary 40 to 50 new churches annually.

### Spanish Civil Marriage Limited to Non-Catholics

An article drafted by a parliamentary committee appointed in Madrid to reform the Spanish Civil Code provides that only non-Catholics may be legally married in Spain in a civil ceremony. The Madrid Catholic daily, *Ya*, says that if "one of the contracting parties is a Catholic, only a marriage sanctioned by Catholic Canon Law will be considered valid."

Observers said the proposed article affords no alleviation of the position of most Spanish Protestants, because non-Catholicity is difficult to prove and baptized Catholics who have become Protestants will apparently not be considered so far as civil marriage is concerned.

### More Older People

The number of persons aged 65 and over in the United States has been increasing rapidly and will continue to increase, says the Metropolitan Life Insurance Company. The total has grown by almost 5,400,000, or 60 per cent, between the 1940 Census and mid-1956. During this period of a little more than 16 years, the number rose from 9,000,000 to approximately 14,400,000, and the ratio to the total population increased from 6.8 per cent to 8.6 per cent.

### College Costs Soar

Costs of higher education, which have more than doubled since 1940, will double again by 1970, *Behind the Scenes in American Business* stated recently. Besides increased costs for the individual student, there will be almost twice as many students. From 3,036,938 enrolled in the fall of 1957, the total is expected to reach 5,796,000 by the fall of 1969.

### Evangelical Church Revises Luther's Bible

A special commission of the Evangelical Church in Germany has started work on a revised version of Martin Luther's translation of the Old Testament. The new version will take into account the developments of modern language as well as recent findings of Biblical research. A revised translation of Luther's New Testament, completed last year, will be published soon.

### Indian Statesman Proposes UR Organization

Vice President Sarvepalli Radhakrishna of India proposed recently a United Religions organization, similar to the United Nations, as the "best instrument for developing a fellowship of spirit among the peoples of the world." Speaking at Harvard University, Cambridge, Massachusetts, on "Inter-Religious Understanding," the Indian official said the world's people "would eventually be united by the spirit of all religions—not by a particular religion." He said that the principal goal should not be to make religions homogeneous, "but for people to have respect and reverence for other religions, even though one cannot agree with particular doctrines and concepts," and he held up "inward integrity and outward compassion" as essential features of all religions.



the flight of

**TIME**



## CHURCH ON THE MARCH

**N**O ONE who attended the recent General Conference session of Seventh-day Adventists at Cleveland, Ohio, can have come away with any other impression than that this denomination, right or wrong, orthodox or heterodox, is on the march.

Reports from a thousand delegates, representing a hundred countries, told of remarkable progress in every line of church endeavor. Both in members and financial resources there had been substantial increases since the last world session in 1954. Even more impressive was the unprecedented congestion of the conference schedule, which required many important departments and mission fields to confine their recital of four years of intense activity to twenty-five minutes apiece.

Most stirring presentation was the pageant of missions, in which workers from all over the world marched in solemn procession through the auditorium, depicting on their banners the triumphs of the gospel around the globe. As a fitting climax they knelt in prayer with fifty new mission appointees about to sail for foreign fields.

Testimony was given that over 200,000 people, of many nations, kindreds, and tongues had been baptized—by immersion—into the church during the past four years, a record 1,000 a week throughout this entire period. In the South Pacific, several islands, including famous Pitcairn, are now 100 per cent Seventh-day Adventist.

Parkin Christian—a great-great-grandson of one of the mutineers of H.M.S. "Bounty"—was present to tell his own remarkable story, and right well he did it. Nationals were present also from New Guinea, Malaya, India, and various parts of Africa, Central America, and South America to bear witness to the power of the gospel in their own lives and in the lives of their people.

Here was living evidence of genuine conversions in so many widely scattered parts of the earth, and among so many diverse peoples and language groups, that it could only be accounted for by the operation of divine grace. Even the most vitriolic critic of Seventh-day Adventists could hardly brush all this aside as of no significance.

So vast is the scope of this global mission enterprise, so large the number of conversions, and so extraordinary the record of miraculous transformations from basest heathenism to dedicated membership of the Christian church, that the old charge that Seventh-day Adventists are only "sheep-stealers" is now seen to be utterly false. Today they are working in all sorts of places which other mission societies never dreamed of entering. Their medical work, relief work, and welfare work, which always accompany their preaching



PHOTOS: UNITED PRESS

(Upper) Twin batteries of the supersonic surface-to-air "Terrier" guided missiles are poised for launching on the afterdeck of the U.S.S. "Conberra," at San Diego, California. (Lower) This cone-shaped structure, which resembles a windmill, is a whirl test stand used for testing and advancing the development of helicopters at the United Aircraft Corporation factory in Stratford, Connecticut.



of the gospel, have demonstrated beyond the shadow of a doubt that they are a creative force for Christ. If they were so minded—which they aren't—they could confront their so-called "evangelical" opponents with the embarrassing question, "What are *you* doing to evangelize the world?" Most of those who find fault with Adventist teachings about the seventh-day Sabbath and the soon return of Christ are not making anything like the same contribution to the cause of missions.

The General Conference statistician provided supporting figures which bordered on the fantastic. He showed how the total world membership had grown from 3,500 in 1863 to 1,102,910 at the close of 1957. The 125 churches of 94 years ago had become 12,291, and the one institution—a small publishing house—to 557, including 43 publishing houses, 102 hospitals and sanitariums, and 278 colleges and secondary schools. One journal in one language has become 385 journals in 214 languages.

During these nine and a half decades Seventh-day Ad-



Old and new methods of planting rice are here seen side by side in a field in Formosa. The more efficient power implements are gradually displacing the traditional water buffalo.

UNITED PRESS

ventists have given or raised for missions more than one billion dollars, and they would complete the second billion before 1970, at the present rate of giving, should the Lord tarry till then.

Total denominational assets, which were almost nil in 1863, now exceed 333 million dollars.

Per capita giving of Seventh-day Adventists in North America is now \$212.80, which is considerably more than that of any other Protestant body, and compares favorably with the \$56.45 average of 46 other denominations. A special mission offering taken in connection with the General Conference session, and contributed to by members around the world, exceeded \$1,200,000.

Unquestionably something tremendous is taking place. A new world church is in process of evolution. As a result more and more attention is being focused upon it. During the past four years *Life*, *Look*, *Reader's Digest*, and many other journals—particularly religious periodicals—have felt constrained to carry articles concerning the beliefs and works of this denomination. Nor has the publicity been confined to the United States. It has spread to the press of all countries. Interest appears to be universal and is increasing year by year.

Here indeed is a living church. Dedicated to Christ as Lord and Saviour, motivated by the conviction that His return in glory and power is at hand, possessed by a sense of world mission, it is growing faster than its leaders can provide for the consequences of expansion. It may not be perfect, it may have its share of "black sheep"—in common with most other religious bodies—but few will deny that, by and large, here is a body of Christians with exceptionally high ideals, clean-living and law-abiding, who follow in the Master's footsteps as best they know how and give till it hurts to accomplish the mission they believe He has entrusted to them. More than any others, perhaps, they deserve the divine commendation, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

Whether one approves all their teachings or not, whether one likes all their methods of operation or not, at least one must admit that here is a church on the march. A. S. M.

## RIGHT AND WRONG

IN THEIR efforts to restore peace and sanity to minds distraught by guilt complexes and the conviction of sin, one school of psychiatrists would abandon all concepts of right and wrong. A spokesman for this philosophy is Dr. G. B. Chisholm, former director general of the World Health Organization of the United Nations and now president of the World Federation of Mental Health. Recently he said:

"For many generations we have bowed our necks to the yoke of the conviction of sin. We have swallowed all manner of poisonous certainties fed us by our parents, our Sunday and day school teachers, our priests and others with a vested interest in controlling us. . . . The reinterpretation and eventual eradication of the concept of right and wrong which has been the basis of child training, the substitution of intelligent and rational thinking for faith in the certainties of old people, these are the belated objectives of practically all effective psychotherapy. Would they not be legitimate objectives of original education?"

Such atheistic reasoning would do away with all law, human as well as divine. Every man would follow his own impulses, and the result would be complete anarchy for a world already in trouble because it has forsaken divine standards of right and wrong. Throwing overboard chart and compass can result only in shipwreck to men and nations.

To the unregenerate human heart it appears more attractive to reject God's standards of right and wrong than to bring itself into harmony with them, but what the world needs more than anything else is a conviction of sin.

There is hope for the man who is troubled about his sins. His anxieties are evidence that his conscience is not dead. The Holy Spirit is speaking to him to quicken his conscience and convict him of sin, which is the transgression of God's moral law. See 1 John 3:4.

Instead of telling the guilt-conscious sinner that there is no such thing as sin, his counselor should tell him that if he confesses his sins, God will forgive him and remove the guilt and free him from his tensions and anxieties. The result will be sanity in this world and salvation in the world to come. Only in this way will his troubled mind find peace with God and itself.

C. D. U.



God's Message for  
These Troubled Times

# Be not afraid!

by RUSSELL H. ARGENT

THE men and women of this tragic generation must learn to live with fear. It has become a part of the atmosphere of the times, the dominant note of the new age. Securities which Americans for more than two centuries have regarded as a birthright are gone forever. No longer inviolate, sheltered from aggression by two mighty oceans, the United States today stands in the greatest peril she has ever known.

Speaking recently in the House of Representatives, the Honorable John McCormack declared: "We must face the fact that the world of today and tomorrow is a different one than existed only twelve to fifteen years ago. Whether we like it or not, the world of only a few years ago is as if it is a lost civilization with the one that confronts us."

A strange, terrifying world has emerged in the last decade, and like a rushing, roaring river the speed of events gathers momentum. Feverishly men strain nerve and sinew to stave off disaster. Yet remorselessly, inexorably, mankind moves ever nearer to the brink of ruin.

Amazing scientific progress has been made. Looking into the future, men envision planes, ships, and trains running on nuclear energy. One small battery may give a house all the electricity it can use for a lifetime. Rockets, carrying people at speeds as high as 5,000 miles an hour, may travel to the ends of the earth. All the great cities of the world will be within commuting distance. Television will unite the continents. Machines which can instantaneously and accurately translate one written language into another are forecast.

Brigadier General David Sarnoff, writing in the *The Reader's Digest*, says.

"I am convinced that these scientific triumphs will be eclipsed by amazing things to come in the next twenty years. Today as never before a spirit of adventurous progress is pushing us toward exciting new goals."—April, 1957, p. 85.

Yet, darkening the bright hopes and ambitions for the future, steals the chill shadow of fear. Never has mankind lived through such harrowing times. Giant missiles point toward the sky, threatening in a matter of minutes to blot out whole cities. Weapons so terrible as to stagger the imagination increase and multiply while nations temporize and debate as the sands of time run out.

Fear broods over the conference table where statesmen

wrestle with seemingly insoluble problems. It intrudes in millions of homes, where the morning paper warns of ominous things to come.

And, always mocking mankind, there is the image of the age that might be if the burden of fear were lifted. The President alluded to it in his State of the Union message:

"A program of science for peace might provide a means of funneling into one place the results of research from scientists everywhere and from there making it available to all parts of the world. There is almost no limit to the human betterment that could result from such co-operation. Hunger and disease could increasingly be driven from the earth. The age-old dream of a good life for all could, at long last, be translated into reality."—*Washington Evening Star*, Jan. 9, 1958.

Instead, every new advance in scientific achievement adds to the intolerable burden of fear and anxiety. Commenting on this, Paul Hoffman, noted industrialist, writes:

"The launching of mankind's first satellite into space should have been an occasion for universal rejoicing as a great human triumph. Instead, the Western world reacted with alarm and dismay. For it became obvious at that moment that the Russians have it in their power to wipe out tens of millions of us at a blow and reduce our cities to radioactive rubble. . . . No wonder we are alarmed: We live in a stalemate of mutual terror that must at all costs be preserved by military and scientific exertion."—*Look Magazine*, Jan. 21, 1958.

The message of the Bible to the Christian believer in these fear-racked days is sure and certain. It is, in the words of Jesus, "Be not afraid!"

"Lo, I am with you alway, even unto the end of the world" (Matthew 28:20), said the Saviour, and by this we are to know that He still watches over His children in days of adversity as well as in times of prosperity.

The Christian cannot remain untouched by the pressure of events around him; but though the tide of despair now sweeping upon the world may threaten to bear him along, he is to believe that the covering of God is over His people. Evil days may come, yet not a hair of their heads may be touched without His permission.

Once the servant of Elisha was fearful at the course of events. The king of Syria with "horses, and chariots, and a great host" had surrounded the city where he was. There seemed no way to escape. "Alas, my master!" cried the servant, "how shall we do?"

The prophet replied with a message that is true for the believer in every generation. "Fear not," he said, "for they that be with us are more than they that be with them." Then Elisha prayed a simple prayer. "Lord, . . . open his eyes, that he may see."


The answer came swiftly. Before the astonished eyes of the young man "the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:14-17.

So it is in these terrible times. The legions of heaven are camped about His loved ones. Jesus says, "Look up!" away from the despair and insecurity of the world, away from gloomy headlines and portents of disaster. Soon the dark clouds of fear will pass away forever. In the new earth of God's ordering, men will find stability and peace.

"Lift up your heads; for your redemption draweth nigh."

[END]





by ROY F.  
COTTRELL

*May Christians Do as They Please  
Regardless of the Ten Commandments?*

**I**F THERE were no law, what a chaotic world this would be! No human life would be safe. Our goods, our possessions, our children, our homes might be taken from us at any moment. We could marry and divorce at pleasure, and drive on whichever side of the road we chose.

Such a world would afford little pleasure. Yet when I express my esteem and reverence for divine law, I am stigmatized as a legalist!

Look upward at the glorious heavens and behold the sun, planets, and star systems, all marching onward in their appointed order, all obedient to celestial law.

All about us in nature harmony and symmetry are expressed in myriad forms.

Are the morals of man an exception? Did He who made a "weight for the winds" (Job 28:25), who placed bounds for the oceans (Job 38:10, 11) and set beauty of arrangement everywhere—did He ordain no standards for the conduct of His children? And because I sincerely believe that God *did* establish a spiritual code of conduct and behavior for man, should I be labeled a legalist?

A pamphlet recently published and circulated by a well-known religious organization brings just such an indictment. Accordingly, "with malice toward none; with charity for all," I desire to set the record straight.

First let me state that in Old Testament times there were three types of laws: (1) The civil laws of the Jewish nation that pertained to such matters as sanitation and court procedure. (2) The ceremonial laws governing the ritual

of worship and the sacrifices that pointed forward to Christ, the Lamb of God. These were but a shadow of things to come and constituted "the handwriting of ordinances" which were nailed to the cross. Colossians 2:14. (3) Most important of all was the Ten Commandment law, written by the finger of God on tables of stone. This is as enduring as His throne.

However, the writer of the above-mentioned pamphlet does not appear to hold this sacred code in such high esteem, for he states: "Many are of the opinion that the law has always existed. It has not. . . . The law, designated as the Mosaic code, came into being with Moses." He further declares that since the crucifixion of our Lord, "the law as an active force has ceased to exist."

If this is true, the Ten Commandments were not binding during the first 2,500 years of world history, nor have they been valid for the past nineteen centuries. But, says the Scriptures, "Sin is the transgression of the law," and, "Where no law is, there is no transgression." 1 John 3:4; Romans 4:15.

The Bible explicitly states that in ancient times Adam, Cain, Esau, the men of Sodom, and many others were law-breakers, while Abraham was a commandment keeper. See 2 Peter 2:4-8; Genesis 26:5. Since idolatry, adultery, stealing, and killing were then recognized as sinful, it is evident that the law of God must have existed in those early times.

The New Testament places its seal of approval upon the law of God as proclaimed from Sinai. Writing some thirty



# Did God Abolish His Law?

years after the crucifixion, the apostle Paul declared, "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

Said Christ: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. This statement, it will be observed, is in complete harmony with those memorable words of the psalmist: "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111:7, 8.

A study of the Scriptures reveals that God's law is a blueprint of His character, a mirror of divinity. Like its Author, "the law of the Lord is perfect." He states, "I am the Lord, I change not." Psalm 19:7; Malachi 3:6. Therefore the law, which is the foundation of His government, is changeless.

Instead of coming to change or destroy the law, Christ came to "magnify the law, and make it honorable." See Matthew 5:17; Isaiah 42:21. In His own life and teachings He extolled and honored the law. Also, through the magnifying glass of love He revealed that "whosoever hateth his brother is a murderer," and that the very thought of impurity is sin.

In spite of this clear and definite teaching, many believe that commandment keeping was designed alone for the Jews, but that the gospel is a special gift to those of the new dispensation. It is taught by some that in Old Testament times, men were saved by keeping the law; but that since the days of Christ they are saved by grace. The state-

ment, "ye are not under the law, but under grace," is regarded as an admirable defense, a convenient alibi, for those who would disregard one or more of the divine precepts. Were these notions correct, it would indicate that the pious of ancient times rescued themselves by their own works; while those who have lived since may disregard the law and imagine that they may be saved by grace. Such an arrangement would necessitate two plans of redemption and a divided heaven. There would be a company acclaiming their own works and worthiness, and there a multitude praising Christ that He saved them without any desire or attempt on their part to obey His law.

But what about Romans 10:4, which states that "Christ is the end of the law for righteousness to everyone that believeth"? The pamphlet under consideration quotes this text with an air of finality, indicating that the sacrifice of Christ forever repealed and nullified the law of God.

Now the term "end" (from the Greek *telos*) is the same word as used in the statement, "Ye have heard of the patience of Job, and have seen the end [object or purpose] of the Lord," in testing the patriarch. James 5:11. So the true meaning of this expression is explained by Paul's statement, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Galatians 3:24. Because the law declares, "the wages of sin is death," I flee to Christ and find that "the gift of God is eternal life." Romans 6:23.

The pamphlet further states: "The principles of law and grace are mutually destructive; it is impossible for them to exist together." But a study of the word reveals that they are no more mutually destructive than is a mirror antagonistic to soap and water. God's great looking glass, the law, reveals our sins and imperfections, which only Christ's blood can wash away. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

How, then, shall we understand the expression, "Not under the law, but under grace"? Take the case of the convicted murderer who has been condemned to die. Like all citizens, he had been living under the law of the state. Now he is under the condemnation of that law. But at length, with the governor's pardon in his pocket, he walks out of the prison to freedom. He is now under grace. Is he therefore at liberty to steal and kill at pleasure? No, the pardon does not abolish the law. In fact, if there were no law, there would be no violation, and no need of a pardon.


In like manner the individual who has been freely forgiven knows that the law cannot save him. He is assured that He who has pardoned him is abundantly able to write the divine law in his heart, and to keep him from falling, so that with Christ he may say, "I delight to do Thy will, O my God: yea, Thy law is within my heart." Psalm 40:8.

Is a person a legalist because he believes that God's law is eternal and that Christ gives him enabling power to obey the divine precepts? If so, then such distinguished Christian leaders as Luther, Calvin, Wesley, Spurgeon, Moody, and Billy Graham would have to be classed as legalists. Moreover, Peter, John, Paul, and Christ Himself are among those who revered the peerless code proclaimed from Sinai.

With the psalmist we would find our delight "in the law of the Lord," and continue to pray, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Psalm 119:18.

[END]





WHEN WILL IT COME?

HOW WILL IT END?

# the great tribulation

by Marenus H. Jensen

**O**VER radio and television, from the pulpit and in the press, ministers of many creeds are referring to "the great tribulation." What are they talking about? This could encompass all of human history, for from time immemorial man has been "full of trouble" (Job 14:1), and saints and sinners alike have had their times of suffering.

We think of the trouble that came in Noah's day, when the world was deluged by a flood of water. We think of the trouble that befell the cities of Sodom and Gomorrah when they were consumed by fire. We think of the children of Israel and how their land was sacked again and again by invaders and the people scattered among the nations. We think of the tribulation of the Dark Ages. And we have had a few troubles of our own. Two world wars. And from all indications we are headed for even more trouble with our hydrogen bombs, intercontinental ballistic missiles, and other means of dealing out mass destruction.

Yes, there is more trouble ahead for this old world. The ministers of many creeds who talk about a "great tribulation" are not just "calamity howlers" when they tell us that the worst is still to come. They are correct.

The prophet Daniel has this to say of the last days of world history: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." Daniel 12:1.

But Christians may take courage. The black cloud hanging over our world has a silver lining for the child of God. And here it is in the selfsame verse of Scripture: "And at that time thy people shall be delivered, everyone that shall be found written in the book." Referring to this same time, Jesus said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Christians do not dread this coming time of trouble. They rejoice. Not that trouble is coming, but that trouble will soon end forever.



That there is a "great tribulation" coming, there can be no doubt. On this we must agree. But what about the teaching that a part of the saved will be taken to the great marriage supper of the Lamb, while others who are to be saved later will be left on this earth during the time of the great tribulation?

This supposed separation of the saved and the saved-to-be, and the teaching that the great tribulation is to last exactly seven years, are based on a mistaken interpretation of the seventy-week prophecy of Daniel 9:24-27. A careful study of these verses brings out the following facts: 70 weeks, or 490 years, were allotted to the Jews. Within that period of time the walls of Jerusalem were to be rebuilt, the Messiah should come, be anointed and cut off, causing the sacrifice to cease and the Jews to be rejected as the chosen people. Now let us consider these prophecies in the light of history.

First, when does this 490-year period begin? Verse 25 tells us that it is at the time of the commandment to restore and rebuild Jerusalem. If you will turn to Ezra 7:12, 13 you will find the decree to restore Jerusalem. This was made in 457 B.C. On this date there is agreement. Now let us follow Gabriel's division of this 70-week prophecy, and note what is to take place within that period. The first division is 7 weeks, or 49 years. Within this time the walls of Jerusalem were to be rebuilt. They were—in 408 B.C. On this there is also agreement.

This leaves threescore and two weeks, or 434 years to the anointing of the Messiah. This would make 483 years from the signing of the decree to the anointing of Christ for His ministry. The decree was signed in the fall of 457 B.C., therefore 483 full years would carry us over into A.D. 27. Now turn to Matthew 3:13-17. Here is the account of the baptism and anointing of Christ. On this date there is agreement also.

But there is still one week, or seven years, remaining of the seventy weeks. Now the question is, Are we justified in taking that last week, or seven years, out of seventy weeks and thrusting it clear beyond our day for its fulfillment? Is it doing justice to the prophecy to put a 1900-year gap in a 490-year period? We think not.

Let's go back and consider carefully just what was to take place after the threescore and two weeks, or during that last week, which was to complete the 70 weeks or 490 years. Seven specific things are enumerated which were to be accomplished within this time. They are: 1. Cut off the Messiah. 2. Finish transgression. 3. End sin offering. 4. Make reconciliation. 5. Bring in righteousness. 6. Seal prophecy and vision. 7. Anoint the Most Holy.

It was just three and one-half years after His baptism and anointing, or in the midst of the week, that Christ was cut off, and thus He caused the ceremonial sin offerings to be brought to an end. The veil in the temple was rent from top to bottom by an unseen hand. It was during this time that the Jews finished, or brought to a full end, their transgression by rejecting the Messiah. It was through the death of Christ that God reconciled the world to Himself. 2 Corinthians 5:19. It was through the death of Christ that everlasting righteousness was made possible. Since much Bible prophecy focuses on the death of Christ and this 490-year prophecy in particular, it was sealed in a special sense by the death of Christ. After His death and

resurrection Christ was exalted as a Prince and Saviour, "The Messiah Prince," "The Anointed One."

So Christ came as predicted and fulfilled His mission. The full seventy weeks are needed to complete the prophecy of Christ's mission on earth. That prophecy refers to His first advent, not His second or third.

Furthermore, the events surrounding the second coming of Christ and the very nature of the millennium itself would exclude the possibility of a dual reward for the saved. It would also exclude the possibility of a second chance of salvation, or a reign of peace during this time.

The Bible brings to view only four classes of people on earth at the second coming of Christ—the righteous living and the righteous dead, the wicked living and the wicked dead. What happens to the righteous at Christ's coming? Paul tells us. "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. It is at this time that Christ fulfills His promise, "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. John the revelator, speaking of the righteous, says, "And they lived and reigned with Christ a thousand years." Revelation 20:4. The righteous, then, living or dead, Jew or Gentile, are not on this earth at all during that thousand years. They have been taken to be with Christ.

What of the living wicked? John gives us a glimpse of the final days of their tribulations. "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. Paul tells us that they are destroyed by "the brightness of His coming." 2 Thessalonians 2:8. Referring to the wicked dead, John says, "But the rest of the dead lived not again until the thousand years were finished." Revelation 20:5. This implies that at the end of the thousand years they will live again. And they will, for in the ninth verse we read, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Verse 9.

In the following chapter John says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Revelation 21:1-5.

According to God's word the righteous of all ages will ascend together to be with Christ for a thousand years, and then with Christ and the Holy City they will return to this earth, made over new and brought back to its Edenic beauty. It is then that "the meek shall inherit the earth." And so will all tribulation end forever.

[END]





Two of the students mix topsoil for seedbeds in the hothouse.



Mr. Lee Mitchell talks with one of the students at the farm.

# FARMING FOR GOD IN KOREA

**F**IVE miles outside of Seoul, nestled in the hilly farm country that once was owned by Korea's royal family, is the Korean Union Training School of the Seventh-day Adventist Mission. Here Korean young people—100 in junior college, 120 in high school, and 50 in elementary school—get a good formal academic education, designed to meet the particular needs of Korea. For this reason the school must do more than provide a good academic background. In a country where the average income is near \$80 a year, and where starvation, poverty, and pitifully poor housing conditions are the lot of the majority of the 22,000,000 inhabitants, the school must teach its students a way to make a living with their hands.

The phrase, so often repeated that it has become trite, "Helping Koreans to help themselves," is still the respected motto of the school.

Recently I spent an afternoon with Mr. Lee Mitchell,

director of the school's vocational training program. Mr. Mitchell came to Korea in 1947 from Loma Linda, California. He and his family were evacuated by the U.S. Embassy in 1950 when the communists attacked, and they returned after the war. Perhaps his greatest problem today at the school is to convince young Koreans that education and human labor can go hand in hand. Despite a more enlightened view of the role of education in the modern world, in Korea, as in many other Asian countries, ordinary human labor is still often considered to be beneath the dignity of an educated man.

"This Confucian respect for meditation and learning must give way, or at least make some concession to the values of a modern industrial or agricultural society," Mr. Mitchell said.

He works six days a week to bring about this new understanding on two hundred acres of land, with three milk cows, two mules provided by a Texas 4-H Club, one thousand chickens, some beautifully modern classrooms which he designed and built himself, three school dormitories, a four-thousand-book library, a cow barn built with funds provided by the United Nations Reconstruction Agency, and a machine and carpentry shop.

The Seventh-day Adventist Church in the United States provides the school with a budget of \$10,000 annually, but many other interested welfare agencies and private individuals have given to the school after they have come to know its work.

The farm is run as part of the training school. Tuition at the school amounts to \$45 a year, which includes all fees and books for a nine-month course of study. This is quite an amount of money for the average Korean family, so more than 50 per cent of the students are given scholarships of some kind. But Koreans feel that the school is well worth the extra expense, and Mr. Donald Lee, the school's director, reports that more than a hundred new applicants are turned away each year.





Students enjoy a break in the morning class schedule.

We stood talking beside an acre-size pond that had been constructed during the Korean War by an Army Engineer bulldozer school which had decided to help the school and train the soldiers at the same time. The pond is used to irrigate the farm during the Korean dry season in early spring and late fall. The Army has helped the school in other ways, too. It provided \$14,000 worth of building materials for one of the buildings, and sold the farm eight old radio shacks that are now used as brooder houses.

The farm's sprinkler system, the only one of its kind in Korea, is one of its proudest innovations. The school attempts to introduce Western ways of farming wherever

## *A Practical Missionary Contribution to a Very Needy Land*

by BRUCE E. BALDING

they make sense in Korea. This is the only farm in Korea that does not use the ever-present "night soil" as a fertilizer. Consequently a booming business is done selling to the American community in Seoul, foreign traders, and embassy workers. This monopoly of the fresh-vegetable market has paid off handsomely for the little farm, which has now installed a pasteurizer, milk cooler, bottling machine, bottles, and milk crates from its profits. One hundred Americans in Seoul have already signed up for this service. Even the Army makes some purchases at the farm.

The school's staff of four American families and fourteen Korean teachers live an isolated but close communal life.

"We live and work together because we believe that what we are doing is important for Korea. When you see how much there is to be done, it's hard to leave," Mr. Mitchell's wife, Betty, added. [END]

Milking is morning chore for one of the students.



A worker builds a chicken coop from local materials.



Mr. Grant Whitman, Deputy Economic Coordinator for Korea, and Mrs. Whitman buy fresh vegetables at the farm.



Some experimental farm land in front of the main storage building.



The mule team that was provided by a Texas 4-H Club.







# HOW CLEAR IS YOUR CONSCIENCE?

What Makes It  
"Good" or "Bad"?

by  
Harry W. Lowe

**A** DISTRAUGHT mother once communicated to me the sad fact that her only son was in the hands of the police. He had for some time been committing crime, and she knew it. When I interviewed him, I was astonished at his unconcern, and his repeated declaration, "My conscience is clear!"

Son of a Christian mother and a worthless father, this youth seemed resentful of his parents, and used expressions which made me wonder if he had, by reading or by contact with someone, come under certain dangerous psychological influences which are destroying the backgrounds of Christian beliefs. I suppose that, in technical language, his "super ego" had developed internal psychic images of his parents in their restrictive relationships to the family. Temporarily, at least, the man had lost all that sense of responsibility for personal sins which Christianity says is the result of belief in a God who holds individuals accountable for their actions.

Sigmund Freud, brilliant Austrian neurologist, must be to medical psychology what Einstein is to physics, and I would not minimize his contribution to the understand-

ing of the mind and its abnormalities. But he was antagonistic to religion and had no place for God; the idea that men are sinners before a holy God and that the awakening of man's conscience to this condition leads to Christian conversion, were all myth and superstition to him, though I have never heard of any reason he gave for these denials.

This young man, however, long after his apprehension for crime, could tell me, "My conscience is clear!" That bothered me. Was he just lying? Was he in a psychopathic state? Did I catch him as his Christian backgrounds were being destroyed?

## *Ideas About Conscience*

We do not find the word "conscience" in the Old Testament, but its operation is clearly seen. "David's heart smote him," we read, after he had "cut off Saul's skirt" as Saul slept in a cave. 1 Samuel 24:5. "I have walked before Thee in truth and with a perfect heart," said the sick king Hezekiah to the Lord. 2 Kings 20:3. Such expressions are the equivalent of what we call "conscience."

There are many confused ideas about conscience, and we find them throughout the literature of the ages. One of



the chief ideas is that conscience is a sort of mechanical watchdog in every man's soul, telling him automatically what is right and what is wrong. If that were so, then the heathen and the Christian would have the same standards of conduct. This view does not take into account all that is comprised in heredity, environment, education, opportunity, and, above all, human response to these things.

Origen said, "Conscience is the chamber of justice;" and Browning wrote: "The great beacon light God sets in all, the conscience of each bosom."

How does it happen that this "chamber of justice," this "great beacon light" allows a man to act a certain way in one country and a different way in another? Why are the practice of torture and brainwashing accepted standards in one part of the world and viewed with horror in others? I once came upon a man in an African village beating his wife so savagely with a bunch of sticks that the blood ran down her naked body. When I remonstrated with him, he said, as though incredulous of my innocence, "When a woman will not do as she is told, what else is there to do?" A year or two later he and this wife became Christians. There was no more wife-beating. Why?

### *Conscience in the New Testament*

The Greek word for "conscience" (*synderesis*) means self-knowledge. Its meaning is clear from the incident of Christ's treatment of the scribes and pharisees, who brought an adulterous woman to Him with the question as to whether He thought she should be stoned according to the law of Moses.

"Jesus stooped down, and with His finger wrote on the ground." What did He write? I think it was a few words that struck home to their evil hearts, probably some of the guilty secrets of their own lives. Then "they which heard it, being convicted by their own conscience, went out one by one." John 8:6, 9. Jesus makes men know themselves by His revelation of truth and purity. Then they stand before God to be judged by their reaction to the new revelation in Him.

The word "conscience" comes to us through a Latin word meaning to "know with" (*conscientia*). So conscience to the Christian is not merely "knowing," but knowing "with something," or "with someone." An enlightened Christian conscience means knowing with Jesus Christ.

Jesus Christ is condemnation to some and salvation to others, because the one class turns from Him and will not know the truth (see Ephesians 4:21), while the other follows the light with Him: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. . . . But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21.

### *Conscience and Conversion*

Exhortations to sincerity are characteristic of the New Testament. The Holy Spirit knows how fickle men are, and how conscience is so frequently trifled with, a fact known full well also outside the Scriptures. Thus Bulwer Lytton wrote: "The conscience is the most elastic material in the world. Today you cannot stretch it over a molehill, tomorrow it hides a mountain."

When the apostle John pleaded for sincerity, he said:

"Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3:18-20.

All through the earthly life of Jesus He sought to awaken the consciences of men, thereby changing their conduct. This He did by His positive teaching of truth. To try to account for conversion on purely psychological grounds, by viewing it as a violent emotional upheaval, is to miss the point that truth embodied in a living Person is the basis of new life in God; and that most true conversions are gradual, quiet, and unaccompanied by external excitement.

After "knowing with" Christ, we "turn and go with" Him if our heart is sincere; that is the literal meaning of conversion. Then it becomes true that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. This is Paul's expression: "How shall we, that are dead to sin, live any longer therein? . . . Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:2, 4.

### *Consequences of a Guilty Conscience*

I heard David Lloyd George once say that if everyone in the world would speak the truth for twenty-four hours, we should be in a new world. The amount of lying, dishonesty, and subterfuge of which otherwise respectable people are guilty is appalling. Apparently it is an old complaint among men, for Paul wrote in his day of those who were "speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Timothy 4:2.

I am sure I have met many unbalanced persons whose chief cause of breakdown was a persistently troubled conscience due to a life of wickedness. Many of these violated personalities might well have been saved, had they known that right relationship with God which assures a clear conscience and a more fully integrated personality.

Peter was smitten with keen remorse when Christ's prophecy of the disciple's denial smote his conscience. Matthew 26:75. But he recanted and became a balanced personality by faithfulness to his Lord.

Judas, on the other hand, like many before and since, persisted in his evil intentions so long and went so far, that he violated his conscience and was driven to suicide. Note that he "repented himself, and brought again the thirty pieces of silver, . . . saying, I have sinned in that I have betrayed the innocent blood." Matthew 27:3, 4. But it was too late; Judas committed the unpardonable sin, and became a lost man.

### *Rewards of a Good Conscience*

Conscience is a sensitive thing. "The voice of conscience is so delicate that it is easy to stifle; but it is also so clear that it is impossible to mistake," wrote Madame de Staël.

How inspiring it is to think of the apostle Paul, who doubtless had many chances to better his lot at the expense of his conscience. Yet he uttered these statements of triumph: "I thank God, whom I serve from my forefathers with pure conscience." "Holding the mystery of the faith in a pure conscience." 2 Timothy 1:3; 1 Timothy 3:9.



**"We** have to be very careful so that our Christian convictions are not adopted from history and judgment rather than from the Bible. Much too long has theology remained connected with certain conceptions of the world and man. We need Scriptural theology. . . . When the Bible speaks about the *flesh*, this means not only the body, but also the *whole* man, with everything belonging to him, his soul included. The soul is not something mysterious, not a spiritual entity which lives inside of me; no, the soul is the life of my entire being. . . . Everything that is human is mortal. I am mortal. I am the soul of my body: I (the soul of my body) am mortal. God only, the Bible teaches, is immortal."—Dr. G. E. van Niftrik, University of Amsterdam professor, quoted in *The Ministry for World Evangelism*, September, 1951.

**In the beginning, what did God tell man about the results of sin?**

"Thou mayest eat thy fill of all the trees in the garden except the tree which brings knowledge of good and evil; if ever thou eatest of this, thy doom is death." Genesis 2:17, Knox.

**How did the devil promptly contradict God?**

"Ye shall not surely die." Genesis 3:4.

**Note:** Contrast God's notification of certain death with the devil's declaration, "Ye shall *not* surely die." In Genesis 3:5 the deceiver pictures a grander life beyond in which man is transformed to be like "gods." How successfully Satan has deceived the human race into believing that first lie!

**Did the soul of man exist before his body was created?**

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

**Note:** Knox's translation of this verse reads, "and made of man a living person." The word "soul" simply means "being" or "person."

**How does the apostle Paul describe a human being in this present life?**

"It is sown a natural body." 1 Corinthians 15:44.

**Note:** A simple rendering of the Greek would be "a soul-body." Verses 53, 54 declare this soul-body to be mortal and corruptible—dying. In this world the whole man dies.

**Does the Bible teach that the soul dies?**

"The soul that sinneth, it shall die." Ezekiel 18:4.

**Note:** In death the body formed from earthly substances is separated from the breath of life, and the whole being, or soul, ceases to live. The soul-body dies. The living person no longer exists. The life impulse no longer functions. The soul is dead.

**What did the prophet Isaiah say of Christ's death on the cross?**

"He hath poured out His soul unto death." Isaiah 53:12.

**What does the word of God teach concerning man's condition in death?**

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thessalonians 4:13.

**Note:** Repeatedly the Scriptures remind us that in death man *sleeps*. Jesus taught His disciples that death is a sleep. John 11:11-14.

**What happens to the soul of one who dies?**

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4.

**Note:** Knox translates this text thus: "As soon as the breath leaves his body, man goes back to the dust he belongs to." Psalm 145:4. When the breath of life leaves the body, the soul-body *returns* to its original state—dust. There is nothing immortal about "earthly" man. 1 Corinthians 15:47. The soul, or being, ceases to exist, and all intelligence ends.

**How long do the dead remain in this unconscious, unintelligent state?**

"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

**Do not the dead still love and hate, as they did in life?**

"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." Ecclesiastes 9:6.

**Are not our beloved dead now in heaven praising God?**

"The dead praise not the Lord, neither any that go down into silence." Psalm 115:17.

**But surely the righteous dead see the face of God?**

"For in death there is no remembrance of Thee." Psalm 6:5.

**Are not the saintly patriarchs in heaven watching over us?**

"For David is not ascended into the heavens." Acts 2:34.

**Where, then, are the dead?**

"All go unto one place; all are of the dust, and all turn to dust again." Ecclesiastes 3:20.

# Will men live

by RAYMOND H. LIBBY


**When one dies, what can he do?**

"There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:10.

"O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret! . . . All the days of my appointed time will I wait, till my change come." Job 14:13, 14.

**Note:** Man sleeps in death—a (Continued on page 31)





forever?

When  
Will  
They  
Become  
Immortal?



**T**HE world is interested as never before in the mysterious reaches of outer space. Satellites are circling the earth, sending back their messages of temperature, cosmic rays, and air density in the region around our earth. Young men are fitting themselves for space flight as they used to prepare for polar expeditions fifty years ago. The moon now seems closer than the North Pole did then.

Scientists are seeking to solve the problems of space travel, and they are many. Man must breathe, so he must carry his air with him. Our bodies are built to withstand an air pressure of fourteen or fifteen pounds to the square inch. We can live in a much greater pressure, as a diver must, or in a much lower pressure, as on a high mountain. But in space there is no air pressure, and our bodies would explode outward from internal pressure unless there was something like a space suit to hold us together.

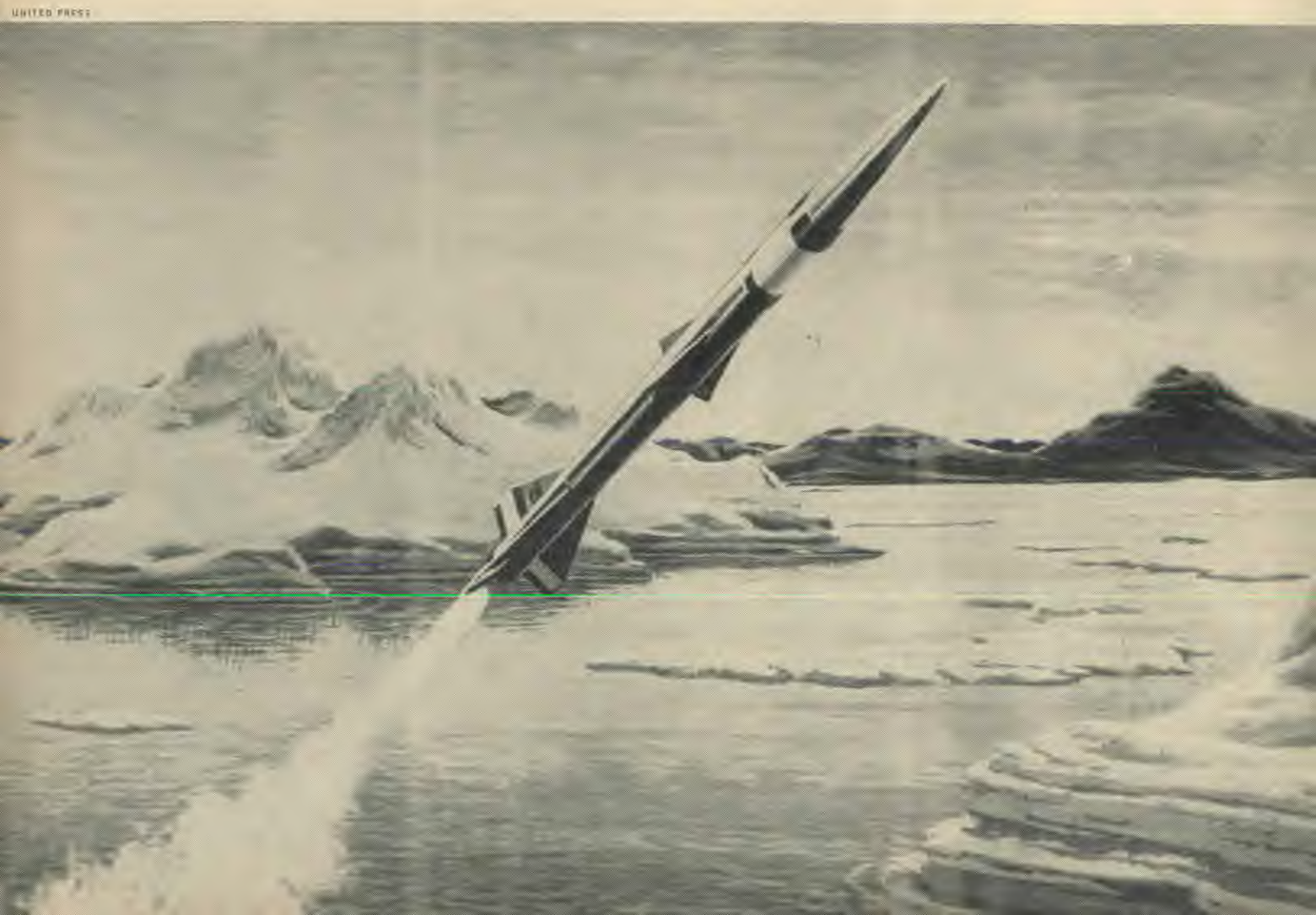
Then there is the problem of motion and guidance. Man could be shot into space with tremendous rocket thrust; but when the momentum was spent, he would be as helpless as a sailboat in the middle of the ocean in absolute calm. He could be drawn by the gravitational pull of the earth or the moon or a planetoid, depending on his position, but he would have nothing with which to guide his flight back to earth.

The world is watching the scientists with keen interest, wondering how soon it will be until someone can make a safe flight into outer space with reasonable assurance of getting to another world. But there are thousands, probably millions, who are looking to a Leader who has already solved the problems and has already taken not one, but at least three recorded flights through space.

More than nineteen hundred years ago Jesus Christ, dressed as a humble peasant, walked the dusty roads of earth, claiming that He was a being from heaven. "I came down from heaven," He said. "What and if ye shall see the Son of man ascend up where He was before?" John 6: 38, 62.

After His resurrection they saw Him ascend. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9.

Jesus had told His disciples many times that He was going away, that He would go to His heavenly Father, and that He would come again. Before His crucifixion He had assured them, "In My Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.





# Migration to the Stars

## Millions to Take Off on Tour of the Universe

After His ascension, angels promised His return. "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? 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 1:10, 11.

Jesus did not need a five-stage rocket with a million pounds of thrust to escape the attraction of this world. He was not laced into a space suit or enclosed in an air capsule. He was not caught up in a chariot of fire as was Elijah. Jesus rose quietly while talking to His disciples, for He was God the Creator, and all the laws of the universe were to Him an open book. He had created nature, and nature would obey Him.

For centuries men have sought to learn the secret of levitation—a way to reverse gravity and make it push us away from the earth instead of pulling us toward it. But though millions have been spent on research, we seem to be no nearer a solution. God has reserved that secret to Himself, for man has been a prisoner on earth ever since the Fall in Eden. He is not surrounded with walls and gates and bars, but with a wall of silent emptiness that we call "unfathomable space." So far all his attempts to free himself have come to nought.

But Jesus has promised to rescue those who love Him and do His will. Those who are faithful and loyal will someday be rewarded with a trip through space to the Father's Paradise home. When our eyes are opened to the things of eternity, I am sure we will find that space and time are not what we think they are. They are surely a great deal different to God than they are to us. When Jesus comes, these bodies of ours that are so frail and weak will be changed and made like Christ's resurrection body. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Philippians 3:20, 21.

When Jesus comes, the dead in Christ will be raised and the living will be changed. The apostle Paul gives us a picture of this in one of his prophecies: "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.

It takes days and weeks to prepare a satellite for launching. Even the countdown takes hours to see that everything is in readiness, the fuel, the electrical system, guidance control, before the rocket is fired. But it takes God only a moment, the twinkling of an eye, to change these mortal bodies to immortal bodies, like His own resurrection body. Even the righteous dead will be raised and changed in a moment from corruption to incorruption. Paul says, "It is sown [buried] a natural body; it is raised a spiritual body." Verse 44.

The natural body could not enter heaven, for it is mortal, dying, corruptible. It has been cursed by sin and degenerated by thousands of years of evil passed on from generation to generation. But those who accept Jesus as their Saviour, who yield to Him their lives in loving obedience and look for His glorious appearing, will have their mortal bodies changed at His second coming. These changed bodies are called "spiritual bodies." This does not mean they will not be real bodies. Jesus had a real body after His resurrection. He showed the disciples His hands and feet. He ate before them. He said, "It is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:39.

Many people have the idea that spiritual things are not real, and that real things are not spiritual. The truth is that the only real things are those that endure, and only the spiritual things will endure.

Angels are called "ministering spirits." Hebrews 1:14. We cannot see the angels unless they allow themselves to be seen, but they are real. Their bodies are not subject to the same laws as ours, for they are not under the curse of sin. Angels guarded the gates of Eden and were seen by Jacob ascending and descending a ladder that reached from heaven to earth. Angels took Elijah to heaven in a chariot of fire and freed Peter from prison. They carry messages from earth to heaven.

Our mortal lives are but a shadow. The psalmist says, "We spend our years as a tale that is told." Psalm 90:9. But when Jesus comes He will change these bodies into the likeness of His own spiritual body. The apostle Paul gives us a word picture of the glorious event: "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: (Continued on page 31)





## Was It Changed From the Seventh to the First Day of the Week?



IN FORMER articles we have, on the basis of the Bible and the Protestant creeds, confirmed the principle that salvation is by grace *without* the works of the law, but that born-again Christians keep the Ten Commandments, which are the expressed will of God, as a result of being saved and because of love for Him.

We have discussed the relation of Sabbathkeeping to the law, showing that the Sabbath cannot be "ceremonial" and that if it is now to be kept on the first day of the week, the change must be validated on some reasonable basis. If the first day of the week is not the Sabbath, but rather a new feast day to memorialize the resurrection, then we must find some sort of authority for it and treat it for what it is.

Because of the confusion of much of the writing on this subject, let us once more make a clear, logical distinction between the two bases for Sunday observance.

1. One school of thought holds that Sunday is now the holy day of rest, the Christian Sabbath, so called to identify it with the Old Testament Sabbath and to remind us that in observing it we are obeying the commandment to keep the Sabbath holy. This view is in harmony with the generally accepted belief that the Decalogue is still in force for Christians. Those Protestants who speak of Sunday as the Sabbath identify themselves with this position.

2. Another school of thinkers teach that the Sabbath, as a part of the commandments of God, is no longer binding, but that in its place we have a new rest day, Sunday, which is celebrated instead, but on a new basis—a memorial of the resurrection of Jesus. It is not called "Sabbath," and it is not validated by the Ten Commandments.

Either of these views involves a change from the practice of Christ's time, and either view is reasonable, *provided*

*there is sufficient authorization for it.* But we can't have it both ways. We can't object to seventh-day keeping on the basis of a change of the Sabbath and then support our objection by saying that the Sabbath law is not binding. Either the Sabbath has been changed from the seventh day to the first, or the Sabbath is no longer an objective in any form and Sunday observance is not related to the law at all.

Either way, the authorization must be sought in the history of the church between the resurrection of Jesus and the late fourth century, when, it is claimed, the new rest day had become fully established.

The sources are the New Testament books and the sacred and secular writings, principally those of the church fathers, during the rest of this period. Strange as it may seem to those who have been taught from childhood to honor the first day of the week, there is no statement of Christ's, or of the apostles', to be found anywhere saying that the first day should be observed as a rest day or that the seventh day should no longer be observed. There is no statement that the first day is to be honored in any way because of its connection with the resurrection of Jesus.

In the Lord's Supper, Jesus established a memorial of His death, to be observed "till He come." In baptism He left a symbol of His death and resurrection. 1 Corinthians 11:26; Romans 6:3-5; Colossians 2:12. He never mentioned any other memorial or symbol of these events.

There is no claim made by any of the church fathers that such a statement was made by Jesus or the apostles, in spite of the obvious desire of some of them to establish Sunday worship.

In the absence of a direct statement, support for Sunday must be found in the practice of the church. We shall



# The Sabbath in the First Century

by RICHARD LEWIS

Thomas's doubts could be dispelled in the presence of his friends. There is nothing here or elsewhere to suggest a regular appointment, and there is no other similar meeting recorded. The record states that Jesus appeared to the disciples during forty days. Acts 1:3. Some of these appearances are specifically mentioned, but the day of the week is never again designated. There is no other mention of the first day in the Gospels.

More than twenty years elapse before the first day of the week re-enters the apostolic narrative in Acts 20:6-12. Paul is on the return leg of a missionary journey in Greece. He stops for a week at Troas. Only the last day of his visit is mentioned specifically. But it is obvious that the week had been spent in meeting with the believers. The haste which marked the rest of the journey to Jerusalem argues that the long stay at Troas had a definite missionary purpose. The last meeting was held on the first day of the week, lasting until midnight. It was planned for a celebration of the Lord's Supper, but the actual breaking of bread did not take place until after midnight.

Many scholars believe that the meeting was held on what we call Saturday night, which would be the early part of the first day of the week. In this case Paul resumed his journey by foot the next morning, the daylight part of the first day of the week, an act completely out of harmony with any idea of Sunday sacredness.

It is possible that the disciples came together to break bread at the end of the first day, which we call Sunday evening. In that case the preaching and the breaking of bread were on the second day of the week, according to their time reckoning. Either way, the argument for Sunday sacredness defeats itself by the sequence of events: Either Paul resumed his journey on Sunday, or the main part of the meeting was on the second day of the week. There is nothing in the record to indicate that this occasion had anything to do with a rest day, with the resurrection, or with any regular appointment. The meaning of the story is simple. Paul had completed his series of meetings and was ready to go on to Jerusalem. The last meeting happened to be on Saturday night, or possibly Sunday night. There is nothing in the Scriptures to indicate that the Lord's Supper, initiated, by the way, on a Thursday night, was celebrated regularly on any particular day.

There is only one more mention of the first day of the week in the New Testament. In writing to the Corinthians about a visit he planned to make them, Paul gave directions for gathering funds which he would take to the saints in Jerusalem. He wrote, "On the first day of every week, each of you is to put something aside and store it up." 1 Corinthians 16:2, R.S.V. This direction obviously has to do with the individual accumulation of funds to be ready for Paul to take to Jerusalem.

It is extremely difficult to see in the New Testament record any hint of sacredness in the first day, or even any indication that it was a time of regular meeting. If the apostles had purposed to introduce a new custom in Sabbath observance they certainly would have given specific directions. They gave none. They are completely silent on the subject.

The writing of the New Testament takes us close to the end of the first century. Against the background of the Jewish-Christian community (Continued on page 31)

look first in the record in the New Testament, examining all the references to the first day of the week.

After resting in the grave during the Sabbath, Jesus was raised to life on the first day of the week, as is specifically recorded by all four Gospel writers. Matthew 28:1-6; Mark 16:1-6, 9; Luke 24:1-5; John 20:1. That evening the disciples were gathered in a room with the door shut "for fear of the Jews." John 20:19. There arrived two excited visitors from Emmaus. Luke 24:33-36. It must have been late, for these visitors had walked seven miles after supper to tell their story of seeing Jesus. It was therefore the second day of the week, Jewish time. But it was the evening after the first day of the week, the first opportunity for Jesus to find the group together after the resurrection that morning. The appearance of Jesus among them convinced those present that He had actually risen from death.

We have now accounted for five uses of the expression "first day." These uses have nothing whatever to do with a memorial. They refer to the day itself—the day that some think was memorialized. But the disciples could not have met to celebrate the resurrection, since they were not convinced that it had occurred.

It is only fair to mention John 20:26-29, though the passage does not use the expression "first day." It does refer, apparently, to the next week at the same time, since "after eight days" means one week later. We can only guess why Jesus picked this time to meet again with the disciples. The most obvious reason is suggested in the text—Thomas was in the group. He had been absent a week earlier and was skeptical about the actual appearance of Jesus on that occasion. It appears that this was the first opportunity for Jesus to meet the whole group so that





# ONE TENTH FOR GOD

**A Better Plan for Church Support Than Bazaars or Bingo**

**by OWEN A. TROY**

**I**t was with deep spiritual concern that the pastor of a Midwestern church observed the increasing number of suppers the women served each month in an endeavor to meet the church's budget. As is true in thousands of other churches, the well-intentioned members felt compelled to resort to church suppers, bazaars, barbecues, raffles, and the like in an endeavor to support their minister and meet the other financial obligations of their church. But such methods of supporting the ministry greatly chagrined the pastor.

Calling his board together, he courageously affirmed that the church, like Samson of old, was having its spiritual strength shorn by the Delilah of questionable and un-Scriptural fund-raising schemes. He explained how the adoption of the principles of Christian stewardship would solve all their financial problems.

It is a sad fact that far too many churches do not receive sufficient financial support to enable them to witness effectively. In America ten times as much money is spent

for gambling, eight times as much for liquor, and six times as much for tobacco as is spent to support the program of the churches. The amount paid for cosmetics equals the current budgets of all the churches. Chewing-gum purchases cost five times as much as total appropriations to missions. Even the upkeep of pedigreed dogs—dog food, doctors' bills, even sweaters and mittens for them—amounts to \$600,000,000!

Only 1 or 2 per cent of the income of the average church member goes to support the world-wide program of the church. If all Christians would begin to give on a definite and systematic percentage basis, adequate funds would be available to finance the Christian cause. While most well-regulated households budget their expenditures on a percentage basis, far too few set aside an adequate percentage for the work of God. Too often it is only after every other item has received its appropriation that the church is remembered—and by then little, if any, is left. Because the



membership as a whole lacks a program of systematic and proportionate giving, the "faithful few" often feel driven to use questionable methods to make up the church's deficit.

In a commendable endeavor to correct this situation, increasing numbers of religious leaders and church boards are advocating the Scriptural financial plan. The Biblical proportion is the tithe, or 10 per cent of the income.

Tithing, in addition to being proportionate for everyone, irrespective of economic status, carries with it the advantage of a great spiritual background. From earliest history, tithing has served to remind man of his responsibility to God.

Examples of tithing include Abraham, who gave "tithes of all" to Melchizedek, priest of the Most High (Genesis 14:20), and Jacob, who vowed to give "the tenth" unto the Lord (Genesis 28:22). Specific instruction was given the Israelites in Leviticus 27:30-32: "All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy to the Lord. . . . And all the tithe of herds and flocks, every tenth animal of all that pass under the herdsman's staff, shall be holy to the Lord." (R.S.V.)

The primary purpose of the tithe was to support those who ministered in the service of the Lord. "To the Levites I have given every tithe in Israel for an inheritance." Numbers 18:21, R.S.V.

Tithing continued as the accepted practice of the Jewish people throughout Bible times. It was followed in Christ's day. He gave His approval to the system, even though He found it necessary to reprove the Jewish leaders for neglecting the basic principles of judgment, mercy, and faith. His words were: "Woe to you, you impious scribes and Pharisees! you tithe mint and dill and cumin, and omit the weightier matters of the law, justice and mercy and faithfulness; these latter you ought to have practiced—without omitting the former." Matthew 23:23, Moffatt.

The tendency to forget the tithe is seen in the experience of Israel when the nation strayed away from God and used His portion for their own purposes. The prophet Malachi asked, "Will man rob God? Yet you are robbing Me. But you say, 'How are we robbing Thee?' In your tithes and offerings. You are cursed with a curse, for you are robbing Me; the whole nation of you. Bring the full tithes into the storehouse, that there may be food in My house; and thereby put Me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing." Malachi 3:8-10, R.S.V.

Our giving should not be motivated by the expectation of earthly blessings and material rewards. Undergirding our giving should be our love to God. Our primary purpose in giving should be to show forth our love to Him, to recognize His ownership, to express our thankfulness, and to help extend His gospel throughout the world.

However, we should not fail to consider God's challenge to us when He says, "Put Me to the test, . . . if I will not open the windows of heaven for you and pour down for you an overflowing blessing. I will rebuke the devourer for you, so that it will not destroy the fruits of your soil; and your vine in the field shall not fail to bear, says the Lord of hosts. Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts." Verses 10-12, R.S.V.

Those who conscientiously follow the practice of tithing testify that material as well as spiritual blessings accompany this method of church support. Thousands of businessmen and others from all walks of life can testify personally to the blessings which accompany faithfulness in tithing. Of them, the story of William Colgate, founder of the firm which has become famous for its soaps and perfumes, is the classic example of the blessings which can come to a man who has tested the Lord and allowed tithing practice to lead him into a full and complete observance of the principles of Christian stewardship.

At the age of sixteen, William, with all his possessions tied in a bundle that he carried in his hand, left home to seek employment. An old canal-boat captain, learning that young Colgate was going to follow his trade as a soap-maker, gave him the following advice: "Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man."

Although Colgate went through severe hardships while seeking steady employment, he always gave the Lord ten cents out of every dollar he earned. Eventually he found employment with a maker of candles and soap. Later, when he became owner of the establishment, he instructed the bookkeeper to open an account with the Lord, carrying one tenth of his income to that account. As he prospered he gave the Lord two tenths, and prospered more than ever. Then he gave three tenths, four tenths, five tenths. He

## THE TOUCH OF KINDNESS

by Mark Bullock

There's a fragrance blessed of heaven in the softly spoken  
word  
That flowers which adorn the earth can never quite impart,  
And many souls are longing in this world where strife  
is heard,  
For just a touch of kindness from another human heart.  
So sweeten someone's life today with tenderness and cheer,  
And let your words fall softly as the dewdrops from  
above;  
And the gentle touch of kindness will soon bring the  
Saviour near  
To enfold a soul securely in His everlasting love.

educated his family, settled all his plans for life, and thereafter gave the whole of his income to the Lord's work and philanthropy.

Tithers find that the nine tenths of their income, with the Lord's blessing, supplies their needs more abundantly than the ten tenths without His blessing.

The conscientious practice of tithing demonstrates that we recognize our stewardship obligations to God by providing the financial sinews for the church in its important task of carrying the gospel to the world. It leads to an entire dedication to God in grateful recognition of His sacrificial and redeeming love. In this complete stewardship, time, talents, treasure, and life are dedicated to the building up of His kingdom. [END]



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.

# Signs

## COUNSEL CORNER



Conducted by  
**Pastor William A. Fagal**  
Director,  
"Faith for Today"  
TV Program

### THE LETTERS THAT WOULD NOT BURN

On January 18 I had preached in Washington, D.C., and then had driven back to my home in New York City, arriving there in the evening. Weary from the day's activities, I went to bed around 10 p.m. and soon was sound asleep. At about the same time Billy, our eleven-year-old son, and my mother, who lives with us, also retired. Kathy, our fourteen-year-old daughter, was baby-sitting a few doors up the street, and my wife, as usual, was staying up until she returned. Finally, about 12:15, she lay down to rest, but forced herself to stay awake until all the family was in. She left our bedroom door open and the front hall lights on so she would see our girl when she arrived.

At about 12:30 a.m. my wife smelled a faint, strange odor, and, thinking that she might have neglected to turn off a burner on the stove, went to the kitchen to investigate. Everything there seemed normal except for a very light haze in the room. This prompted her to investigate further, and she went into the basement. When she opened the basement door she was greeted by leaping flames and densely billowing smoke on the opposite side of the basement. It was a frightening sight, made still more so by the realization that our son was asleep in his basement bedroom. Seeing that the flames were already beyond anything which she could put out, she called to me to summon the fire department.

When I reached the telephone, I discovered to my consternation that the fire had already burned the wire making it necessary for me to run to the neighbors to make the call. In the meantime my wife had gone into the basement to rescue our son. The smoke was so dense that it almost overcame her, and when she reached him she was breathing with great difficulty, unable to speak.

On my way to the neighbors I awakened my mother, and soon all of us were outside in our night clothes on one of the coldest nights of the winter. The temperature was 10 degrees above zero, and a 35-mile wind from the north made it seem much colder.

The men of the fire department were able to extinguish the flames soon after their arrival. Fans pumped out the smoke, and after a time we went back into the house to see the extent of the damage, which was largely confined to the basement. We were advised not to spend the rest of the night in our home and so accepted the kind invitation of neighbors to stay with them.

About 4 a.m. my mother, unable to sleep, got up again to look out of the window toward our house. To her

amazement she saw flames billowing from the dining-room windows. Apparently the first fire had not been entirely extinguished, despite careful investigation, and had been smoldering in the walls. No one had been left on the scene to watch for such a possibility. Within two or three hours our home was completely gutted.

Our one possession which had not gone up in the flames was our automobile. We sat in it directly across the street from our home and watched the firemen at work. After a while my wife broke the silence to say, "Do you know what I am most sad about?" I reasoned that it would be any one of a thousand things and so said nothing.

She continued, "This evening I stopped at our Faith for Today office and brought home a number of letters addressed to you, intending to give them to you in the morning. They were on the piano bench with my pocketbook. Besides that I brought home two large folders of mail which I intended to read and answer tomorrow. The folders were in our bedroom. If those people who wrote never hear from us they may think that we have ignored their letters or that we don't care anything about them or their problems." Then she added, "So I have been sitting here praying that God will preserve all those letters."

As I looked at the inferno of flames that was our home, I felt sure that the letters must already be destroyed, so I suggested that she dismiss them from her mind. To me it appeared presumptuous to think that God would bring letters out of a fire like that.

An hour passed before the firemen were able to beat back the flames near the front entrance of the house, enabling them to get into the living-room area with their hoses. Because of the extreme cold, as soon as the flames were extinguished in any area, the water from the fire hoses froze around the charred objects remaining. After a time one of the firemen came over to our car bearing a charred and frozen object. As he passed it through the car window he told us that apparently this was a pocketbook and he thought we might like to have it. Actually it was only half of my wife's pocketbook, the other half having been burned away, but a few of the objects with it were still recognizable. Then we saw that, frozen to the other side of the pocketbook, were the letters about which she had been praying. Some of them contained gifts for our television ministry, and they were all intact. We realized then that the pocketbook had fallen on its side and so protected the letters from the flames. We have never found even the



remnants of the piano bench on which the pocketbook and letters had been placed, and the piano itself was burned almost beyond recognition. We feel sure that angels kept protecting hands over those letters!

We still were very concerned about the folders containing the other letters. As soon as the flames had been brought sufficiently under control, I approached one of the firemen, asking if it would be possible for me to go into the area of our bedroom to search for something valuable there. As I look back on it, I am sure that he thought I wanted to search for some lost money or expensive jewelry. Perhaps if he had known what it really was he would not have been so willing to co-operate. His initial reaction was to tell me that it was against all the rules of the fire department to allow me to go in, but finally he said, "Come with me and we will go in together."

At first I could find no signs of the folders and felt sure that they had perished in the flames. After a little search, however, I discovered that in my haste to respond to my wife's call, I had flung the blankets over the foot of the bed and over a little stand which was there. The folders of letters were on that stand and the blankets had completely covered and protected them. There was not even a sign of flames upon them. The water from the firemen's hoses had drenched them completely, of course, and they too had frozen into a solid mass, but they were perfectly preserved! Who dare say that God does not have a care for His work?

As we look back on this experience, our hearts are filled with thanksgiving for His preserving mercies. More than ever we believe that "all things work together for good to them that love God."

## PSYCHIC NEIGHBOR

**QUESTION:** I live in a duplex house. My neighbor is an elderly woman who talks frequently about how the spirits come to see her. She claims to be psychic and says she has been that way since a child. I have shown her some texts of Scripture that say plainly that the dead do not return to us in this form, and that such manifestations are the work of an impostor; but she seems to have no faith in the Bible and becomes very agitated when I speak to her along these lines. Recently I have been silent whenever she brings the subject up, but I feel that my silence might be interpreted as agreement. Am I doing right?

**ANSWER:** I would think so, although it might be wise for you to remind her that in times past you have expressed your convictions regarding her manifestations. You can let her know that you still feel just as you always have, but that for the sake of keeping peace with her you feel that it might be well for you not to discuss the matter with her further. This will keep your silence from being interpreted as agreement. After this, however, make sure that you treat her with all the love and kindness of the Lord Jesus Christ. Do not allow her to feel that you consider yourself superior or aloof.

## GOD'S JUDGMENT

**QUESTION:** I have recently come to believe that the seventh day of the fourth commandment ought to be kept as the Sabbath. However, I find it impossible to believe that a loving heavenly Father will destroy all the people who



ENRIE WENDT

have kept Sunday as the day of rest. Through the ages there have been a lot of fine Christian people in this group. What do you think?

**ANSWER:** I agree with you wholeheartedly. The matter of a day of rest is not God's entire standard for mankind. Furthermore, I am confident that there will be many in heaven who have innocently transgressed in other things which we Christians know to be wrong. God mercifully does not judge by outward appearances alone. Rather He looks to the heart. He will judge us on the basis of how He knows we might have responded to light if this had ever come to us. He states, "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. If a man breaks any of the laws of God, not realizing that he is doing something wrong, God does not hold him responsible. But when in His mercy God sends light, then, of course, He expects us to obey.

## APPEARANCE OF EVIL

**QUESTION:** Do you feel that it is wrong to watch a horse race? I never gamble, but at times to please my husband I have accompanied him. Am I doing right?

**ANSWER:** The gambling ordinarily connected with professional horse racing today is not in harmony with Christian principles. To be technical, there is probably nothing more wrong in watching horses race than in watching people race at a track meet. The difference might come in others' misunderstanding your attendance as indicating either approval of, or participation in, the gambling which accompanies horse racing. Probably the wisest course would be, as the apostle Paul says, to avoid even the appearance of evil.



Your  
Radio  
Doctor  
Discusses

**Most** of us never stop to think about our eyes—until they start giving us trouble. Then, of course, we are only too glad to do something about them. Yet the human eye is one of the most marvelous pieces of equipment that has ever been devised.

There are many wonderful organs in the human body. Some of them transmit sound, others filter the air we breathe. Some carry blood, others make us aware of sensation, and still others produce blood cells and give stability to the body. Each organ has its own function and its own particular work to do. But these eyes of ours are very important in another respect, for they tell what is going on in the world around us. They make us aware of color, texture, size, and shape. They are able to do this by merely photographing the object from a distance.

"There was a time when the very thought of the eye made me cold all over," said Charles Darwin. And well it might, when we consider the miracle of human vision. Our whole appearance is made or marred by the expression in our eyes. No other organ, except perhaps the voice, so reveals our attitudes and our reactions as do our eyes. The human eye is a masterpiece of both design and expression. And no part of our whole body do we defend more quickly than our eyes, and with good reason, for



*Your*

by  
CLIFFORD R.  
ANDERSON, M.D.



our eyes are more exposed to injury than is any other delicate organ.

Our eyes do many important things for us. They constantly seek out objects of interest, focusing on them, and then transmitting their impressions to the brain. This is brought about because the light coming from the object we are looking at forms a photographic picture on the screen of nerve cells at the back of the eyeball. These impulses are then conducted to the brain by means of a special electric cable known as the "optic nerve."

As an instrument, the eye is far from perfect. In fact, very few of us have perfect vision. Yet for flexibility, durability, and usefulness your eyes far surpass the finest instruments made by man. The seeing parts of the eye are encased in a tough, elastic ball. This ball can easily be pushed out of shape. You can demonstrate this by gently pressing your finger against the side of your eyeball while you are looking at a door or some other nearby object. If you do this, you will find that the object tends to move in the opposite direction from the way you are pushing. But as soon as you release the pressure, the eye springs back into focus again. This strong, elastic coat of the eyeball is called the "sclera." It is black on the inside and white on the outside. This white of the eyeball helps to give expression to the face.

The function of the eye is to see. To make this possible, light must enter the eye through a small opening or window which is



located at the front of the eyeball. This spot is called the "cornea." Here the tough white coat changes to a clear window through which the light can pass freely. Not far behind this clear layer lies the iris. The iris acts as a shutter, similar to the diaphragm of a camera. It regulates the amount of light that gets into your eye. The iris is also useful in giving color to the eye. Some people have brown eyes, others gray, green, or blue. When the light is dim, the iris opens widely. In a brilliant light the iris constricts and the pupils are narrowed. When you go to an eye doctor to have your eyes tested, he may find it necessary to put a few drops of medicine into your eyes. This helps to dilate the pupils or open them up widely, so that he can look inside your eyes and thus make a more thorough examination.

Just behind the iris lies the lens of the eye. This marvelous little lens is not made of glass. Instead, it is composed of myriads of tiny transparent cells. In other words, the lens in your eye is *alive*. And here once again the body has the advantage over any man-made instrument, for the cells that compose the inner part of the lens in your eye are more densely packed together than are those on the outside.

The Miracle of Human Vision

## wonderful eyes

This increases the magnifying power of the lens in your eye. This is a phenomenon that no human manufacturer could ever hope to reproduce. Nor is this all, for each of your eyes has its own special little thermostat which keeps the fluid in your eyes at a constant temperature, day and night, all through your life. If it failed to do this, your vision might be ruined.

Each eye also has its own wonderful system whereby the front window or cornea is constantly cleaned and lubricated. Several times each minute your eyelids sweep down over the eyeball, removing any dust, and laying down a fresh layer of tear water to keep the delicate mucous membranes in perfect order. All of the exposed parts of the eye are constantly bathed in this film of salt water, which is produced by the lacrymal glands that lie under the upper eyelids. These glands produce an abundant supply of fluid, far more than the eyes actually need. But this surplus fluid is not lost or wasted. It passes down from the eye, through a tiny duct or tube, into the nose, where it helps to keep the mucous membranes moist and healthy. This normal drainage from the eye is most important, not only to the nose, but also to the whole respiratory tract. Often the air we breathe is too dry. It needs to be moistened so that it will not dry out the delicate membranes that line the bronchial tubes and the lungs. So it is that our tears help to

DEVANEY



maintain our lungs in good order so that they may continue to supply the body with life-giving oxygen. Nature has marvels just like this all through the human body.

#### *What About Inflamed Eyelids?*

Any inflammation of the eyelids can be serious, for it may interfere with the normal flow of moisture into the nose, and at the same time it may in-

jure that all-important clear window through which we see. Just as it is harder to see through a piece of glass that has been scratched, so this clear window, the cornea, must be kept clear of scratches and marks at all times.

Fortunately, our tears have the power to destroy many harmful germs. And those that cannot be destroyed are usually washed away. But if a person is run-down in health, so that his

tissues no longer have the power to resist disease, he may begin to suffer from severe inflammation of the eyelids. In that case, various kinds of germs may then attack the delicate surface of the eyes, leaving them red and inflamed and very much irritated.

A person's general health often greatly affects his eyes. Almost any disease may rob the body of its normal vitality. Sometimes this will show up in the eyes long before it does in other areas. Then, again, many people are trying to live on a very poor, inadequate diet. They don't get enough of the right kind of foods that protect the body. Nothing is more important to a person's health than choosing a well-balanced diet.

#### *Glasses May Be Needed*

There are other reasons why the eyelids may become inflamed. Some people need glasses to enable them to see properly. Perhaps they may already be wearing glasses which are not suitable. If you need glasses, it is important for you to wear them. But be sure you are wearing the *right kind of glasses*. Only a well-qualified doctor can tell you what you need. Don't trust an amateur, or even your own judgment in so important a matter. Have your eyes tested by someone who knows what he is doing.

Eyestrain is a common cause of trouble in the eyes. Often this can be caused by reading in a poor light, or perhaps in too bright a light. But whatever the cause, the eyelids are likely to become irritated. You may then begin to rub and scratch them. If you do this, they will soon become inflamed and tender, and there will be trouble ahead unless the inflammation dies down. Remember, whatever your age, it is never wise to try to read or use the eyes when the eyelids are hot and inflamed. Scratching and rubbing the eyes may produce a sty or some other inflammation.

A great many people have lost their eyesight simply because of carelessness, ignorance, and neglect. Many cases of blindness could have been prevented with proper care. Some of these may have begun in infancy, perhaps even from the day of birth.

It is most important to take care of your wonderful eyes. If they are irritated, try bathing them in warm water. If you need glasses, be sure to have them fitted by someone who has been properly trained for this type of work. Do not rely on amateurs, for your eyes are truly one of your most priceless possessions. [END]

## Your Health Questions Answered



## I HAVE A QUESTION, DOCTOR--

by "YOUR RADIO DOCTOR"

### WHIPLASH INJURIES

**Q.** "Recently I was hit from the back by another car while driving my car in town. Not much damage was done to the cars, but I have noticed that since then my neck and upper back have been rather painful. Could this have come from the slight accident?"

**A.** That is rather difficult to say, but I am inclined to think the accident may have been responsible to some extent. Such a blow can come so suddenly that one may not even know anything has happened. In such a case the head may be thrown backward and then forward, tearing some of the muscle tissues and ligaments of the neck. This might also put an extra strain on the muscles of the upper back. If your head hit any part of the car, the impact might well cause concussion of the brain. In any case, it is always best to have a thorough examination by a competent physician, just to be sure that nothing more serious has occurred. Sometimes the force of the blow will fracture a part of one of the vertebrae in the neck. In these days when car traveling is so common, it is easy to become involved in serious injuries.

Many traffic authorities are now advising car travelers to put seat belts in their cars, similar to those used in planes. Then if the car swerves off the road, or is involved in some accident, the driver and passengers will not be

thrown around and injured as they are so frequently without seat belts. There is much to be said in favor of this viewpoint. Of course this does not get rid of the menace of drunken drivers, nor of the problem of flying glass.

Whiplash injuries are becoming more and more common today. Not only is there danger to the bones of the neck, but also to the soft tissues, such as the ligaments and muscles that hold the bones in place. These softer tissues often feel painful for a long time, even though nothing shows up on X ray or in other special examinations.

Sore muscles can often be helped by local heat, massage, or gentle rubbing of the affected parts. Great care must be taken not to cause further injury by too vigorous and enthusiastic treatment. Then there is always the problem of injuring the nerves, especially if there are any fragments of broken bones nearby. That is why doctors and insurance companies always insist on complete X rays of the injured parts. This is wise even in injuries that may seem rather mild. Often the nerves are numbed in the injured area for a while, but later there may be considerable pain that may last a long time. For this reason it is wise not to sign any insurance form concerning your injury until your doctor is sure there is no chance of your becoming disabled later. He will know how long you should rest and when you will be ready to resume your normal activities.



"The Apostle Paul"  
Rembrandt Van Ryn  
(1606-1669)  
Dutch School

by Taylor G. Bunch

# I Corinthians:

## the wisdom of the cross

**CORINTH** is located on the isthmus connecting Morea to the mainland of Greece. The ancient citadel occupied a lofty rock rising above the city and was completely destroyed by the Romans in 146 B.C. It lay in ruins for a hundred years, when it was rebuilt by Julius Caesar and named in his honor, Julia Corinthus. It became a flourishing city and, in fact, the rival of Athens in wisdom and pleasure. It was called "the star of Hellas" and became "the Vanity Fair of the Roman world."

At the time of the writing of this epistle the city of Corinth had more than 600,000 inhabitants and was the capital of Corinthia and Roman Achaea. The Corinthians were proud of their knowledge, logic, and culture, and were noted for their wickedness. They were mostly Greeks and, according to one writer, had become "proverbial for litigious shrewdness, intellectual restlessness, and, above all, sensual indulgence." The Christians were affected by their environment, and the Corinthian church was one of the most difficult with which Paul had

to deal. Its spiritual condition is clearly reflected in the two letters he wrote to them.

The apostle arrived in Corinth from Athens and established the church about A.D. 52. He made his home for eighteen months with Aquila and Priscilla, who had recently been expelled from Rome with all other Jews by decree of Emperor Claudius. During this period these two good people became close friends and collaborators of the apostle Paul. By trade they were tentmakers, and Paul, having learned the same trade in youth, wrought with them and thus supported himself while building up the work in that great city. These faithful lay members had given the gospel to Apollos, who had either left before Paul arrived or came to Corinth soon after his departure.

Paul left Corinth for Ephesus on his way to Jerusalem, whence he returned to Antioch. Later he came back to Ephesus, which became his headquarters for more than three years while he built up the work in Asia Minor. It was during the latter part of his sojourn there that he wrote his first epistle to the Corinthian church. The letter was probably written A.D. 57, although the exact date is uncertain.

All criticisms regarding the Pauline authorship of this epistle have been silenced. In fact, it is numbered among the undoubted Pauline epistles whose genuineness has been established by many infallible proofs, both internal and external.

Although Paul dearly loved the Corinthian believers, he was greatly concerned over their spiritual state. It seems that Apollos left Corinth because of factions in the church produced by discussions over the relative merits of his and Paul's preaching. Such dissensions are always foolish.

According to 1 Corinthians 16:12, Paul requested that Apollos return to Corinth, but he wisely refused, doubtless because of the situation. It is evident from the first verse of chapter 7 that some of the Corinthian members who were concerned over

THREE LIONS



the affairs of the church had written the apostle for counsel regarding a number of the disputed questions, especially those pertaining to marriage and immorality.

The apostle also learned of the internal state of the church through the household of Chloe, as well as several other sources. See 1 Corinthians 1:11; 5:1. The situation was so serious that even the heathen refused to overlook what the church had winked at. Timothy had been sent to help the church in this crisis and was on his way, visiting other churches en route. See 4:17; 16:10, 11.

Beginning with a characteristic Pauline greeting, the introduction contains expressions of thanksgiving because of the available grace of God. The apostle then plunges into his subject and severely condemns the party spirit which had produced factions which were destroying the influence of the church. These cliques gave evidence not only of immaturity, but also of a return to old pagan habits and practices from which they had supposedly been delivered by the gospel. Such divisions in any church reveal that spirituality is at a low ebb.

The boasted wisdom and culture of the inhabitants of the city had affected the spirit of the church, and the apostle reminds the members that the wisdom of man is foolishness with God. While the cross of Calvary is an offense to both Jews and Greeks, it is nevertheless "the power of God, and the wisdom of God." He reminds them that not many of the great and wise and noble and mighty men of the world are willing to humble themselves at the foot of the cross. Boastful men of knowledge and scientific wisdom are baffled and confounded by the simple facts of nature and the truths of divine revelation. There is no place for pride and boasting among Christians, and therefore "he that glorieth, let him glory in the Lord."

It was for this reason that the apostle had determined not to know anything among them "save Jesus Christ, and Him crucified." He had not used the "enticing words of man's wisdom," which he was capable of using and had used during his visit to Athens. Instead he had proclaimed the gospel to the Corinthians "in demonstration of the Spirit and of power," in order that their faith "should not stand in the wisdom of men, but in the power of God." He had made every possible effort to destroy their dependence on worldly wisdom, but apparently he had failed, or at least they had forgotten his instructions.

Doubtless the letter that Paul had received asked for counsel in regard to the various subjects covered in his answer. The Corinthian Christians needed help in regard to the subjects of marriage and celibacy, second marriages and mixed marriages, and the proper relation between the strong and "the weak" in regard to "those things which are offered to idols." The question of the right and wrong of attending services with heads covered or uncovered troubled them, as it does many today who place greater emphasis on externals than on the inner work of the heart. In other words, they were troubled by extremists and fanatics, as is Christendom at the present time.

Spiritual gifts were a bone of contention, especially the gift of tongues, which certain members had carried to extremes and had thus brought confusion into the church. Even the Communion service was being profaned by envy, selfishness, gluttony, and drunkenness. Moral uncleanness had found its way into the sacred precincts of the church

and had tarnished its purity. Incredibly it had been defended by influential members even though condemned by Gentiles.

It was under these discouraging circumstances that Paul wrote his first epistle to the church of Corinth. Speaking of this letter in his second message, he said, "Out of much affliction and anguish of heart I wrote unto you with many tears." See 2 Corinthians 2:4. Yet Paul restrained his feelings and wrote with calmness and dignity.

In the midst of reproofs of unsparing severity, the apostle proclaims some of the grandest and most sublime truths. In chapter 15 he cites Christ's resurrection as an evidence of His power to resurrect all God's people who are in their graves when He comes the second time. This picture of Christ as our only hope of eternal life is a masterpiece.

## WHEN IN NEED

by Lillian Beck

When in need of consolation,  
Seek the answer in God's word;  
There is found a revelation  
In the sayings of our Lord.

If you will but seek to know Him  
Through the avenue of prayer,  
You will find the glowing presence,  
For the Christ will know and care.

When you yield your all to Jesus  
You will find a sure release,  
For His voice will speak assurance,  
Saying, "Lo, I bring thee peace."

There is nothing comparable to it in Holy Writ. His argument regarding this great Christian fundamental is unanswerable, and it deserves more attention than it is receiving in this generation when the un-Scriptural teaching of the immortality of the soul largely nullifies his message. A resurrection is unnecessary if every person goes to his reward at death.

Paul's message on love in chapter 13 is also a classic unequaled in sacred or profane literature. The rule of genuine love would quickly make the church the light of the world. Someone has said that in the very midst of his epistle of tears and his doleful message of condemnation and warning, Paul "sings the noblest song of the ages on love" and "writes the classic discussion on the resurrection." Thus out of affliction and disappointment have come some of the most precious and valuable lessons which, like brilliant stars on a dark night, illuminate the pathway of the Christian pilgrim on his journey to the celestial city. [END]



## Migration to the Stars

(Continued from page 19)

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.

Some human beings have been living beyond the bounds of this earth for centuries. The first man to leave this earth alive was Enoch, the seventh from Adam. We read of him, "And Enoch walked with God: and he was not; for God took him." Genesis 5:24.

The next to leave the earth without dying was Elijah. We read of him, "There appeared a chariot of fire, and horses of fire; . . . and Elijah went up by a whirlwind into heaven." 2 Kings 2:11.

The Bible also indicates that another group followed Jesus from the tomb and went to heaven with Him. In Matthew's version of the death of Christ we have this record, "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the Holy City, and appeared unto many." Matthew 27:50-53.

The apostle Paul may well have been speaking of this same group when he wrote, "Wherefore he saith, When He ascended up on high, He led a multitude of captives." Ephesians 4:8, margin.

The apostle John had a revelation of heaven and saw some fellow saints already there. "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." "And they sung a new song, saying, Thou art worthy: . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Revelation 4:4; 5:9.

All these have "gone before," but they are only a token of the unnumbered throng that shall follow when Jesus comes. At the call of His glorious creative voice His saints will arise from their dusty graves as Lazarus arose from his grave in Bethany. They will come forth in immortal health and eternal youth. The righteous who are living on the earth and looking for His coming will suddenly find them-

selves changed from mortal to immortal. Their natural bodies will have become spiritual bodies. Then they will feel themselves drawn upward, accompanied by angel escorts. With their eyes fixed on Jesus they will have no fear as the earth fades away beneath them. Behind will be death and desolation. Around them will be the myriads of heavenly angels and the redeemed of all ages who have loved and served the lovely Jesus. Jesus Himself will lead the way to the glorious City of God.

Never a king had such a parade as this. Never a conquering general led so many captives home. Never an ocean was crossed in such triumph as the ocean of outer space will be crossed when Jesus leads His trophies to His Father's house. [END].

## Live Forever?

(Continued from page 16)

state of unconsciousness—awaiting the appointed time for the great resurrection day when he will live again.

**What does Jesus tell us of this resurrection day?**

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

**Who alone possesses immortality?**

"The King of kings, and Lord of lords; who only hath immortality." 1 Timothy 6:15, 16. See 1 Timothy 1:17.

**When will God change the mortal state of those who make Christ their Saviour?**

"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." 1 Thessalonians 4:16.

**What does Paul say of the changes to come to our "soul-bodies" in that day?**

"So also is the resurrection of the dead. It is . . . raised in incorruption: . . . it is raised a spiritual body." 1 Corinthians 15:42-44.

"We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: . . . and we shall be changed. . . . This mortal must put on immortality." 1 Corinthians 15:51-53.

**When will the threat and fear of death be forever gone?**

"And I saw a new heaven and a new earth." "And there shall be no more death." Revelation 21:1, 4.

**Since "we shall all stand before the judgment seat of Christ," what should we now earnestly strive after?**

"God will reveal the justice of His judgments. He will award to every man what his acts have deserved; eternal life to those who have striven for glory, honor, and immortality, by perseverance in doing good." Romans 2:5-7, Knox. [END]

## The Sabbath

(Continued from page 21)

which was the nucleus of the church, an attempt to introduce a change in the day of worship, more than any other change, would have created a storm of controversy. Yet nothing is said about it.

It would seem that with the passing of the apostles, all chance for an authoritative source of directions vanished. Actually the apostles had no right of themselves to order any change in the day of worship, and it is incredible that Jesus, had He wished a change to be made, would have left the apostles in ignorance of it. The apostolic days passed without a word on the subject.

There is one more hope for validating Sunday sacredness. After the close of the New Testament era, near the end of the first century, came the period of the fathers, as they are called, leaders in the Christian church who left a large body of written material. These writings contain history and exhortation, some of which is valuable for the scholar of today. However, no claim is made for their inspiration. Father Ignatius is no more a spokesman for God than Father O'Reilly of New York, but his writings are of historical interest.

The question which concerns us is, Do the fathers support the idea that Sunday became the Christian Sabbath, or the Christian rest day, during the second to fourth centuries? A second question is, If the first day of the week became the sacred day of rest in Christian practice, was the change obviously made in response to the will of God, or was it an evidence of apostasy?

In our next article we shall examine briefly the nature of the evidence for Sunday observance as found in the early church. [END]





## FUTURE LIFE IN THE OLD TESTAMENT

Did people in Old Testament times have any hope of a future life?

L. W. S.

Immediately after the fall of man God revealed the plan of salvation in these words: "And I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15. We believe that these words, which were spoken in the hearing of Adam and Eve, were understood by them as an assurance of a deliverer from sin and its penalty, death, which they had brought upon themselves by their disobedience.

In the Psalms are several expressions of hope for life beyond the grave. After speaking of those who desire only what this life has to offer, the psalmist says, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15. Again, "But God will redeem my soul from the power of the grave: for He shall receive me." Psalm 49:15. See also Job 19:25-27; Psalms 16:10, 11; 23:4-6; 73:24.

In Proverbs 14:32 we read, "The wicked is driven away in his wickedness: but the righteous hath hope in his death."

A prophecy of triumph over death is found in Isaiah 25:8, 9, which reads: "He will swallow up death in victory. . . . And it shall be said in that day, 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." See 1 Corinthians 15:54.

Also in Isaiah: "Thy dead *men* shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Men" is a supplied word, as indicated by the italics. It is correct to read, "Thy dead shall live." Isaiah 26:19.

To the Israelites in Babylonian captivity God promised through the prophet Ezekiel, "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know



by CHARLES D. UTT

that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezekiel 37:12-14.

This promise follows the prophet's vision of the valley of dry bones and their restoration to life, which symbolized the Jews' return from Babylonian captivity and the revival of their life as a nation. When the Jews saw their fellow Israelites dying in captivity, they must have despaired of the fulfillment of God's promise of a restoration, but His promise to open their graves and bring them out of their graves was a wonderful revival of their hope. Because of Israel's unfaithfulness following the captivity the promise was not fulfilled as God intended; but it will be fulfilled in the resurrection at Christ's coming, when the righteous of all ages will be raised to life immortal and inherit His eternal kingdom.

Daniel writes of the awakening of the righteous to "everlasting life." Daniel 12:2.

Another prophetic assurance is found in Hosea: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes." Hosea 13:14.

The inspired writer of the epistle to the Hebrews shows that Abraham, Moses, and others noted for their faith looked forward to a life after the present one. Abraham "looked for a city which hath foundations, whose builder and maker is God." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Moses "had respect unto the recompense of the reward," and he believed that his name was written in God's book of life. Hebrews 11:10, 13, 26; Exodus 32:32.

The people of Old Testament times could not have understood the future life as fully as we do who know the meaning of Christ's resurrection, but enough was revealed to them to give them ground for hope of life after death.

## NEEDLE'S EYE

Is the phrase "the eye of a needle," literal?  
Mrs. T. W. K.

The verse in which this phrase is found reads as follows: "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matthew 19:24.

George M. Lamsa, in his translation of the Bible from the Syriac, or Aramaic, language renders the verse thus: "It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God;" and he has a footnote: "The Aramaic word *gamla* means rope and camel."

However, the Greek text reads "camel," and we think this is what Jesus meant. He wished His hearers to understand that He was stating an impossibility. "But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible." Verse 26. A man cannot enter heaven while his heart is set on his riches, and it takes divine grace to rid the heart of love of them.

## SPIRIT (concluded)

Please explain the meaning of the word "spirit" as used in the Bible, and its relation to "soul."  
E. A. B.

In our last month's study we observed that the Hebrew word commonly translated "spirit" requires a variety of English words to bring out its meaning in various contexts: "breath," "mind," "courage," "anger," etc. The Hebrew word translated "soul" (*nephesh*) is also translated "life," "self," "mind," "heart," and in other ways. In the New Testament the



# ANSWERS

Greek word *psyche* is translated with similar words.

*Nephesh* is used in reference to the physical life, which man has in common with other creatures, as in Genesis 1:20, 21, 24, where "living creature" and "creature that hath life," are, in the Hebrew, exactly the same as is said of man, that he became a "living soul." Genesis 2:7. *Nephesh* is translated "life" in Genesis 19:17, 19; Exodus 4:19; Judges 12:3, and many other places.

We also learn that the soul (*nephesh*) is the seat of the senses, affections, emotions, and understanding. "Marvelous are Thy works; and that my soul knoweth right well." Psalm 139:14. "Tell me, O thou whom my soul loveth." Song of Solomon 1:7. In the soul dwell aspirations toward God. "My soul thirsteth for God." Psalm 42:2. In Genesis 26:35 and Ezekiel 11:5 *ruach* is translated "mind," and in Genesis 23:8 and Ezekiel 23:18 *nephesh* is translated "mind."

From these examples it will be seen that "spirit" and "soul" are used to express similar meanings.

Sometimes "soul" and "spirit" are used synonymously, as in Isaiah 26:9—

"With my soul have I desired  
Thee in the night;

Yea, with my spirit within me  
will I seek Thee early."

In the usual parallel construction of Hebrew poetry the second clause repeats in different words the thought of the first, and it should not be understood as referring to two different things or two different parts of man. The same is true in Mary's song as recorded in Luke 1:46, 47—

"My soul doth magnify the  
Lord,

And my spirit hath rejoiced  
in God my Saviour."

In 1 Thessalonians 5:23 we read: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The key to the meaning here is in the words "wholly" and "whole." Paul is not analyzing man into separate parts, but he is emphasizing man's wholeness. Spirit, soul, and body constitute the whole being. No one part is complete in itself or capable of living by itself. M. R. Vincent, in his comments on this verse, says, "It is useless to attempt to draw from these words a technical, psychological statement of the three-fold division of the human personality. If Paul recognized any such technical division, it was more probably twofold; the body or material part, and the im-

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material part with its higher and lower sides—*pneuma* and *psyche*."—*Word Studies in the New Testament*, vol. 4, p. 52.

Again, in the epistle to the Hebrews, we read, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

Some have tried to show from this passage that man is composed of three separate parts—body, soul, and spirit. If there is any difference between "soul" and "spirit" when the two words are used thus together, the soul seems to represent the physical life and the natural instincts, and the spirit represents the intellectual or higher nature. However, we have seen above that "soul" was used in both of these senses. Since "soul" denoted intelli-

gence, feeling, and spiritual aspirations, it is not to be distinguished from spirit.

Mysteriously united, body, soul, and spirit make man what he is, a conscious, intelligent being, capable of feeling and acting and of reaching up after God. There is nothing in any of the words *ruach* or *pneuma*, *nephesh* or *psyche*, to justify the belief that either soul or spirit possesses inherent immortality that enables it to survive independently after the death of the body. On the contrary, the Scriptures teach the resurrection of the whole man. Earlier in his epistle to the Thessalonians Paul said, "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." 1 Thessalonians 4:16.

As the saints who are living at Christ's coming will then be changed and made immortal in body, soul, and spirit, in the same way and at the same time the saints who have died will be raised to immortality. On this Paul said, "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. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.



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# Building for Tomorrow

by William H. Bergherm

**O**FTEN today we hear the expression, "What will they do next?" It is, in reality, a candid admission that the old order of things is changing. It suggests that the one using it is no longer surprised by anything he sees. It is a tacit recognition that anything this generation can think of, it can do. Yet, as different as today is from yesterday, what about tomorrow?

A large commercial organization has announced that twenty-five years from now more than half the working force of this country will be engaged in making or selling products wholly unknown today. Telephones will combine sight in three dimensions. We will be able to see and talk with another party anywhere in the world by merely dialing an arrangement on our wrist. The housewife's washing machine will no longer require water, but will vibrate the dirt out of the clothes. Automobile tires will be transferable from car to car, lasting a lifetime. The atomic age, we are told, is about to give way to the solar age, with unlimited heat and energy available to all. Life will be easier for everybody. Working hours will be shorter, play hours longer.

This is not the first time in history that men have looked forward to a life of more leisure and less hardship. The Bible tells about a man who did this nearly two thousand years ago. He was a rich man, whose ground brought forth so abundantly that he said, "This will I do: I will pull down my barns, and build greater. . . . And I will say to my soul, Soul; . . . take thine ease." Luke 12:18, 19. It would seem that life was just beginning for this man. His fathers might have got along with small farms and meager equipment, but not he. His was an age of expansion, and a life of new thrills and greater enjoyments was to be his

tomorrow. But he made one mistake: He did not take God into account. The Scriptures say he was "not rich toward God." Verse 21. And Jesus called him a fool. Something more was needed in his life, and he did not know it.

Not long ago the President of the United States reminded the nation of something it needed very badly, even more than technological leadership. "The spiritual powers of the nation," he said, "its underlying religious faith, its self-reliance, its capacity for intelligent sacrifice, [are] the most important stones in any defense structure."

He meant that the world of gadgets has been too much for us; that too many have accepted the fallacy that the highest purpose of life today is to multiply the enjoyment of consumer goods; that we have pulled down the old standards of morals; that we worship the gods of materialism, science, and temporal power; and that we are saying to our souls, like the man whose fields brought forth abundantly, "Soul; . . . take thine ease, eat, drink, and be merry" (Luke 12:19), for the scientific age of plenty and pleasure is just beginning."

This man who said he would pull down his barns and build greater was not a fool in all things. Most people would have called him very wise. He was an organizer, a builder, a man who in his chosen profession had attained considerable success. Still, the Master called him a fool, and so he was.

The reason is apparent. He worshiped the god of materialism. He thought only of those things that could be seen—gold, gadgets, and barns filled with food. He mistook these investments for stable foundation stones on which to build his career. The truly wise person looks beyond all of these temporal things to those which will abide throughout eternity.



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